

## What Shall We do With our Surplus Income.

An address prepared for the Union Missionary meeting held at Amherst, N. S., Jan. 10th, 1902.

DEAR PEOPLE OF GOD:—It is 1900, since Jesus, whom we love, ascended to Heaven, and yet at this moment, 800,000,000 heathen have heard but little of his great salvation. It is said that on account of the rapid increase in population, there are more heathen without a knowledge of Christ to-day, than there were one hundred years ago. For a number of years the Missionary Societies have had very little opportunity for the enlargement of their work, simply because God's people will not furnish the money. Meanwhile, many Christians are immersed in wealth. Does not Jesus want us to-night to stop and consider this question. If obedience to his greatest ever-present command, "to preach the gospel to every creature," is to be the measure of our love to Him; how much do we love him? It is probable that the Baptist church of Amherst is quite equal to any other church represented here in the support of missions. You will allow me the privilege of using their figures in illustrating this subject. The Sunday-school gives \$200. The Womens' Societies, \$300. The general collections of the church contributed principally by the male members is \$252. Total amount for the year to missions, \$752. Now the question that Jesus Christ would have us consider is, "How much loving, honest, intelligent sympathy have we with him in the work of giving the gospel to the heathen, have we any at all?"

Twenty-five years ago Jesus gave the Baptists charge of two millions of Telugus. They are wholly dependent upon us for the knowledge of Christ. During this period one million have died. Meanwhile five hundred Christians are gathered into seven churches. Each of the seven mission families with their helpers have 275,000 people spread through 200 villages, towns and cities to preach to. In Amherst we have one pastor for every one thousand people. Throughout the Maritime Provinces we have about one pastor for every 500 people. In the heathen world we have one missionary for every 300,000 people. Say, you level-headed, men of business,—Does not Jesus expect from you a prompt, wise, practical answer to this question? Is one mission family a sufficient; a reasonable supply in order to give the gospel to 275,000 people? Does not Jesus demand to know what you are going to do about it? Should it stand as an illustration of supreme selfishness that the Baptists have two pastors in Amherst for about one thousand people? Are we not verily gully in reference to our brothers in India? The mission field of other denominations are no better supplied.

Of that \$252 contributed by the men of the Baptist church, some individual may have given \$25 of it. Now brother does that sum properly represent your loving, honest, intelligent obedience to the Saviour's last command? Will you allow me further to illustrate. Suppose the brother has an income of \$4,000 per year. Strike off \$1,500 for personal expenses and ordinary benevolence. Usually the balance of \$2,500, is spent in increasing his capital. Jesus calls that laying up treasure upon earth. Now how does the account stand? Notice!

Obedience to Christ's intelligent last command, \$25. Loving service to the world and disobedience to Christ's command to "lay not up for yourselves treasures upon earth," \$25. Victory of the world over the Spirit of Christ in your life with the consequent relative spiritual death all the year round, and the eternal loss of the souls of many heathen that might have been saved is represented by the cash balance added to Capital Account of \$2,475.

Query—Who now has the most loving service or worship, the world or Christ? Would not the same illustration apply with equal force to most of the members of the church, for I perceive that persons of moderate income are just as unlike Christ in this respect as those more wealthy? With the above condition of things well nigh universal what is the outlook for missions?

Standing here for the Lord Jesus to-night I do not chide, yet I hear him saying—"Come now and let us reason together about this matter. Life for you in this world is brief, it will soon be over. Have you not had enough of laying up of treasure upon earth? I who created and redeemed you have a right to command—turn you at my reproof. Henceforth lay up your treasure in heaven! Seek ye first daily and always to extend my kingdom." Note the results of obeying Christ. O! this new line of obedience to Christ, ever-increasing love and the joy of God's salvation will give strength and power to Christian character and sinners will be saved among us every week in the year.

Does not Jesus want our faith and courage refreshed by recounting his mighty deeds through Rev. George Muller of Bristol, Eng. By faith he being penniless founded orphan asylums, and in late years housed and homed 2,500 orphans. By faith he went everywhere preaching that his people should not put aside the annual surplus of their earnings for the "rainy day" but rather let it be sacredly devoted to the interests of

Christ's kingdom and God would care for them in sickness and in old age. Without his asking anybody for a penny millions of dollars was sent in to him to support his work. Thousands who believed and practiced his teaching testify to the loving faithfulness of God in smoothing life's pathway to the grave and heaven.

By faith, William Colgate, as a poor boy, came to New York City, gave God his tenth, and prospered, and in due time bought his Master's soap factory. When he perceived that God was with him in his business, he vowed, that if he was permitted to be worth \$20,000, he would give two-tenths, and so on, with increased prosperity, increasing the ratio until he would give all his income. The time came when his highest ambition for wealth was reached. After providing for his family for many years, until life closed, he gave all his income, amounting to millions of dollars. And you dear people of God, ought we not to be tired of the unwise struggle to lay up treasure upon earth, when, by so doing, we defeat Christ's plans for our life work. God gave the children of Israel their hearts desire, but sent leanness to their souls." Brethren, I have heard you bemoan your leanness of soul. Jesus has pointed out the remedy to-night. Not that your giving your whole income to Christ's cause, in a mercenary way will give one spiritual power. No! No! But your giving full consent to have Christ come into your life and business, and, thereby conquer the spirit of selfishness, covetousness, and worldliness, and henceforth to run business for God's glory, instead of for our own glory, will give us joy and peace, a power with God and a power to lead men to Christ, you have never before known.

Do you ask how you can lay up treasure in heaven? The best express company to use is our Home and Foreign Mission Boards. Buy a check quarterly of each Board. Thereby your missionary in Manitoba and India will be supported. Pray for them daily. Before going to heaven, put your income at the disposal of your Boards so that your missionaries shall be supported through all coming time. I hope you may live many years to support your missionaries, but if after twenty years you are called home, let me in imagination go with you.

Who are these in bright array coming to meet you? There is no need that your angel guide should introduce you to them—for are they not Telugus and Manitobans from your own mission stations. Have they not seen your picture on the walls of their Sabbath School room on earth? We listened as each in turn told their story of rescue from the mire of sin through the missionaries and their helpers, together we sang of redeeming love, and rejoiced with joy unspeakable. It staggers human thought or language to comprehend or describe the never-ending, ever-increasing joy and bliss experienced as the decades of earth rolled away bringing many hundreds to glory in his own mission fields. Who would not begin now to lay up treasure in heaven? Believing let us note one more point—We oft put too great emphasis upon the duty of personal witnessing for Christ—perhaps none too much, but with those of us who have large income, is it not the smallest part of what we should do for Christ? Are there no twenty persons in connection with these three churches, who out of their annual income over and above what is necessary for living expenses and ordinary benevolence could support one missionary at \$800 per year; and some of the number could support two, three or four missionaries each? In the face of these facts is not one's personal witnessing for Christ a very small part of our duty to Christ and humanity?

We sing, "More Love to Thee, O Christ." Do we remember, that sentimental expressions of love don't count with Jesus. Notice His definition: "This is love that ye keep my commandments." Hereafter let us sing and practice it too, "More Obedience to Thee, O Christ," and we shall never again need to sing, "More Love to Thee, O Christ."

Since the whole of our income is a gift from Christ, why should it be regarded as a great thing, to give back to Him the surplus, after all our needs are supplied? Why should it not be a joy to do it?

DIMOCK ARCHIBALD.

## From Heart to Heart. For Inquirers.

BY PASTOR J. WEBB.

This is Sunday night. There is a fearful storm raging—it is the wildest snow storm that we have had in Nova Scotia this season.

There is something very solemn about a storm. There is a feeling that something terrible is about to happen. It is then that we feel; more than at any other time, how frail and helpless we are.

But our fears are as nothing when compared with the fears and agitations of the mothers, wives and children of the men who are on the sea, vainly fighting against the merciless wind and the angry waters. I can see these women tonight, walking their rooms, sleepless, agonising, starting at each fresh gust of wind, trembling from head to foot, and crying, "God have mercy!" I

can see the vessels tossed upon the foaming billows. Now, they are suddenly lifted upward toward the sky, as though trying to leap out of the jaws of death, but it is only for a short moment—down again they plunge into the gaping deep, and I wonder whether they will ever rise again. I can hear the cries of fathers, husbands and men, who fear that they will never see children, wife, parents again. The scene excites me—but I awake to find that I and my family are safely sheltered in our own home. How thankful I feel. My heart goes up in earnest prayer to One, who can with a word hush the angry storm into a beautiful calm, for those who are less favored.

Now I am thinking of worse storms than this one—storms that are not from without but from within—heart storms. Perhaps you already know what it is to be tossed about upon the angry billows of a guilty conscience, and to tremble with fear at the sound of the rolling thunder, and the hissing lightning of Sinai—If you have, I want to call your attention to Jesus, for

"Jesus is a rock in a weary land;  
A shelter in the time of storm."

Our blessed Lord and Saviour, to show to us how God loves us, and how ready he is to forgive those who come to him, gave us a living, moving picture to look at. Let us look at it?

Do you see that poor outcast yonder? Listen, as he unveils his heart in words:

"How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"

How pitiful! He is homeless, friendless and hungry; and what makes it worse is that he is conscious of the fact that he has brought upon himself all this trouble. Could anyone be in a worse plight? Mark the change in his countenance. He lifts up his head. He stands erect. He looks through the tears across the fields and over the mountains. Listen:

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, I will ask him, out of pity, to take me in, if it is only to make me a hired servant."

There is a determined look on his care-worn face. He has become almost desperate. He starts for home. He hesitates for a moment, he starts again, now he is hopeful, now he is fearful, he is tired and hungry, yet he staggers on.

Many another poor sinner has started like him. So fearful, yet it was the only one thing to do, a last struggle, as it were, before giving up in despair. Satan whispered, "There is no hope for such as you," but in the language of the hymn he has said:

"I can but perish if I go;  
I am resolved to try—  
For if I stay away, I know  
I must forever die."

But see! The father meets him! The servants are gathering! The father embraces and kisses his long, lost son! "Father, I have sinned! I want to come home."

"I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Hear now the clear rich voice of the father:

"Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost and is found."

Are you tired of a life of sin? Is there a storm raging within your breast? Do you want a shelter?

"Then," said Evangelist, "If this be thy condition, why standest thou still?" He answered, "Because I know not whither to go..." Then said Evangelist, pointing with his finger over a very wide field, "Do you see yonder wicket gate?" The man said "no." Then said the other "Do you see yonder shining light?" And the man answered, "Methinks I can." Then said Evangelist, "Keep that light in your eye, and go up directly thereto, so shalt thou see the gate, at which, when thou knockest, it shall be told thee what thou shalt do."

It may be that you, like John Bunyan's Christian, cannot understand many of the so-called doctrines of the Bible, but do you see yonder shining light. What light? The crucified Saviour—

"There is life in a look at the Crucified One,  
There is life at this moment for thee."

Do you see that poor publican? Can you stand by his side, and pray his prayers? Do you see that poor demoniac? Do you feel that your heart is like his? Then, he who made him sit quietly at his feet, clothed and in his right mind, can hush the angry billows of your guilty conscience into a heavenly calm.

Poor sinner! The great loving father is on the lookout for such as you and he has sent me to you to say, "Come home."

The only real and the Christian way of purity is to live in the open world, and not be of it, and to keep the soul unspotted from it. There are no fires that will melt out our drossy and corrupt particles like God's refining fire of duty and trial, living, as he sends us to live, in the open field of the world's sins and sorrows; its plainbilities and lies; its persecutions, animosities and fears; its eager delights and bitter wants.—Horace Bushnell.