

The Christian.

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"THE CHRISTIAN,"

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TO OUR FRIENDS.

We are thankful to our brethren for what they have done in circulating and getting subscribers for *THE CHRISTIAN*; for the many words of encouragement, and for making known to us their appreciation of our efforts to meet the wants of our brotherhood. But still there are others from whom we wish to hear, who are able in every respect to give us the aid necessary to carry on successfully this work. Brethren, will you withhold this help which you can so easily give? We trust not. Come then, send us your names accompanied with others, give us some short pithy articles, breathing the spirit of love, words of advice and encouragement to us all. The purposes of the paper were clearly set forth in its first issue and need not be given here. The object of publishing this paper is not to make money; but to do good. But still if at times money should be mentioned, and we have no doubt it will, if the subscriptions are not paid up, it will be that the money is needed to meet the publishing expenses of the paper.

Before the third issue reaches our readers Christmas and New Year's Day will have passed away. We therefore take the opportunity now of wishing you all a MERRY CHRISTMAS and a HAPPY NEW YEAR.

EDITORIAL.

In the Christian system there is something to be seen. Although distinguished from the Jewish religion by its spiritual and eternal blessings, it has enough of the visible to meet the wants of man in his fallen state. He has a body and a spirit in rebellion against God, both to be redeemed by the death and resurrection of His beloved Son. The risen Redeemer had a salvation for all men, and sent His Gospel to all with arrangements suitable to the wants of all mankind. "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16: 15, 16).

When Jesus saves men there is something seen. Many contend that there is nothing to be seen, and say, "He that believeth shall be saved." Jesus says there is something to be seen, and positively mentions it. In the Acts of Apostles where conversions are recorded, there is in every case something to be seen, thus confirming and illustrating the testimony of Jesus. When men heard the Gospel and turned to God others knew it. Their faith in Jesus and heartfelt repentance were inward and invisible; but when they confessed with their mouth the Lord Jesus, and were baptized into the name of the Father and of the Son and of the Holy Spirit, others heard their confession and saw their bap-

tism. The action, regarded by itself, is nothing; but, viewed in the place Jesus assigned it, symbolizes his burial and resurrection. When he delivered to His Apostles the Gospel for the world, He also gave them a form of it. The sinner who believes the Gospel with all his heart, and obeys from the heart that form of doctrine, is made free from sin and becomes the servant of God, that he may have his fruit unto holiness and the end everlasting life. (Rom. 6: 17, 18).

There are many institutions in the Old Testament and one in the New which symbolize the death of Christ, but only one in all the Bible symbolizes His burial and resurrection. That is the burial of a believer with Christ in baptism.

Two facts deserve special notice. 1st. After all that is spoken and written against believers' immersion, people will come and see it every time it is performed. 2nd. It is generally regarded as a turning-point in the life of the candidate. It is expected of him, if true and honest-hearted, that he will, from the hour of his baptism, walk in newness of life.

Since this is so, how anxious all baptized believers should be to meet these expectations, and thus shine as lights in the world. Who can describe their happiness who are enabled by the grace of Christ to walk worthy of their high vocation. Not only will they enjoy sweet communion with their Saviour and be guided by Him to His Father's house, but they will be made instrumental in the salvation of their neighbours and their nearest and dearest friends. Men will see their good works and glorify their Father who is in heaven. What work is so remunerative, so grand and Christlike, as that of saving souls from death, and hiding multitudes of sins? and this is the certain labour and reward of the faithful Christian. Jesus saves men, not only for their own sakes, but to make them fellow-labourers with Himself, in saving others; and when true to their high calling, His blessed purposes are accomplished in the enlightenment and salvation of those around.

It is through the finished work of Jesus sinners are reconciled to God, and that work is prominently symbolized when they enter into His Kingdom.

It is also by virtue of His death that they will finally conquer every foe; hence He has given the saved an Institution that commemorates His death until His second coming,—for "the same night in which He was betrayed He took bread, and when He had given thanks, He broke, and said: Take, eat! This is My body which is broken for you, this do in remembrance of Me." (1 Cor. 11: 23, 24).

The disciples came together on the first day of the week to break bread (Acts 20). This was a great meeting; for Paul, the great standard-bearer of the cross, met with them; but greater still on account of His presence who died on the cross and gave it all its glory. They met in the name or by the authority of Jesus, and He has promised to be at such a meeting. Let all the children of God remember that Jesus has promised to meet them around the emblems of His broken body, and who that loves Him, and expects to spend eternity with Him, will allow anything which they can control to prevent such a meeting. This is indeed a meeting with their loving Saviour, to remember afresh the intense suffering by which He redeemed them to God. Every member of His body can say for himself, or herself, He is my own dear Saviour, who loved me unto the death.

The men of the world raise monuments to commemorate the lives of earth's great ones, but their death has nothing to commemorate. Death only proclaims their weakness and defeat. Their life may be so brilliant as to put the world's entire territory into their power. Death takes it from them and chains them to a few square feet of clay. Their bodies are taken from the pinnacles of pomp and power and given to be food for worms.

Celebrate their life and actions, if you will, but let sadness and gloom obliterate their death.

His people are to remember Jesus' death, even though His life was infinitely grander than that of the best of men. Through His death a loving Father pardons them. By His death their enmity was slain—they love Him because He first loved them, and they are going home to sing of redeeming love forever. In eating the Lord's Supper they do show His death.

Here is something for a dying world to see. Jesus they do not see, but this monument they can see; telling them that Jesus died for their sins. They hear the Gospel proclaiming the same glad tidings. They can read how freely He endured death for them.

They can look at Him wearing the crown of thorns and purple robe, so that they might wear a crown of glory in heaven. They can see His hands and feet nailed to the cross, and hear Him in His deepest agony pleading with His Father to forgive His mocking murderers. Well might Jesus say: "I, if I be lifted up, will draw all men unto Me." The Gospel and all its arrangements call men's attention to Him who loved them, and died for their redemption; and all who accept the call, and are faithful, will ere long see Him as He is, and be like Him.

DR. CUYLER's article is well worthy of a second reading: "What shall I do to be Saved?" We would expect to be answered so plainly that every enquirer, learned or illiterate, could understand. Every man needs to be saved, and God will have all men to be saved. Jesus, who tasted death for every man, has told the anxious enquirer how he can be saved as plainly as ever words were spoken. But religious teachers of to-day, although agreed on much that is good, are not agreed on this point, and give different answers to this question.

One says to the anxious enquirer: "You can do nothing; Christ must do all." The Lord says: "They that have done good shall come forth to the resurrection of life," etc., etc. In the New Testament, when men asked the question, they were told what to do: and when they obeyed they were saved. But now they are told they can do nothing.

Others advise the anxious enquirer to pray, and ask for the prayers of the church. This answer seems so good and pious that it has gained an immense popularity. The man who demurs will be considered an opposer of prayer. What Jesus and the Holy Spirit, through the Apostles, have said, when offering salvation to sinners, is not referred to at all, and thus men are left in the dark.

Under these circumstances, it is refreshing to hear one of the intelligence, candor, and Christian manliness of Theodore Cuyler, advocate the teaching of Christ on this important matter, whatever havoc it may make of the doctrines and commandments of men.

SO FAR AS advised friends are taking hold of *THE CHRISTIAN* and circulating it with a will. We thank God and take courage. Push it round, brethren, in the confident hope that He who would acknowledge the widow's mite will not despise our efforts to advance His cause.

WE THANK W. H. E. for his communication. We are glad to receive good articles over the names of the writers.

BRO. A. C. McLEAN, formerly of P. E. I., but now of Cincinnati, Ohio, writes us words of encouragement, and promises, though very busy in preaching and acting as Corresponding Secretary of the Foreign Christian Missionary Society, to write, if possible, an article now and again for *THE CHRISTIAN*.