

Again, the same popular writer says (p. 61); "What Ignatius yearned for was *unity*, not *episcopacy*." Blessed testimony to the value of unity! But why should St. Ignatius conceive Episcopacy of all things to make most for unity? Two answers are possible. Either he knew that Episcopacy was directly or indirectly of Divine institution, and it was in his mind when he wrote, "Do your diligence that ye be confirmed in the ordinances of the Lord and of the Apostles" (Mag. 13). In support of this view we have St. Luke's statement, that during the forty days after His resurrection our Lord "spoke of the things pertaining to the kingdom of God" (Acts i. 3), that is, of the things pertaining to the Church as a visible society on earth. But if this answer be doubtful or inadmissible, there remains but this alternative. When St. Ignatius wrote, Episcopacy must have been so widely established, so conservative, and so venerable, that in his opinion it afforded the strongest guarantee against disunion through strange doctrine. In this case, considering that St. Ignatius wrote at the beginning of the 2nd century, and that institutions do not become hoary in a day, *Episcopacy must go back to Apostolic times*; in which case it must have received at least Apostolic sanction. Moreover, if Episcopacy had been a novel institution of his day, his opponents might have flung that fact in his face, and have taken their stand upon the older traditions of Church organization and government. But, as a matter of fact, we find not the slightest trace of such an argument till the latter part of the fourth century; and then it is put forth as a novel discovery.

The claim that our bishops are a distinct order, and that they are successors of the Apostles, is an emphatic protest against the arrogant usurpation of the Bishop of Rome. In order to exalt her Bishop above his equals, the Church of Rome now teaches that bishops and priests are but one order, and that the Pope is the sole successor of the Apostles. The doctrine of Apostolic succession, therefore, so far from being Romish, is a strong protest against Rome, who wrongly denies the validity of our orders, on the ground that since we ceased to yield obedience to the successor of St. Peter they have become dry channels.

COMMERCIAL MORALITY.

If Christianity is to be a real thing to men and women living in the midst of the ordinary currents of business and social life, it must enter into every detail and department of human activity. We cannot possibly divide our lives into halves, and say that one part is sacred and the other secular.

There cannot be a distinction between the principles of our religious life and our ordinary business life. We cannot keep two consciences. The "religious" conscience and the "business" conscience must be absolutely at one. We smile at the old story of the pious "general dealer" who said to his apprentice "John, have you watered the milk?" "Yes, sir." "Have you sauced the sugar?" "Yes, sir." "Then come in to prayers."

But although we may laugh at this open hypocrisy, we must remember that its worst feature is that, like the hypocrisy of the Pharisees of old, it deceives the man who practices it. His conscience gives him no wild alarms. It is tame and chained up by the supposed exigencies of the trade customs of his position and calling.

But although a pious rogue is more dangerous than an open blasphemer, we have to remember that the complex problems of daily life have to be faced by men who want to be truthful and upright, and these men have a right to ask for help and guidance in the intricate questions covered by the term "commercial morality."

It is not enough for the clergy to preach the principles of Christian justice and fair dealing between man and man. It is not enough for the clergy to tell men to carry the Christ-life with them into their offices and stores. More help than this is needed in many cases. Some time ago Bishop Westcott, of Durham, delivered a course of sermons on social problems. The famous Cambridge scholar and student who, as Bishop of Durham, was enabled to put an end to a coal strike in his diocese, of a specially embittered character, has established a claim to be heard when he deals with the relations of Christianity to ordinary social life.

He set forth an ideal brotherhood of clergy and laity, who should resolutely and sympathetically deal with the difficulties of bringing Christianity to bear upon commercial and social problems. The result of his words has been the foundation of the Christian Social Union, and its brilliantly written and widely read organ *The Economic Review*. The leaders of the Christian Social Union are well-known men like Mr. Gore, the Editor of *Lux Mundi*, and Canon Scott Holland. Their aim has been to take business men into their counsel, and to study commercial morality in a thorough and scientific way. They aim at evolving a helpful code of commercial morals, and laying down clearly and plainly what an honorable man of business, who is determined to serve Christ, may do in compliance with ordinary business usages, and what he may not do. Their aim is clear, definite, and practical. *The Economic Review* for July contains a remarkable article which summarises the replies of a number of business men of various grades as to their difficulties of conscience. Some of it is very sad reading, whilst some of the replies are very encouraging. We give some samples. The question put was as follows: "Do you find it difficult to apply the principles of Christian truth and justice to the conduct of business?" A very large employer of labour in Liverpool replies: "No, but the principles of Christian truth and justice will demand sacrifices which no man finds it easy to make." The manager of a great engineering firm writes: "No, probably because I serve a firm who can afford to lose business rather than use underhand methods of getting it." The owner of a small business, writing of a dishonest trade custom, replies: "I have never done this with my own hand, though my clerk does it. I do not like it, and hardly know what I should do if asked to do it *myself*. As it is, I leave it to their own consciences, feeling I must live somehow, and knowing I cannot afford to lose a good customer."

This answer seems to show that the temptation to commercial dishonesty presses most heavily upon men ground down by competition. A commercial traveller replies: "Not only difficult, but impossible. If one would live and avoid the bankrupt court, one must do business on the same lines as others do, whether the methods are in harmony with the principles of Christian truth and justice or not." A grocer and a draper's assistant give similar answers. A considerable number of replies point to unfair trade competition as the root of the evils complained of. Mr. Herbert Spencer says in his essay on the "Morals of Trade," "it has been said that the law of the animal creation is 'eat and be eaten,' and of our trading community it may be similarly said that its law is 'cheat, and be cheated.'" A system of keen competition, carried on as it is, without adequate moral restraint, is very much a system of commercial cannibalism.

There is only one "adequate moral restraint" possible, and that is the living power of the Life of Christ, moving and energising in the hearts and lives of men. We do not despair in the face of the terrible difficulties and temptations which beset men of business. . . . It is hard for a man to battle against the stream. *But it can be done.* An eminent man of business sug-

gests a conference to deal with certain evil business customs. He writes as follows: "Having arrived at a decision with regard to doubtful points, and having made these decisions, with the reasons for them, widely known, a league of business men might afterwards be formed who would undertake to set their faces against the practices condemned." This seems common sense from a layman's point of view, and it might prove a practical help to many men who are struggling single handed to carry the truth and justice of Christ into their business lives."—*The Southern Cross*.

THE FEAST OF THE HOLY TRINITY.

Through the first half of the ritual year, from Advent to Pentecost, the historic order is followed. Mysteries that transcend time are illustrated by events in time. The Birth, Death and Resurrection of the Son of Man are set forth as facts to be realized in each Christian soul as it is made the member of a regenerated, redeemed and risen race. Last of all, the descent of the Holy Ghost reveals the Agent through whom all that is true of Christ is to become true of His followers. But, these commemorations duly made, the Church recurs to the "most ancient of all mysteries," the eternal fact from which all existence proceeds, and keeps the feast of the Holy Trinity, the festival of the Triune God. There was a time, not very long ago, when the truths that Trinity Sunday proclaims were asserted in a hard and repellent fashion. "The nature and being of God," it was said, "entirely transcends all the powers of the human mind; to pretend that He can be, in any true sense, known, is hardly short of impious; the statement of the Church as to His threefold personality is to be accepted simply because the Church declares it and a good many texts in the Bible seem to favor it; it is better to be on the safe side, and assent to the Trinitarian doctrine, inapplicable as it may be to the practical affairs of daily life." But the Church is fast learning a different utterance. Many reverent minds, fresh from the study of outward nature, are being led to acknowledge a "Power behind phenomena" which they would fain identify with the God to whom as children they said, "Our Father." But they shrink from applying to the Infinite and the Absolute words that predicate personality, for they have learned to think of personality as necessarily involving finiteness and limitations. To such minds the Church brings reassurance, revealing God as existing in divine and infinite relations, the source of all self-conscious personality in man. Again, there are everywhere hearts that are being stirred by a quickened sense of the ties that bind men together in the family, the nation, the race. To own the relations and be loyal to them, seems the true life for man, the life that makes him most like his Maker. But if God be an "undifferentiated essence," then there is nothing in Him to which the social life of man can correspond, then all that is dearest and sweetest in human fellowship is of the earth, earthy, and man at his best is found not to be made in the image of God. To those perplexed by this misgiving the Church has a message of joy. On Trinity Sunday it is declared anew that the life of God is a social life, that all human relationships are but joint reflections of the perfect unity of Father, Son and Holy Ghost. Lastly, there are many who still bear in a warped and saddened theology the traces of days when even the Church's teaching was "Calvinized"; to these Trinity Sunday ought to bring a brighter cheer, as it tells them once more that the changeless Will is a will of perfect power, wisdom and love, manifested in Father, Son and Spirit, three Persons and one only God, the eternal Charity.—*The Churchman, N. Y.*