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Notice.

To any one who will send 50 cents to us for "THE HOME MISSION JOURNAL," at any time from now until July next, we will send the paper to July 1904, and all the back numbers from Jan. last (1903) so they will get the paper for six months gratis, that is from Jan. 1903 to July 1904 for nothing. This is a liberal offer. Now send along your subscriptions. The manager of the paper is still confined to his home with asthma; and is not able to go out and call on his present subscribers, nor to canvass up new ones. But he hopes that those who are now getting the paper will make this offer known to some of their friends who are not getting it, and induce them to subscribe. In this way dear friends you will be helping the helpless.

J. H. HUGHES, Manager.

St. John (west) March 20, 1903.

Appollos and Priscilla.

THESE two disciples sets before us in the most vivid way the contrast between the knowledge of grace derived from human study and genius and that gained by the tuition of the Holy Spirit. Appollos, the eloquent and learned Alexandrian, had enjoyed the best advantages. He had been educated in the great university of the ancient world; he was deeply versed in the lore of the synagogue; he was familiar with such knowledge of the life of Jesus as could have been derived from the second Gospel with the exception of 16:9-20.

In this passage Luke puts in the sharpest contrast the knowledge of the Gospel that Appollos had attained by these means, and that acquaintance with its inner heart and content enjoyed by Priscilla and Aquila, the tent makers of Corinth. (Note that in the revised version the woman's name is put first, indicating that she was the leading spirit.) These lowly people could instruct the eloquent and learned university graduate, and, under their tuition, the scales fell from his eyes; he saw clearly the spiritual realities for which he had been groping, and was introduced to the full knowledge of the truth and power of the revelation of Jesus.

We are constantly compelled to recognize the validity of the distinction between the knowledge of the Gospel gained by the exercise of human faculties and that imparted by the tuition of the Spirit. There is hardly a congregation in which there is not some saint, who, without many advantages of education, by spiritual meditation, by prayer, and the inward illumination of the Spirit, has gained an insight into the Gospel that the pastor of the church may well covet. And this is true though the pastor and the saint enjoy the same knowledge of the facts, as Appollos and Priscilla did not. However we may explain it, there is an insight into spiritual truth and a power in using it that does not come from investigation and reasoning, but from what Luke calls the reception of the Holy Spirit.

And yet while we acknowledge in the full sense the correctness of this statement we should not forget that Luke distinctly recognizes the fact that the attainments of Appollos equipped him for service that the lowly tent makers could not render. After Appollos had shared their experience he was endowed for the largest usefulness. The 28th verse is a case in point. It is

said, "He powerfully confuted the Jews, and that, publicly, showing by the Scriptures that Jesus was the Christ." Priscilla might have done that for a little company of sympathetic spirits. Appollos could do that on a great scale against opposition. His hearers felt that they had a match on their own plane, and that his disciplined power commanded respect for his distinctively spiritual message. And if we adopt the venerable tradition that the Epistle to the Hebrews is from the pen of Appollos every time we read it we are aware of how transcendent human gifts may be utilized by the Spirit.

It is a mistake therefore to assume that because the Spirit imparts a knowledge of the Gospel to be derived from no other source, therefore the only instruction needed is that of the Spirit. Human faculty has an invaluable service in the work of extending the Kingdom of God. By itself it is not enough. But when it is informed, vitalized and inspired by the inner illumination, we have the man of God thoroughly equipped for every good work.

The Meaning of Death.

By C. H. Wetherbe

I so often read incorrect meanings of death, both as pertains to the body and soul, that I greatly desire to present the true meaning. I have observed that many intelligent people define death as being a state of cessation of all life, an extinction of existence. A careful and correct study of the Bible shows that it does not so define death. I know that believers in the extinction of one's existence are in the habit of quoting many passages from the Bible as proofs of their contention, but they put wrong meanings to those passages. They always have in mind that death means entire cessation of life, and they seek to force the Bible to conform to that idea. But the Bible meaning of death is separation, and this meaning runs through the entire Bible, and I assert that if one will keep this meaning in mind as he reads the Bible he will have a key which explains very much which can be explained in no other way, and at the same time make a harmonious whole. Most clearly does the Bible state the truth that when one's spirit leaves his body, at the hour of death, that spirit goes into the invisible and eternal world; and this truth applies as strongly to unbelievers as it does to believers. Christ's parable of the rich man and Lazarus very distinctly shows that after their physical death both of them, as personal spirits or souls, consciously existed in the eternal and invisible world. Without now discussing the question of the happiness or misery of the souls of those men in the other worlds, the truth stands out boldly that they actually existed in those realms. Their death in this world consisted merely in a separation of their soul from their body. The soul of each one departed from his body, one going to his own place in the spirit world, and the other also going to a place which was in accord with his character, his spiritual condition and his sympathies. In that illustrative teaching Christ gives no sanction whatever to the idea that souls become unconscious after physical death, but he does thereby teach that the souls of those men went into the unseen world, and that they were as truly conscious there as they were when their soul was in their body. Then note these words

from the epistle of James: "As the body, apart from the spirit, is dead, even so faith, apart from works, is dead." Notice that he says that the "body" is dead; and the reason that the body is dead is because the spirit has departed from it. In other words, death is simply separation; and this I repeat, is the Bible definition of death. Spiritual death is a separation of the soul from God, so that there is no life-union between the two; and physical death is a separation of the soul from the body.

Holland Patent, N. Y.

The Phenomenon of Jesus.

By Madison C. Peters.

JESUS has no narrow limits of individuality. We find in Him such a common fitness as tells of something in common with every man. He combines and includes the womanly graces with the manly virtues. Christ was never more than seventy miles away from His home in Nazareth, He was never out of the country of His birth. He spoke but one language, and though the child of narrowness and provincialism, yet he was a thorough cosmopolitan. He died at the age when most men begin to live, and though without scholastic learning has been the teacher of civilization for 1900 years and identified religion with his own name. He lived in an age of superstition, but from its dreadful incubus he was not only himself free, but taught others to be free also. No man was ever so closely drawn to the life beyond nor so susceptible to the humanities of this. His heart leaped forth to embrace the little child. The marriage feast and the funeral alike touched his sympathies. He hated sin as no man ever did and loved the sinner as no man ever could. He always found what was attractive and what was repulsive. He had no feeling of caste. He was the original democrat. Old words on his lips become winged. Truths spoken long ago become discoveries in him.

All human hatred put Christ under the microscope of hypercriticism. His enemies admit that his life is the sinless miracle of all time. He was brighter than the star that pointed down to his manger. The carelessly indifferent and vaguely latitudinarian all have uniformly borne testimony to the originality and transcendent excellence of His character. The more thorough the examination, the greater the disclosure of beauty. He compels the homage of mankind by his peerless record.

Jesus still stands unique and alone. He is never so unique and never so alone as when others touch him. No being has ever so impressed the world. Where he goes civilization follows. All the world around today the thought, the love and the life of millions are centered around the humble child. Earth's greatest geniuses contribute their brightest gem to Jesus' heavenly crown.

How is this phenomenon to be explained? Palestine was in her dotage when Jesus was born. He who while he lived was hated by the leading men of his time, in both church and state, who died by the hands of the law, and was buried by charity, and yet today we are dating our letters, our papers and documents in the year of our Lord, as though man first began to live when Jesus was born.

How do you account for it? You tell me he