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WHOLE No. 150

THERE WILL ONLY BE TWO MORE issues of this paper. We will stop the publication of it at the end of December. It will be a great convenience to us if every one to whom we are sending addressed envelopes would be kind enough to remit the amounts asked for from each one, before the last paper is sent out to them, so we could mark each one's payment on their paper of Dec. 22nd. It would save us the trouble and expense of sending receipts afterwards. Now friends do make a grand rally and let us have your remittance as early in Dec. as possible, and be sure and give your name and post-office address when you remit, and see that the money you intend to send is put in the letter. We received a letter from Hopewell Cape with 25 cents in, but no name signed, also another mailed at Princetown with no name to it, and one from some place we could not make out the post-office, there was neither money nor name in it, although it stated there was payment inclosed. Please be particular and prompt, and very much oblige

THE MANAGER.

The Child and the Sanctuary.

In the Sunday School lesson a few weeks ago Joash, king of Judah, is minded to repair the house of God, and under disappointments and hindrances perseveres in his purpose until the repairs are made and the Temple is beautified for Divine service. Was this holy desire due to his early experience within the sacred precincts, and did he as a child form a purpose to make the Temple a fit place for its Divine Resident whenever he should come to power? It is often the case that the achievements of manhood are traceable to the ideals and imaginations of early days.

Except the home there is no place of more holy associations to a child than the sanctuary, where the solemn silence, the reverent prayer, the glorious praise and the honor paid to the Invisible make impressions on the wondering mind and tender heart never to be effaced and to be recalled when years ripen as the most beautiful things of life. When we go back to the old church the actual reality has no romance, but the past was beautiful in the setting of childhood. Why has Mr. H. H. Rogers built a million dollar church in Fairhaven, Mass., unless to express his tender affection for the worship of his childhood and as an expression of his present happiness in the memory of that olden time? How golden to us are the scenes of childhood when we had no sense of proportion and saw all things in magnified measure. Those are our days of legend and romance, sweeter than Arthurian tales.

It is a great mistake for parents to assume that the church service is not the occasion for a child's attendance because it is long and wearisome to a little mind. They do not realize how the im-

agination paints the edifice with tints of glory, how glimpses of higher things and perceptions of duty to God and men are formed. It is a well-known fact that the questions of a child are hard to answer, and it is because they go to the heart of great subjects. If such deep thoughts are awakened in a little mind, who can estimate their impression on the moral nature and their spiritual uplift to the heart. There is no art gallery that can impart refined taste to the student as the house of God imparts to a child the impressions and influences and associations that set the character for life and affect the ideals of the soul. There is the school of saints, the birthplace of moral heroes, the mould of eternal life, so far as any place can be under the supreme power of the ever-present and ever-working Spirit.

A man who has never had a church experience in childhood has missed that which would have blessed him with nobler, purer and higher influences in life. It is said of those who are unusually grave and serious that they never had a childhood. To lose the peculiar happiness of that period is most regrettable. It is recognized now that children should have their childhood days spent for the highest advantage and happiness of that period of life. The sanctuary should not and need not be made a place of weariness and agony to a child. It is true that the free, wild nature needs to be trained to acquire attentive hearing. All the arts must be learned, and hearing is an art to be gained by practice. Good congregations of attentive hearers are trained to listen, follow and enjoy. Training should begin in childhood to enable one to acquire perfection of attention and interest. When the child pricks up his ears and hears a word or a sentence, he has learned the first lesson. Others follow rapidly.

Any minister may take on courage when he observes a child listening. A word of thought is opening and a spiritual vista is perceived that is never lost, pointing into heaven. The fragrance of the flower seems never so sweet as in its opening, and the joy of those early thoughts of God that come in childhood while seated in God's house seems fresher and purer than at any later period. The blessing of the sanctuary and its services should not be withheld from the child. He may never realize his loss if he is ignorant of what the reality is and what the memory retains, but he has been really robbed of his Divine birthright and his seniors are verily guilty if they have not given him the privilege of public worship of God.

The Noblest Self-Defence.

"Do you think it would be wrong for me to learn the noble art of self-defence?" a young man inquired of an old clergyman.

"Certainly not," was the answer; "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Yes; you will find it laid down in the first

verse of the fifteenth chapter of Proverbs: "A soft answer turneth away wrath." It is the best system of self defence of which I have ever heard."

A Child's Evening Prayer.

By C. Julian Tuthill.

Our God and our Father
We thank Thee today
That all through life's journey
Thou leadest the way.
We thank Thee for making
Us children of Thine.
We praise Thee for giving
This world bright and fine.
We bless Thee that Jesus
Came down from above.
O keep us forever
In Jesus's dear love.

Amen.

A printed bill of fare is no substitute for a good solid meal, and yet in their relation to the Savior many are trying to satisfy themselves with simply the bill-of-fare of divine things. But Jesus Christ alone is able to satisfy the hungry soul, and no historic knowledge of facts, no mere intellectual conceptions that we may hold concerning him, can ever take the place of Christ in the heart—a vital, saving knowledge of Him gained through personal experience. To scan the scheme of salvation is one thing; to "eat the flesh" and "drink the blood" of the Son of God is a vastly different matter.

Henry B. Williams.

The distinction between an evangelical and an evangelistic church was drawn by Dr. A. C. Dixon in a recent address on "soul-winning." It is not enough, he said, to be evangelical. We must be evangelistic. The evangelical church is a reservoir of pure water without a pipe running anywhere. If you will take the trouble to go to it and climb the embankment, you will get a good drink. The evangelistic church is a reservoir of pure water, with a pipe to every heart in the community and every nation in the world. Evangelical may mean a bombproof for defense; evangelistic means an army on the march with every face toward the foe. Evangelical sings, "Hold the fort, for I am coming;" evangelistic sings, "Storm the fort, for God is leading." The need of the church is not evangelism as a force to fight with. The evangelical creed merely held and defended becomes a fossil, only a thing of interest; but the evangelistic life, which feeds upon evangelical truths, is a force against which the gates of hell can not prevail.

An evangelical may be a mere formalist and there is no recognition of him in the New Testament, except as he is rebuked; but a New Testament evangelist is a man full of the life of God, and making alive those to whom he ministers.