

Pastor and People.

THE RESURRECTION.

Within the guarded tomb
Jesus' dear body lies;
Friends wrapped in deepest gloom,
Holding their tear-dimmed eyes;
All life is gone: the Lord is dead;
They know not why his blood was shed.

Three Marys loved Him well,
And saw how He was laid;
To weeping friends they tell
How His last bed was made;
And all agree sweet spice to bring
To embalm their Lord, their martyred King.

And that first Easter morn,
Before the break of day,
By loving hands were borne
Ointments to save the clay:--
When Mary cries, "Behold! the stone
Is rolled away! our Lord is gone!"

Stooping, they look within:
Two men arrayed in white,
All undefiled by sin,
Meet their astonished sight:
"Seek not the living 'mong the dead,
Your Lord is risen, as He said."

Still Mary, weeping, stands:
"Where have they laid my Lord?"
Sweet spices fill her hands;
Grief, like a mighty sword,
Pierces her heart; tears blind her eyes,
All unprepared for sweet surprise.

"Woman, why weepest Thou?"
"Sir, can'st thou tell me where
My Master lies e'en now?"
"Oh, tell me? tell me where?"
"Mary!" she turned; she heard a voice
Which made her bleeding heart rejoice.

Rabbeni! Master! Lord!
Triumphant Conqueror!
Before Thy mighty sword
Death pales, retreats; aye, more,
Is swallowed up in victory,
And ransomed sinners now are free.

—E. M. Davis-Grant.

THE LAW OF LOVE IN BUSINESS.

Much of the discussion of sociological questions to-day is like a night ride through an iron region. One perceives noise, smoke, brilliance, but of his real surroundings knows less than before. The fire in the blast furnaces only makes darkness more intense. Daylight is needed for accurate judgment, and then much that seemed gay and attractive is grimy and repulsive, while the very place of dread uncertainty is seen to be the path of safety. So clearness is essential. And in seeking to apply the law of love in business, we must first have clearly in mind what that law is, and, second, what it requires.

1. What it is. As applied to social questions, Webster defines natural law as "a rule of conduct arising out of the natural relations of human beings, established by the Creator, and existing prior to any positive precept." Following out this suggestion another puts it this way: "Natural law is but another name for the expressions and methods of the Creator," and argues that the key to all progress is conformity to law. Surely this is in accord with him who came not to destroy but to fulfil the law, and who gave the new commandment to love one another. It was new in form and in application, but in principle was only the culmination, the beautiful and fragrant flowering of law. We reach, then, the statement concerning the law of love: It is not sentiment, but law. Here, perhaps, is the mistake of many well-meaning persons full of kindly impulse. They pity the woes of others and desire to help them, but sentiment is uppermost and they neither see clearly nor act wisely. They are the excited crowd at a fire where life is imperilled. It is the cool, brave firemen who save both life and property, and it is law developed and applied that benefits society. "Of law, there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempt from her power." When, therefore, the religious impulse is stirred to the bettering of society, the very first essential is recognition of law. Now love is so associated with sentiment that popular supposition places it outside the domain of law. Yet here and on the lower plane of mere human relation love moves according to fixed principles—law. How certainly, then, in that higher sweep of relation which includes the divine! Furthermore, as all law springs from God, it must be remembered that each law is perfect in itself and harmonious with every other. Amendments are unnecessary in the divine legislation. Each law supports every other

In the round ocean, and the living air,
And the blessed sky, and in the mind of man.

Nowhere, then, would God permit sentiment to o'ertop and master law. To do this would be to abdicate his own position of Supreme Lawgiver and Judge. Even in redemption the majesty of law is fully vindicated, and so that which constitutes the highest manifestation of love is at the same time the highest exemplification of law. Similar must be the operation of real love of man to man. Is it objected that this is cold and formal, a freezing out of the best elements of human intercourse, or, worse, a tendency toward materialism,

one great danger of the present age? That so, as another claims, we are really becoming less religious because more and more attributing phenomena and events to that order of nature "with which nothing interferes?" No, a thousand times! We are rather approximating Him who is at once law and love and life. The phrase, "Law of Love," is, then, well chosen, since it makes prominent an essential factor in the problem. When, therefore, we read, "A new commandment I give unto you that ye love one another," "Thou shalt love thy neighbour as thyself," "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law," we do not receive mere sparkling effervescence of sentiment, impulse, but principle for guidance as well as strength—law which is to be applied in harmony with other laws because it never contradicts them—law which, like every other, is always pressing toward fulfillment. Love is, indeed, complete self-impartment, but always in accordance with law. The higher the love the higher the law, and so God, in giving Himself to man, limited Himself to promote the highest good of the object of His love, i.e., He gave Himself under such conditions as would secure that highest good. This was the fulfillment of law, the law of His own being and the law of man's being. The law of love in business or elsewhere is simply action along the same line, nothing less, nothing more. It recognizes the distinction between *meum* and *tuum*, and transfers from one to the other only for the common good. It thus reaches what Mill and other philosophers affirm is the end of progress, "The greatest happiness of the greatest number." Still it is not socialism. The very name "Christian Socialism" is a misnomer, and, despite the present drift of thought in some places, is liable to do harm. To the writer it seems to arise from two things: a misapprehension of present conditions in society, and a misconception of the divine law of love. A recent candid writer says, "Everything seems to show that the present unrest now existing among the manual labourers of America is in no degree the result of recent changed conditions for the worse, but that it is entirely due to the sickly sentimentalism and semi-socialistic doctrines, the seeds of which are so persistently sown by foreign agitators, and whose theories are so abundantly advertised by the sensational portion of the newspaper press." This expresses the fact, and we do well to recognize it. We do better to go farther and not make a similar mistake regarding the law of love. It is not sentimentalism, but intelligent principle, God-like action, benevolence moving in harmony with universal law.

II. What it requires. Obedience. A business man and officer in a church once said to the writer, "I do not believe it is possible for a man to be a thorough Christian in his business and succeed in New York."

This expresses a too prevalent feeling. It reminds one of South's description of those "who believed in no God but mammon, no devil but the absence of gold, no damnation but being poor, and no hell but an empty purse." Yet God made no mistake in ordaining law, and Christ no blunder in making its obligation perpetual on His Church. The world by wisdom knows not God and His judgments are indeed unsearchable, but He has made it in His word and in human experience plain as noonday that the "law which makes for righteousness" is universal, and obedience is the only course of safety and of permanent success. To be sure

There's a success which colours all in life
Makes fools admired and villains honest;
All the proud virtue of this vaunting world
Fawns on success and power however acquired.

But over against this stands the law of Christian principle, knowing no exception, admitting no compromise, enforcing her demand, "Seek ye first the kingdom of God and His righteousness;" and history affirms the promise is fulfilled, "all these things shall be added unto you." When Amos Laurence was asked for advice, he said, "Young man, base all your actions upon a principle of right, preserve your integrity of character, and in doing this never reckon the cost."

A. T. Stewart said, "I have made it the rule of my life to give a man the value of his money, and I know no one who has succeeded for thirty years on any other principle."

This is the emphasis which experience puts upon obedience. There never can arise circumstances in business life where obedience to the higher law is not required and where it will not pay. But it must be with intelligent discrimination. This includes both principles and their application, methods and results. As a prime essential the business must be right in itself and beneficial in its effect. This excludes the liquor traffic and everything which like that is weakening to the body, enervating to the mind, and debasing to the soul. "Love worketh no ill to his neighbour." And granted this right basis, the conduct of the business must be on the same line. All forms of deceit, misrepresentation, or withholding of essential knowledge, and extortion, are condemned by the law of love. Not only trade but the whole question of employer and employed is covered by this principle—wages, service, mutual treatment, everything, is under the dominion of this law. By all parties concerned the business is to be carried on so as to promote the greatest good of the greatest number. This does not mean equal division either of goods or profits. But it does mean reasonable hours and fair wages to the worker, honest service to the employer, mutual protection of interests for buyer and seller, and sharing of the profits *pro rata* to the labour of their production. Wealth certainly belongs to the labour that produces

it, but capital is really accumulated labour, and whether in the direction of capital or of a gang of workmen, mental labour forms the largest and most valuable part and is entitled to its own reward. This takes account of administrative capacity, which in intelligent obedience to law and the Divine example keeps the balance of power in its own hands. A clergyman conversing with a leading socialist of New York said to him, "You know that if property owners were to make equal division with you socialists, in a short time your half would all be gone—what would you do then?" And the answer was, "Oh! make another divvy." Executive ability cannot refuse responsibility. Thus the very law of love defeats socialism. At the same time it opposes hoarding and all forms of selfishness. While it prevents overreaching for gain it also prevents self from becoming a burden to others by lack of thrift. While keenly alive to the wants of others it does not increase them by additions of its own. It recognizes that society is a unit and whether one member suffers all suffer with it, or one rejoices all rejoice together. So while love keeps the community idea prominent it is not communistic. It promotes confidence on every side—without which no business can be done—and helps the greatest number by teaching and enabling them to help themselves. This is indeed philanthropy, but not of the ordinary sort. It is high and holy, proceeds from God, and to the precise degree of its operation makes its possessor like Him. The business man following this course will command success by deserving it, and with an enlightened—not tutored—conscience, keep it "void of offence toward God and man."—Rev. J. C. Allen, Brooklyn, in *Homiletic Review*.

CONCEIT.

"Be not wise in your own conceits" (Rom. xii. 16). Translated into very plain language, the text means: Don't think you know everything. The text bids us not to be so foolish as to think we can monopolise wisdom. We make our blunder when we think common sense can be handled like some material commodity.

A "corner" in the wheat market may be possible, but a corner in thoughts and opinions is a very different thing. "We four" may control the cattle market, but common sense does not gather itself up quite so easily into a great sacred trust.

Don't act as if you knew it all. You will carry your head too high. You will be too intolerant and overbearing. It will be too hard to affiliate or fellowship with you in anything. Wisdom does not run in ruts nor does she often travel over the narrow gauge.

Don't get up in a business meeting of the church fully persuaded that only your favourite measure has merit. If this isn't adopted, perhaps the church will survive. Your measure may be right; it may be wrong. If it be wrong, it would be an unfortunate thing that you should be the only one to perceive this.

Conceit often fastens to a single phase of truth. The opinionated champion of reform sees only the need of the hour. The cause, as he sees it, fills all the horizon of his thought. He wonders why others do not fall into line with him.

"Why don't they adopt my methods?" he asks. Their methods to him seem utterly inadequate. He allows himself to antagonise and be antagonised. Ere he knows it he is treating as foes those who in some other way are working toward the same great end with himself.

The world frowns on conceit. The Gospel has no place for it. The man who thinks he knows it all may be called anything but wise. To know what one does not know is just as important as to know what one does know. And ever to bear in mind that another may know what I do not—may be right while I am wrong—is a concession which, if frankly made and humbly acted upon, may be a means of grace to every one of us.—Rev. E. E. Rogers.

YESTERDAY AND TO-DAY.

There never was a time when "another Gospel" had such free course and was so glorified among us as now. It is not so much open infidelity as fictitious Christianity that we have to fear—a Gospel which uses all the phrases and exercises all the seeming fervours of the true faith, but is as unlike it as lead is to gold. Indeed, I may say that to-day Liberalism has, for the most part, left of contending and taken up counterfeiting. One of the most artful methods of issuing spurious currency is to take a gold coin and bore into it, and dig out the great bulk of the gold and then fill up the cavity with lead. The face of the coin remains intact; but the heart has been hollowed out. Just so the most dangerous theology in circulation among us to-day is an evangelicalism which keeps most of the phrases of orthodoxy, and yet is utterly void of the vital substance thereof. Atonement! Yes, indeed, says this other Gospel; Jesus Christ is the martyr-man of the race, one in whom the enthusiasm of humanity kindled to such intensity that it consumed the heart from which it proceeded, giving the most splendid example of self-sacrifice which the world has ever seen; not that in His death He bore the curse of a violated law. Such an idea spoils the poetry and pathos of His martyrdom, needlessly embarrassing it with the theology of substitution and vicarious satisfaction for human guilt, thereby keeping alive the old "offence of the cross."—Dr. A. J. Gordon.