

THE HOME MISSION JOURNAL

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WHOLE No. 104

Notice.

We wish to extend our thanks to our friends who have responded to our call for payments, and have used the addressed envelopes we sent them. We hope many more will do likewise, and renew their subscriptions as others have done. We shall not be able to call all around among our patrons this fall as the cold weather is now setting in. But we hope this will make no difference, but that each one will favor us with their renewal and remittance before the year closes. We hope to begin the new year with the balance on the right side of our cash book. Dear subscriber, you can help us do so if you try. Our August numbers are all disposed of, but we can supply any new subscriber with Sept. numbers, and to the end of this year gratis, if they will send us fifty cents for the paper for next year.

We are now sending more envelopes for the papers, and hope that those to whom they are sent will use them by remitting the amounts due from each of them before this year closes. The time to which the last payments were made are marked on each subscribers paper, or on the wrapper, when sent in single package. If any mistakes are made please let us know.

Address Rev. J. H. Hughes, St. John (West), N. B.

Commendatory.

We the undersigned desire to call especial attention to the value of the HOME MISSION JOURNAL, and to commend it as worthy of the hearty support of the Baptist people of this province. It is not, and does not, aim to be the rival of the larger denominational organ, which circulates throughout the Maritime Provinces, but seeks merely to meet a need that is felt among us, there being hundreds of families who do not feel able to take a large paper, and as a consequence are without a knowledge of what is being done by our denomination. The little paper reports the doings of our ministers and churches, and quarterly meetings, revivals, Sunday school conventions, etc., and personal sketches of brethren well known in this province, and the general progress of our missionary efforts, the marriages and deaths of our people. Its columns are also well stored with extracts from various able writers, taken from current religious journals, and we believe it cannot fail to exercise a wholesome influence upon any home into which it may enter. Brother Hughes, the manager of it, has now for the last four years given it the larger portion of his time without receiving any special remuneration for his labour. The income of the paper has barely met the cost of printing and mailing it. But if the present subscribers will continue to take it, with additions of two or three hundred more, there would be a little left him for his work. It must be remembered too that our brother is getting to be an old man, (the oldest minister among us in this province) and at present is unable to fill any regular pastorate, and also to travel about soliciting subscriptions as heretofore. He has given over fifty years to the service of the Master, and has done good work for our denomination; he is also without regular salary or independent means in his declining years. Fifty cents a year from fourteen or fifteen hundred of our people would not only insure the support of this little paper, but also greatly aid our aged brother who seems willing to work until the end shall come; and it will be a very feasible way to help him. Each subscriber too would be amply repaid in the reading matter published, while the general amount of denominational intelligence would be greatly increased throughout our churches. There is abundant room for two thousand copies of the little paper where the larger one does not go, and the maintenance of this organ means the supply of a want not otherwise provided for. Brethren and sisters let us rally to the support of our brother in the good work he is doing, and

place the future of the JOURNAL beyond all doubt.

The above statements were made last year, and signed by a large number of our ministers and brethren, and what is said in it is still true this year, and we now reproduce it in this issue of the paper, and now dear friends we ask for your continued support of this little paper that goes into hundreds of families that never see "The Messenger and Visitor," most of them being unable to take it. This paper never has been circulated as an opposition paper to the larger one. We have been very careful not to ask nor encourage any one to give up the other and take this. We have no intention to in any way run against the other paper, but to help it if possible, and that has been the case in some instances where this paper has been taken; it sharpened the desire of the reader to get more denominational information, and so they dropped this paper and have taken the *M. & V.*, to this we make no objection. The manager of this paper is again laid up with asthma, and will not be able to call upon his friends this winter; but he hopes that all who are in arrears for it will pay up promptly, and renew their subscriptions, and that his brethren in the ministry and others will try to enlarge the subscription list in their localities, and to all our patrons we wish the compliments of the season, and a year of health, peace and prosperity.

A Gospel of Comfort.

WHILE during the last twenty-five years there has been a most hopeful development of church work in the direction of social service, so that the poor and the unsuccessful and the diseased are receiving a gracious ministry, we do not believe that anything like the attention is paid to the spiritual comforts of the Gospel that used to be common.

In every company of Christian people gathered in our churches there are many who are distressed and discouraged. There are fathers and mothers who during the week have laid the body of a beloved child in the grave. There are men who have lost their hopefulness and courage. There are women who have grown hard and bitter as they have seen the possibilities of realizing the cherished ideal of girlhood vanish before the hard realities of experience.

The militant appeal which has come to be a somewhat distinctive note of modern preaching does not bring them any personal message. They are told to fight the battle of life, but they are not fit for any sort of contest or struggle. They are wounded on the field, and what they need is sympathy, and some disclosure of the divine helpfulness and of the larger purposes of human experience.

Men of our time are rather tremulously sensitive to physical pain and suffering. Nothing is easier than to secure money for those who are in physical distress, but we find it difficult to awaken a profound sympathy for those bitter experiences to which money has no relation. When our alms will not relieve, we stand dumb and helpless. We have become so imbued with the half or quarter truth that the Gospel is intended to ameliorate human conditions in this world that we forget that there are losses and disappointments which nothing in this world can alleviate, only the revelation of an infinite Father, and the heaven of which Paul wrote, and which John saw.

Of course in certain churches of a liberal order there is much preaching that comes back to this, that if you do pretty well things will come out right somehow but there is very little real comfort in these vague declarations, for the message of comfort must be concrete, and it must recognize a moral order in the universe which demands righteousness. A bare optimism based on a guess is about as comfortless as anything that can be imagined.

What we regret is that evangelical Christianity, which is so positive in its assertions of sin,

and of human responsibility and the necessity of active service, is so largely failing to emphasize those truths that throw a ray of divine light and comfort into troubled human conditions. It is not often that one hears Christians told about heaven, or listens to a sermon on heaven. We are losing the note of positiveness as to the blessedness of the everlasting life for those who are in fellowship with Christ. We are quite too willing to treat the references of the New Testament to this great matter as figurative, forgetting that even figurative language, if it is rational, is based upon an underlying reality.

"JESUS, IT'S ME."

At a religious meeting in the south of London, a timid little girl wanted to be the little girl who wanted to Come to Jesus, and said to the gentleman conducting the meeting: "Will you pray for me in the meeting, please? But do not mention my name."

In the meeting which followed, when every head was bowed and there was a perfect silence, the gentleman prayed for the little girl who wanted to come to Jesus, and he said: "Oh, Lord, there is a little girl, who does not want her name known, but Thou dost know her; save her precious soul!" There was a perfect silence, and away in the back of the meeting a little girl arose, and in a little voice said, "Please, it's me, Jesus; it's me." She did not want to have a doubt, She meant it. She wanted to be saved, and she was not ashamed to rise in that meeting, little girl as she was, and say, "Jesus, it's me."

A Short Sermon.

By Rev. W. B. Lower.

God placed a sword in the hand of Gideon. He put trumpets in the hands of the soldiers under Joshua. He put a needle in the hand of Dorcas. What has He placed in your hand? "To every man his work," means that none shall be idle. Has He placed a shovel in your hand? Dig well in the ditch. Has He placed a pick in your hand? Toil faithfully in the mine. Has He placed your hand on the throttle? Look watchfully ahead. Has He placed in your hand the saw? Build strong and good. Do not get discouraged because you cannot do some great thing. There are more little things to do than big ones. The thing done as unto the Lord will be the best thing that can be done. Do not lose heart in your work because you cannot be a Moses, a Joshua, a Paul, a Luther, a Knox. You may not be called to give the law on Sinai; you may not be called to storm the battlements of Jericho; it may not be your privilege to preach the gospel on Mars Hill; you may not be called to start a reformation; these things are only given to the few. The thing you can do best is the thing you are called to do. I went down into a coal mine once. Down, down the shaft I was lowered till 1500 feet below the surface. All around was darkness, but I had with me a tiny candle. How brightly it shone in the darkness! The very blackness of the passage made its brilliancy more apparent. That little candle was of more value to me in that mine than an arc light. An arc lamp would have blinded; the candle gave light. My brother, be content to be a tiny candle in this world, but be sure you shine. A shining candle is worth more than an arc light that is not alive with the current.