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I am, your in Jesus,

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**Can One Carry Out the Teaching
of the New Testament in
Business Life.**

(By Mr. Hinkson J. Siddall, M.A.)

In this question the term business is used in its broadest and most comprehensive sense as including all the actions of life put forth by one engaged with his fellow men in performing the work of the world, and is a very important question. Important to every one of us called upon as we are to take our part in the activities of life.

What one thinks about life, its duties, and privileges is a most vital matter. No one builds higher or better than he plans. No one ever soars above his beliefs and aspirations.

Our lives will be noble, or ignoble, glorious, or grovelling, just as a right or wrong, a high or low standard of life is cherished in our hearts.

The teachings of our Lord and of the inspired writers, contained in the New Testament are beautiful and sublime.

Are they practicable?

Is it possible for us to take these "wonderful words" as the inspiration and guide of our work-day life? Were these words given to us merely for their poetic beauty, literary merit, or entertaining power? How we answer these and kindred questions is of the greatest moment. If we have an idea that the teachings of the New Testament are not capable of being materialized in our lives: that they are not adapted to direct us in our actions, in the business of the world, we will not be guided by them and they will fail to influence us in our intercourse with men and will be powerless in shaping our destiny here or in the world to come. Our Lord did not intend that his disciples should lead isolated lives far from the marts of men. He did not design that they should become mere enthusiasts wrapped in holy thought or pure emotion. He sends them into the world as lights to illuminate, and as salt to conserve. Listen to our Lord as He prays for His people just before his passion: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep

them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth. Thy word is truth. As thou has sent Me into the world, even so have I sent them into the world."

Why does He send them into the world? He had told them why long before He had uttered this prayer in their behalf: "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men, Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle-stick and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

He sends them into the world that they may bless and save it by living in it righteous lives. There are those even in this enlightened age, and in this Christian land so ignorant of the religion of Christ as to think that it consists of mere emotional enjoyment, and that it has nothing or very little to do with the conduct of every day life. Such an idea of Christianity is a mere travesty of the religion derived from the teachings of our Lord and His apostles, and certainly is not taught in the New Testament. It is a familiar story of a colored brother crying to a new preacher before his first sermon: "Jus' please don't talk nuffin' 'bout stealing here to-day dat would be a wet blanket on dis congregation." We need not go to the ignorant freed man for illustrations of this low form of Christianity. There are those in our midst who talk and act as if the religion of Christ consisted only of prayer, song and emotion that a man's religion can be one thing and his every day life another. That he can feel in his heart the joys of salvation and practice in his life the principles of the "Prince of the power of the air, the spirit that now worketh in the children of Disobedience." We have not so learned Christ. Life is not divided into the sacred and secular. All things that can be done by the good man are sacred in God's sight. If we obey the teachings of the New Testament we cannot divide our lives into two parts and say, over this my Lord shall rule, but over that He shall have no authority. All "the steps of a good man are ordered by the Lord." The exhortation of the apostle comprehends all the actions of life, how-

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ever material or seemingly unimportant they may be: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Hymn-singing, prayer, and joy are privileges of Christians, but they are not forms of service. They are not ends but means. By the strength derived through these religious exercises and emotions we are enabled to go forth to Christian service, in all the paths of life. The great dramatist to the contrary, notwithstanding, the world is not a stage and the men and women in it are not mere players. Every moment is intensely real. Not a moment is without its responsibilities. The word of God comes to us as a guide to our feet and a lamp to our path. If it is not a guide to our entire life it is nothing at all. We may receive the teachings of the New Testament with joy, but if we do not strive to follow their injunctions in every day life, they will become to us a delusion and a snare: instead of being to us life, power and strength they will only augment our punishment and hasten our destruction. It is only the man who heareth and doeth the sayings of Christ that builds

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