

England will take part in the great Paris exhibition of 1900 and parliament has appropriated £15,000 for that purpose.

Sir Richard Cartwright and Hon. L. H. Davies returned from Washington on the 13th ult., well pleased with the success of their trip. Canadians will await with interest the new tariff measure to come before Congress sometime during the present month, with the hope that the effect of our ministers' recent negotiations may appear therein.

The indications are that the petition which recently went to Ottawa with over two thousand names attached asking for the commutation of John E. Sullivan's sentence to life imprisonment will not be granted and the condemned man is preparing for the end on March 12th under guidance of his father confessor. This is as it should be. So long as the law of capital punishment remains on our statute books there would seem to be every reason why even-handed justice should be dealt out in every case and the dignity of our courts maintained.

In harmony with the expressed desire of Her Majesty that all classes of her subjects should be benefitted as far as possible by the projects which may be designed to commemorate the completion of the sixtieth year of her reign, the proposed celebrations of June 19th are assuming a very utilitarian shape in many places. St. John is to have a \$20,000 public library building and St. Stephen is moving in the same direction. Nothing could be more in keeping with the occasion and it is to be hoped that such good examples may be followed by many other of our cities and towns.

The condition of things in India apparently grows daily worse, notwithstanding the commendable efforts of humanitarians the world over to render assistance. The British government, though at first a little slow to appreciate the full gravity of the situation, is now leaving nothing undone to assist its Indian subjects. Vast building, canals, irrigation and other enterprises, have been inaugurated which give employment it is stated, to 2,750,000 people. The distress of the situation is intensified and complicated, because of the ravages of the bubonic plague. What the end will be, is difficult to predict, but it is estimated that 15,000,000 will probably die before April in spite of all that can be done. Already 40,000,000 people are dependent on upon charity for support, and it is feared that the famine and plague will claim together as many victims as did the famine of 1877-78, which swept off the vast host of 5,000,000—more than the entire population of Canada.

Digest of Sermon on the Tithe.

PREACHED IN THE AYLESFORD BAPTIST CHURCH BY THE PASTOR.

TEXT: MAL. III: 10. "Bring ye the whole tithe into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room to receive it."

I. The first question which meets us in consideration of the text is:—*Is the law of the tithe scriptural and obligatory upon the present day Christian?*

(a) *It is of great antiquity.* The ancient Arabians, Phoenicians, Carthaginians, Britons, Romans and Grecians from earliest times paid tithes to their gods. In fact although "Instances are mentioned in history of some nations which did not offer sacrifices, in the annals of all time none are found who did not pay tithes." When Abraham, returning from the slaughter of kings, met Melchizedek, king of Salem, Priest of the Most High God, he voluntarily gave to him a tenth of all the spoil which he had taken. Like Jacob's subsequent vow of the tenth at Bethel, this was evidently done as an act of worship in the discharge of a recognized duty. Presumably Abraham had received this law as a part of his religious training in "Ur of the Chaldees." Thus it appears that Aryans, Hamites and Semites recognized the obligation of the tithe from earliest historic times, which is strong evidence that the institution had a divine origin, as did the Sabbath, in the early days of the race.

(b) *It was reaffirmed from Sinai.* When God gave first commandment to Moses regarding the tithe it was in language which showed it was not a new institution. "The tithe is the Lord's." Lev. XXVII: 30: just as he said, "Remember thou the Sabbath day." Moreover it was not originally designed for the support of the tribe of Levi, since it was not till twenty years later that God by command appropriated it to this end. Num. XVIII: 21.

(c) *Christ did not abrogate but commended it.* Christ himself declared that his mission was "not to destroy but to fulfil." As the prototype he fulfilled all the prophetic types and shadows of the ceremonial law in his life and sacrifice; while as the perfect one he fulfilled the rest of God's law by keeping it unbroken and reaffirming it for his followers shorn of rabbinical enlargement. The law of the tithe in no way involved a type of Christ or his work and therefore could not be done away with in him. Indeed, in point of fact, it was distinctly commended by him in clearer language than he ever used of the Sabbath. Matt. XXIII: 23.

II. *God's challenge in the text.*

(a) *The condition.* Bring ye the whole

tithe,—i. e. All the tithes of all the people. As the sin of Achan meant the defeat of all Israel, so your robbery of God means at least the partial defeat of the whole church.

(b) *The immediate result.* "That there may be meat in mine house." There would indeed "be meat in mine house" if all the tithes were brought in. Estimate the minimum average income of our 48,000 Baptist members in the Maritime Provinces at \$100 each and we have a total income of \$4,800,000, a tenth of which is \$480,000. In the year 1896 we raised instead for all purposes less than \$175,000. On the same basis of calculation the Aylesford church would raise among its 400 members \$1,000 instead of \$915 as last year.

(c) *The ultimate blessing.* "If I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Who can doubt that such a blessing would follow? Instead of \$175,000 imagine \$480,000 for our work at home and abroad! Allowing \$180,000 of this for local expenses we still have \$300,000 for denominational enterprises. Divided according to the convention plan, this gives us \$100,000 instead of less than \$10,000 annually for Home Missions, \$75,000 instead of a little over \$17,000 for Foreign Missions, \$60,000 for Acadia University and leaves \$65,000 to be divided between our four other denominational objects. What cheer, what enthusiasm, and what added blessing would inevitably result with such resources at command. As a church our \$4,000 would enable us to give \$5 per member instead of \$1 to denominational objects and still have \$2,000 for local expenses. An assistant pastor with enlarged and well equipped churches would be no longer a dream of the future.

III. *Objections.*

(a) *"I cannot afford it."* You cannot afford to be honest and above all honest with God? "The tithe is the Lord's," and is no more yours than any other trust money. Study carefully Prov. 3: 6, 19: 17 and Isa. 58: 10 in conjunction with the text and following verses and decide if you can afford to "rob God." You cannot do it.

(b) *"But how can I give a tenth when I don't know what my income really is?"* It is time you did know. You will make out a bad case in God's final court when you say "O Lord, your money got mixed up with mine and I spent the whole thing." Such shuffling will not stand the test.

(c) *But it takes every cent I can get to keep my family.* Yes, your own and the Lord's too. Suppose your neighbor had a legal claim upon a tenth of your income would the needs of your family justify your embezzlement of your neighbor's money? May the light of Divine truth reveal to us the path of duty and may God's grace strengthen our feet to walk therein.