

one." Come out from among that field of tares. It is not manifesting to the world that Jesus was sent from God. Come out, and let true believers unite. The result was an apparent disastrous rent in the robe of Christ, but in reality an accomplishment of union such as the world never knew before. Protestants in England, France, Switzerland and Germany, were *one*. The first great division of Christendom was the first step towards the realization of the unity of the body of Christ on earth. Not that corporate unity was effected or ever will be: the tares and wheat *will* grow together. But it was a step towards the true idea of Christian union, the confederation of those who were in possession of a common *life* within, not of a common name, and association.

Thus we understand how it is possible that denominational difference with real union is more desirable than denominational unity with irreconcilable differences and deadness within. Let Christian men become possessed of the life of Christ, new creatures in Christ Jesus, and they will be one in spite of denominational distinctions. The church of God is the elect, the chosen out of the called. Their unity cannot be a unity that the world wants, that of splendor, magnitude, uniformity. The unity of the church is a mysterious, invisible, incomprehensible unity. Not the dazzling display of a mighty force, a united visible phalanx, imposing, stately. But profound, invisible, majestic, as insoluble and unfathomable as the mysterious conjunction of the Father and the Son. Not the trivial, altogether comprehensible and intelligible unity presented by the common associations of an ecclesiastical corporation. There is nothing profound or divine in that. The unity of Rome is of the earth, earthy. A marvellous unity, but a unity which is the consummation of earthly genius, to be explained on human grounds. I am convinced that the union for which our Lord prays in John xvii. has not primarily to do with the idea of corporation, aggregation and visible communion. That is, the essential idea of the Lord is not, "I pray that there may be one vast church, comprising all who shall profess my name, vast, sublime, unbroken, universal, to which all men shall belong, out of which none shall dare to stay; that sects shall be unknown; branches impossible; different regiments of the great army altogether out of the question. They shall be one in name, in order, in form, in government. One church, one uniformed regiment, imposing, magnificent." No, no.

Such an interpretation is entirely at variance with our Lord's whole course of life, and the context of the gospel.

What does He pray for, then?

He prays for the consummation of that which He predicted in John x. 16; viz.: that all those who should hear His voice and follow Him might be made *one in Him*, i. e.: so closely united to Him, and filled with His life that the world should know by the spirit of Jesus within them that He was of God.

The sheep alone can be one. The possession of a sheep's skin does not make a sheep, nor can there be any oneness between wolves in sheep's clothing and sheep. There is one flock, and one flock only. Those who are in Christ Jesus are one, and must be one because they are in possession of one life, one being, one new nature. Their size may be unequal. Their names may be different. Their clothes may be of different patterns and shapes. Their habitations may be distant from each other, and differently governed. They even may differ, and occasionally argue and contend, and work in various ways to gain their end. But they are all *one*. They have one life. They are Christ's. They have one nature. They are all the children of God. They are in unmistakable and Divine unity. As the Father and the Son are one, so are they all one in Christ Jesus. Therefore we hold that in the deep and important sense, as concerns the unity of all believers with the *Head*, Christ's prayer has been realized, and that as con-

cerns the unity of believers with each other, that too is far more universally realized than any man could imagine or ask or think. There is in spite of rents, and schisms, and creed, and churches, and denominations, one body, one family, one flock, one Lord, one faith, one baptism, one God and Father of all who believe.

"I pray that all may be one, that they may be one in us." Blessed Lord, is the answer of the grateful believer, we are all one, and that Thou knowest. We are all one, and miraculous indeed is our union. The world must know it. Had there been external and denominational unity there would have been no wonder. But that men differing in name, organization, country, language, habit, associations, antecedents, worshipping in different manners, sundered by every barrier, national, social, political, ecclesiastical, should nevertheless be one, one essentially, and truly, and everywhere, and always, is a marvel which Thy divine power and Omnipotent will alone can account for. Thank God, that prayer is answered.

DYSON HAGUE.

### THE CHRISTIAN IN BUSINESS.

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Can a man be a Christian in business? The question is often asked in the study, variously answered on the street, warmly debated in the prayer-meeting. Those are not wanting who stoutly affirm that the thing is impossible. And when they say that no man can be a Christian and succeed in business, they mean that no man who speaks the truth, who keeps his contracts, who refuses to defraud or over-reach his neighbor can succeed in business. They affirm that more or less of dishonesty or extortion are indispensable to commercial success; that he who is too scrupulous to misrepresent his wares, or who deals uprightly and fairly with his neighbor, is sure to go to the wall in the great competitions of trade. Is this true? I believe that it is utterly and stupidly untrue. That no man can honestly heap up such fortunes as have been gathered by some of the great financial bandits of our own time is true enough; such fortunes are, the greater part of them, nothing but loot; and the men who have gathered them are thieves and robbers. They are thieves, because they have gotten much of their wealth by the most shameless fraud; they are robbers, because they have taken a great part of it by force—only the force they have employed was the force of the state, which they have turned to their own uses by bribing judges and corrupting legislatures. Truly no man can get one hundred million of dollars in twenty-five years without practising the most audacious villainies or the cruellest extortion. But that a man can, by the clearest truth, and the fairest honesty, earn a good livelihood and accumulate a competence in legitimate trade is not to be disputed. There are instances innumerable of such success in all our cities. The unspoken judgment of the street affirms that the honest man is more likely to succeed than the dishonest man. Who most readily obtains credit—the man whose methods of dealing are square and upright, or the man who is known to be a trickster? According to the theory of the commercial pessimists, it ought to be difficult for an honest man to borrow a dollar, or purchase a bill of goods without cash; because an honest man cannot succeed in business, and cannot, therefore, pay his debts. It happens, however, that the honest man can borrow a dollar twice as readily as the dishonest man, and can get trusted for twice as much goods; and this simple fact refutes all that pessimism, and registers the verdict of the financial world, based on ages of experience, that honesty is no impediment to success in trade.

So far, therefore, as common honesty is concerned, there can be no doubt that it is compat-

ible with a fair degree of success and prosperity in business. The man who contends that it is not, writes himself down a knave, and gives us a poor impression of his penetration and his judgment. If the practice of common honesty is all that is involved in being a Christian in business there can be no hesitation about answering this question in the affirmative. And this is about all that is generally brought into the question. When it is proved that a man can be honest in business without danger of failure, it is supposed to be proved that a Christian man can succeed in business. The man who tells the truth, "who sweareth to his own hurt and changeth not," who eschews every semblance of fraud or injustice, may yet come a great way short of being a Christian in his business.

No man behaves like a Christian in his business who suffers himself to become the slave of his business. As soon as his pecuniary interests become the chief interests of his life, and everything else except simple honesty is subordinated to business success, the man can no longer worthily bear the great name of Christ.

This is not saying that there is any necessary incompatibility between the Christian life and a faithful attention to business. This is not consenting to that monkish theory by which a sharp line of demarkation is drawn between things sacred and things secular. The business itself, if rightly done, is a Christian service. But it is not rightly done when the financial success becomes the supreme consideration and the interests of character and righteousness are made subordinate. Business itself may be the high calling of God; but it is only so when it is made tributary to the spiritual life of the man and the Kingdom of God in the world.

A Christian may feel that it is his duty to succeed in business; but when he begins to feel that that is his first duty, he ceases to be a Christian. His first duty is to seek the Kingdom of God and its righteousness; and the Kingdom of God is not meat nor drink, nor a booming trade nor twenty per cent. profit. The Christian business man has other duties that outrank this duty to succeed in business.

If he has a family, his duty to his family is more urgent than his duty to succeed in business. If he becomes so absorbed in his daily work that he has no time nor thought nor love for those who are committed to his care, he does not act like a Christian. It may be that his ambition to succeed in business grows out of his desire to make liberal provision for his family; even so, he is preferring the temporal good of his children to their moral and spiritual welfare; he is laboring all the while to procure for them the meat that perisheth, and is neglecting to provide them with that which endureth unto everlasting life. Many a father works so hard, to lay up for his children money that is more than likely to prove a curse to them, that he has no time to give them the companionship and counsel and personal care that would prove the greatest blessing of their lives. Such a man is not behaving like a Christian; he is behaving like a heathen.

There are duties due from every Christian business man to the Church of God; duties that cannot be discharged by liberal contributions for the support of the Gospel. Something more than money is wanted to carry on the work of the Church. Its spiritual life must be nourished; its benevolent work must be prosecuted. Money helps, but personal service is in greater demand everywhere. And the business man who undertakes to commute, by the payment of money, his obligations to render personal service, does not act like a Christian.

Every Christian business man is bound to serve the age and the community in which he lives. The public welfare, the public morals, are the objects of his care. He is responsible for the promotion, to the extent of his ability, of these