

The Home Mission Journal.

VOLUME VI, No. 24

ST. JOHN, N. B., DECEMBER 25, 1904.

WHOLE No. 152

Valedictory

With this issue we close the publication of "THE HOME MISSION JOURNAL." The principal cause of its suspension, is the infirm condition of its managing editor. We do not mean *senile dementia*, but bodily weakness, in consequence of asthmatic trouble preventing him from traveling about securing subscriptions and collecting payments for it, especially in the winter time, and there not being enough margin on the price of the paper to pay an agent to do this kind of work, there is no alternative but to close it up. We have endeavored to make it a useful religious sheet in the homes of the people, and have succeeded in putting it into hundreds of our Baptist families where no other religious paper was taken, and among numerous others who had other religious journals coming weekly who were always pleased to have the bi-monthly visits of our little paper. And judging from the many letters that come from our patrons with expressions of regret at the closing up of the paper and the kind word of appreciation concerning helpful and instructive reading matter we are happy in the belief that our labor has not been in vain in the Lord. Not being able for several years to do pastoral work we have had much pleasure in trying to help on the interests of the kingdom by our feeble journalistic efforts. But now the burden of it is more than we can carry, and in closing up this work we tender to all our subscribers our sincere thanks for the help and encouragement they have given us during the six years that we have published this paper. We again thank all our patrons who have returned the addressed envelopes with remittances, and hope that all others who have them will not delay their return; by so doing they will help us to square up our accounts at the close of this year. And to those who have sent us presents beside their payments we render sincere thankfulness. We now have a cold winter to face, and it is a great consolation to know we have many kind friends who do not forget us in our days of adversity, and to know that we have a kind and loving Father in Heaven who promised to never leave nor forsake us, makes the dark wearisome sides of life not only bearable, but also enjoyable. And now dear friends, one and all, we wish you a happy New Year. Goodbye. FROM THE HOME MISSION JOURNAL.

Perverting Paul's Word.

By O. P. Eaches.

In what sense does Paul use the term "holy" in 1 Corinthians 7: 14? Did he refer to a moral and spiritual condition, or was his reference entirely to a ritual condition? The two things are very far apart. Judas was ritually a holy man; there was nothing in his outward life that would keep him from the temple worship and the passover. He was morally unclean; twelve months before the betrayal Jesus called him a devil. There were broad racial and ritual lines between the Jews and the Gentiles. The Jews looked down upon all others as unclean. It required a vision from the ascended Lord to so broaden Peter's mind that he was willing to convey the message of Christ to the Roman soldier at Caesarea. The horizon of the Jewish fellowship and effort was limited to the Jewish people. The same exclusive spirit the Jewish believer brought with him into the Christian Church. The Jewish believer looked down upon the Gentile believer as one even yet as ritually unclean.

Peter, moved by this narrow feeling, could not even have social fellowship with his fellow Christians (Gal. 2: 12). To Peter the Jewish Christians were clean, holy; the Gentile Christians were unclean, unholy. He had forgotten the divine word that Jesus had utterly removed the ritual distinction between clean and unclean (Acts 10: 15). There is no one in the world; no one for whom Jesus died who may be looked upon as unclean or common.

The same spirit that separated the church into two parts threatened also to divide households. The households in Corinth were in peril. In some cases the unbelieving husband deserted the wife—he hated the narrowness and exclusiveness of the Christian faith. In other cases the believing husband or wife would be tempted to desert the unbelieving partner. How could a believer, a child of love, live rightfully with an unbeliever, one ritually and spiritually unclean? Paul interposes with arguments, and appeal that the believer should not dissolve the marriage bond and break up the household. This he got 1 Cor. 7: 13. In the following verse he teaches that "the unbelieving husband is sanctified in the wife and the unbelieving wife is sanctified in the brother; else were your children unclean, but now are they holy." In what sense does Paul use this word *holy*—with a ritual or spiritual meaning? The unbelieving husband is declared to be *sanctified*. Paul plainly does not use this word in a moral sense. He is an unbeliever open and pronounced and therefore morally unclean and unholy. In ver. 16 he speaks of the possible salvation of this unbelieving husband—the conversion of the ritually holy yet unbelieving husband into a spiritually holy man. It would unsettle the meaning of all words and subvert entirely Paul's definition of salvation to declare that the terms *holy* and *sanctified* are used here with distinct spiritual meanings. Paul does not affirm a regenerate nature of the sanctified husband or the holy children.

A recent editorial in the *Sunday School Times* inserts into these terms a distinct spiritual meaning. The article is entitled, "What Rights Have Christians' Children?" With equal force and pertinency the heading might be, "What rights have the unbelieving husbands of Christian wives?" or "What right have the unbelieving wives of Christian husbands?" If the children in such a household are called holy, it is equally true that the unbelieving husband or wife is pronounced sanctified. If the children in such a household have certain spiritual *rights*—in like manner the unbelieving husband or wife has also certain spiritual rights. The editorial has these words: "But to the harm done and the cruelty inflicted on the children of Christian parents by well meaning but fearfully mistaken parents and teachers this word of Paul should arouse attention." The Greek word "holy" here is the same as that used elsewhere of our Lord Jesus Christ." It is a rational inference from these words that the children of Christian parents have in them a holy nature, akin to that in Jesus Christ our Lord. In the Old Testament it was required that the vessels in the Temple should be holy. The same term defined the

character of Jehovah—He was holy. But there was an infinite remove between a holy vessel and the holy Jehovah. It is a dangerous thing to look upon the children of believing parents as having a spiritual birthright because of such a parentage. It is a perversion of Paul's teachings to regard him as maintaining such a proposition. If we are to follow the train of Paul's teaching and believe that the children are really holy and inherit inalienable spiritual right then we must widen our conceptions and maintain also that the entire household is made holy through one believing member. The training and Christian influence in a home where there is a believing father or mother is of vast molding power. In many a Christian home a mother leads all the household in quiet and almost unconscious ways to a life in Christ. It was a wise mother who said: "If my children are not Christians when they reach the age of eight it causes me alarm."

On Going to Church.

Go early to church. Not only be punctual, but be in your place before the hour for the service is announced to begin; then you will not disturb other worshippers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter, and as you enter the church breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the service about to begin.

Resolve that you will foster no thought fix your eyes on no object, utter no word which will tend to divert your mind from the holy purpose for which you have come.

As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.

BISHOP VINCENT.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into Friendship through the door of Discipleship. We can learn love through service.

To those who want samples of Dr. Blosser's Catarrh Cure, observe that we do not offer to send free of charge sample boxes, nor sample bottles of it; but sample packages, these are free, but require a 2 cent stamp to mail them. The boxes cost one dollar and fifteen cents: a dollar for remedy and fifteen cents for duty and postage, which must always be sent with the order.

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