

# THE CHRISTIAN.

FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.—Paul.

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## The Christian.

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## SPECIAL NOTICE!

Extra copies of this issue are sent out for distribution, in order that many more of our brethren may become acquainted with THE CHRISTIAN, and be induced to subscribe. A copy should be taken in every home. The subscription price is less than one cent per week.

This month's issue has been considerably delayed in order to print a full report of our annual. Many of our readers will be glad to hear about our annual. As will be seen, this has been one of the best years of prosperity among our churches.

An earnest effort will be made by the Home Mission Board to place an evangelist in the field at an early date. We trust that in our next issue we may be able to report definitely about this important matter.

BRO. S. W. LEONARD preached for the St. John Church, supplying Bro. Stewart's place during his attendance at the annual. Bro. Leonard has returned to Lexington, Ky., to pursue his studies at the Bible College.

BRO. R. E. STEVENS has also gone to the Bible College to take a course in the Biblical Department.

We thank our many subscribers who have kindly remitted the amount of their subscriptions. We have yet many on our books unpaid. A hint to the wise is sufficient.

BRO. T. H. BLENUM who has been in the employ of the American Missionary Society for some years, is now visiting his home in Curwallis, N. S. We trust Bro. Blenum may be induced to remain for some time.

ANY of our churches needing communion wine, can be supplied by addressing Geo. F. Barnes, Box 44, St. John, N. B.

We learn from the *Tribune Democrat*, published at Mt. Olivet, Kentucky, that Elder E. B. Barnes closed a very successful meeting with the Church at Thompson. There were twenty additions. He is now engaged in another meeting with the Church at Mt. Olivet. This is a very good way of spending a vacation.

The innocent man wants no one's pardon. Only transgressors can be forgiven. To pardon primarily means to make a gift, the return of which shall not be sought. It is given absolutely.

### Pardon.

No one pardoned of a crime is ever tried for that offence again. The act performed cannot be undone, but the pardon granted cannot be recalled. The cry of a convicted world is not for justice, but for pardon. What it needs is not a judge to condemn, but a friend to deliver. Condemnation has passed upon all; "for all have sinned, and come short of the glory of God." All like sheep have gone astray, and in man there is no help. Self-salvation is an utter impossibility; but there is salvation through the shed blood of Jesus Christ. His blood can do what the blood of goats and calves could never do. In it every sin may be washed away. Even though they "be red like crimson," the stain can be removed. Upon Him the iniquity of all was laid, and "with his stripes all may be healed." "He is able to save to the uttermost," and He has issued a proclamation which He wishes to reach "the uttermost parts of the earth." It promises a universal amnesty upon compliance with certain simple conditions. So the remission of sins is possible. The knowledge of this sublime truth came to those who with wicked hands had put the Son of God to death, and they wondered at the pardoning love of Christ and hastened to come under its protection. To the jailor, ready to plunge the dagger into his own heart, the same good news came through a man whom he had shamefully treated, but whom he afterward most affectionately loved. Many whose hearts were black with sin have been purged from their defilement. The loving eyes of Jesus will see the stain no longer. How a guilty world should rejoice in the fact that upon a genuine acceptance of Christ as a Saviour, all the past sins, let them be what they may, are blotted out for ever. They shall be as though they had not been, and a man's soul may become as guiltless as a child's.

To the guilty, pardon is the most desirable thing, but it does not carry with it a talisman against future transgressions. We would be delighted if it did. But the pardoned criminal may repeat

### Purity.

his evil deeds, and the sinner once cleansed may return to his old ways. He is still in the same world. The old temptations still exist, and the avenues to his heart are still open. He has not been instantaneously transformed into a being incapable of sinning. The old sins have been blotted out, but the old feelings and propensities have not been destroyed. He has to keep his body under and bring it into subjection. He has to war against the lusts of the flesh, which cease not to war against the soul. He has to crucify the flesh with its passions and lusts. He has to bring every thought and every feeling into subjection to Christ. There is a daily struggle, but increased strength comes through every victory, and the heat of battle cools with the passing years. In time the world is all but conquered, the flesh loses its control and Satan is compelled to resign his place of power. The heart has become purified. The expulsive power of new affections has been exercised, and the old desires have given place to better and more Christ-like ones. This should be the praying of

every pardoned man, and if it be not, he must value his past forgiveness very lightly indeed, and ultimately that forgiveness will prove no blessing, but only add to his condemnation. It is no wonder that Paul urged the church at Philippi to think upon the things that are pure, no wonder that he entreated the Corinthians to cleanse themselves from all filthiness of the flesh and spirit, for the Immaculate One had said, "Blessed are the pure in heart, for they shall see God;" and this implies that without holiness no man shall see the Lord.

True goodness means greatness, and purity should mean actual power. Purity of life can accomplish what intellectual bril-

### Power.

liancy can not. The genuine Christian moves forward hopefully to tasks before which the hypocrite falls down in dismay. Mankind is not going to be lifted by the men whom the world in its blindness calls great, but by those who are great in God's sight. Those who are strong in their own strength are incomparably weaker than those, who, weak in themselves, are strong in the strength which God supplies. The Christian may "be strong in the Lord and in the power of his might." He may "be strengthened with might by His spirit in the inner man." He may "be strengthened with all might according to God's glorious power." It is then that a man being weak, is strong. But this power comes not to those who seek it not, and none seek it but those who seek to be pure. The spirit dwells in a pure heart, and where he dwells there is power. Among the pressing needs of the world to-day is earnest work. That it may be done, strong Christians are needed, and it is the privilege of all to develop in strength. It is no disgrace to be weak at birth, but it is a disgrace to continue spiritually weak till death. But how many there are who, even after the lapse of years must still be fed on milk. It is well for the Christian to see if he is any good in the world; to see if he is a really useful member of the church of Christ; to see if he has power not only to resist temptation, but power as well to rescue those whose feet are beginning to be entangled in its meshes; to see if he has power not only to stand—many have that—but power to walk, and not only power to walk, but power to walk a long distance rapidly, away from self to others, far away, or near, as the case may be. This is power that is good for something, the power which all should crave.

Perfection is not an easy attainment. It is not reached by sudden flight. Between it and sinful man there seems to be an

### Perfection.

almost interminable distance. It is like a mountain peak that lies buried in the clouds. The way to it has many a stony section, many a thorny stretch, many a steep incline, and many a deep ravine. He who here thinks he has reached it, has probably let his eyes rest upon some much lower elevation which he has mistaken for the highest summit; and, if he refuses to look upward, and declines to ascend further, he shall never stand upon that peak above which there is no other. A person may be able to work every problem in addition and subtraction and multiplication and division, and still be a very inferior mathematician. A