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NOTICE

The churches and people who would like to get the New Brunswick Baptist Annual will please send in their orders. Those sending two dollars will get thirty copies; those sending one dollar and fifty cents will get twenty copies; and those sending in one dollar will get twelve copies; and fifty cents will get eight copies. Single copies ten cents.

Christ the Way.

BY REV. LANGLEY B. SEARS.

It was the evening of an oriental festival. The city of Jerusalem was alive with pilgrims who had journeyed thither to celebrate the birthday of their nation. The sacrificial lambs had been slain by the priests in the temple and the worshippers had borne them away to their dwellings. In an upper chamber a group of twelve had eaten their passover and a solemn memorial supper had just been observed. And now while they lingered upon their couches, their teacher began his parting message to his disciples—a message which still rings in the ears of his followers of to-day and bears to the yearning heart of the world the gospel of hope. "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. And whither I go ye know the way."

But they did not know the way, and these words of the Master which were intended to bring cheer and comfort at a time of painful separation filled the mind and hearts of his disciples with doubt and sorrow. So Thomas gave utterance to the thoughts of his companions: "Lord, we know not whither thou goest: how know we the way?" Jesus saith unto him, "I am the way, and the truth and the life; no man cometh unto the Father but by me."

These words of our Saviour explain the meaning of life and the mystery of death more fully than the wisdom of any philosopher of history; they bring men and God into communion with each other; they crystallize into a single sentence the life of Jesus the Christ; they express tersely and profoundly the gospel of Christianity to the world of all times. Christ as the way, is the only way of redemption.

In their doubts and misgivings on the eve of the Passover, the disciples could not understand that their Master must die and rise again and ascend unto the Father in order to prepare a place for them in the heavenly home. Yet to-day the last words of Jesus and the agony of Gethsemane become clearer to us as we view the cross of Christ. That cross still stands as the pivot of history; thither prophecy had looked; thither human sin tended; there divine providence was fulfilled and there divine love expressed; and backward we look through the centuries only to exclaim, "Behold the lamb of God which taketh away the sin of the world."

Do we appreciate the tremendous sacrifice there made? It is the discovery of modern science that the world progresses by the survival of the fittest. The different kinds of grass in the vegetable world, struggling for supremacy in a single plat of ground, and in the struggle few surviving and many perishing; the ceaseless warfare in the animal kingdom ever raging between the great and the small—between the strong and the weak—the tragic conflict in the moral world, of men battling each for himself and the perpetual strife of nation against nation—these are only manifestations of a law of life—as merciless as it is certain.

The eagle rules the air; the lion is the king of beasts; the shark is the sovereign of the sea; but only because the eagle, the lion and the shark are stronger and more relentless than their fellows. And man is the lord of creation, if viewed merely as a superior animal, because of his surpassing intellect.

But thank God, human life is not such a bloody and bitter struggle as this—else it would be intolerable and pessimism would be our only philosophy and selfishness our only ethics. The survival of the fittest is one law; but the sacrifice of the noblest is another. And to draw the great world to himself, to reveal to man the love of his Father, "God gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." The cross of Christ reveals the sacrifice of the noblest and that cross was and is the only way of redemption.

Christ is also the eternal way through faith. There is no sacrifice we can make to the God of love and holiness, which will restore us to the sonship we have spurned. Yet the father waits for the prodigal's return and longs to restore him to his family. All that the wanderer need know is that manhood is still possible, that the blessing already trembles upon the Father's lips. And the assurance of reconciliation with his God comes through faith in the Christ this faith; only spurs the prodigal to return.

And so in the hours of temptation, or doubt, or sorrow, when the meaning of life seems blank and the mystery of death appalling—suddenly there stands before our half-closed eyes the Man of Galilee; and if we then see the prints of the nails in the hands and feet, the wound of the spear in the side and the compassionate face betraying his readiness to help—then through faith we shall be led back to God.

We stand again in that upper chamber; we listen once more to the words of the Master and they fall upon our ears with a new and richer meaning: "I am the way and the truth and the life: no man cometh unto the Father but by me." Roxbury, Mass.

A Needed Reform.

Tom came in last week for the first time in months. Nell is a brick of a girl, he began; she's taken to doing a lot of things for me. Why, she has made my old room as pretty as her own. Then, almost every day when I get home from school I find she has put up a lunch for me. She's a dear girl!

I hope you've told her so.

Tom flushed.

That's just it! I want to, but—I declare, Aunt Hope, why is a fellow ashamed of being sweet on his own sister? We're all as polite as possible to the other girls!

Suppose you start a reform, said I.

I will. There's to be a social Wednesday evening; I'll invite Nell to go, and give her some flowers.

I felt pretty certain Nell would call soon after the social, and had not long to wait. Thursday she came wearing some pink carnations.

O auntie, I've so much to tell you! Who do you think gave me these flowers! But you never guess. My own dear brother Tom. He invited me to go to the social with him and treated me splendidly. We grew really confidential as we walked home, and I told him how I loved him.

In the evening Tom appeared with his version. Aunt Hope, he began, you should have seen Nell. She was so sweet, and Jack Davis wanted to take her home. Another time, my boy, I said, I'm her escort to-night. A lot of boys heard me, and one or two laughed, but Hal Rhodes told me to-day that he thought we boys were fools not to make more fuss over our own sisters; do you see, the reform is started.—*Epworth Herald.*

The Preaching that Wins.

Where the gospel is vitally preached the people are as much interested in religion as they ever were. The preacher who is filled with the Holy Spirit, and has his gospel interpreted to him from above, tells the old story of the cross and the resurrection with all the ancient power.

The half-converted, unconverted preacher, with a smattering of higher criticism or orthodox traditionalism and dogmatism, and some knowledge of the imaginative literature of the day, who cannot stand on a dry-goods box in a village street and declare a full, free, and present salvation, would be wise to abandon the pulpit for a more congenial calling.

A brilliant man of letters recently said, "I think I like the 'Come to Jesus' preacher best." Another said, "I truly love the sound of Scripture in a sermon." When the best-educated feel this way it may be easily inferred what the people at large are thinking. The gospel message is today, and will be to the end, the world's great need.

Advice To Ministers.

BY REV. F. B. MEYER, B. A.

1. Let our ministers beware of drifting into preaching on social topics and questions of the day, apart from the person and work of the Saviour.

2. Let us maintain the custom of expository and experimental preaching.

3. Let us not announce sensational subjects to draw congregations.

4. Let us be strict to keep outside of our churches objectionable ways of raising money.

5. Let us carefully maintain church discipline; and let people understand that if they want cards, balls, theatres, etc., they must dissociate themselves from our churches, and be one thing or the other. If they feel able to serve Christ in these things, let them stand or fall to their Master, but let them do it apart from the church, lest they invalidate her testimony and impair her life.

6. Let us see to it that we act as light and salt on the movements of the time, not allowing the government of affairs to drift into the hands of irreligious and professional politicians.

7. Let us avoid having too many paid officials in our church work, and train our members to fill the various functions of church life.

8. Let us avoid throwing on the evangelist duties to which God has not called him. His work is not primarily with the church, but with the world; and he should not be called in till the church is in a healthy condition, and there is already a symptom of God's work through her upon the world.

A minister in Chicago tells the story of the effect of a sermon. He was preaching about God's wisdom and His tender care. He said God knew which one of His children would grow in grace best in the sunshine, and which ones required the shade of affliction. And he illustrated, "You plant roses in the sunshine, but fuchsias do best in a shady nook." After the sermon a lady came up to him with her face all shining. "O, Doctor, I am so grateful for that sermon; I never knew before what was the matter with my fuchsias."

The religious paper helps the pastors. The pastors have it in their power to help the religious paper very much. The Home Mission Journal would like their help just now.