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EDITORIAL.

I WILL GIVE THEE THE HEATHEN FOR THINE INHERITANCE.

The 8th verse of the second Psalm is sometimes quoted in favor of the final salvation of all men, which view, however, is utterly refuted by the 9th verse. To break with a rod of iron and dash in pieces like a potter's vessel would be a strange description of eternal salvation. Others regard it as a prophecy of the millennium, and many pray for the time when the Saviour will have the heathen for His inheritance and the uttermost parts of the earth for His possession. But the 9th verse is equally fatal to this interpretation.

The frequent allusions in the New Testament to the second Psalm assist us greatly in understanding it. "Why do the heathen rage and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed saying, let us break their bands asunder and cast their cords from us," &c., &c. The Jews, God's national people, would say: "This is the heir, come let us kill Him and seize His inheritance." They would also stir up the rage of Gentiles against Him, though they had no fixed purpose, only as they yielded to Jewish counsel. Jews plotted and Gentiles raged against the Lord and His Christ. Jewish counsel ran thus: We will be the spiritual leaders of the world, and you Romans will have the whole temporal power when we destroy Him who claims to be the Son of God and the rival of Cæsar.

From the 4th of Acts we learn that this prophecy was fulfilled in Herod and Pilate with the Jews and Gentiles. Pilate found in Jesus no fault at all, but to please a mob led by Jewish priests he consented to His crucifixion and raged against Him as follows: "Knowest thou not that I have power to crucify thee and power to release thee?" But how was their counsel regarded? "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." He spared the nation long enough to pardon all that repented, and to give the incorrigible ample means to vent their malice and display their folly in persecuting the disciples. At length the conspirators turned upon each other with deadly hate. The Romans destroyed more than a million of Jews with the sword, and with fire and famine burned their "beautiful house" and scattered the survivors to be a perpetual by-word and a reproach among "all nations."

When the Jews thus lost their power to persecute the disciples of the Lord the Romans raged against them with increasing bitterness. Finding that sword and fire could not exterminate them as it had

the Jews, and that they were engaged in an unequal contest, it seemed only to intensify their determination to sweep them from the earth. But every martyr of Jesus gathered new converts, and thus demonstrated the attractive power of the cross. Many among the spectators witnessed in the flames even delicate females, praising their Redeemer and praying for their murderers, and their hearts were touched with the love of Jesus. The Saviour who could inspire His followers with such a love for their enemies, and could unstring such a death and transform it into the certain gate to deathless glory was the Saviour for them, and "the blood and ashes of the martyrs became the seed of the church."

And mighty Rome herself was in the zenith of her glory when she took counsel with the Jews against the Lord and His anointed, but in her attempts to carry out that counsel she wasted her strength and tarnished her glory until "The decline and fall of the Roman Empire" became an important subject for the historians of the world. From this let all know the fate of those who oppose the Lord and His Christ. Let Jews and infidels tell if they can how it was that David could so completely foretell these strange and unexpected events a thousand years in advance.

The Lord having thus disposed of His enemies, tells us how He would treat His Christ. He forsook Him when dying a sacrifice for sin, but meets Him at the opening sepulchre to publish His great secrets respecting Him. "Thou art my Son, this day have I begotten thee." (Acts xiii. 33.) "Let all the angels of God worship Him." (Heb. i. 5, 6.) Let the thrones and principalities and powers that were created by Him and for Him (Col. i. 16) adore Him at His resurrection. "Ask of me and I will give thee the heathen thine inheritance and the uttermost parts of the earth thy possession." They were His by creation and providence, but now doubly dear to Him as the Father's gift after He had purchased them with His blood. From that day Jesus claims every man and woman on earth, having bought them and received them from His Father. Those who despise such a claim will be broken in pieces like a potter's vessel.

When the paschal lamb was killed the beginning of the year was changed. (Ex. xii. 2.) When Jesus died and rose again "Old things passed away and all things became new." Before this God suffered all nations to walk in their own ways, though He did good and gave them food and fruitful seasons. (Acts xiv. 16, 17.) "The time of this ignorance God winked at, but now commandeth all men every where to repent," &c., &c. (Acts xvii. 30, 31.) Before His death Jesus sent His apostles to preach the Gospel of the kingdom (or the good news that the kingdom was at hand) but forbade them to go among the heathen or even among the Samaritans who were partly heathen, but told them to go only to the lost sheep of the house of Israel. He did not then claim the heathen, and sent no messages to them, but suffered them to walk in their own ways. How different after His resurrection! He tells His disciples: "All power in heaven and earth is given unto me; Go ye THEREFORE and teach ALL NATIONS," &c., &c. (Matt. xxviii. 20.) "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 xvi. 15, 16.)

Here Jesus sends His ambassadors out to cultivate the heathen for Himself. He is very particular to leave out no part of the world nor any lost sinner in it. He sends the message of love to every sinner in such a way as to convince all that He died for their sins according to Scripture, was buried and rose again the third day according to the Scripture. (1 Cor. 15.) This is a message of infinite love to all. It is the power of God unto salvation to every one that believeth, &c., &c. It forever settles the truth that Jesus died for every sinner, for He commanded it to be preached to every sinner on earth.

But the heathen have not all heard that Jesus died for their sins, although He commanded it to be preached to them over 1800 years ago. The apostles and primitive Christians carried the news far and

wide among the heathen, but did not live long enough to reach all the world. They, therefore, had it faithfully written down for others to carry it. In our day many have been and are laboring to tell Jesus' message to the heathen. Will the Christian reader ask himself or herself, What am I doing to tell the heathen the old, old story of Jesus and His love? It may be that we cannot do much, or it may so appear to us. But do we feel confident that Jesus will say of us: "They have done what they could?" If we are doing little or nothing in this matter how can we rest satisfied? There are now men and women in heathen lands toiling to acquire their language so as to tell their Jesus' message. They are meeting with a measure of success. They want more and more who are willing to go. But it is patent to all that more cannot go without money to carry them, and that those who are now in the field must stop the work unless they are supplied by others. Shall we withhold the means and let the work stop? Or so far as we are concerned will we refuse the heathen the Gospel?

Shall we whose souls are lighted by wisdom from on high Shall we to men benighted the lamp of life deny?

It is exceedingly desirable that this matter be affectionately and prayerfully considered. Every Christian can do something, however little, and God accepts according to what a man hath and not according to what he hath not. How blessed to have even a small part in a work so glorious! D. C.

THE Scott Act contest is over and the Act defeated in our city but was carried in the County and in the City of Portland. That our readers abroad may have some idea (for within and around our city limits the people well know) of the ungodly influences brought to bear against the Act, and that in coming campaigns they may be on the alert lest, by similar tactics, the voice of justice be smothered and the rights of our people outraged, we give the following:

(1) The rum-party, apparently, were doing very little, if anything—no public meetings—but quietly were slipping around to the store-keepers and merchants asking how they proposed to vote at the coming election, threatening at the same time to sever all business transactions from those voting for the Act.

(2) On the day of election (Monday, 19th) the rum-party came out in full force, thoroughly organized, and with no scarcity of money, and within and without the various polling places had men stationed who were perfectly acquainted with the various schemes of election days, by which men are influenced to vote a given ticket, or, failing in this, will persuade if possible the men to refrain from voting, and what is worse than all, offer a financial inducement to scoundrels to personate a man who has the right to vote.

(3) The temperance men (so-called) did *not* work, of course there were a few who did, but as a class they did *not*. On the day of election they were not organized. At several of the polling places were men standing as guardians of the temperance cause, who did not know the electors of their respective wards—a knowledge of which is necessary to prevent personation. This state of things soon became known to the opponents of the Act, and by them was quickly turned to their (rum party) account. Yes, and we have it from good authority that one or two of the men who worked right along with the temperance committee until late Saturday night were found on Monday morning with the electoral lists of the temperance party in their hands, working in the interests of the rum party. And when questioned as to their course of action gave a reason which applied equally as well to a great number of cases throughout that day.

The ladies of the W. C. T. Union, previous to and on the day of election, worked hard and faithfully for the adoption of the Act. And they de-