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P. O. Box 83,
St. John, N. B.

EDITOR:

DONALD CRAWFORD, . . . NEW GLASGOW, P. E. I.

CO-EDITOR:

T. H. CAPP, ST. JOHN, N. B.

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EDITORIAL.

CHRIST'S ABILITY TO SAVE.

We cannot always rely on the *ability* of our best friends in time of need. We have no doubt of their goodness of heart and can trust their desire and purpose to befriend us but they are liable through inability to fail.

A young man says, "I know my father would gladly settle me in life and even thinks he can do so, but he has others to provide for and it is more than likely it will be out of his power. So I must do for myself.

A man in need comes to a friend to borrow money to help him out of a strait. His friend replies:—I have just the sum you need, but it is to meet a bill I am bound to pay at a given time. Oh, says the first, I can raise the money before your bill is due and I will make it all right if you will lend it. He replies, "I have no doubt you think you can and fully intend to do so, but amidst the changes of time and trade I am afraid you will not be able.

We cannot even trust to our own ability as we often find that when "the spirit is willing the flesh is weak." And yet we cannot do without the help of others. How miserable then must be the life of those who are so dependent and have no one whose ability can be depended upon!

Paul rejoiced greatly in the ability of Christ. His power was equal to His goodness and both were established above the heavens. "He is able to save them to the uttermost who come to God by Him." Heb. vii. When the apostle had a true discovery of himself he prized such a Saviour. His soul was so precious that if he lost it all was lost. Amid so many dangers he could not keep his heart and mind in the love of God. The casket was as frail as the jewel was precious and he confidently committed all to the care of Jesus. In view of his sufferings for Christ he exclaims in humble triumph, "Nevertheless 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 to him against that day." (II Tim. i: 12). That day will be so different from this day and Paul with a perfect understanding and glorified body will be completely saved. But Jesus acquired the ability to save by long and severe training. Though he were a Son, yet learned he obedience by the things which he suffered and being made perfect he became the author of eternal salvation to all them that obey him. (Heb. v: 8, 9.) Let a dying world rejoice, Christ is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them.

From the above we learn, first, man is away from God; second, Jesus stands between God and man; third, man comes to God only by

Christ; fourth, He is able to save all that come

First, Man is away and against God; this awful fact is as certain as that the present rebels of the Northwest are at war with the Government; these have a plea whether good or bad, but man has no plea for his opposition to God. He hates his Maker without a cause. He is an enemy by wicked works. He knows he is a sinner and dreads to meet God; this dread grows into a fixed enmity. Such opposition and war is the most unreasonable, unequal and ruinous and must lead to hell. Second, Christ stands between God and man. He was with the Father and came into the world. Again, he left the world and went unto the Father. Related to both he holds communion with God and earnestly seeks to commune with man. While he guards every point of God's government and glorifies every attribute of his character, he has such a self-consuming love for man that he freely died for his sins, the just for the unjust to bring us unto God. His cross stands between the two and is the channel through which love's divine currents flow into the very heart of the sinner, destroying his enmity and reconciling him to God. On the cross the Son of God displays his intense hatred to sin which he sinks forever in the wrath of God, and also his unspeakable love to the sinner whom he pardons and purifies and glorifies forever. It enters between sin and the sinner and separates them as far as the east is from the west. It got between Paul and the world and crucified each to the other. It literally stood between two thieves, one reviling the dying Saviour, the other justifying him and pleading for his favor. In the judgment it will hold the same position "on either side one and Jesus in the midst." All who now hear the gospel preached to them range themselves on either side of the cross of Christ, those who believe and obey him on one side to be saved and glorified forever; those who reject him and cleave to sin to be treated as sin will be treated forever. How necessary that the gospel be preached to all plainly, lovingly and earnestly that men may hear, believe and be saved. Can anything be so awful as to reject a loving Saviour and choose a place with sin and all His enemies forever?

Christ's unchanging priesthood and undying intercession are the reasons given for his ability to save to the uttermost. When a Jewish priest died, changes occurred under that system. And now in systems partly human and partly divine things change. The plan of one denomination in saving men differs somewhat from that of another. But in that system which is all divine there is no change. Jesus has been sitting a priest at the right hand of God over 1800 years and his plan of saving men is the same and will remain the same till he comes to judge the world. The day on which the Father and the Son sent down the Holy Spirit to qualify the apostles to preach a perfect gospel, is the day of salvation and 3,000 souls were the first trophies. What was preached then holds good now. What sinners believed then sinners are to believe now. What they were to do then they are to do now. What was promised to the obedient then is promised to the obedient now. All this remains as unchanged as the unchangeable priesthood of Christ. What a glorious privilege for every sinner who really desires to be saved. He can look away from everything but his own dear Saviour and remember that on the cross he died for his sins and that he rose again for his justification. He can hear him telling in his last commission (Mark xvi: 16) how he will save him and see him pointing to those he did save at first, and thus infallibly telling him HOW TO COME TO GOD BY HIM. Millions have thus come and not one failure. "He cannot deny himself."

Blessed is the man to whom the Lord will not impute sin whose iniquities are forgiven, whose sin is covered, this was and is the happy state of

all who come to God by Jesus, both Jews and Gentiles. Through his death all their past sins are forgiven. God loves them as his dear children and sends forth into their hearts the spirit of adoption, enabling them to cry, Abba, Father. They are to walk by faith till they reach their Father's house, and the place Jesus has gone to prepare for them.

While here, however, they have many trials and much to overcome. They are looking for a salvation from all these. Though they hate sin and strive by God's grace to flee from it, they feel their weakness and short comings and have to confess these sins daily at a throne of grace seeking mercy and grace to help in time of need. Having come to God through Christ and enjoyed his pardoning love, they know where to come in time of need. Their Saviour is also their high priest, who was in all points tempted like them. He never sinned but knows their temptations and is able to save them to the uttermost, that is till they reach their happy home where there will be no temptation, nor sin, nor pain. He not only forgives their daily sins when they come for mercy to his throne, but gives them grace to help them in their struggles against sin. When he sees them like Peter, self-confident and ready to be sifted by Satan, he prays for them that their faith fail not and directs them when turned and forgiven to strengthen their brethren. He saves to the uttermost. Christ assured his disciples of tribulation in the world, but said, "Be of good cheer, I have overcome the world." Saul of Tarsus was the greatest oppressor of his day, Jesus overcome him as he had overcome his own murderers with his dying love. He gives his disciples power to overcome the world in the same way, that is by their faith. He often saves them and their oppressors together. Many are the afflictions of the righteous, but out of them all the Lord will deliver.

When Paul enumerates the sore trials which were speedily destroying the outer man, and adds, "besides that which cometh upon me daily, the care of all the churches," he could rejoice that the inner man was renewed day by day. When at last the courage of friends failed and all men forsook him, the Lord stood with him and strengthened him, delivered him out of the mouth of the lion, and would deliver him from every evil work and preserve him unto his heavenly kingdom. (I Tim. iv: 17.) Every true Christian who has fled to Jesus for refuge, has strong consolation and can sing:

Though helpers fail and foes invade,
God is our all sufficient aid.

D. C.

The Salvation Army is now in our city and in full operation. As soon as we are able to attend some of their meetings we will give to our readers an idea of how they are conducted; but here are the appointments for each week: "From Monday until Thursday of each week, meetings every night in the barracks at 7.30, preceded by an open air march and meeting for about half an hour previous. The meetings inside will last till about 9.30 o'clock. Friday night we will always have a private holiness meeting for Christians only, admission by ticket supplied by the officers. No open air rally that night. Saturday night there will be an open air service and a free and easy meeting in the barracks, where Christians will have an opportunity to testify, and to pray, sing or otherwise glorify God. Sunday morning from 7 to 8 we will have a knee-drill or prayer meeting, at which everybody will be welcome; from 10.30 to 11, open air; 11 to 12.30, holiness meeting for the public; 2.30 to 3, open air; 3 to 4.30, free and easy meeting. In the evening there will be no open air service but salvation meeting at 7 o'clock. Occasionally we will have banquets or tea meetings; also, jubilees and sometimes all nights, or half-nights of prayer. We intend to visit every rumahop and low den in the