

ties that wealth and poverty, for the most part, depend. The remedy for existing ills is not to be found in "changed social condition," whatever that vague phrase may mean, but in such a change of man's moral nature as will make vicious "conditions" impossible.

The Use of Wealth.

AS regards the possession of wealth, the important question is not, how much does the man possess? but, what does he do with it? If he hoards it he is a miser, an unfaithful steward, finding his parallel in the man in the Gospel who "went and hid his Lord's money;" if he uses it solely to amass more, he becomes a sort of public robber, taking much from the general store and returning nothing; if he employs it in legitimate trade, he may to that extent be a public benefactor, furnishing remunerative employment to many, and thus, in a very important sense, feeding the hungry and clothing the naked; if, in addition to this, he uses a good share of his surplus in works of public utility, in promoting education, in spreading the gospel of Christ, in relieving the suffering and providing for the poor, it affords good evidence that he recognizes the responsibilities of stewardship, and considers himself not as absolute proprietor, but as trustee, responsible to God for the use he makes of the wealth put in his possession. Recently two wealthy men have died in the United States, one in New York, the other in Syracuse. The New York millionaire amassed his large fortune by shrewd and unscrupulous trading, chiefly in the stock market. In pursuit of his ambition to be the richest man of his day, he stuck at nothing. Rarely was he known to do a generous or benevolent act, and when he died his great fortune was left within very narrow limits as to distribution. Such a life is evil and only evil; such men are vampires, draining the life-blood of the community. The Syracuse man inherited his wealth. His father performed some acts of generosity in providing costly buildings for the Syracuse University, and would have crowned his work had he endowed them. The son inherited the fortune, but nothing of the father's disposition. He expended \$750,000 in stables for his numerous horses; and when he died among his bequests was \$100,000 to his jockey, and \$150,000 to his confidential accountant. Even these forms of expenditure were better than hoarding. A part of the fortune was thus sent out into the channels of trade, and distributed in a number of bequests, instead of being centred in one. But, all the same, one feels that this man missed a splendid opportunity, and that the world is none the better of him or his fortune.

Wealth and Stewardship.

THE great truth that needs to be enforced in these days is not the wickedness of wealth, but the duty of stewardship. If one is possessed of wealth honestly acquired, he is manifestly shut up to two courses in dealing with it—he must hoard it, or use it. To hoard wealth is sinful. The rust of hoarded wealth will eat as a canker in the soul of the possessor. On the other

hand, whether the use of wealth will be a blessing or a bane depends upon the motives that prompt the use, and the purposes to which it is devoted. God alone is an infallible Judge of motives, but every man may judge whether he is using his wealth for the benefit of his fellowmen, or only for his own aggrandisement. Riches are a sacred trust, for the faithful administration of which we are responsible to a higher power. What is needed to-day is a new—rather say an old—conception of property, its uses and responsibilities, such a conception as those primitive Christians had when "no man said that aught he had was his own." We are a long way from that, and the power that will bring us back to it is not to be found in human laws or socialistic fads, but in the mighty tide of a divine inspiration. Thus it was in the primitive Church. Apostolic communism was the outcome of a mighty baptism of the Holy Spirit; and if such communism is impossible or impracticable to-day, it only proves that the Holy Spirit has departed, or that He does not move upon human hearts as of old. When the cause is withdrawn the effects cease. Only let the Holy Spirit return in pentecostal power, and we shall not have to wait long for pentecostal results. If the heart be right with God, it will compel the hand to do the Master's bidding. The consecration of the heart will be quickly followed by the consecration of wealth and of personal service, and when this becomes general in the Church, the evangelization of the world will be clearly in sight.

An Eastern Campaign.

THE General Secretary spent the month of November in the Nova Scotia Conference, and returned home well satisfied with the results of his tour. The brethren were cordial and sympathetic, and the people generally seemed interested in the work. Beginning at Yarmouth, the two churches in that town gave a good response, one of them reporting some \$70 from new subscribers, whose names had not previously appeared on the list. Digby and Bear River Circuits gave good audiences and good subscriptions. Granville Ferry supplied a small audience. The Bridgetown congregation was greatly depleted by a heavy rainstorm. At Hantsport and Windsor, on the following Sunday, matters looked brighter, and the returns gave promise of an increase. At Grand Prè there was a small audience, and no advance. At Truro, notwithstanding the heavy rain, the people came out in good numbers, and the meeting was a success. At Dartmouth, on Friday evening, the audience was not large, but financial results were good. Sunday and Monday were given to Halifax. "It rained, and the wind was never weary," but three services were held, Grafton, Robie and Brunswick streets; a fair congregation morning and afternoon, and a full house at night, in spite of the rain. Monday evening, a good meeting at Kaye street. At Truro and Halifax the good folk sandwiched in a prohibition meeting, and gave the Secretary *carte blanche* both as to time and line of remark. On Thursday evening a missionary meeting was held at Guysboro', and the following