

sons, entreats, but at last reluctantly yields. The merchant exults in a good bargain. A good bargain is that what you call it? Why, the thing you have done is neither more nor less than taking advantage of your neighbour's necessity to deprive him of the just reward of his labour, and to put it in your own pocket. "But I am not bound to look after another man's interests." Yes, you are: God has bound you to it. He has bound all other men to do the same to you. "But, if my money were not of more value than his goods, why did he accept it? I did not force him." Yes, you did; and as far as in you lay. You saw you had him in a position where he must either submit to the loss you imposed upon him, or risk a heavier. You took advantage of him. You believed that the whole profits, fairly divided, would leave him a share and you a share. You saw a chance of getting his share for yourself, and you seized it. It was not fair. It was not brotherly. It was not after the will of God. All the mercantile maxims in the world will not consecrate it. You have deprived the labourer of his hire. You have denied your brother his equal rights. Had you done your duty, two hearts would have been the better. By foregoing this opportunity of excessive gain your own heart would have gathered fresh strength to do justly and to love mercy; by seeing your consideration your neighbour's heart would have gained fresh esteem for his fellow-men and fresh courage for his struggle. But now two hearts are worse. Yours is contracting around its ill-gotten profits; his is soured and distrustful. "Hearts," you say, "what have I to do with hearts? Hearts are neither pounds, shillings, nor pence. Very true; they are not: and, if all our arguments lie within those three columns, I have no chance of convincing you. But you will soon be in a world where there are neither pounds, shillings, nor pence.

As a regular matter of business, it can never be your duty to purchase or to sell on terms which will not yield you "a living profit." This would be to prepare ruin for yourself and loss for others. It is certainly incumbent upon you to use all your tact and foresight to make each transaction pay. True, a case may arise wherein you would essentially serve a neighbour by making a purchase or a sale on terms that would be no advantage to yourself. In such a case you might save a man from all the social calamities and the moral dangers of bankruptcy, and thus perform a higher benevolence than by a mere gift. It may therefore happen, that cases will arise wherein it is right to forego any advantage to yourself, in order to save, or even to serve, another. But it never can happen that a case should arise where you may wrong another to serve yourself. This you certainly do, whenever, to the best of your judgement, you deprive another of his profits to double your own. Such a transaction can never be justified by any force of circumstances, any traditional sanction of "the trade," or any galaxy of examples. "Live, and let live," is a good old maxim; with far more pith and sap in it than your dry, hollow sophistry about "My money being of more value to him than his goods." To be sure it is, just then. But, if that principle had justice in it, God would never have laid a curse upon usury.

"Ah! but I don't understand that. It is too transcendental for me. I do not understand minding my own interests. That is a motive one feels. If I tried to live by the other motive, it would be only sham. I must be content to say, 'My business is to do what I can for myself.'" Yes, that is true. You must be content to say it; or, whether you say it or not, you must be content to live by it, so long as you have within you that heart which dictates such speeches. What do you know about being a child of God, and feeling like a child of God, and looking upon gains and duties with the eye of a child of God, and trusting your own interests to the Heavenly Father with the faith of a child of God? You! Why, you live to buy and sell, and get gain. You desire nothing better. You dream of nothing nobler.

"The multiplication table is your creed,  
Your paternoster, and your decalogue."

You do not cheat or steal; you know better, That would be the way to lose, not gain. It would not serve in the long run. That is your chief objection to it. It would be short-sighted selfishness. Then, yours is also short-sighted selfishness; it will not answer in the long run. It may serve your turn to day, but look before you. You are not a machine constructed to catch money; you were made for something else. You have another life to live,—a life where wealth is not reckoned in coins, but in the commendation of God. You will not hold up your commercial countenance in that day with a shiny leer upon it, and say you leave such deep points to others, but, as far as you, you go ahead. I tell you you are not a monkey-making machine. You are a man, God's offspring, our brother. God's claims are upon you; man's claims are upon you; immortality is within you; judgement is before you; and every aspiration you waste upon self, is a step towards eternal poverty.

"But I do not understand these high views of business life. I only understand business to be, doing the best I can for myself." Of course you do not understand them. That is just what I said. And you will never understand them, while you keep that same heart unchanged. If you profess to understand them with that heart, it will be a miserable mistake, or a more miserable hypocrisy. No, no! to understand God's ways, you must be God's child. To see the divine side of things, you must be born from above, born again, made another being; must pass through a change as great for your soul as the change is to an infant when it is ushered forth from dark existence into bright and breathing life. You must have a new heart, a heart created by the Holy Spirit in God's image; a heart that loves much, because much has been forgiven; a heart that burns to show its love; a heart that feels that all men are its brothers; a heart that, like God and like His Christ, loves mankind deeply, and swells with fulness of good will. With such a heart your views of business, of life, of duty, would undergo a right memorable change. Now, if you would rather be a conscious child of God than a pitiful grub, moiling amid pelf without one hope beyond it, you must stop where you are, and call upon God and ask Him to open your eyes, and take His Holy Word and search out the way; and He will teach you the way. Your heart will grow soft, you will repent of the past, you will discover an escape through the merits of Christ, you will find in Him an Advocate, you will obtain mercy; and, hereafter, you will prove that a man may diligently ply his calling with the smile of God, the love of Christ, the law of charity, the hope of immortal joy, all present to illuminate his path and to dignify his toil.

P. S. We are pleased to announce that, since our last issue, the Rev. Drs. Cook and Mathieson have returned from Scotland; the latter, we are glad to state, with greatly renovated health. We may mention as indicative of the strong attachment subsisting between Dr. Mathieson and the congregation of St. Andrews' Church in this city, over which he has so long presided, that, just before his departure for Europe, his people presented for his acceptance, accompanied by an affectionate address, the handsome sum of about four hundred and fifty pounds for the purpose of defraying the expenses of his then intended visit to Scotland for the benefit of his health. The chief portion of this sum the Dr. invested in the Church for the benefit of his family. So pleasing a feature in the history of one of our congregations should have been long ere this chronicled, though from motives of delicacy we have hitherto refrained from alluding to it. It speaks well for both Pastor and people.

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