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Notice

We wish to extend our thanks to our friends who have responded to our call for payments, and have used the addressed envelopes we sent them. We hope many more will do likewise, and renew their subscriptions as others have done. We shall not be able to call all around among our patrons this fall as the cold weather is now setting in. But we hope this will make no difference, but that each one will favor us with their newal and remittance before the year closes. We hope to begin the new year with the balance on the right side of our cash book. Dear subscriber, you can help us do so if you try. Our August numbers are all disposed of; but we can supply any new subscriber with Sept. numbers, and to the end of this year gratis, if they will send us fifty cents for the paper for next year.

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The Demonstration of Brotherhood.

By REV. J. MERVIN HULL.

THERE is no doubt about the prominence of the idea of brotherhood in the primitive church. Christ taught it. He left no directions about many things which take up a large share of our attention in church work, but brotherhood he taught with a good deal of emphasis. He prayed that his disciples might have it, and he left it as a most precious legacy to his followers. This spirit has always remained in the church. Sometimes its light has burned dimly, but it has never been utterly quenched. It is clamoring more than usual attention at the present time. At many large conventions the spirit of brotherhood is the theme of eloquent addresses which meet with heartfelt approval. This is all sincere, but it does not amount to much, because it is so indefinite. The desire for a more definite manifestation of brotherhood is wide-spread and deep. Believers are often thrilled by the glimpses which they get of the beautiful land of Universal Brotherhood. Sometimes the world sees a momentary manifestation of the tremendous power of brotherhood, but it is power unharassed. The reason why brotherhood does not hold the high place in the church which it was intended to have by our Lord is, that it remains as a sentiment, and is not definitely and practically organized.

This fact may be more clearly seen by means of a few comparisons. Compare the development of brotherhood with the ordinary work of the church. There is a house of worship, a pastor, there is definite committees for different parts of the work, and it is done with more or less decency and order. But what is done for the great fundamental principle of brotherhood? Perhaps once a month the box is passed to gather a collection "for the poor," the very giving of which is a humiliation. Compare it with missions. The church has compelled the world to respect it by its magnificent organizations for carrying out our Lord's great commission. What a humiliating fact it is that the equally fundamental idea of brotherhood is entirely ignored. Where would have been the glorious achievements of missions if their accomplishment had been left to sentiment without organization?

The failure of the church in developing the idea is humiliating by contrast with the work of some of the fraternal societies not connected with the church, but containing many members of the church. In many of these organizations brotherhood and its practical demonstrations are of supreme importance. When a church member goes to a new place, it often happens that he is at first much more cordially received by his fraternal lodge than he is by his church. The pastor of a church once related to me a remarkable experience. He said that there were members of his church with whom he did not come into close fellowship until he was initiated into a fraternal society and met those men on the floor of the lodge room. I am not a member of any

such society, and so I am not able to give the complete explanation of this incident. It is a condition which ought not to exist, but it will continue until the church learns to demonstrate Christian brotherhood. Another pastor of my acquaintance broke down in health and was obliged to give up his work. The committee of a fraternal order came from a distant town and saw to it that the minister and his family were cared for in every way, and the attention was a part of the regular work of the order, not a humiliating charity. A lady related to me how her husband died in California, and two members of the fraternal order to which he belonged came to Massachusetts with her and relieved her of every material anxiety at that time of bereavement. In a sick room may be seen men visiting a brother of the same church, but as brothers in the fraternal society. All this ought to be changed. The comparison with the fraternal societies is not made because they are better than the church, but because they are working along lines where the church ought to be prominent and successful, and yet is doing almost nothing. There are Christians who have learned how to give magnificently to missions and to education, but there are very few who have learned how to give of their own lives to their brethren. Christ formed only one society, and that was the church. Through the church must eventually be manifested the perfect development of brotherhood.

It is time to take some practical steps in this matter. These should not be radical nor revolutionary. Begin with small things, and go forward as wisdom may dictate. Many problems must be solved, because the fundamental idea of brotherhood has been neglected for two thousand years. But with patience and time these problems may all be solved. It would not be a bad idea to begin with a few meetings for church members only, in which the main purpose should be mutual acquaintance and the revival of the true fraternal spirit in Christ. In the fraternal societies social differences are not abrogated, but they are held in abeyance. A working man who belonged to the same lodge as the governor of his state said to me, "When I go into the lodge room I am on equal footing with the governor." Is it not true that in the church social differences are magnified rather than forgotten? It would be a great step forward if we could make the church the place where superficial differences were sometimes forgotten. The people of the world will not think any less of the church if they see that there is a strong bond of fellowship that binds the members together. On the contrary, it will be a strong magnet to draw men to the church.

It is easy to see that the development of the idea of brotherhood will call for a large amount of money, but then the idea once takes definite shape the money will not be hard to get. Thousands are longing for just this solution of the problem of fraternity, and are eager to enter into it as soon as it can be established on a practical basis.

In my judgment, here is the next great forward movement of the church of Christ. How can we expect universal brotherhood until we have genuine Christian fellowship in the individual churches? And when the world beholds the demonstration of genuine brotherhood in the church it will be drawn toward the kingdom of God with irresistible power.

Truth incarnate.

We are falling into the old errors of denying personality and believing only in principles; whereas the Bible in declaring that God was incarnate, that the Word was made flesh, teaches that an ideal or principle is practically inoperative until it becomes incarnate, says Rev. Dr. George C. Lorimer, of Madison Avenue Baptist Church, New York. You may write a beautiful book about morals, and you may write essays about idealism, and they may be charming, fascinating, but they will make no converts, or very few. One man or woman who incarnates in himself or herself those ideals will be a living

force in the community. Incarnation is not brought to you in the Bible simply to remind you that God has condescended to take upon Himself your nature, but also to remind you of a truth that ought to be ingrained by this time in every Christian heart—that mere profession is valueless, that life is what is needed, truth embodied and revealed in actual doing. You have heard the old story of the man who was asked, "Under whose preaching were you converted?" and he answered, "I was not converted under anybody's preaching; I was converted under my mother's practice."

Sunday—the Christian Sabbath.

The true Christian does no secular labor or toil on the Holy Sabbath. He works tremendously during six days; the Sabbath he spends in holy worship in churches and temples, in prayer and meditation and in teaching. This work is recreating and very restful. Those mystics who are engaged in large commercial enterprises, permit no work but what is absolutely necessary to be done on Sundays in connection with their business. Sunday is a Holy Day, and when religiously observed is the most profitable and restful day in the week. Observing the Sabbath, according to Divine Command, as given in God's Word, with love and not with fear, carries the soul to the Most High, at the same time bringing to the physical body (the temple) great strength and health and power to endure. The Sabbath is not a day for feasting, or fasting, pleasure or sadness; it is a day of worship and service full of joy and cheerfulness; it is not the "Puritan" Sunday nor the "Worldly" Sunday; it is the day of all days to fill and thrill the soul with the Holy Spirit. Our blessed Saviour was active on the Sabbath. There is much for the Holy Man to do on the blessed Sabbath. The Voice or Spirit will tell the Aspiring Soul what to do on the Sabbath. Keep quiet on that day and listen.

A Creed.

By Norman Macleod.

I believe in Human kindness
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throbs of joy;
In the love that lives through trial,
Dying not, though death destroy.

I believe in Love, renewing
All that sin hath swept away,
Leavenlike its work pursuing
Night by night and day by day.
In the power of its remoulding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.

I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the deep infernal
Hath a depth that's deeper still!
In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.

Don't Take It to Heart.

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it.
And tenderly nurse it,
And give it a permanent place in the heart.

Resolve to be merry,
All worry to ferry
Across the famed waters that bid us forget;
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.