

no man think more highly of himself than he ought to think, " may not some oracle add, " Let every man think as highly of himself as he ought to think."

"Then, moreover, it is required in stewards that a man be found faithful." In stewardship success is a question of fidelity rather than of amount. "Be thou faithful unto death and I will give thee the crown of life." The steward of five talents and that of two were welcomed to identical rewards because the proportion of their returns to their capital was the same. Fidelity expressed itself in proportion, and proportion requires diligence. In another parable equal distribution earns unequal reward inasmuch as the diligence was more intense in some cases than in others. In the last analysis reward is based upon diligence. To be successful is to be diligent. The diligent steward is never overshadowed by the rich. Diligence is never overlooked. In the race of life some are seriously handicapped by others, but it is well to remember that the laurel is given to him that, considering everything, ran well. Good running is never obscured by a good start, or by a faster contestant. The prize is for him who ran hard irrespective of all other features of the contest.

Permit me now to refer very briefly to a few of the talents of human stewardship. First, there is the talent of natural ability. Upon some God bestows a keen intellect, capable of digging deep into the mines of truth; upon others the gift of utterance, with which to declare the lights and shadows that play upon the hidden soul; a few have the gift of song, a gift so often obnoxious to the idols of vanity and pride. These and other endowments are included in the talent of natural ability.

For these gifts we must give an account. To expend these upon self is to be untrue; to use them for the Giver is our task. Will these rosy gifts that have come from above become burning saws of condemnation. In these days of Laodicean ease and luxury let us fear the repetition of the napkin scene. Forbid that this should be so! We know better than neglect God's talents. Knowing this truth may we be blessed in obeying it.

Second, there is the talent of money. The kingdom of Jesus Christ requires the mint. The cause demands money. This need lays tribute upon everyone that can respond. In the ninth and tenth centuries the mint of England was entrusted not to the sovereign but to the Archbishops of Canterbury and York. In their names and with their image coining was done. The associating of the divine with our coining still remains. The superscription of American coins reads, "In God we trust." What our governments have joined together let Christians not put asunder. If anything must be offensive in the nostrils of humanity, it is the flagrant hypocrisy that prays, "Lord thy kingdom come," and refuses to sacrifice financially for our mission enterprises. That every fashion can be worshipped, and every palate tickled, and every whim gratified when millions are crying for bread and salvation and Christ is a crying shame that should bring the blush to every cheek. But how remedy the evil? Not, let me say, by appealing to the charity of Christendom, but to the principle of justice. Our economists are contending, that in the sphere of social amelioration, it is necessary to recognize the august claims of justice rather than the impassioned appeals to brotherly love. We must admit the wisdom of their policy. When we have enthroned justice, with the uplifting of her magic wand, the various forms of decrepitude and disease that prey upon the social institutions will flee away. The same laws obtain in the religious sphere. Money will be forthcoming when we recognize that giving is not charity to an impoverished Christ but justice to an absent Owner who has created us stewards. It is rather significant that in the days when a righteously indignant prophet charged the people with the crime of robbing God, in their failure to present the required tithes, there was an abundance in the Lord's treasury which is sadly lacking today. Changing Scriptural precedent in substituting charity for justice, we find ourselves in the pitiable condition of having men anxious to turn to the Gentiles but hindered from realizing their life desire through a lack of denominational funds. Surely it is time that we recognized God's ownership and gave what rightfully belongs to him. The call of the hour is for a more vivid realization of the stewardship of money. Young men, go into business to make money for Christ's work. It is my firm conviction that the greatest need of the hour is for the consecration of business ability. A Christian man, endowed with business ability, has the richest opportunities that this age presents. The church of Jesus Christ is waiting for a consecrated business man more (shall I say?) than for a preacher. In this noon of enlightenment and enterprise and opening doors of illimitable possibilities await the preacher and the business man. Young men, if you will enter your business stands in the same earnest, consecrated spirit in which we as preachers approach the sacred desk, you can do what is an impossibility for us, viz., relieve the complications of our present affairs. Young men, eager for wealth, I have no war to wage with you. The days of monkish ranting against wealth have passed away. I reach out my hand and bid you work for Jesus Christ by making money for his work. If you are faithful to this vocation you can add as many voices to the redeemed choir as can the most eloquent ambassador of truth. The next great revival must strike her roots into the soil of the business world. It must sanctify commercial abilities, laying these under tribute

to God's service. When it comes, then, oh, Foreign Mission Boards and Home Mission Boards and burdened treasurers you will lift up your heads in exultant song.

Third, there is the talent of truth. God has sent forth his servants as stewards of truth. "Let a man see no account of us as ministers of Christ and stewards of the mysteries of God." Baptist Young People it is our glory that, as stewards of truth, we have been faithful. The justification for our distinctive existence has been our loyalty to truth. Recognizing that truth is God's and that the church is Christ's, we have refused to compromise and we have preferred to stick. Believing that truth is a stewardship and not a possession we have pinned our faith to revealed truth rather than to substituted tradition. Our past has been glorious. It has been trodden by the most heroic and saintly men of God. Our present is inspiring. Our banners are being unfurled on every land. With resoluteness of heart and tenacity of purpose we are taking the land for truth. The Baptist is here to stay. He is a "survival of the fittest." Since "truth is immortal," as declared the heroic Hubmaier, we, the stewards of truth, are immortal. We have been needed in the past. We are essential to the solution of the gigantic problems of the future; essential only because and in so far as we are faithful stewards of the truth. In the heated controversy and haughty dogmatism of the modern higher criticism we are called upon to champion the infallible Word of God. In the midst of namby pamby sentimentality it is ours to declare that God's voice is supreme. Every syllable of divine command must be heeded. Were truth a possession it might be compromised, but as a stewardship it must be regarded with inviolate sanctity. Young people let us go forth in the spirit of noble Socrates who, regarding himself as the commissioned advocate and steward of truth, would not in the face of death renounce his testimony to truth, but even while the halot was being cast boldly reiterated his undying allegiance to the inward monitor.

Lastly, There is the talent of time. Time, like eternity, belongs to God. Every day, every hour, every minute belongs to the Ancient of Days. When eternity has its sunrises and its sunsets, its cycles and its seasons, it is Time, upon which, as the divisions of eternity, God has sovereign claim. Let us therefore deal honestly with the moments as they come. To waste them is to scorn the Giver. To neglect them is to prove unfaithful as stewards.

Our stewardship in Time is limited. There cometh a day when reckoning must be made. There sweeps across our vision the hand-writing that readeth the numbering of our days. The transiency of our lives lends impressiveness to their every hour. It is because stewardship is so short that it is so serious. Life is significant in opportunity because it is so insignificant in time. Had we a mortgage upon eternity we might be spendthrifts of Time. Time, it is true, is only the "parenthesis of eternity," but let us not remove the parenthetical marks until we have learned the meaning of the parenthetical clause.

George Elliot has given us a suggestive picture of the dawn of the conception of death:

"In Cain's young city none had heard of Death Save him, the founder; Thus generations in glad idleness thrrove, Nor hunted prey, nor with each other strove; Time was but leisure to their lingering thought, There was no need for haste to finish aught; Till hurling stones in mere athletic joy, Strong Lamech struck and killed his fairest boy, And tried to wake him with the tenderest cries, The generations stood around those twain Helplessly gazing, until their father Cain Parted the press, and said, 'He will not wake; This is the endless sleep.' And a new spirit from that hour came o'er The race of Cain: soft idleness was no more, Now glad Content by clutching Haste was torn, And Work grew eager and Device was born. It seemed the light was never loved before, Now each man said, 'Twill go and come no more.' No budding branch, no pebble from the brook, No form, no shadow, but new earnest took From the oer thought that life must have an end." Is this poetic license? Not so. Everything has a new meaning since stewardship must have an end. Owned by God, the stewards of natural ability, money, truth and time, let us go forth in the intense spirit of him who said: "I must work the works of him that sent me, for the night cometh when no man can work."

African Baptist Association of N. S.

The African Baptist association convened in its 46th annual session with the Weymouth Falls church at 3 p. m., Sept. 2nd, Rev. Edward Dixon, Moderator, in the chair. After devotional exercises the election of officers was proceeded with, resulting as follows: Moderator, Rev. John A. Smith; Asst. Moderator, Rev. F. Randolph Langford; Sec'y-Treas., P. E. MacKerrow; Asst. Sec'y, Thos. Langford; Sessional Treas., J. R. Johnston. Committees were appointed as follows: Arrangements—Revs. F. R. Langford, Dr. J. F. Robinson, J. A. Smith, E. Dixon, J. E. Jackson and W. N. States; Letters—J. R. Johnston, W. B. Thomas and Wm. Johnston; Ministerial Education—Rev. Dr. Robinson, Rev. E. Dixon and J. R. Johnston; Missions—Revs. Jackson and Langford, Deacons Flint and Glasgow, Bro. J. Kelling, Lic.; Systematic Beneficence—Rev. Dr. Robinson, Deacons Butler and Langford; Obiuary—Rev. W. N. States, Deacons Clements and Flint, Bro. Powell; Sabbath Schools—Bro. J. R. Johnston, Rev. W. N. States, Deacons P. Butler, T. Langford and J. Francis; Temperance—Deacons Butler and Thomas, Rev. States; Denominational Literature—Bro. J. R. Johnston, Rev. Robinson, Deacon Glasgow; Finance—Bros. Wm. Johnston, W. B. Thomas,

A. Cromwell, Revs. Langford and Dixon. Rev. W. N. States was appointed to report the business of the Association. The Committee of Arrangements reported and the meeting adjourned with prayer and the benediction by the Moderator.

Saturday, 7 p. m.—Conference meeting held, which was very largely attended. Meeting was led by Rev. J. E. Jackson, with addresses by Pastors Robinson, Smith and others, which proved a spiritual blessing to all present.

Sunday Services.—8.30 a. m., Prayer and praise meeting conducted by Deacon Peter Butler. 11 a. m., Preaching by Moderator, Rev. J. A. Smith, from Luke 7: 2, "The Centurion's Faith"; Prayer by Rev. E. Dixon. 3 p. m., Associational sermon by Rev. Dr. Robinson, Matt. 5: 17, "I am not come to destroy, but to fulfill"; Prayer by Rev. R. Langford. 7 p. m.—Preaching by Rev. E. Dixon, John 14: 1. Prayer by Dr. Robinson.

Monday, 10 a. m.—Meeting opened with devotional exercises conducted by the Moderator; Prayer by Dea. Flint. Letters from the several churches were read and received for discussion. Voted that the Secretary respond to the words of welcome expressed in the Weymouth church letter, which he did in appropriate terms. Adjourned with the benediction by the Moderator.

Monday, 2.30 p. m.—Opened with prayer by Bro. Geo. Middleton. Continuation of reading of letters. Secretary's report was read and adopted. On motion of Bro. MacKerrow, Dr. Robinson offered prayer for the families bereaved by death during the past year.

Monday, 7 p. m.—Missionary meeting. Speakers for the evening were Revs. Dr. Robinson, E. Dixon, J. E. Jackson and F. R. Langford. They all spoke of the needs of the field and made very valuable suggestions as to how best they shall be met.

Tuesday, 10 a. m. Opened with prayer by Bro. Ed. Langford. Bro. J. R. Johnston moved that the moneys now taken for delegates' expenses be hereafter placed in the hands of a Missionary Board to assist in the support of a missionary on the field. A prolonged discussion ensued, the general opinion being that this was the best kind of a beginning. The resolution was unanimously adopted. Resolved that ministers of five years' standing in the association become life members. Benediction by the Moderator.

Tuesday, 2.30 p. m.—Prayer by Dea. Thomas. On motion it was decided to accept the invitation of the Digby church to meet with them next year. Report of the Committee on Systematic Beneficence received, discussed and adopted. The Committee on Ministerial Education recommended the encouragement of more young men to enter the gospel ministry, and strongly urged that all aspirants to this high calling, in order to be thoroughly equipped, avail themselves of the opportunity of higher education now afforded them, preferably at the Baptist institutions at Wolfville. The report was unanimously adopted. The report of the Committee on Obiutaries was adopted. The Committee on Denominational Literature also reported, adopted. Meeting adjourned with prayer and benediction.

Tuesday, 7 p. m.—Mass Temperance meeting. Opened with devotional exercises conducted by Rev. F. R. Langford. The report of the Committee on Temperance endorsing the stand taken by the Maritime Convention was read and unanimously adopted amid great enthusiasm. The speakers of the evening were Rev. W. N. States, Rev. J. A. Smith and J. R. Johnston. They all joined in denouncing the government for refusing to carry out the expressed will of the people at the polls on the prohibition question. The meeting was a grand success.

Wednesday, 9 a. m.—Prayer by Dea. Butler. On motion Dea. Steele was invited to take a seat in the Council and gave a few remarks. Dr. Robinson was appointed a delegate to the National Baptist Convention at Nashville, Tenn. Missionary Board appointed for the ensuing year: Revs. Dr. Robinson, Dixon and Jackson, Bros. MacKerrow, Flint, Glasgow and Butler. A discussion arose over the action of the council at the Ingewood church in ordaining W. N. States to the ministry without a letter of dismissal from the Halifax church, of which he was a member. A vote was taken disapproving of the said action. Votes of thanks were extended the moderator, secretaries and other officers for efficiency, also to D. A. R. for reduced rates, to the choir and chorister, etc. Rev. Dr. Robinson was appointed delegate to Maritime Convention, Rev. E. Dixon to be his alternate. A collection was taken up for the Convention which realized the sum of \$10. Report of Finance Committee adopted. Association closed to meet with the church at Digby Joggins the first Saturday in September, 1900. J. A. SMITH, Moderator. F. R. LANGFORD, Asst. do. P. E. MACKERROW, Sec'y.

Once I was playing at the seaside, and one of life's joys in the evening was to see the fishing boats come home. They used to wait outside until the tide rose high enough to enter the harbor. It was pleasant to see them come up in the setting sun and the men go home to the cottages. One night a boat missed the entrance. They were careless or they did not tack properly. The others were all inside. A feeling of pity for that boat came over me just as if it had been a living creature. I rose at night to look out of the window. There it was. It had missed the tide. Men and women, the greatest tide that runs is the tide that carries us into the kingdom of God. And the most splendid effort of wisdom within a man's power is to seize the tide when it is at its flow.—Rev. John Watson.