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Devotion.

Mrs. L. A. BROOKS.

There is a tie earth may not claim,
It hath a higher, holier name,
A purer, deeper love;
And from the wellspring of the soul
Its tides of aspirations roll,
And as the magnet seeks the pole
They ever lead above.

Devotion! who thy fires have felt,
And at thy shrine sincerely kneel,
Would turn again to earth?
Would smother in his breast the ties
Which lead him still where purer skies,
And more enduring harmonies,
And ending joys have birth.

Oh 'tis that reaching of the soul
Beyond mortality's control,
The germ of endless life,
The heart o'er tides of woe and care
To that sweet home whose precincts fair
Know naught of pain or strife.

Without that pure, refining spell,
Through what dark waters none can tell,
Our life's bark may be driven,
Without the light whose warmth arid glow
From the celestial mountains flow,
We might not through earth's mazes know
The path that leads to heaven.

"Other Things;" or, The Closing Sentences of John's Gospel.

J. W. WEDDELL.

"And there are also many other things," is the significant declaration of John xxi:25. John seems half in despair. Like a painter with his brush in his hand he is utterly unable to tell it all. But maybe to save a world!

Let us imagine some of these "other things," *i. e.*, let us find, if we may, the legitimate appendix to John's Gospel.

What are these "other things?"

1. John might have told of what he saw when he came that day to Jordan, and answered for himself the question, "Master, where dwelleth thou?" What was the daily regimen of the Christ? Men have tried to ascertain. Other men, simply great, have had it done for them, and often to their hurt; *e. g.*: Webster, Carlyle. It would not, however, have hurt the Christ, but it would have hurt us. The saints lives in part tell it. It was not his example of living that Christ would hold before men's eyes, but his atoning sacrifice. And that we have in full in these Gospels. So we say yes, John, we should have loved to go with you into the earthly resorts of Christ; but, John, we are unspeakably grateful to you for giving us what you have of the death and sufferings of Christ. By that we live.

2. John might have told us of what he heard as lying on Jesus' breast he spoke with him of the life to come and of the mysteries of that other world. How much there must have been said! The very fact that John, particularly at the last, told us so much the others omitted, proves that much was said that is not given, so that the narration of the Gospel is elliptical and brief. But he did not forget to tell us the "God so loved" of John iii:16, nor the "I am the good shepherd" of John x:11, nor the "let not your hearts be troubled" of John xiv:1, nor the "abide in me" of John xv:1, nor the "when he the spirit of truth is come" of John xvi:13, nor the "It is finished" of John xix:30.

John, we would love to have heard the other blessed divulgence. We would have rejoiced to have known other words from those divine lips, but these are spirit and life, and thank God, thank God for them!

3. John might have told us of the feelings and emotions that were stirred in his breast as he looked upon Jesus in his marvellous life and heard his wonderful words. In a modern life of Christ much space is given to the element of impression, and our modern biographies all make a great deal of the thought and sentiment of the writer. But John gives us a little of this, though he tells more than any other of the Gospel writers. He had not time; he had not space. It is Christ, not John, that he is portraying. And the portrait of the Christ he fully presents. And such impression as he declares are but to bring out conspicuously that wonderful theanthropic nature of the Christ. "We beheld his glory," he says, "the glory of the only begotten of the Father, full of grace and truth." Grace and truth, that sums it all up. John, we would have been pleased to have known your feelings about grace and truth, but tell us the grace and truth itself. Christ is better than any impression as to Christ.

4. And, after all, it is not so much the "other things" which Christ did as the other things which Christ was and is about to do that should engage our attention, that, indeed, engaged the attention of the inspired penman, and subsequently of John himself. The "greater works than these" (John xiv:12), which were to be done after the Christ had taken his seat at God's right hand; the "things to come" (John xvii:13), *i. e.*, things of Christ that belonged to the dispensation of the Spirit. These are partly told for us in the marvellous narration of the Acts, the Gospel of the risen Christ, and partly in the Revelation, the Gospel of the victorious and glorified Christ. These are blessed "other things" for us all.

5. And, best of all, there is something for us to do to finish and fill our John's life of the Christ. Come to Jesus and learn of him for yourself.

Know this Jesus whom John sketches for us and then faints at the last breath with the burden of his message. Let your life be an added chapter, or, rather, let it be a little book, a living epistle, known and read of all men, but telling of this same Christ whom John saw and experienced. For, be assured, there is one respect in which John does not overtop or outstrip us. It is in respect of personal redemption. John, who told of the Christ, himself meekly bowed at the cross for Christ's salvation, and received the Spirit of the Christ for Christly service. If all would do that, then even the world itself would not contain the books that should be written. "Amen." Let your life say it. Amen!

DAVENPORT, IA.

Christ's Love.

When Lysander was in favor with Cyrus, that great king presented him with vast sums of money and made him large promises of more. So vast was the monarch's esteem for his subject that he told him he would be willing to melt down the very throne of massive gold on which he sat to administer justice if there were no other way to show the appreciation in which he held him. Noble generosity as this was, it does not match the greatness of the gift of Christ. It was not His throne, nor His crown, nor His kingdom merely, but Himself he gave; not simply to show His love to those who had done Him a great service worthy of such grace, but to those who had rebelled against the authority of His Father, despised His laws, and reviled His mercy.

John Ruskin says that "the oath of a thief or streetwalker is, in the eye of God, as sinless as a hawk's cry or a gnat's murmur, compared with that of the responses in the church service of the usurer and adulterer."

Giving.

Three resolutions were once passed at a missionary meeting of colored people. (1) That all should give something. (2) That all should give according to their means. (3) That all should give willingly. Among those who came forward to make their offerings was a rich old man, who put down a small silver coin. "Take that back," said the chairman; "that is according to the first, but not the second resolution." One after another came up and made their offerings; till the old man could stand it no longer, and going up to the table, he threw down a dollar, saying somewhat angrily, "There, take that." "No," said the chairman, "that won't do either. It may be according to the first and second resolutions, but not the third." At last he came up with a smile and gave a much larger gift. "That is all right," said the chairman. "It is according to all the resolutions. God loveth a cheerful giver."

Judgment Day.

There is a machine in the Bank of England which receives sovereigns as a mill receives grain, for the purpose of determining wholesale whether they are of full weight. As they pass through the machinery, by turning laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but solemn parable for me. Founded as it is upon the laws of nature, it affords the most vivid similitude of the certainty which characterizes the judgment of the Great Day. There are no mistake or partialities to which the light may trust; the only hope lies in being of standard weight before going in.

A Cheerful Demeanor.

A great manufacturer who is now very wealthy tells how, many years ago, there came a time when it seemed that he would surely fail in business. One day, when a smashup appeared a certainty, he walk down the street very deeply depressed; but, meeting an acquaintance, thrust his despondency away, and greeted him cheerfully, as usual. The acquaintance said: "Say, what makes you always look so cheerful? Don't you ever have anything to trouble you at all?" "Oh, yes," said the manufacturer, "but to look blue doesn't do any good." "Well," said the other, "I tell you what I am going to do. I have got \$20,000 lying idle, and I am going to get you to invest it for me. You are so well off, so lucky in business always, and so cheerful, I am sure nothing ever fails with you, and I want you to invest this money any way you please, and I won't even ask you how you did invest it." He took this man's money; it was just the amount he needed to make his business safe. A year later he paid the \$20,000 back, with generous interest, and his own fortune was on a secure basis. It was his cheerfulness that saved him.

While over-confidence is to be avoided, confidence is to be cultivated. A proper self-confidence, founded on faith and genuine character, is a large factor in successful leadership. The presence or absence of this quality makes itself felt in all one's work. To have confidence in people and plans is one of the ways to secure cooperation and accomplishment.

Christianity imparts a new and wondrous worth to life by giving to man a true conception of two beings—God and himself, and their relations to each other. An ennobled conception of God naturally carries with it an ennobled conception of man.