

kingdom let him work intelligently for it.

And his intelligent work must be in line with soundly Christian business principles. We were recently surprised with a discussion of "Tainted Money." It is easy to show that the great fortunes of today were not amassed in accord with soundly Christian business principles. No man ever did, in a single lifetime, working in line with The Golden Rule, which is as thoroughly business as it is Christian, amass \$100,000,000; nor one tenth of it. Despite Dr. Robert Stuart MacArthur's eulogium upon Mr. John D. Rockefeller's business methods, I deny that Mr. Rockefeller's colossal fortune or that of any other multi-millionaire has been amassed in accord with Christian principle. Yet I am not prepared to de-Christianize these men, nor to deny them the right to use their wealth for missionary and philanthropic purposes. Their sin is undue sharpness in business.

Many others sin in laxity concerning sound business methods. Which of the two is more obstructive to the progress of the kingdom is for others to determine.

Still I firmly believe that dollars honestly acquired will be of greatest service in the Kingdom. While parting company with the money-kings as to many of their methods, let the Christian see to it that his own dollars are clean. Many people look aghast at the forty per cent. dividends of the Standard Oil Company, which, however, represents a net profit of less than one-half cent per gallon on the oil marketed by that great trust. But what of the business methods of some of the very people so aghast at such dividends. Few have forgotten the snow blockade of last winter. At its commencement the market price of wood in the towns of the Annapolis Valley was \$4 per cord. Inside ten days Christian men demanded \$7 to \$8 per cord for wood. Again, the butcher, today, pays the farmer fifty cents more for a lamb than he did for a similar lamb eight years ago, while he exacts about \$1.60 more from the consumer. Or again, a manufacturer puts one pound of a five-cent breakfast food into a pasteboard box costing one-quarter of a cent, and labels it "Grape Nuts," "Force," "Orange Meat," etc., etc., and puts it on the market at fifteen cents. Or yet again, a fruit-grower faces the end of a barrel with fancy fruit, while hidden in the barrel to the extent of one-eighth to one quarter of the entire barrel, is inferior, and often unmarketable fruit. Is a dollar so acquired any cleaner or will it do any more good than a dollar of any multi-millionaire's money?

In diligence not slothful; fervent in spirit! That alone is soundly Christian business principle and he who does business in accord with it is in all his business serving the Lord.

Again, this principle has another practical application. During the past eight years the cost of living among us has increased fully twenty-five per cent. Yet the majority of our churches are asking their pastors to live on the same salary as that of 1897. And these churches are composed of Christian men and women.

Having thus inadequately discussed the getting of the Christian's wealth, let us look to

2nd. The use of the Christian's Wealth. Our second text furnishes the key to this problem. "First they gave their own selves to the Lord, and to us by the will of God." Our first principle, then is, that as the Christian belongs to the Lord, his wealth is an asset of the kingdom. Whatever the Christian holds of this world's wealth, farm, merchandise, bank stock, or whatever it may be is not his in fee simple; but is his as a trustee, to be administered by him for the kingdom. The great question of administration becomes, then, not how much must I give, but how much may I keep for my immediate needs and those of my family?

This principle of administration relates itself just as closely to that used by the Christian to support his family, or his business, as it does to that used for direct mission work. I hold that the part of my income used to suitably clothe my child is used equally to the glory of God as is that which I give for Home Missions; that which provides school privileges for my child is used as much in the interests of the Kingdom as that which maintains Christian schools in India; that which provides my wife with an occasional much-needed outing is used as much in the interests of the Kingdom as that which helps to convey our missionaries to and from India. That dollar which places a new and stimulating book in my library glorifies God as much as that one which put the open Bible into the hand of some French Romanist desiring the light. The expenditure of the Christian farmer in improving and making more productive his farm may be as much in the interests of the Kingdom as that which he gives to the increased efficiency of Acadia University. The Christian business man's expenditure to enlarge his business, thus securing enlarged income for his administration, may be and should be as much in the interests of the Kingdom as that which he uses for the enlargement of our North-West Mission. That which the Christian man carefully husbands against old age or the rainy day may be as much in accord with the Divine purpose as that which he gives to the Ministers' Annuity Fund.

What relation has all this to "The Relation of the Christian's Wealth to the Progress of the Kingdom?"

Much every way! In this principle of the Stewardship of Wealth is the nerve centre of the financial administration of the Kingdom. He who applies this principle to his entire life finds his life radiant with glory.

And one objects, does not this principle and your application of it permit a man to retain all for the support of his family or of his business if it be needed or may thus be wisely invested? Your condition destroys your objection, for no able-bodied Christian ever needs, nor can he wisely invest his entire income for the support of his family nor in the conduct of his business. It is contrary to the purposes of God and the principles of the Kingdom. It is the unfailing design of the King that every able-bodied industrious Christian shall have at his disposal a genuine surplus of this world's wealth over and above the real needs of those immediately dependent on him. Hence every income-earning Christian has some wealth to administer for the immediate progress of the Kingdom. How then shall he administer such wealth?

Here we find the Scripture principle to be, with regularity. "Upon the first day of the week let each one of you lay by him in store." There is no greater weakness in our administration than its regularity. Church and Board treasuries, to say nothing of the pastor's purse, are kept in a state of chronic emptiness because of those who think that any time, and especially the thirteenth month of the year will do to pay Missionary offerings or pastor's salary. The Lord's money will never be honestly administered until it is administered regularly.

This administration must also be according to ability. "According as he may prosper." Do you ask how much anyone should give? I answer, "According as he may prosper." I doubt not there are here today strenuous advocates of the tithing system. I fail to find it in the New Testament. I fail to find it in reason. Here are three men having incomes of say \$300, \$1,000 and \$3,000 respectively. By what law of Christ will you permit one man to retain \$2,700 for self and family, while his neighbors have but \$900 and \$270 respectively? The law of Christ requires a far larger per centage of the rich man's income for the direct work of the Kingdom than it does of the poor man's income. It is for each one to determine, with the Master, how much he should invest in the direct work of the Kingdom.

Gaspereaux, N. S.

First and Notable Things in Baptist Life and History

With Some Personal Reminiscences.

By Rev. D. O. Parker.

Number 1.

INTRODUCTION.

The first and most famous Baptist preacher was John the Baptist. He lived most two thousand years ago, and like many of his devout followers, through all the Christian centuries, suffered martyrdom for telling the truth. Since then much of Baptist life and history like the old Roman roads to Pompeii and Herculaneum, have been buried, buried beneath the accumulated rubbish of religious and political intolerance, ignorance and superstition. In both cases, however, much has been uncovered, and much yet remains to be done. These notes have only to do briefly with modern times.

MISSIONS.

We are living in the greatest missionary age the world has ever seen, and it was inaugurated by a Baptist pastor of a little church in Old England on a salary of \$75 supplemented by work at the shoe-bench. In May, 1792 Carey attended an Association and preached from Isa. 64: 2-3, Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. In his sermon he gave emphasis to the famous words, "Expect Great Things From God; Attempt Great Things for God." In the autumn of the same year, as the fruit of that sermon, was organized the first Missionary Society in modern times, from which have come the missions that now reach to the ends of the earth. True to the great commission, and encouraged by the Master's words, "Fear not little flock for it is thy Father's good pleasure to give you the Kingdom," these pioneers pressed forward against a world-wide opposition. The intolerant spirit against these first missionaries—"The nest of consecrated cobblers"—found utterance in the Edinburgh Review Vol. XII and XIV by Rev. Sydney Smith, 1808. A few lines from his long and spicy communications will be sufficient to show the spirit of the times. He wrote: "Upon this subject (missions) they are quite insane and ungovernable; they would deliberately, piously, and conscientiously expose our whole eastern empire to destruction, for the sake of converting half a dozen Brahmins, who, after stuffing themselves with rum and rice, and borrowing money from the Missionaries, would run away, and cover the Gospel and its professors with every species of impious ridicule and abuse." P. 173—"Why are

we to send out little detachments of maniacs to spread over the fair regions of the world the most unjust and contemptible opinion of the Gospel?" P. 179—"If a tinker is a devout man, he infallibly sets off for the east." Page 180—"We have one short answer, it is not Christianity, which is introduced there, but the debased mummerly and nonsense of Methodists, which has little more to do with the Christian religion than it has to do with the religion of China. Vol. XIV, P. 45—Ex pede Herculem. There were, however, some honorable exceptions, and we honor their memory. Of these there was the Rev. Reginald Heber. Bishop of Calcutta, who had only words of truth and kindness for these devoted missionaries, and as an honest and devout Christian he will long live embalmed in his own mission inspiring song:

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

From Sydney Smith's "nest of consecrated cobblers," has come the brood of Christian missions that today encircle the world. There are some living today who remember these first missionaries to the heathen world, and we now can respond to Heber's call, and triumphantly sing:

Obedient to the great command,
The Gospel's preached in every land,
The millions hear Christ's loving voice,
Forsake their sins, believe, rejoice,
For hearts of men are made anew,
And roses bloom where brambles grew.

On pagan India's coral strand,
And China's long benighted land,
And where the ocean breezes fan,
The spicy islands of Japan,
Now thousands bow with hearts aflame,
And hail with love the Saviour's name.

On Greenland's icy fields of snow;
Where Afric's sunny fountains flow;
On boundless, fruitful Western plains,
Where richest wealth of nature reigns,
The cross in radiant glory stands,
And wealth of millions now commands.

It is charitable to hope that through grace abounding that the Rev. Sydney Smith, one of the founders of the "Edinburgh Review" is in heaven, and that having been in the society of Baptist for sixty years he has the privilege of looking down upon the missionary tree planted by "the nest of consecrated cobblers" whose branches now overshadow the world, heavy with the Gospel leaves of healing. And more, that he did look down a few weeks ago upon the World's Baptist Congress in London and there saw the assembled multitude of Baptists with representatives from almost every nation and people under heaven as the fruit of Baptist Missions.

Self-denial is the first lesson to be learned in Christ's school and poverty of spirit entitled to the first beatitude. The foundation of all other graces is laid in humility. Those who would build high must begin low.—Matthew Henry.

We are living out these lives of ours too much apart from God. We toil on dimly, as if the making or the marring of our destinies rested wholly with ourselves. It is not so. We are not the lonely orphaned creatures we let ourselves suppose ourselves to be. The earth, rolling on its way through space, does not go unattended. The Maker and Controller of it is with it, and around it, and upon it. He is with us here and now. He knows us infinitely more thoroughly than we know ourselves. He loves us better than we have ever dared to believe could be possible.—William R. Huntington.

THE DISAGREEABLE GUEST.

"Mirandy's visits always sort of make me think of mosquitoes," said Aunt Hannah, thoughtfully, when the guest of the day had departed. "She always buzzes on you just as cheerful and social like, takes her bite of whatever you have to offer, and goes singing on her way as if she had done her duty; but you find you have a dozen stinging, burning, uncomfortable spots left as a reminder of your hospitality. Your receipt for pickles isn't nowadays equal to Mrs. Smith's, and you've been cheated in your new parlor carpet, your fall hat isn't very becoming after all, and hardly any of your friends are as good as you have always thought 'em. There's a drop of poison most everywhere she happened to light—nothing but little bites, but they burn and sting, and upset all your comfort. It does seem as if mosquitoes ought to have a monopoly of that kind of business without human beings taking it up."—Forward.