

The Missionary Enterprise.

BY W. R. JONES.

The missionary movement of the Christian Church is the greatest enterprise the world has ever seen.

1. In the grandeur of its aim. Its purpose is nothing less than the evangelization of the entire human race, with a view to the coming of a Kingdom that shall be universal and everlasting, a dominion over which the King of Kings shall reign in righteousness, from sea to sea. For the word of prophecy declares that—"the Kingdom and the dominion, and the greatness of the Kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; his Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him." Daniel 7:27. And the missionary enterprise has been designed and commissioned by the Lord himself directly for the furtherance of this grand design. All nations and peoples can never be fused into one vast empire until they all know and acknowledge the one living and true God. And his truth alone can cement them together and make wars to cease unto the end of the earth.

For Him shall prayer unceasing
And daily vows ascend
His Kingdom still increasing,
A Kingdom without end.

O'er every foe victorious,
He on his throne shall rest;
From age to age more glorious,
All blessing and all best.

2. In the wideness of its range. All nations, all tribes, all languages, all classes and conditions, the most depressed and ignorant as well as the proudest and most highly civilized; the teeming multitudes of the children of the east; they of all the islands that stud the face of all the oceans; the cultured European; the savage cannibal, the benighted Patagonian, the dwellers amid Arctic snows, the Bedouin of Arabia's deserts, the people of all castes and all religions, all blended together into one vast brotherhood, of which the Lord Jesus Christ is the head. Already the servants of the Living God, going forth with one name, one way of life, one faith, one law of love, are found among nearly all the tribes of earth, and praise is already ascending to Christ the King in nearly every language that human beings speak. The long-closed gates of hermit nations have swung open; and Tibet the last and most notable of them all is being opened even now while we write. Hundreds of millions of our fellow men are still without Christ, but barriers are being removed, and the way of the Lord is being more widely prepared, and the light is streaming farther and farther into the dense darkness.

3. In the benevolence of its working. Unlike the great military enterprises of worldly powers, which have usually been for the forcible subjugation of foreign peoples and the aggrandizement of the conquerors, this carries to the nations enlightenment, emancipation, from degrading customs, cultivation of purity, honesty, truth, temperance, the abolition of slavery, the elevation of the home, the promotion of peace. It is simply a matter of well-known fact, and of freely furnished and reliable evidence, that the missionary enterprise carries, with it, wherever it goes, immeasurable benefits to the people, and sows the seeds of righteousness and its consequent blessings.

4. In its far-reaching results. The blessings brought to mankind by this great enterprise are not temporary. "As long as the sun, and 'till the moon be no more," throughout all generations, and "unto the ages of ages," shall the dominion of Christ endure, accompanied by all its boundless blessings, and the inexhaustible riches of His grace. For those who are indelibly with this enterprise, what great satisfaction there is in the assurance that they are working for the highest good of humanity, not only for the present, but also for "the ages to come." When Paul the missionary stood before Caesar's judgment bar in Rome the contrast between the two men was great. On the one side the embodiment of worldly power and glory; on the other obscurity and apparent weakness; the Emperor enthroned as the head of the world's greatest dominion, surrounded by the monuments of victory and achievement; the apostle, poor, alone, regarded as a deluded religious enthusiast, and shortly to be led forth to a martyr's death. But after nineteen hundred years contrast the work of the two, Caesar's achievements and glory have vanished; Pagan Rome went down in splendid ruin; her monuments are crumbling heaps; the palace of the Caesar's overgrown with thistles. But wherever the church of Christ throughout all the world exists there Paul's work remains, in the edification of the church, and will yet endure, to the end of the age, and even when duration is no longer reckoned by centuries.

The expansion of the kingdom of Christ is the greatest thing in the world today. Kingdoms and empires are not the chief things, these are not final, they are but the staging which God is using for the building of his church and the establishing of his kingdom. That is the supreme central thing in the world's history. We sometimes speak of the great British Empire, and the Great American Republic, and they are great, in their relation to a certain great end. God has made them great for a mighty purpose, viz., the furtherance of Christ's kingdom in the world. As long as

they subserv this grand design they will continue to be great; and when that is accomplished they will be laid aside like the scaffolding when the erection of some great building is complete.

All the great historical events transpiring in the world today, all the great inventions and achievements of science, are serving the kingdom of Christ more than they are serving any earthly purpose. For example, the Spanish-American war; its chief result was the removal of an oppressive power and an obstructive religious system which kept the people of Spain's West Indian possessions and of the Philippines in spiritual bondage, and excluded from them the true light of the gospel, and its civilization and freedom. In like manner, to one who watches the progress of the Redeemer's kingdom the principal result of the Boer war is manifest. The Boers were a pro-slavery people, their two petty Republics were a constant obstruction to the evangelization of the black races. And God arose and swept them away, and opened the whole southern part of the Dark Continent to the messengers of Christ.

How greatly the modern advance in rapid communication between different parts of the world has helped in the furtherance of the kingdom of Christ cannot be estimated. The Suez Canal has helped the commerce of the world immensely, but it has helped the kingdom of Christ more. How it has facilitated the going and coming, the sending and receiving, in connection with the Christian campaign in the Great East! And now the Euphrates Valley Railway, a new commercial undertaking, is being rapidly pushed forward, by a German company, under concessions granted by the Sultan of Turkey. By this means it is expected London and Calcutta will be brought within a week of each other. Hitherto there has been continuous rail communication right across Europe, and on through Asia Minor as far as Konieh (the ancient Iconium). And now the first section of the new railway has been opened from Konieh eastward toward Syria. And from Calcutta already there is a continuous railway stretching in this direction nearly two thousand miles to Quetta in Beluchistan. Within ten or fifteen years in all probability this great highway will be completed. It will aid, in an incalculable degree, the evangelization of all eastern nations.

And so with the "Cape to Cairo" Railway, and the Uganda Railway penetrating Central Africa, and the ever-multiplying and constantly accelerated steamship lines, on all seas and on all great rivers and lakes of every continent, and wireless telegraphy, and the limitless triumph yet to be seen in science and invention. These all wait on God, and are chiefly for the service of Him "of whom, and through whom, and unto whom, are all things."

Wolfville, N. S.

Two Ways of Living—Which is Yours?

BY F. C. WRIGHT.

TEXT. Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. Romans 12:2.

There are two main ways of carrying on these lives of ours. In one or the other each one is carrying on his or her life. There is no middle ground in this important matter. The most tremendous moment in any life is that when we make the choice between the two. Dear reader, have you chosen the true way? If not, will you be warned from the wrong way?

Let us consider—First. The way of living that we are warned from.

"Be not conformed to this world." Now what do we mean by the expression "this world." It is not, (a) it cannot be the external world of air, light, sky and cloud, sea and landscape. Wordsworth once said, "To me the meadows, flower, that blows can give thoughts which do often lie too deep for tears." Then it certainly is not, cannot be, the "external world" that is meant by the apostle, and (b) it cannot mean the world of society and intercourse with our fellowmen. It certainly does not mean a convent life.

We once heard of a man, who got the notion that to live as he ought to, he must betake himself to a secluded spot far from the rest of his fellows and consequently he was found after many days housed in a hollow tree far from all civilization.

God certainly made us to move in one another's company and intended that we should have fellowship and intercourse with each other. Nor can it mean, (c) the world of daily toil and duty providing that be right and honest.

The apostle in this chapter and at the eleventh verse exhorts us to "be diligent in business," as well as fervent in spirit. Laziness, either acute or chronic, certainly is not pleasing to our heavenly father and can never be some thing upon which His smile of approval can rest. Again it cannot be, (d) the world of rightful pleasure and recreation. Some of the strongest, brightest and best men spend systematically, with their children and friends, many hours of rightful pleasure and enjoyment and the true spirit of recreation forms as an important part of their life for their well being physically, mentally and morally as does the work of their several avocations. Lastly "this world" phrase is not to be understood as (e) The world of, the gratification of the rightful longing for the beautiful.

Many have, perhaps ignorantly, gone to the other extreme and ignored the rightful longing for the beautiful thinking they were doing the will of God. We have come to believe that while many have erred perhaps in this direction, the larger light tells us that we may feed and fill to the full the gratifications of the rightful, remember we repeat it—rightful longing for the beautiful.

Having spoken regarding what it is not that we are warned from, let us look squarely at the matter and see if we can discern and repeat what it is that we are warned from, or in other words, what did the apostle mean when he said "be not conformed or fashioned according to this world." It is not so much this thing or that thing but it is the dominating or ruling spirit in the use of things. This is what we are warned from. Worldliness, for instance is determined by the spirit of a life, not the objects with which life is conversant. It is the lust of such and such things that is forbidden, not then the mere things themselves. Might we not then ask, what is the root of the trouble with this present evil world? The answer comes, its spirit is all wrong. The impulse and forces of all its energies is self rather than God. It always asks, what pleases me instead of God. Reader, if you possess the world spirit, the self spirit, your aim and energies are both wrong and wrongly directed. You need to learn at once, in contrast with this wrong way.

Second; To behold the true way. The true way is, "Be ye transformed by the renewing of your mind." Now, what does that mean? It very evidently means, have an utterly diverse spirit in you from the worldly spirit. The true way will always put God first. That is what Jesus taught the people as they thronged about him when he exhorted them to "seek first the kingdom of God and his righteousness."

Have in you the opposite spirit from that which put material and earthly things first. After all these earthly things said he, do the Gentiles seek, meaning that with the natural spirit, the world spirit, reigning in our lives, we dethrone and repudiate. We must in addition to the transforming and renewing of our minds, have the enthronement of the spirit of our Lord. Regeneration is simply a change of heart rulers. The "world spirit" is dethroned and the "Christ spirit" is enthroned in the heart of every life that pauses from being conformed to "this world" to being transformed by the renewing of the mind. Have you like Enoch of old the inward testimony that you "pleased God." Certain humanitarian teachers so called, tell us to "change conditions and we will get better men." Are we not warned in that in the words of our text? Doesn't the true way teach us rather to change men and we will get better conditions? Outward reform, culture and all such like things, of themselves, may seem to be quite prevalent and regarded by some as popular in certain quarters, yet dear friends, they can never take the place, give the standing or do the work, such as is done to the one whose governing spirit is reversed, and that one led into the true way, the way of being "transformed by the renewing of the mind." This view seems to accord with Christian experience and also with the teachings of Scripture.

Notice, in conclusion. Third: Some results springing from the true way. Results which affect the life in various ways. This true way, when it becomes our way, should lead us to have, to a Church Home. How many it has led this way! Thank God we have been led this way. Dear reader, has it led you that way? If not yet, I pray that it may at once. Then another result is how should it affect us, (a) In business. Surely it leads us to put God's glory first. It must prompt us to do his will. He came that he might have abundant life. Have we got it? If so, we will want to please Him more and seek to do His will more fully than perhaps we have ever yet done. Then again how are affected about our pieces and duties, (c) In society and amusements. Do we always associate with those that will lift us up rather than drag us down? If the true spirit is within us, are we not prompted in those things that are uplifting and helpful rather than those things that may mar, chill, check and drag down? Are we always careful enough in the matter of associations and amusements? What is our example and also our influence right here. This is no small matter. Have we hung our boughs on the church side and do we find ourselves in our manner of living, on the world side? Let God grant that we all may find our true places and taking this for our "New Year" motto say with God's help "we shall stand fast in the liberty wherewith Christ has made me free and not become again entangled with the yoke of bondage."

Hebron, N. S.

Distinctive Baptist Principles.

BY B. H. CARROLL,
II. INDIVIDUALITY.

This New Testament law on Christianity segregates the individual from his own family, from society with all its customs and requirements, from race and nationality, from caste, however exclusive, from all governmental control or intimidations, from all the bonds of friendship, though dear as the tie between David and Jonathan or Damon and Pythias, then isolates him from every external in-