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Notice.

Rev. J. H. Hughes, is now moving from Carleton, St. John, (West) to Indiantown, St. John, North End. His correspondents will notice his change of residence and address him accordingly at Charles Street, St. John, North End, N. B.

Resurrection

Resurrection is the foundation of the Christian system. The Church commences specifically with the resurrection of Christ, and is built upon His living, life-giving person. We are crucified with Him, and in His resurrection we are raised with Him to a new and immortal life. The fallen life flowed from the first Adam, immortality comes from the second; up to resurrection He was the Jew, fulfilling the Jewish law, embodying the spirit of the Old Testament and manifesting what a Jew ought to be; from resurrection He is the centre of new life, immortal and glorious, the Head of the Church and the dispenser of the Holy Ghost. Resurrection is the hinge. Up to that He is the Receiver, and from that the Giver; up to that the Anointed, and from that the anointing One; up to that the atoning Lamb, and from that the interceding High Priest in Heaven; up to that He is the Burden-Bearer, and from that the Scripture-Bearer, of creation; up to that He is the weary Man of sorrows, the patient, hidden, sin-bearing Lamb, and from that the all-sustaining, all-filling, life-quickening God. Hence resurrection is not to be considered as an abstract dogma, a proposition to be received or doubted or denied according to the amount of evidence. It is the grand centre of life, and sheds its influence in and over the whole character of the believer. We are united with the risen One, the Conqueror at the right hand of God, and hence our strength, our joyful confidence and our victory over all things. The impregnable fact of His resurrection is the basis on which the New Testament Church rests (I Cor. 15: 17; Rom. 4: 25)—Graham at the Ephesians.

"Your Labor is Not in Vain in the Lord"

I Cor. 15: 58.

BY THE LATE DR. A. J. GORDON.

THE Christian and his work are sanctified in precisely the same way, viz., by partnership and union with the Lord Jesus Christ. "If any man be in Christ he is a new creature." "There is therefore now no condemnation to them that are in Christ Jesus" is the language of Scripture respecting man. "Your labor is not in vain in the Lord," is the language respecting man's work. The same faith that puts the Christian into Christ puts his work there also. His glory becomes henceforth the inspiration of that work; and his love its motive power. Motives of ambition, human praise and party emulation—these ought to be just as needless and abnormal for a true Christian as a stationary engine would be in a healthy body for impelling the lungs or working the valves of the heart. The faith that saves us, couples us on to the great working forces of redemption and life which are garnered up in Jesus Christ. And just as Jesus looked up to His Father and drew down from Him by prayer and communion the divine impetus necessary for the work which He had to do—"My Father worketh hitherto and I work"—so we look up to our ascended Lord and remember His word: "Verily, verily, I say unto you he that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father"—greater works because the stream of inspiration has a higher head, now that Christ has ascended on high.

The life of Jesus gives us the inspiration of example: the cross of Jesus kindled the inspiration of love: the resurrection of Jesus begot the

inspiration of hope; but the ascension of Jesus gave the inspiration of direct power. "All power in heaven and earth is given unto me" He said, as with outstretched hand, He stood waiting to ascend to His Father. "Tarry ye in Jerusalem till ye be endued with power from on high," said He to His disciples. And when after those days of prayerful waiting the Spirit was poured out like a rushing, mighty wind, it was the opening of the flood gates of a power, which never for a single hour has been closed or shut off from the church. And now we can work in direct reliance upon the Son of God. Through the influence of the Holy Spirit we can take hold on His strength, feel its sway, its impulsion, its irresistible might, moving in every work which we undertake for God. This is what is meant by labor in the Lord.

Now there may be those who are skeptical about the reality of any such power as this, that there is a divine force, emanating from the Lord on His throne and operating through the prayers and faith of Christian workers, which can move, and is moving, our Christian enterprises, in just as real a sense as the waters of the Merrimac move the manufactories which stand on its banks; this is an assertion that even some Christians find it hard, at times, to credit. As for unbelievers, many of their learned men scout at their idea. Hear what one of them says: "There is no need for any further trial. The results of prayer have been tabulated by statisticians, and proved to be a little account. Those persons and undertakings which are the subjects of special prayer are not exceptionally prosperous. No insurance office takes the prayers of the church into consideration in calculating the risks of a missionary or of a ship which carries him. Society is already convinced that prayer produces no results, at all events in the material world." Be it so, that no insurance office does or can make account of the prayers of the church, in calculating its risks, does that prove they are of no account?

If you have been among the mountains, did you find among the items of your board bill, so many magnificent scenes, and so much breath of horizon and such quantity of cool air and woody fragrance? No; of course not. Well, then, does that prove that they did not exist there, or if existing that they had no value? Nay, every tourist that journeyed thither went there for these very things, and no argument of utilitarians could convince them that they did not find exactly what they went for. And it is so universally in this world. The most real and precious things to us are often those which cannot be reckoned up in figures, or valued in dollars and cents.

And how much more so should we expect it to be in Spiritual thin s. That power from on high which Christ promised to His church cannot be estimated by any payer gauge or faith metre. But there are thousands who have such faith in its reality and efficacy that they are ready to throw themselves into the most arduous and unpromising enterprises with no other resource than the simple promise of this power from God.

The Involvement of the Spirit.

Evolution says, "There is, potentially, in every organism a higher manifestation." This manifestation comes through the relation of organic tendency to environment. We are not now raising a controversy with evolution, but we urge the larger view of this principle.

From a narrow conception of this idea, matter has been made our only environment. This superficial notion is largely responsible for the materialistic spirit of our times. We are all too unconscious of how much we have been affected by the prevailing thought that material surroundings shape the individual and determine his destiny.

We need to recognize anew the teaching of Christ and of Paul that our most immediate environment is not matter but spirit. We are inspired by the Spirit of God. In Him we live and move and have our being. We pray for a

revival. God is waiting to give it. His method is simple. "The Spirit helpeth our infirmities." God works in as we work out. Our impurity is God's opportunity. Humanity exhausted brings God the Exhaustless. Divine involution complements human evolution. Infinite fullness is at hand. Be filled with the Spirit.

The Spirit alone can refresh us, disentangle and emancipate us from our materialistic earthiness. The ice-bound, snow-covered earth will soon yield to the glad, returning, life-giving sun, and early spring will reveal once more the abundance of life. Let the Spirit help and the revival is here. Welcome the Spirit's involution and truest evolution follows. Yield the cold heart to the warmth of the loving, life-bringing Son of God, through the Spirit, and our prayers for revival will not be in vain.

J. W. BRIGHAM.

Shall We Know Earth Othe, There?

Do you know each other here? Death means larger life, not less. Christ is living, and Christ has not gone to build tombs and make pyramids. It is a living Christ, gone to make a living heaven full of living people. "That where I am, there ye may be also." "This life of which our nerves are scant, more life and fuller, that we want." All things are yours: life, death, heights, depths, princelities and powers. The grave then becomes a stepping stone on which we have a wider horizon, as kings and priests unto God, in an eternal worship in the presence of a living Christ.—O. P. GIFFORD, D. D.

The Christian Hope.

Hope was not only given to sweeten the sorrow of earth's pilgrims, and lead them to noble attainment—she not only deals with the highest and best in this life, but reaches on to eternal ages and points out the soul's future sphere and possessions.

When the Prince of Life explored the regions of death and smote the Lord of that kingdom, he bound to his girdle of strength the keys of death and of Hades, and came forth from that dark domain, the liberator of death's victims, by making them "prisoners of hope." By his victory over the tomb the Christian is begotten unto a living hope—even life forever more. The Christian's hope is big with immortality. With a firm unflinching step he treads the vale of tears, and pursues his pilgrimage toward that city which hath foundations, whose light illumines life's pathway. Beholding this, the soul is filled with visions of life indeed—a life that sin cannot blight and time cannot age—a fadeless life in a sphere of deathlessness. The power of an endless life is beyond human estimate, but it imparts constant strength to the soul. It means a life over which the shadows of time shall never gather, and where decay and death are unknown; where the horizon of finite vision is never seen, but the soul unhindered, unfolds into immortal strength and beauty.

The most sustaining secret in the Christian's hope is the hour of home-coming, when the wilderness shall be forever past, and the person of him whose words ever quickened the soul to new affection becomes an eternal possession. To reach the goal of all earthly toil and longing, and stand at last in the presence of the most lovely object in the universe, to hear His words of approval and worthy mention, and rest in the warm sunshine of His love—that will be realization! All hope and desire lost in fruition!

The power of His holy presence will repay for life's weary journey; the experience of His unhindered love will atone for all of earth's disappointments; and a moment's gaze upon His matchless form will suffice for all of life's sorrows and anguish.

"No one is living right unless he so loves that whoever meets him goes away more confident and joyous for the contact."