

—or chaos—of competition for private profit; but it never really is that, it always is co-operation for public service. It is for public service, because if no one wants the product there will be no purchasers, no purchase price, no wages and no profits. Except in so far as it serves the public, business cannot go on at all.

Similarly, business is conducted by the co-operation of multitudes of people; some supplying labour of various types, some managerial skill, some capital; and if any one of these is withdrawn the process stops. Except so far as it is co-operative, business cannot go on at all. But it could go on without any profit. It is already, always, and inevitably co-operation for public service, and it is not in its own nature competition for private profit. It always is the thing that reformers sometimes say they want it to become. It is not its own nature that is wrong, but the way we treat it. We have become so obsessed with its method as to forget its real nature.

And, of course, if you treat as competition for private profit what really is co-operation for public service, something is likely to go wrong with it. We have here an illustration of a universal principle. God is the source of all good things, economic goods as much as any others; and He means us to enjoy them to the utmost. The commerce which enables men to enjoy them more fully is in accordance with His Will; and if we treat it as what it is, a great system of co-operation for the general benefit, it will generate goodwill. But if we are self-centred—which is the essence of all sin—and attend chiefly to our own share or interest in it, converting it into competition for private profit, it is bound to go wrong in its own working and to promote rivalries and enmities. But this comes, not from the nature of commerce, but from our sinful way of conducting it.

It is perhaps worth while, for avoidance of misunderstanding, to point out that co-operation does not in practice exclude competition altogether; and, in urging that industry and commerce should be conducted in a co-operative spirit, I am not demanding the elimination of competition. Consider any team-game. The players join in the game for the pleasure which all share; the

aim is co-operative. The way in which they promote that co-operative aim is for one team to compete against the other. If the two principles can be intertwined like that in a mere game, it is not to be supposed that a combination of them is impossible in real life. But it makes all the difference which of the two is uppermost, and which, in the last resort, checks and controls the other. If the co-operative spirit is in control, you have good sportsmen who would rather be beaten in a good game than win in a weak walk-over; if the competitive spirit is uppermost, you have players who play to win, and who will do any dirty trick that the referee will permit. It is quite easy to apply this parable to the affairs of life.

Commerce, then, is one of the factors that bring nations together. Whether in doing so it promotes goodwill or ill-will depends on whether we conduct it rightly or sinfully. In fact, of course, our conduct of this, as of all other human affairs, is a mixture of rightness and sin. But there is no doubt where lies the way of remedy or salvation.

#### Science and Art.

Another great international activity is science. Here, national characteristics count for least. The progress of science is a vast co-operative enterprise resting on those qualities of the human mind which vary least as between the different nations and races. An experiment accurately carried out and observed in a laboratory of Moscow or Berlin is valid for Paris, London or New York, unless variety of climatic conditions affects it. So far as it goes, science generates fellowship. But it is not very potent in this, because it does not draw upon, and therefore does not harmonize, those differences of sentiment and outlook which lead to strife.

Art in its various branches is a greater power than science. For art does spring from nationally characteristic attitudes of mind, and is able so to present these as to illustrate their value. Shakespeare and Browning could only have appeared in England, Goethe only in Germany, Dostoevsky only in Russia; and all of us are the richer for their works. As we read these, we see each country in its characteristic excellence. We learn from the writers

of other nations what we could never have learned from those of our own; all are the better for this rich variety, and we rejoice that other nations are so different from ourselves. In that mutual appreciation the foundations of real goodwill may be laid, because the differences that tend to set us at variance are become the bond of our fellowship.

#### One Standard of Moral Judgment.

Yet even this does not touch the heart of the matter. For at bottom our differences arise from that sin of self-centredness which is characteristic of all men from birth, complicated by divergence in our standard of admiration and of judgment. There is no hope of solving many of the most difficult of our problems until at least we all agree to submit to one standard of judgment. We may fail to conform our lives to the standard which we accept. But that is a small matter, and the conflicts arising from such a failure are, in principle at least, capable of adjustment. But if one admires conduct which another censures, no adjustment is possible. The world's most urgent need, now that it is welded by the scientific conquest of distance into a single community, is a single and universally accepted standard of moral judgment, by which all nations agree that their actions shall be approved or condemned.

But what possibility is there that out of the welter of diverse traditions and cultures, which men have made for themselves, any such agreement can be built up? There is no hope whatever that this chief need of our world can be met unless there is indeed a Father of all mankind, Whose will includes the welfare of all His children, and Who has made His character known to men—unless, in short, there is a Divine Revelation. The Gospel of Jesus Christ is offered as precisely that Revelation; and those who have made sincere trial of it have found that it vindicates its claim.

Here is the source of hope for the world in our generation as in every generation that has gone before us. It is true concerning this world, as concerning the next, that there is none other name under heaven wherein we must be saved but that of Jesus Christ, in Whom is seen the very nature of God, and His will for man.

(To be continued)