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A Blessed Knowledge.

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"I know whom I have believed." II Timothy 1:12.

Paul was no Agnostic. He did not believe doubtfully; He did not con'e'ss hesitatingly. He did not say, "I think it may be so," but "I know it is so." He did not accept a system, but trusted a Saviour.

The apostle most intimate with Christ, and who bore the longest testimony to Him, said: "We know that the Son of God is come. We know we have passed from death unto life. We know that when He shall appear, we also shall appear with Him, in glory." Paul amid abounding trials, exulted in the assurance: "We know that all things work together for good to them that love God. We know that if this earthly tabernacle be dissolved, we have a building of God." And when in Rome he was brought before Nero, forsaken by friends, and in prospect of a martyr's death, he said: "I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Let us consider the text "objectively"—what Paul had done; and then "subjectively"—what Paul felt.

I. He exercised faith in Jesus Christ—in a Person, not a mere truth—in the very Jesus he had persecuted, who appeared to him at Damascus, and ordained him as His Apostle and Evangelist. He trusted Him as still alive, as ever present, as mighty, to save. The priceless deposit he committed to Christ was his own soul—with all its capacities of thought, action, joy, sorrow, and continued existence; in fact, himself—for life, death, eternity. He did this in view of "that day" of judgment when all souls would be gathered before the awful throne to receive their final award—"At the revelation of the Lord Jesus from heaven, with the angels of His power in flaming fire rendering vengeance to them that know not God and to them that obey not the Gospel." But he was "looking for that blessed hope, the glorious appearing of the Lord Jesus Christ." He had committed to the keeping of the Judge this precious deposit. As a sinner he might well dread that day, but he trusted Christ as the Saviour from sin—by whom when yet a sinner he had been "reconciled unto God," through the cross, whereon Christ had "borne his sins, in His own body." That Saviour's invitation he had accepted, and trusted His pledged guardianship. He committed his soul to Christ as Leader, to direct his goings; as Physician, to cure his soul's disease; as King, to rule over his actions and thoughts. "My Lord and my God!" I have trusted him. He is able to guard me against that day. I know.

This is the faith we are all invited to exercise. As guilty to be pardoned; as sinful to be purified; as slaves to self, the world, and the devil, to become His happy bond-servants forever. When we really believe in Him we say, "Jesus, Saviour, accept th's soul of mine, which at Thy call I entrust to Thy keeping. Thine enemy has claimed it, branded it, tied and bound it; but Thou liberate it, cancel the bond, remove the stigma, sprinkle me with the blood of the atoning sacrifice, impress Thine own image, implant Thine own Spirit, claim, keep, save that which I have committed unto Thee."

II. The assurance which Paul enjoyed, resulting from the faith he exercised. "I know; I am persuaded." Faith and assurance are often confounded, as if the lack of assurance were evidence of the absence of faith. We are "saved by faith," we are gladdened by assurance. By the use of efficacious remedies the patient may be recovering, but still fearing. In the lifeboat I am as safe as others; though, unlike them, I may tremble. But assurance is promised, and we are to cultivate it by clearer knowledge of God's

Word, by increased faith and earnest prayer. Paul did not say, "I dream, I wish," but "I know." What he knew was not simply the fact of his faith, but the personal Saviour whom he trusted. This text is often misquoted as "I know *whom* I have believed." Thus the chief idea is hidden. St. Paul did not simply know the fact that it was Jesus whom he trusted, but he knew Jesus himself—as a proved Benefactor, as a personal Friend. It is one thing if we are aware of the name of the benefactor who has generously helped us, without our having any personal intimacy. It is a much greater thing if we can say, "I know himself as a true friend; I have had many personal evidences of his self-sacrificing kindness, his faithful friendship." Paul had enjoyed his visible presence. "At my first defence no one took my part, but all forsook me; but the Lord stood by me and strengthened me." Paul knew that Jesus was always with him, directing, consoling, preserving; and so he added in his letter to Timothy, "And I was delivered out of the mouth of the lion; and the Lord will deliver me from every evil work, and save me unto His heavenly kingdom."

We have not, as Paul, beheld Jesus with our bodily eyes, but we can as much as the Apostle rejoice in Him, "whom, having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." Paul's assurance may be ours. I have trusted in Christ; I do now trust. He is no stranger. I have felt His presence; I have experienced His blessing; I know Him strong, compassionate, loving, faithful. He is able to guard that which I have committed to His care until that day, however long the lapse, however fierce the foe, however feeble my faith; at that day, for He Himself will occupy the throne, to welcome those who have trusted Him—"Come, ye blessed of My Father." We have no pretension to the Apostle's exalted piety, matchless zeal, supernatural powers, wonderful achievements; but we have the very same Saviour, and may enjoy the very same assurance. His was not based on any merit of his own, but simply on Christ. Just so we trust—not in a Church, or a priest, or a pastor; not in our own character of works, not in our own faith or assurance, but in Jesus only. "O Lord, in Thee have I trusted; let me never be confounded." Jesus replies for all who commit themselves to Him for pardon and holiness and heaven: "They shall never perish."

Must not the ways paved with such assurance be "ways of pleasantness and paths of peace?" Are there not many who would gladly purchase this confidence of safety hereafter, and of the presence of Jesus now, at the cost of all the world contains? It can be the privilege of everyone, the immediate experience of yourself, by committing the keeping of your soul in Christ.

We hope that the following statement of our Home Mission secretary will be read by all into whose hands this paper may come; and that they will ponder the matter over in their minds, until there will be a general and generous offering made for this much neglected work. Brethren, let us just now have a grand emptying of sympathetic hearts, liberal hands, and ordinary pockets into this starving business. If all our brethren and sisters will do just what they can it would give to the work an impetus that would be like life from the dead. Our half-paid missionary pastors on their several fields would soon be relieved of the harassing, and embarrassing thoughts of unpaid bills, as well as of present and future needs. To do effective work, the minister's mind should be free from temporal care. But this is impossible when wife and children are shivering with cold, and crying for bread. We do hope that nothing of the friction of the modus—operandi of this grand work in the past will be allowed to interfere with its

opportunities or its possibilities at the present or in the future. Brethren let us all have a strong pull, and a long pull, and a pull altogether. A great work is before us; and we are able to go and possess the land, only let us not rebel. Let us remember the words of the Lord Jesus—how he said, "It is more blessed to give than to receive," and don't forget what Sam Jones said,—that to do the Lord's work required grit, grace and green backs.

Missions in New Brunswick.

The space allotted me will permit of only the bare statement of a few facts concerning our Home Mission work in New Brunswick.

1. Home Mission work in N. B. is being prosecuted today along lines somewhat different from those along which it was prosecuted a few decades ago. Then the work was distinctively of an aggressive character—the planting of interests in communities hitherto without the saving agency of a Baptist church. Now, for the most part, it is the fostering of mission churches already established, which we are called upon to do.

2. The men and women who constitute the churches and congregations on these mission fields are persons who give in many cases much more largely according to their means than their brethren in the larger and more favored churches and communities. They are moreover intelligent and pious, as well as benevolent and it is only the accident of a circumscribed constituency which makes assistance from their sister churches a necessity in order to sustain gospel ministrations in their midst.

3. With one or two exceptions there are no parsonages on these Mission circuits—the pastor and his family having to accept whatever accommodation may be at hand, such quarters often being straitened, uncomfortable and sometimes inconveniently located. It is easily perceived therefore that there is urgent need of a fund from which loans and gifts may be made toward supplying suitable parsonages on those fields and it is probable that at least a portion of the amount realized for our Home Mission work from the Twentieth Century Fund, so called, will be set apart to form a parsonage fund.

4. The preaching and pastoral work on these mission circuits is being done by most worthy and consecrated men—men who, instead of looking for easy pastorate with convenient surroundings and good salary, choose to give themselves to these needy sections, spending and being spent for the Lord.

The pastors who minister to these Home mission interests receive no adequate remuneration for their services notwithstanding the money grants made to these churches toward their pastor's support—grants small but as large as funds will admit—notwithstanding generous contributions by the people themselves, the support given our mission pastors is exceedingly small. Indeed so small in most cases are their salaries that though most rigid economy be maintained, many of these noble, self-sacrificing men along with their families have to endure privations of various kinds, and sometimes even with best management debts accrue.

6. Do you not account it shamefully sinful that these devoted brethren should be called to pass through such experiences? Surely. To whom do you make such sin chargeable? To ourselves as Baptists—Is there a remedy? Yes—Where is it to be found? I forestall your answer—It is with the stronger and more favored churches.

7. If pastors well paid and congregations comfortably housed will give place to more of the spirit of neighborliness and approach unto the New Testament measure of giving or even to the measure of giving practiced by some on these mission fields, the shame, the privation and the sin will cease forthwith because ample provision

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