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A FEW WORDS TO THOSE WHO ARE IN ARREARS WITH PAYMENTS FOR THIS PAPER.

Dear Friends;—As we will not be able to call upon you before the end of this year, when we shall have to stop the publication of THE HOME MISSION JOURNAL, we earnestly request you to remit to us whatever balance is due the paper before this year expires, as we want to settle all bills against it at that time. We cannot afford to employ an agent to go about and collect for us, for it will cost us more to do so than he would collect. We will enclose addressed envelopes in your paper for you to use in sending payments. You will see dates on your paper giving the time to which you have paid for it. Jan. 1904 means that it is paid for to that date, and July 1904 means paid to that time, leaving a balance of twenty-five cents at the close of 1904. And so any dates given on the paper or on the wrapper of it means payment made to that time. Now there are over a hundred dollars due us on the paper, which if we could get it, it would clear us of all financial liabilities for it. We may possibly see some of you before the close of the year if health will permit, but do not wait for us to call upon you, but without delay send in what you owe, and very much oblige and relieve, yours in the work,

THE MANAGER.

The Need of Spiritual Vision.

When the servant of the man of God looked out in the early morning he saw the city of Dothan encompassed by the horses and chariots of Syria. In his alarm he appealed to his master to know what could be done. With perfect confidence Elisha reassures him, "Fear not," he says, "they that be with us are more than they that be with them." And then in a word the prophet asks that his servant's eyes may be opened. "And the Lord opened the eyes of the young man and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha." The young had an experience of the two kinds of vision. At first he looked out with the physical eye only and with his natural vision saw the camp of the enemy. A second time he looked, and with eyes opened by God, with a spiritual vision saw the horses and chariots of God. There are these two kinds of vision today. There are those who see everything from the worldly point of view—they have only the natural vision. But there are some whose eyes God has opened, who have a spiritual vision and to them it is given to see the great Divine realities back of the things of the material world. We need all of us this spiritual vision. We are constantly seeing things with the natural vision and only seeing what is on the surface; we need the Divinely opened eye to see the realities back of the surface phenomena.

We need the spiritual vision to see the real

blessings of life. Those in the world regard money, power and learning as the greatest blessings one can have. The spiritual vision detects the fallacy of this and sees that these very things may be and often are curses instead of blessings. It sees that it is not the things themselves but the way in which these things are employed that makes them blessings. And it sees that one may be happy and useful without them, if one has God.

The spiritual vision is also needed to show us the real meaning of life. There are those to whom life means simply *self-existence*. They have no higher aim than just to make both ends meet, to get along from day to day, from week to week. Our country is filled with people whose life is like that of the animal, content with something to eat and a place to sleep. No ambition for service, no thought of the higher things in life. There are those again to whom life means *self-amusement*. They seem to have no ambition beyond that of having a good time. In our country, as elsewhere, there is an increasing class of professional pleasure-seekers. They do not pretend to work, they spend their time in going from resort to resort, in a perpetual round of gaiety. The life of the human butterfly satisfies them.

Again, there is a class whose conception of life is summed up in the word *self-development*. Culture is their great shibboleth. Music, art and literature become ends in themselves. Spiritual culture receives enormous emphasis. Now this is a noble ideal compared with the first two, but it does not express the real meaning of life. Life is not self-existence or self-amusement, not even self-development, life means *self-impartation*. Self-development, yes, but for the sake of the self-impartation. We need to see this and to remember it. We exist for ends outside ourselves. We receive that we may in turn give.

We need this spiritual vision again that we may see the real privilege of life. And that is the opportunity to know God. There is no privilege like that ever given to mortal men. There are those who pride themselves upon an intimate acquaintance with this or that prominent person. What is that to the privilege possessed by even the humblest, the privilege of knowing the Creator and King of all?

One does not see these things with the natural vision. But to the eyes which God has opened they appear the fixed realities of life.

Baptist Union Notes.

The churches that have voted on union since our last report are Lower Millstream, Mcncton, St. John (Waterloo St.), North Head, Castalia, Grand Harbour, Seal Cove, Third Tier, Lower Queensbury, Wilson's Beach, North Road, French Lake, Victoria Corner, St. John, (North)

All these churches have voted approval of union. Other churches are preparing to take action at once.

The number of Baptist churches voting approval is being increased each week.

Union will not in any way interfere with a church's right to conduct its own affairs. Every church will, as now, choose its pastor, order its

services, determine its contributions to local and general purposes, have the same relation to other churches and to the general body—in a word, will in everything be as independent as now, and act as freely.

In a note of recent date from Rev. Dr. Trotter, President of Acadia University, he says:

Had I not been so overwhelmingly buried in the administrative duties incident to the opening of a new college year, I should have written you earlier, expressing my great satisfaction at the action of your Conference. I trust the actual amalgamation may now proceed just as rapidly as it is found practicable. The Wolfville church unanimously adopted the Basis of Union a few days ago, and declared itself ready to act in all matters in accordance therewith. May the Lord give wisdom and patience in all things, and lead us to his glory.

Dr. Trotter intimates also that at the next meeting of the Board of Governors of Acadia the question of the readjustment of the Beneficiary Funds for students, etc., etc., in view of the union, will be taken up, and he has no doubt that the matter will be satisfactorily arranged.—*Religious Intelligencer*.

Helping One Another.

Romans 5: 1-7.

The Epistle to the Romans is Paul's masterpiece, if indeed one can speak in terms of comparison concerning any particular part of the Scriptures.

The key thought of Romans is the *righteousness of God*, and the Apostle in all his Epistle is seeking to make plain to his readers that there is only one way for us to attain unto righteousness of God, and that is by the sacrifice of Jesus Christ. Paul believed in the substitution of Christ for the sinner; in other words, that Christ died that we might live, and the heart of his great Epistle in Jesus Christ, the Son of God, crucified, buried, risen and ascended at the right hand of God. Because of our offences, Jesus was delivered, and because of his ascension and our acceptance of him we are justified. But Paul was a practical preacher; he not only presented great truths as a theologian and as a profound preacher, but he presented those principles which, if adopted would make better homes, would improve the relationship between masters and servants, would make friendship stronger and the whole life indeed to be purer and better in God's sight.

One weak point in society is that we are not sufficiently catholic in our friendliness. Homes, so far as friendship is concerned, disintegrate, Mother has her set, rather his, brother Jim his, and sister Betty hers. There is too much separation, not enough of the common interest that makes strong the bond.

To grow younger daily, live much and lovingly with younger people. Read, not alone the old books you have lived by, but the new ones that are dropping from the press as the leaves drop from the trees these Oct. 6th days.

To grow younger, not older, live much in communion with heaven. On some faces a light rests, caught from the living lustre near the throne. They who have rapturous with Jesus Christ wear his s-g-e-r-ing. They are beautiful to the end, and the snow of their latest winter is roseate with glory foun on high.