

his belief, then he would not go far wrong. Another speaker said the spirit of the age was the desire to make money quickly. This spirit got hold of everyone, and it was due to this very largely that there was so much commercial immorality. Bribing of buyers, lying, and misrepresenting things made it very difficult for a Christian man to get a living. They knew, unfortunately, of men on the road who were preachers, but whose actions did not correspond with their professions. If there were any in that room who in the past might have misled a buyer, he would like to ask them did it pay? He did not believe that any transactions that were not conducted on Christian lines could pay in the long run. He knew it was a difficult matter for a commercial to keep a straight line, especially if he had a wife and family dependent upon his energies; but they must ever remember that they could not serve God and mammon. They should never forget that Daniel in the lion's den was much better off with God on his side than was the king, and if they had God on their side they would not be losers in the end.

Another speaker took the ground that it was impossible for trade to be carried on strictly on Christian lines. Upon this the *Warehouseman and Draper* makes the following comments:—"This rhetorical trick is a very old one, and in this case transparently worthless—the question being, of course, only whether trading is incompatible with His teachings, to which we would reply it certainly need not be. It is too frequently forgotten that trade does not exclusively benefit the seller, but, on the contrary, is like mercy, 'twice blessed,' for 'it blesseth him that gives and him that takes.' And although the seller is mainly guided by self-interest, seeking to enrich himself, he confers an equal benefit on the buyer who obtains what he wants, and purchases not for the advantages of the seller, but for his own purposes. What in the world there can be in such an interchange of benefits inconsistent with the purest morality or with the deepest piety, we do not know. That the life of a commercial traveller is one of temptation is generally admitted, but we are not sure that it is exceptionally so—temptations of one kind or another come to men in every sphere of life, varying in their nature and depending for their intensity upon the personal character of each individual. What is a temptation to one man is not necessarily such to another, but we know of no position in life in which it is not essential for anyone who wishes to preserve his Christian character to be on his guard."

One of the debaters well said that a man could possess the qualities of tact, industry and perseverance in business without any sacrifice of Christian character. If a man had a good article for sale, and he knew it was a good article, he was doing good work if he pushed that article. If a man put conscientiousness into his work he would please his Lord as well as his employers. As they were all well aware, a commercial man had to put up with many things, but his advice was this, if a man wanted bribing let him go. As Christian men they were bound to resist bribing.

The general opinion of the speakers was that in the long run Christian integrity paid better than dishonesty. It is well, however, for those who are debating the question in their own minds to realize in the beginning that a time may come when, viewed from the mere standard of dollars and cents, Christianity will not pay. But surely character is worth more than money. The living man himself is worth more than the inanimate "truck" he may command; and when a man realizes the dignity of character, he will at the last, like Job, be the gainer even in a worldly sense. Had Job stuck on this snag, "Will it pay?" he never would have regained his lost wealth. His trial was no joke; he had to choose between two losses—the loss of his wealth and the loss of his higher manhood, his moral character. He kept his character and was stripped of his property. His integrity made his name immortal. And who would rather not have such an immortality as that of Job or Socrates, than the paltry possessions they might have held on to at the cost of their conscience?

As our contemporary says, "The man who is honest merely because honesty is the best policy, is not really so, and the man who professing to act upon Christian principle, is moved thereto because it pays, demonstrates thereby the absence of the principle upon which he professes to act." Therefore when we ask the question, "Does it pay to be a Christian?" we want to ascertain what is our standard of value—whether, morally speaking, we are bi-metallists, or believe in the gold standard fixed by the laws of heaven and not of earth.

MILDEW.

Mildew, mould, or fusty stains are the product of a fermentation caused by moisture and heat, whereby fungi are produced, which destroy not only the colors, but by advanced development the material also. Wherever wet or moist material is allowed to lie a length of time in an elevated temperature, there are the conditions for the development of mildew, especially when the pieces are piled up in heaps, since the pressure prevents the access of air, and at the same time causes heat. The development of mildew has three distinct phases, says the *Textile Manufacturer*. The first, at the beginning, is that in which the vegetable growth, yet in a rudimentary state, may be removed by energetic washing, or chloring, without altering the fabrics. In the second stage the fungus growth can no longer be removed. In spite of all that can be done, the stains remain, but the material is not weakened. The spots covered with mildew, however, according to the degree of development, do not at all, or only very imperfectly, take the dyes, either vat or boiler. In the last stage the material becomes weakened, even burnt, the fabric is irretrievably spoiled, and in strongly affected places, it is easy to break by pressure, and the mechanical action of fulling, washing, and gigging produces holes in such places. Mildew is most frequently found upon grey or white cotton goods and white or light vat-blue woollens, which are to be dyed in the