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There have been more new subscriptions come in than we expected, and the last issue of this paper is mostly all gone. Will those to whom we sent for distribution packages return to us any numbers of the 14th of January that they have on hand not disposed of. We need some for new subscribers. We hope that those who have not reported concerning them will soon do so by giving us some new names.

## In the School of Christ.

Any one gaining an adequate estimate of Jesus Christ in his early ministry must realize that he was the world's teacher as well as redeemer. He came to teach the truth in order that he might bring the world to a conviction of its sin and need. The admission made by Nicodemus, when in his perplexity he frankly said, "Rabbi, we know that thou art a teacher from God," must be the confession of all who listen to Jesus' wonderful expositions of truth. Wherever he met a life there was his school room. The universe was his text book. What he taught had authority, for he had received truth from its fountain source. His credentials bore the mark of divinity.

The method and purpose of Jesus show that he, as teacher, came to tell man of his relation to the whole universe of God. In every sphere of life and in relation to every object about him, man sustains an essential place. God and truth are everywhere, and as man cannot evade God, so he cannot live in this world unrelated to truth. As God and truth are one, so man and truth should be brought into unity. The lesson of Jesus is that the great truths of God from everywhere must find lodgment and embodiment in human lives, in order that both man and the whole world may respond fully to the will of God. To this end man must not only acquire knowledge, not simply gather facts in order to take advantage of the world in which he lives, but he must also bring himself into willing harmony with the truth. Man is not only to link himself to the world on the side physical and material forces, but of the moral and spiritual as well. He is not to live for the sole purpose of mastering forces that assail him, but of being obedient to the truth which appeals to him.

Under the tuition of Jesus man is to learn that all truth which has to do with human welfare for time and eternity is truth that appeals to the whole man. He who is trained in intellect alone has but a fractional life. The word that Jesus put the emphasis upon was education of the whole man if a full life is desired. Religion is but truth and man in harmonious cooperation. Religion appeals as much to the intellect as to the heart. A true education never produces a partial character. God cannot educate a man on the side of his intellect alone. He must have the whole man. Jesus has shown us, both by his methods and the object of his instruction, that the highest form of education is which admits truth into the entire field of human nature and enforces it upon the desires and purposes, as well as upon the feelings. In the school-room of Jesus we are taught real manhood and womanhood and not the special things which are supposed to give success in worldly enterprises. It is this which gives the best equipment for life's duties, and such results constitute a true education.

It is the personality of Jesus which constitutes him the chief among teachers. He shows how truth, which gives the largest power, must operate through man's highest nature and make him essentially religious. No man can be irreligious without being ignorant. He is not educated if he has not been willing to accept and live the truth he has been taught. Such training as Jesus gives can alone enable men to be all they ought to be and will alone help in the right solution of the educational problem of our age.

## A Call for Heroes.

By Cornelius Woolkin, D. D.

The characters who proved influential in molding the world's history have been relatively few. All great events have turned upon the heroism of a few valorous souls. Every great cause has its crisis periods. They prove to be times of searching and sifting. Character is revealed in the crucial experiences. The insincere, the faint hearted, and the self-seekers drop out of the ranks; but the few who are left are those in whose soul an unquenchable fire burns. These are the men who make history. They are the men of valor whose hearts the Lord hath touched.

If this be true in the history of national and social reform, it is yet more abundantly true in the progress of the kingdom of God. Numbers, if they weigh at all, weigh against rather than for a successful issue. God never did great things with large numbers. When men were true-hearted, earnest and faithful, He did mighty works. "There is no restraint to Jehovah to save by many or by few." When Gideon sounded the trumpet of war, thirty-two thousand men mustered for service. But they were a dress parade army. They all looked alike and shouted the same. But there were only three hundred whose hearts the Lord had touched. The rest welcomed an excuse to muster out before the first shock of battle. Had they remained, they would have dampened the ardor of the true-hearted and spread the contagion of fear, which is always the presage of defeat.

Every religious awakening and revival centers about a few royal souls. Multitudes come in for the benefit, but the blessings come through a few. They are always men of valor whose hearts the Lord has touched. They do not always look like a noble company. Like those who joined David in the cave of Adullam, they look unpromising and are subjected to criticism, jesting and scorn. But the future generations appreciate their prophetic spirit and unflinching heroism. When the crisis is past and the victory won every critic would like to ride in the victor's chariot. Indeed, the crowd joins the procession and shouts as though it had achieved the conquest.

In Christian work every generation offers such a crisis and opportunity. We are in the midst of one now. Men have felt the dearth of spiritual power and the paucity of conversions despite all our religious machinery. The atmosphere of skepticism and disbelief has deadened our pulses. There has been a mighty crying unto God for a visitation and the hour is on the stroke for men to rally—men of valor whose hearts the Lord hath touched. Men who will put their hand to the plow and not look back till the end of the furrow is reached. Men who will cease parading and join issue in battle. Men who will cease all talk about soul winning and go in for the doing. Men who will humbly themselves with confession and contrition. Men who will make God's work first. They need not be many, but they must be true. The call of the hour is for men of sincerity, courage and tenacity; men of valor whose hearts the Lord has touched.

## Railroads and Cigarettes

No other Railroad has joined the list of those which forbid the use of alcoholic beverages or cigarettes by their employes when on duty. The Board of Directors of the Union Pacific has passed such an order, and at a recent meeting of the Board in New York it was enforced to the letter by the directors upon themselves, thereby setting a good example to the men for whose benefit chiefly the order was made.

In an interview with President Harriman, of the Union Pacific Board, he is quoted as saying that the new rule has been found necessary, because cigarette users become "dopey" and worthless. He said that the company might just as well go to the county lunatic asylum for its

employes as to retain cigarette smokers in its services at big salaries. When our boys and young men begin to realize that the use of cigarettes erects a barrier in their path of promotion in business, it may be they will come to their senses and abandon the offensive habit—*Rail's Horn*.

The action of the officials of the ROCK ISLAND ROAD in placing a ban on cigarette smoking on the part of employes, will not fail to impress the public mind with the fact that the movement against the cigarette is one of business and not of sentiment.

When the railway managers and the doctors get together on the cigarette question, all defence of the pernicious habit might as well be abandoned.—*Chicago Times-Herald*.

## Did Not Know It Was There.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said: "Poor Widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood, and I have the team; but who is to pay me for it?" The pastor replied: "I will pay you for it, on condition that you read the first three verses of the Forty-first Psalm before you go to bed tonight." The deacon consented, delivered the wood and at night opened the word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterwards the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "Oh!" said the now-enlightened man, "I do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the poor widow's wants"—Selected.

## A Business Man's New Year Resolution.

To be joyous in my work, moderate in my pleasures, cheery in my confidences, faithful in my friendship; to be energetic but not excitable, enthusiastic but not fanatical; loyal to the truth as I see it, but ever open-minded to the newer light; to abhor gush as I would profanity, and hate cant as I would a lie; to be careful in my promises, punctual in my engagements, candid with myself and frank with others; to discourage shams and rejoice in all that is beautiful and true; to do my work and live my life so that neither shall require defence or apology; to honor no one simply because rich or famous and despise no one because humble or poor; to be gentle and considerate toward the weak, respectful yet self-respecting toward the great, courteous to all, obsequious to none; to seek wisdom from great books and inspiration from good men; to invigorate my mind with noble thoughts as I do my body with sunshine and fresh air; to prize all sweet human friendships and seek to make at least one home happy; to have charity for the erring, sympathy for the sorrowing, cheer for the despondent; to leave the world a little better off because of me; and to leave it, when I must, bravely and cheerfully, with faith in God and good-will to all my fellowmen; this shall be my endeavor during the coming year.—J. H. Tewsbury.