

TRADE AS A TEACHER

REV. DR. TALMAGE'S DISCOURSE ON
INTEGRITY IN BUSINESS.

RELIGION IN AFFAIRS OF LIFE.

We should put forth the same energy
in the cause of Christ that we do
in the achievement of a livelihood
or the gathering of a fortune. Our
Moral Obligations.Washington, Aug. 27.—Rev. Dr. Tal-
mage took for his text Romans xii. 17.
"Not slothful in business, fervent in
spirit, serving the Lord."Industry, commerce and Christian
service—all commended in that short
text. What is it possible that they shall
be conjoined? Oh, yes. There is no war
between religion and business, between
counting houses and the church. The
same energy put forth for the world
could be put forth for God. Would that a
thousand men of these great efforts
have achieved a fortune each, and then
have used that fortune for the church
and the alleviation of the world's suffer-
ing!Again, I remark that business life is a
school of patience. In your everyday life
how many things to wait and to dis-
countenance. Cashbooks and money
drawers will sometimes quarrel with
you. More bad debts on the ledger. More
counterfeit bills in the drawer. More
debts to pay for other people. More un-
pleasantness on the part of your customers.
All these things are to be endured. A
man who is not patient in business will
lose his temper, and his temper will lose
him his business.All that process will break you up
down or bring you up. It is a school
of patience. You have known men under
the pressure of business, who have been
toughened by the experience. They were
like rocks, all the more valuable for
being blasted. As first they had to be
blasted by the heat of the furnace, and
then they were polished by the action of
the water.The industrial classes are divided into
three groups—producers, manufacturers,
traders. Producers, such as farmers and
miners. Manufacturers, such as those who
turn iron into food and wool and flax
into apparel. Traders, such as those who
profit out of the transfer and exchange of
all that which is produced and manu-
factured. A business man may belong to
any one or all of these classes, and not
one is independent of any other.When the Prince Imperial of France
fell on the Zulu battlefield because the
strap fastening the stirrup to the saddle
broke as he clung to it, his comrades all
escaping, but he falling under the lance
of the savages, a great many people
blamed the Emperor for allowing his son
to go forth into that battlefield, and
others blamed the English Government
for accepting the sacrifice, and others
blamed the Zulus for their barbarism.
The one must blame was the harness
maker who fashioned that strap of the
stirrup out of shoddy and imperfect
material, as it was found to have been
afterward. If the strap had held, the
Prince Imperial would probably have
been alive to-day. But the strap broke.
No prince independent of a harness
maker. High, low, wise, ignorant, you
in one occupation, I in another, all
bound together.So that there must be one continuous
line of sympathy with each other's
work. But whatever your vocation, if
you have a multiplicity of engagements,
if in your life there come losses and
anxieties and perturbations as well as
percentages and dividends, if you are
pursued from Monday morning until Sat-
urday night, and from January to Janu-
ary by insupportable obligation and duty,
then you are a business man, or you are
a business woman, and my subject is
appropriate to your case.We are under the impression that the
mould and tug of business life is a pri-
vate thing, that it is a struggle, or that it
is an unequal strife where unarmed a
man goes forth to contend. I shall show
you this morning that business life is
indeed of God for grand and glorious
education and discipline, and if I shall
be helped to say what I want to say, I
shall rub some of the wrinkles of care
out of your brow and unstrap some of
the burdens from your back. I am not
talking of an abstraction. Though never
having been in business life, I have
known business men. In my first parish
at Belleville, N.J., ten miles from New
York, a large portion of my audience
was made up of New York merchants.
Then I went to Syracuse, a place of
immense commercial activity, and then I
went to Philadelphia and lived long
among the merchants of that city, then
where there are no better men on earth,
and for 26 years I stood in my Brooklyn
pulpit, Sabbath by Sabbath, preaching to
audiences the majority of whom were
business men and business women. It is
not an abstraction of which I speak, but
a reality with which I am well acquainted.In the first place, I remark that busi-
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energy. God gives us a certain amount
of raw material out of which we are to
be made. Our faculties are to be
reared, rounded and sharpened up. Our
young folks having graduated from
school or college need a higher education,
that which the rushing collision of every-
day life alone can effect. Energy is
wrought out only in the fire. After
the man has been in business activity 10, 20,
30 years, his energy is not to be measured
by weights or plumbines or ladders.
There is no height it cannot scale, and
there is no depth it cannot touch, and
there is no obstacle it cannot surmount.Now, my brother, why did God put
you in that school of energy? Was it
merely that you might be a yardstick to
measure cloth, or a steelrod to weigh
steel? Was it merely that you might be
better qualified to chatter and giggle
to God? No, God placed you in that school
of energy that you might be developed for
Christian work. If the undeveloped tal-
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were brought out and thoroughly har-
nessed, I believe the whole earth would
be converted to God in a twelvemonth.There are many deep streams that are
turning as mill wheels and that are
harnessed to no factory bands.
Now, God demands the best lamb out
of every flock. He demands the richest
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men who shall take the same energy
that from Monday morning to Saturday
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of a livelihood, or for the gathering of a
fortune, and on Sabbath days put it forth
to the advantage of Christ's kingdom
and the bringing of men to the Lord.Dr. Duff visited a man who had in-
herited a great fortune. The man said to
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After while this fortune came to me,
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should to myself. Shall I now retire from
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Lord in my worldly occupation?" He
said: "I resolved on the latter, and I
have been more industrious in commerce
than I ever was before, andsince that hour I have never kept a far-
thing for myself. I have thought it to be
a great shame if I could keep a hand-
ful of the Lord as I had sold for myself,
and all the products of my factories and
my commercial establishments, to the
last farthing have gone for the building
of Christian institutions and supporting
the church and the world's suffering.
The church and the world's suffering
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maker. High, low, wise, ignorant, you
in one occupation, I in another, all
bound together.come out triumphant. But they remem-
ber a time when they could have robbed
a partner, or have absconded with the
funds of a bank, or sprung a snap judg-
ment, or made a false assignment, or
borrowed illicitly without any effort
at payment, or put a man into a sharp
corner and forced him. But they never
took one step on that pathway of hell
fire. They can say their prayers without
hearing the chink of dishonest dollars.
They can read their Bible without think-
ing of the time when with a lie on their
tongue, the custom house they kissed the
book. They can think of death and the
judgment that comes after it without
any flinching—the day when all the right
and honest and law-abiding and frank
shall be doubly damned. It does not
make their knees knock together, and it
does not make their teeth chatter to read
as the partridge struts on eggs and
hatcheth them not, so be that getteth
riches, and not by right, shall leave
them in the midst of his days, and at his
end shall be a fool.What a school of integrity business
life is! If you have ever been tempted to
let your integrity cringe before present
advantage, if you have ever wakened up
in some embarrassment and said, "Now,
I will step a little aside from the right
path, and no one will know it, and I will
come all right again, it's only once,"
That only once has ruined tens of
thousands of men for this life and blasted
their souls for eternity.A merchant in Liverpool got a de-
claration of bankruptcy, and, holding in
upward the light, he saw some inter-
estings in what seemed red ink. He
finally discovered that the letters and
out that the writing had been made by a
slave in Algiers, saying in substance,
"Whoever gets this bank note will please
inform my brother, John Dean, living
near Cardiff, that I am a slave of the
Bey of Algiers. The merchant sent
word, and the government officers and
found who this man was spoken of in
this bank bill. After awhile the man was
rescued, who for 10 years had been a
slave of the Bey of Algiers. He was
immediately emancipated, but was so
worn out by hardship and exposure he
soon after died. Oh, if some of the bank
bills that come through your hands could
tell the same story, how many of them
have passed it would be a tragedy
surpassing any drama of Shakespeare,
lighter than King Lear or Macbeth!As I go on in this subject, an im-
pression will be upon your mind, that
it is not a shame that we in our pulpits
do not often preach about their strug-
gles, their trials and their temptations.
Men who toil with the hand are not to
be very sympathetic with those who
toil with the brain. The farmers who
raise the corn and the oats and the wheat
sometimes are tempted to think that
grain merchants have an easy time and
get their profits without giving any
equivalent.Plato and Aristotle were so opposed to
merchandise that they declared commerce
to be the cause of nation and every ad-
vice that cities be built at least ten
miles from the seacoast. But you and I
know there are no more industrious or
high-minded men than those who move in
the world of trade, and who are not
burdened heavier than loads of brick, and
are exposed to sharper things than the
east wind, and climb mountains higher
than the Alps or Himalayas, and if they
are faithful Christians, and if they are
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