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## Thras Mysteries.

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"Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you."—John 88:21.

**A**midst very much that must, of course, pass unnoticed, I want to dwell on three great mysteries that meet together in these words.

I. I ask you to look first of all at this mystery: that Christ finds men fit for His divine work. That is the mystery, for the work that Christ came to do was supreme and unimaginable—to make all things new; to restore all things; to destroy the works of the devil; to change the hearts of men and turn them into currents of good, of faith, and love; to take away sin, to make new heavens and a new earth. Many would think that even the angels were unfit for a work like that. Some think that God is not fit for it, and that with all His omnipotence, the element in which He has to work would be so refractory in His hands that it would be impossible for even Him to achieve it. And yet the Saviour's heart is not dulled on that resurrection morning by the thought that His work will languish for the want of workers, and now that He is about to depart it will droop because of the impotence of all hands around Him. But part of the bliss of that great resurrection day is exactly here, it is rising, He finds souls fit with all exquisite fitness for the work He wants to be done.

Nobody needs more grace to do good. What He wants is to use the grace that he has not. Christ did not say, "My grace will be sufficient, viz., when more is added." Not that. "My grace is sufficient," the mere grain is sufficient that is in you. There is a latent omnipotence that is enough for the work to be done. That fitness is a sublime mystery. Oh, let us pray for it! Oh, let us use it if we have got it!

II. Now, leaving that, I turn to a second and greater mystery. The fitness that He finds is the first. The work that He gives is the second. "As My Father hath sent me into the world, even so send I you." One would have imagined that, if man were to be used at all, it would be for some obscure, rudimentary, external work. But here the Saviour associates us with His work, and, apparently excepting no line of activity or mercy on which to work. He says, "As My Father sent Me, even so send I you."

Brethren, we have to get out of our smaller ideas and feeble faith. Christ means us to be in the world as He is in it. Oh, what we lose by not attempting it! It is often easier to be hot than lukewarm, to be thro than to be half-and-half, and to go completely to Christ than to halt between two opinions and serve him grudgingly. How much we lose of zest, of life, of faith, of usefulness by aiming low! Brethren the second mystery of these words is this: that Christ expects each of us to be a miniature of Himself; sealed on the brow with the likeness of Calvary; weeping as He wept over Jerusalem; serving as He served, suffering as He suffered. "As My Father hath sent Me into the world, so send I you." Oh, that God would open our hearts a mere inch to admit an obligation so quickening, inspiring, and enriching.

III. But there is another mystery here, the third, greater than either of the other two. That He should find fitness is a great mystery, that He should give such work to that fitness is a greater; but that the disciples should accept that charge, is not that the greatest of all? Brethren, does it not seem as if they also had risen from the dead that day? The thought of such a charge never dismays them, it does not disturb the peace that Christ has given them, but deepens it and quickens it. And weak as they are they stand up in their manhood, in their love, in their duty, and address themselves to these divine functions. You remember how Jesus speaks: "Hereby perceive we the love of God, in that He laid down

His life for us, and we ought to lay down our lives for the brethren." Sixty years he has kept his lesson in memory, and it is there to guide in money to the crowning end. And you know how Paul wanted one thing, to know the fellowship of Christ's sufferings, to be conformed to His death, to die with Him that he might reign with Him. And you know Peter, rich in ardor, with the dew of youth on him in his old age, still rejoicing in the Saviour's love, and still exhibiting the daring and mercy of his youth. It was no enthusiasm that died out, but it was obedience that grew. And to-day we mark with wandering marvel what the Gospel wrought from Jerusalem round about to Myriam, from Rome to Spain from Alexandria to Cyrene, from Antioch to Babylon, in the apostles' day. By the end of the first century, I suppose, it entered India. By the end of the second century it had reached far along the trade-routes of Central Asia, had probably entered China on the east and Britain on the west. Ah, if that consecration had lasted; if priests had not come in the place of prophets, and regulation in the place of inspiration, the rites in the place of love, we might not have had to face the work waiting for us to face to-day. But still, in all ages since, elect souls have heard Christ saying, "As My Father hath sent me, even so send I you," and they have set themselves to act on that principle, and here found it work. So it is with the century's history that is closed to-day. These men went forth, you know with what lowliness, modesty—wondrous modesty—with what heroism with what patience, with what joy Carey went on his work and sought to be in the world as Christ was in it! He expected great things from God. But we don't always remember that he also achieved great things for God, and things greater than he either expected or attempted. For do you think Carey, in his bravest and most prayerful moments, knew how God would use him in the quickening of the Church, to the development of compassion in her heart, to the extension of Christendom at home, to the gathering in of such thousands of souls abroad, to the emancipation of millions of slaves, to the changing of so many wildernesses into gardens of the Lord? Ah, no, brethren! Exceedingly abundantly above what we expected, aye, or attempted, he achieved. Is there not a message from all these things? Is there not a still, small voice from that distant humble service entering all our hearts and whispering appealingly that our standard has been too low? Many of us never think of that. We only think of the sin of falling short of our standard. But the chief sin of all of us lies in this that our standard falls short of what it should be. Is there not a whisper from all these things that we have been burying our talents and neglecting to use all our power? Is there not a call to enter where the doors are open and misery abounds and darkness broods, where Christ would be the Light of Life to men? Ah, brethren, again, this house is the upper room, and the Master is here, and by these memories he says to you and me, "As My Father hath sent Me, even so send I you." God help us to accept the charge, and to find immortal enlargement and usefulness in obeying it.

## Policing by Religion.

**T**HE ethical force of religion is universally recognized. To deter from evil, to prompt to duty, to hold to true allegiance, it has found a place in the plan of every social reformer and every broad statesman. Plato will no more do without it in his Ideal Republic than will the iconoclasts of the French Revolution in the fabric they would build. When in the Roman Empire the educated class lost confidence in the popular religion they still withheld their skepticism as far as far as possible from the masses of the people. When a few years ago the national faith of Japan was

undermined her statesmen at once sought to install that which should take its place. Professor Max Muller was asked to extemporize a religion for the Japanese in order to serve the purpose of their government. So ever has it been, so will it be among all the peoples of the earth.

While now there is a universal recognition of the need of the deterrent and inspiring force of religion in the community and the nation, there is a difference as to the methods by which its influence as a police force shall be produced. On the one hand it is looked upon as something external. It is to be applied on the outside as any other legal enactment. It is to hold simply by its external sanctions and grip. That was the thought of the old Romans and that is the thought of the modern Japanese. That is really the thought of the Russian Count Tolstoy in his prescription of the Sermon on the Mount as a remedy for the ills under which the human social structure groans. On the one hand it is looked upon as something external. It is to be applied on the outside as any other legal enactment. It is to hold simply by its external sanctions and grip. That was the thought of the old Romans and that is the thought of the modern Japanese. That is really the thought of the Russian Count Tolstoy in his prescription of the Sermon on the Mount as a remedy for the ills under which the human social structure groans. On the other hand those who apprehend the highest value of religion to the State and to life take a different view. They say: no you cannot secure the best results by external religion any more than you can by external statute. You must have the inner force in order to secure the outward conduct that shall conduce to the highest interests of society and the nation. In Mrs. Humphry Ward's new work, "Eleanor," this thought is well emphasized. In a discussion along this line the title character, Eleanor, says to Manisty, "If instead of this praise from the outside, this cool praise of religion, as the great policeman of the world, if only his voice spoke for one moment the language of faith all barren tension, and grief, and doubt would be gone." Eleanor is right and Manisty is wrong. True conduct can come only through true religion. But the religion must be within in order that the conduct may be without. It is herein, so far as the social structure is concerned, that the value of the true church of Jesus Christ comes in. It has other worth of which we do not here speak, but it has this in a pre-eminent degree. It seeks a new social order through the instrumentality of the new man. It makes the fountain pure and hence the stream becomes clean. It strikes at the roots of the tree and the fruit responds. It regenerates the man and the nation becomes all that the human heart has dreamed.

## Read This Slowly and Think.

- Does my life please God?
  - Am I studying my Bible daily?
  - Am I enjoying my Christian life?
  - Is there anyone I cannot forgive?
  - Have I ever won a soul to Christ?
  - How much time do I spend in prayer?
  - Am I trying to bring my friends to Christ?
  - Have I ever had a direct answer to prayer?
  - Is there anything I cannot give up for Christ?
  - Just where am I making my greatest mistake?
  - How does my life look to those who are not Christians?
  - How many things do I put before my religious duties?
  - Have I ever tried to give one-tenth of my income to the Lord?
  - Is the world being made better or worse by my living in it?
  - Am I doing anything I would condemn in others?
- PRESBYTERIAN ENDEAVOR.