

# THE HOME MISSION JOURNAL

VOLUME I.

ST. JOHN, N. B., MARCH 28, 1899.

No. 8.

## The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published by the Committee of the Home Mission Board of New Brunswick.

The JOURNAL will be issued semi-monthly, beginning with January, 1899. Special numbers will be published for November and December of the present year.

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TERMS, - - - - 50 Cents a Year.

We do not hold ourselves responsible for the views of correspondents. While we do not accept fully the position taken by Bro. Cosman in his article, a part of which is found on the first page of this paper, the balance to come in the next issue, yet because of the many excellent things he says we give it a place in our columns; also the article signed, "One of the Masses."

### The Christian in the World.

H. S. COSMAN.

There is involved in the title of this article a subject of momentous concern to the child of God who is willing to be controlled by the teaching of his Word. We may be truly thankful these questions have been satisfactorily settled by God himself.

A dear Christian brother questioned me some time ago as to how I stood in relation to the political issues of the day. After assuring him of the fact that I did not vote, he very properly wished to know my reasons.

My opinion coincides with the majority of individuals, that the politics of either party are more or less corrupt; but when I am told between two evils to support by my ballot the party I honestly consider having the least evil in it, I must from a moral standpoint decline. When my child comes to me with propositions containing wrong measures, I do not advise him to follow the least, but say, "My son, between two evils choose *neither of them*."

It is not the purpose of this article to outline a code of morals to a world that lieth in the lap of the wicked one, but simply to state the position of the individual believer and the assembly of God in reference to the attitude to be assumed in dealing with politics. I take it for granted that people in general will have no sympathy with the views I here advance and will look upon them as the result of an overwrought imagination, but fondly hope my dear Christian reader will give a thoughtful perusal.

In the first place, the believer is not of the world and therefore should not partake of its

spirit. Christ in his intercessory prayer to his Father, says: "I have manifested thy name unto the men which thou gavest me out of the world: Thine they were and thou gavest them me, and they have kept thy word."—John xvii. 6. And speaking of the believer in the world, in the sense of merely passing through it, he says: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world. \* \* \* Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 14, 15, 16, 20.

If we examine carefully and prayerfully the epistles to the churches, we will be profoundly struck with the phraseology used in giving direction as to the manner of their walk in the world. The Apostle Paul writes to the church at Galatia about the mission of the Lord Jesus in this striking manner: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."—Gal. i. 4. Also to Titus, his own son after the common faith: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14.

It is remarkable how unceasingly the Word of God points out to the believer his entire separation from this world in intimate connection of being saved from the consequences of sin. The two are associated together in the Word by the Holy Spirit.

It should ever be our aim to strenuously avoid any attempt to divorce this blessed and indissoluble union. As one has truly said: "Many seem to be quite satisfied with the knowledge of the forgiveness of sins through the atoning work of Christ, while at the same time they fail to realize deadness to the world in virtue of the death of Christ, and their identification with him therein." To be identified with Christ, to espouse his cause, to be willing to suffer the reproach that such association leads to for his name's sake, is to take our stand outside of everything connected with the rudiments and elements of that condition of things known to the Holy Scriptures as "the world." While it is most blessedly true that my sins are all put forever away by the death of Christ, still according as I fully appreciate my high calling of God in Christ Jesus, and cultivate a spirit of non-conformity to the fascinations and spirit of the present evil age, will the line of complete separation become a

happy realization to me. The same cross that has brought me within the veil leads me outside the camp of this world, hence the Apostle writes: "Let us go forth therefore unto him without the camp, bearing his reproach; for here we have no continuing city, but we seek one to come."—Heb. xiii. 13, 14. "For our citizenship or (commonwealth) is in heaven; from whence, also, we wait for a Saviour, the Lord Jesus Christ." (Philippians iii, 20; R. V.) "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." I Peter ii, 11. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. viii, 9. How plain it is, therefore, that the Christian who makes provision for the flesh dishonors God and silences the testimony of the Holy Spirit within him, because of pandering to worldly ambitions as Lot did, when he allowed the sight of his eyes to turn his feet toward the well watered plains of Sodom, which act on his part eclipsed the blessedness of a walk by faith with God that became so intimate as to designate his brother Abraham, "the friend of God." The children of God are "the light of the world, the salt of the earth," and a testimony to this Godless, Christless age, of the awful doom that awaits it, unless there is "repentance toward God and faith in our Lord Jesus Christ." The natural man is incapable of knowing God, because he receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. I Cor. ii, 14.

The regenerating power of the Spirit of God does not change the old nature, nor fix it up to make it look more respectable, but imparts instead a new one, a divine life principle. He begets a new creation, "old things passing away and all things becoming new;" and having been taken out of the old creation standing and introduced into new creation environments, the believer moves in a sphere where the moral evils and sinful motions of the flesh are unknown. Believer, this is Christian liberty and heavenly citizenship, "where the flowers bloom forever and the sun is always bright," and where the beams of the divine countenance shed forth His rays in living healing lustre upon us. It is not a liberty of license to commit sin, but to experimentally taste the delectable fruits of a life of true holiness and heavenly elevation. Believer, this should be the panacea for thine every longing, and a strength "to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the