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WHOLE No. 123

## Keeping Our Grip

We suppose that on the whole it is easier to keep up than to catch up. That is to say, it demands less effort moment by moment to keep our places, wherever these places may be, than to regain them when once they are lost. And yet it demands constant effort to keep up. The thought of some apparently is that if a position is won effort may then relax. The truth is just exactly the contrary of this. It needs constant exertion to maintain ourselves in any position or in any possession. We must, in other words, be constantly continuing our grip in our apprehensions of truth. In the holding to our obligations in various directions, in illustrating our loyalty to our Master and to our duty, we must constantly exercise vigilance and tighten our grasp. Every advance means greater care. Every onward position means emphasized attention. In other words, we must in whatever direction it may be or in connection with whatever duty or possession increase our attention and our energy with each advance. Failing to do this we shall inevitably lose. Dr. Alexander McLaren in his farewell sermon, closing a ministry of over forty years, utters these words: And then there is the other thing, solid deliberate faith in the initial act has to be lengthened out throughout the life into distinct effort to keep a firm hold of that which we have apprehended. Why, you cannot lay hold of a stick with your hand and keep a tight grip upon it unless you are continually tightening it, for the muscles will relax in the very act of prehension, and you cannot keep hold of Christ unless you grip day by day an hour by hour. He is not God to you by reason of any past heroism of faith if there is a present sluggishness of apprehension.

Not only is constant effort and eternal vigilance essential to advancement along different lines, but they are also demanded for the retention of that which we have. Failing to advance we really go backward, and failing to tighten our grip constantly on truth and duty and obligation our hold becomes lax and our spirit lifeless. Here we fancy may be found the secret of many a declension of life and faith. We have constantly to pray not only that we may get, but that we may also grip firmly that which is put into our possession, and the latter obligation is no less insistent than the former.

"Hold fast that which thou hast, that no one take thy crown."

## Grow in Spite of Weights

May it not be that we grow in spite of our weights, and that these deprivations, these afflictions, this hard disposition, if you please, may it not be they are weights intended to develop us into the larger manhood and the greater nobilities of the soul? Look at Jesus Christ. The story in brief is the incarnation, is the ministry, is Gethsemane, is the cross, is the grave. Would Jesus ever have become the world's Saviour had he not known Gethsemane and the agony of the cross? Could He have touched the heart, the sore heart of the world, had he not gotten down to the very lowest depths and felt again and again the iron in His sensitive soul?

It may be, fellow sufferer, it may be gentle woman, that your deprivation, that your losses, your heart aches, your ailments will minister to your transformation and to your final exultation, until you shall be in spiritual stature able to stand even shoulder to shoulder with the Man who was acquainted with sorrows and griefs.

Now, there is a time coming when we shall have the perfect vision. "For now we see in a mirror darkly, but then face to face."

A young girl 15 years of age, a laughter-loving, happy Christian girl, was suddenly thrown upon a bed of severe sickness; indeed, all one side was totally paralyzed and she was stricken into almost total blindness. Her family physician, after making a very careful examination, said to the sorrowing friends, "she has seen her best

days, poor child!" And this laughter-loving maid responded, "Doctor, now that is not true; my best days are to come when I shall see the King in His beauty." And so, beloved, our best days are to come. Your best days and mine, the days when all the mists have rolled away, when all the clouds have been dissipated by the shining of His face, the day when all the enigmas of life shall be solved, the day when we shall see the King in His beauty.

John says, "Beloved, now are we the children of God, and is it not yet made manifest what we shall be." We know that if He shall be manifested we shall be like Him, for we shall see Him even as He is. You and I to be like Him, who needeth not to be told about man, for He knew what was in man. You and I to be like Him, who was independent of gravity, of all material substances and forces! You and I to be like Him who on the Mount of Transfiguration shone so that the disciples were dazzled even of the splendor of His garments! You and I to be like Him, whom John saw in that divine theophany recorded in the last book in the Bible, yonder in glory. You and I to be like Him who has overcome and is now sitting on the throne of the universe. That is what He has said. He that overcometh will I give to sit with me on my throne, even as I also overcame and am sat down with my Father on His throne." We shall see Him. We shall see Him face to face. Every problem will be solved. We shall be with Him forevermore.

## Exhorting One Another

In his Epistle to the Hebrews the author speaks to those Christians of exhorting one another, and so much the more he says as they see the day approaching. The apostolic duty is the duty of our own time, though we may not act from just the same motive. We do not live to ourselves. Each is related to all others as helper or hinderer. We may be the former and sometimes a word of exhortation as to duty or hope or courage or improved conditions may furnish the means by which we may be enabled to discharge this obligation.

Not only as individuals does this duty rest upon us, but as churches, or in our churches as a whole we may seek to discharge it. We came into touch with a beautiful illustration of this the other day. We had put into our hands a calendar distributed by the Gethsemane Church of Philadelphia, and prepared by the pastor and officers. In it the pastor exhorts his people and urges them to a higher standard and greater activity. The Sunday-school superintendent urges his teachers and scholars to larger fidelity thereto and gives to these hints as to the value of that which they are asked to support. The deacons over their own signature address the church, telling the membership of its progress and prompting all to larger contributions in future to its success. The calendar as it lay before us contained large suggestions. We oftentimes fail to secure proper results because we have not adopted reasonable means. Oftentimes there is a portion of the church not reached because sufficient effort is not made to touch it. United effort on the part of pastor and officers as illustrated by the Gethsemane Church, put in practice universally, would be of vast help. We urge others to engage in the duty of exhortation, and in this paragraph we have sought to practise that which we have preached.

## The Soul of Candour

Her Reasons.—"Good morning, Janet. I am sorry to hear that you did not like my preaching on Sunday. What was the reason?"

"I had three very good reasons, sir. Firstly, we read ye're sermon; secondly, ye didna read it well, an', thirdly, it wasna worth readin' at a'."

## Tar Sproke for Diphtheria

Dr. Delthil's Cure Tried With Success Upon A New York Patient.

Ruth Lockwood, the nine-year-old child of Thomas Lockwood, a compositor in the *Times* office, became violently ill with diphtheria on Tuesday night last. She was so weak that it was deemed dangerous to try tracheotomy, or cutting open the windpipe. On Thursday Dr. Nichols of 117 West Washington place, who was attending her, received a copy of the Paris *Figaro*, which contained a report made to the French Academy of Medicine by Dr. Delthil. Dr. Delthil said that the vapors of liquid tar and turpentine would dissolve the fibrinous exudations which choke up the throat in croup and diphtheria.

Dr. Delthil's process was described. He pours equal parts of turpentine and liquid of tar into a tin pan or cup and sets fire to the mixture. A dense resinous smoke arises, which obscures the air of the room.

"The patient," Dr. Delthil says, "immediately seems to experience relief; the choking and rattle stop; the patient falls into a slumber and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbicides. These, when caught on a glass, may be seen to dissolve in the smoke. In the course of three days afterwards the patient entirely recovers."

Dr. Nichols tried this treatment yesterday with little Ruth Lockwood. She was lying gasping for breath when he visited her. First pouring out two tablespoonfuls of liquefied tar on a iron pan, he poured as much turpentine and set it on fire. The rich resinous smoke which rose to the ceiling was by no means unpleasant. As it filled the room the child's breathing became natural, and as the smoke grew dense she fell asleep.

## The Bar

A poet has said of the saloon that it is appropriately called a bar:

A bar to heaven, a door to hell;  
Whosoever named it named it well;  
A bar to manliness and wealth,  
A door to want and broken health;  
A bar to honor, pride, and fame,  
A door to sin and grief and shame;  
A bar to hope, a bar to prayer,  
A door to darkness and despair;  
A bar to honored, useful life,  
A door to brawling, senseless strife;  
A bar to all that's true and brave,  
A door to every drunkard's grave;  
A bar to joy that home imparts,  
A door to tears and aching hearts.  
A bar to heaven, a door to hell,  
Whoever named it named it well.

If a young man makes himself conspicuous by his energy and integrity, some one who is able to help him forward will be sure to observe him and come to his aid. Energetic and industrious young men are always in demand, and are sure to be found out. They need not of themselves seek recognition. It will come to them unsought. A man's work is his best recommendation.

It is not only on the field of battle that a man may prove himself to be a mighty man of valor, but at a day laborer's work he may display this noble trait. It requires as much courage, perhaps more, to take up the common burdens of life and carry them with spirit and energy as to face an enemy on the field of battle. Valor is strength; it is determination; it is courage; it is virtue. It is a virtue to be exercised everywhere.