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EDITORIAL.

THE TESTIMONY OF JESUS.

"All in heaven and earth and under the earth will finally testify for Christ. Every knee shall bow to Him, and every tongue confess that He is Lord, to the glory of God the Father." Phil. ii. 11. "The testimony of Jesus is the spirit of prophecy." Rev. xix. 10. "The scriptures are they which testify of Me." The Lord makes the very wrath of man to praise Him, and the testimony of His enemies condemn themselves, and justify and honor His Son. Judas, like the rest of the twelve, though in a different way, died for the testimony of Jesus. Could the least defect be discovered in word or deed in Jesus' life, Judas, who had been for years his constant eye and ear witness, would be the witness; but neither his own urgent need of a pretext for the betrayal, nor the pressing demand in the high priest's palace brought him to the stand. Instead of this he came and cleared his Master of all guilt, and condemned himself, saying, "I have sinned in that I have betrayed the innocent blood." When this testimony was not disputed, but only coldly despised, he sealed it by self-inflicted death.

We will not now speak of Pilate's testimony to His apostles' purity, nor of the folly and self-contradiction of the false witnesses in the palace, but consider the *final* testimony of the chief priests, elders and scribes. From their education and responsible positions in the nation, we might expect more of them than from the excited rabble. But they stirred up the multitudes to deeds of mean and maddening outrage against the innocent sufferer, watching lest an interval of reason should stop their insults and accusations.

When Pilate asked for His crime, they replied, "If He were not a malefactor we would not have delivered Him to thee," and when He feebly pressed His case, both His voice and His manhood were drowned by the venomous cry, "Away with Him, crucify Him, crucify Him!" and the voices of the chief priests and of the people prevailed. Jesus was now in their hands. When the soldiers had unmercifully scourged Him, mocked Him with the purple robe, the reed, and crown of thorns, until their cruelty was satisfied, they led Him away to crucify Him. Now His hands and feet were nailed to the cross between two thieves and He would soon be dead. But e'er His spirit leaves the body, these rulers stand to declare to a listening universe their reasons for putting Him to such a death. The mocking crowd wagged their heads and charged Him with threatening to destroy the temple and build it again in three days. But this falsehood

seemed too stale and haggled for the priests and elders, and they, in division, draw the attention of all men to two points.

Before Jesus expires He let angels, men and demons hear the culmination of all their accusations—the sum total of all His crimes. *Two facts* express the whole. *1st. He saved others. 2nd. Himself he cannot save.* Whatever falsehoods they had previously testified against Him, or however bitterly or scornfully they uttered their last charges, they were true, grandly true. *He saved others. Himself he cannot save.*

1. He saved others. The Jews expected a Messiah, but not one to save. They had no idea of Jesus' mission, or of His morality. His readiness to raise and save the fallen was what excited their jealousy and hate. He proved His power to forgive sins by healing the sick before their eyes. His whole life declared Him to be a Saviour of others. His name was Jesus because He saved His people from their sins, and at His death His crucifiers bear witness to the glorious fact.

But it is interesting to observe how hard the rulers strove to deny that He saved others, and to hear them at last acknowledge it when they brought a guilty woman to Him (Jno. viii.) to try whether He would condemn her or justify her crime. He did neither, but sent them away covered with shame, saved the woman and condemned her sin. When He healed the blind man, (chap. ix.) they used every means to have the fact denied, but failed. Two things were patent to all: *1st. He received his sight. 2nd. It was on the Sabbath day.* They reasoned thus: Just say that God healed you and we will join you in praising Him for that good act, and that Jesus did not do it at all. But the man declared that Jesus did it. Then if you must have it so, He is a sinner; that is, if God healed you on the Sabbath, it is a gracious act, for which He should be praised; but if Jesus did it, it is a sinful act, for which He should be punished as a Sabbath-breaker. Still He saved that blind man. Again, when He cast out devils the rulers denied it, until the cases became so numerous and clear that the people *knew* He did it, the rulers admitted it, but said, He casts them out by Belzebub, the prince of devils. Jesus reasoned so plainly and so forcibly as to convict them of a slander against the Holy Spirit so malignant and barefaced as not to be forgiven in this world nor the next, calling the gracious power of the Holy Spirit the power of the devil. They knew that Jesus saved others. When Jesus met the sorrowing sisters of Lazarus, and wept with them, persons were there to charge Him with hypocrisy. "Could not this man who opened the eyes of the blind have cause that even this man should not die?" The groans of Jesus were the answer. When He raised Lazarus they reported it to the priests, who flew to their party, exclaiming, "What do we, this man doeth many miracles, if we let Him thus alone all men will believe on Him!"

They had to acknowledge His many miracles of mercy, which proved Him to be a Saviour of others and which will be vindicated forever by friend and foe. It will be the sweetest song of the redeemed and the eternal wail of the lost. The thought that He saved others and died to save us, but we rejected His offers and His love will envenom the worm that never dies.

2 Himself He cannot save. This was so strange to the chief priests that they upbraided Him for it. The reason why He could not save Himself was that either He or others must suffer. Their highest idea of morality was a man loving his neighbor as himself. To love an enemy never entered their mind; Moses never commanded it, nor did he command a man to love his neighbor better than himself. If I and my neighbor are so situated that I can only save one, no law commands me to save him, no man expects it. Save yourself and then do all you can to save your neighbor, is all that law requires or friendship expects. But Jesus brings a new morality from heaven. He teaches us to love our enemy and confirms it by His own life. In this He never failed until He took the place of His enemies and

died for them. Hear what a reconciled enemy deposes of Him, "Who loved me and gave Himself for me."

It is very touching to see the captain of a sinking ship keep the deck until the last passenger is safe in the boat; still he only does his duty because (1) He is the commander and should not leave in time of danger; (2) All the passengers are in his care; (3) After the rest are safe he has a chance to escape. Still it is grand to witness him true in time of danger. This, however, is different from one giving his life for others.

We are told that a few years ago two young Englishmen became fast friends on board of a ship sailing from Australia to England. Both had left England a few years before to improve their health and were now returning. We will call one A., the other B. A. had left a wife and two or three children, and was returning a healthy man. B. was single and but slightly improved. After a time a storm arose and raged from day to day. The ship bravely resisted till at length she began to sink. Having lost some of their boats the remaining ones could only carry a part of the passengers. Lots were immediately drawn, the successful passing to one side, the unfortunate to the other. B. was successful, but A. had to pass to the other side. P. says to A., "You must take my place in the boat and I will stay in yours. Your wife and little ones are long looking for your return. I cannot bear to have their great joy turned into bitter disappointment. Go and make them happy." He asked the captain to allow the exchange, and in the haste of the moment it was so decided. Could any one in that boat sneeringly point at B. saying, "He saved another, he cannot save himself?" Would it not be more natural to see A. with stretching neck and suffused eyes gazing back at him and pointing him out to others as "the one that loved me and gave himself for me."

In this selfish world God permits us to look on rare cases of self-denying love for others which slightly resemble His love to ourselves, though this love has no parallel. It was for a warm friend that Englishman died, but Jesus died for His enemies—enemies who could reproach his weakness and mock Him in death's agonies. Scarce an instance was ever known of one dying for a righteous man—a man exact in all his dealings, who defrauds none and helps none; but for a good man—a man largely benevolent and self-denied to assist the needy—perhaps for such a good man some would defy the cold calculation of human opinion and die. But God has commended His love in a degree infinitely high above all example, "in that when we were yet sinners Christ died for us."

If the rescued man would point his companions to his deliverer e'er he sank from their sight, and would often talk of him to his wife and children, and tenderly think of him through life, is it surprising that those whom Jesus saved by His blood should often remember His dying love, and should by all means let their families and friends have a saving sight of the Redeemer. Blessed Redeemer! He saved not Himself, He pleased not Himself, did nothing for Himself. All He did and said and suffered was to glorify God and to happyfy man. He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and in earth and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. d. c.

The evils of the liquor traffic is felt not only in the United States and Canada but also in Russia; yes, and in Russia also is a growing determination on the part of the people to banish it from their midst. The new liquor law which recently went into effect in the last named country will, if carried out, close the doors of 80,000 drinking-places.