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EDITORIAL.

THE APPOINTMENTS OF GOD.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. I Thes. v. 9.

For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth, etc. I. Tim. ii, 3, 4.

(Concluded.)

In Luke vii, 29, 30, is a clear case of those who fulfilled God's conditional appointment, and of others who broke it to their own ruin. "There was a man sent from God whose name was John. The same came for a witness to bear witness of the Light, THAT ALL MEN THROUGH HIM MIGHT BELIEVE." Here is the plain appointment of God: *That all men might believe through John.* Those who did believe on Jesus through John's preaching were forthwith baptized of him with the baptism of repentance for the remission of sins.

"And all the people that heard him and the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

The reader may plainly see that God had only one counsel here, and that part of the people went with it while another part went against it,—rejected it against themselves.

Jesus tells us how he will address both the sheep and the goats in the last judgment. He will say to those on his right hand, "Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world," etc. But he will say to those on his left hand, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

From this we learn that God has prepared one, and only one, place for men, and it is only when men despise and reject all that he has done to prepare them for that place that they will be driven from him to a place prepared for the devil and his angels. That rejection will prove to be the worm that never dieth and the fire that never shall be quenched.

The death of Jesus for all men is positively proved by himself in his last great commission. Just as he was leaving the world to go unto his Father he said to his apostles: "Go ye into all the world and preach the gospel to every creature," etc. In I Cor., xv, 1, second and third verses, Paul tells us what the gospel is, what he had preached which the Corinthians had believed, and which saved them if they kept it in mind, namely, "*Christ died for our sins according to the scriptures. And that he was buried and that he rose again the third day according to the scriptures.*" This gospel, then, Jesus commanded his apostles to preach to every sinner on earth; not merely before them, but to them.

To tell every one of them that Jesus died for his sins. How could they do this if there were any for whom Christ did not die? Let all men believe the Son of God's last message and they can never doubt that he died for all mankind.

On no other ground can salvation be offered to a sinner than the blessed fact that Jesus died for every man. If he died only for the elect, there is nothing in the Bible or out of it to prove him one of the elect, and how can he believe in the death of Christ for his sins? But how assuring is this message to every creature!

The man that goes with the gospel to the heathen rejoices to know that Jesus gave himself a ransom for all; and when he prays for all men he knows it is acceptable unto God, who will have all men to be saved and to come to the knowledge of the truth. He loves the men for whom his own Saviour died, and hastens to let them know it without a lingering doubt in his heart of its truth.

The man who preaches the gospel at home is glad to tell his fellow-men the last message of Jesus, and anxiously pleads with them to believe on the Son of God and accept of his free salvation on his own terms, all the time saying and feeling, "We believe, and therefore speak."

How does the Sunday-school teacher feel as he looks at the children for whom he labors and prays when he remembers that Jesus died for every one of them, and loves them, and is able to make them instrumental in turning many to righteousness, and at last shine as the brightness of the firmament and as the stars forever and ever? How encouraging to such teacher to be a worker together with God and soon to be an heir of God and a joint heir with Christ! Men may think little of his labor and of himself, but his work remains marked near his name in the Lamb's Book of Life.

This truth advertises God's love to us. "But God commendeth his love towards us in that while we were yet sinners Christ died for us. (Rom. v, 8).

It moves to Christian consecration. "For the love of Christ constraineth us because we thus judge that if one died for all, then all died. . . that they which live should not henceforth live unto themselves, but unto him that died for them," etc. (II Cor. v, 14, 15).

Christians are laboring to girdle the world with the gospel, and their motto is, "The world for Christ," because Christ died for the whole world, and claims it as thus purchased.

What can so cheer and encourage all faithful Christians, whatever may be their lot, as the fact that Christ died for all men? Do husbands or wives pray and labor for the salvation of beloved partners? What can so relieve them as the assurance that Jesus died for these, and that their prayers for them are according to the will of God!

When parents pray for the salvation of

their children, how glad they are to believe that Jesus died for every one of these, because he loved them so, and is so anxious to save them. The very thought draws them closer to his breast.

Many mothers anxiously sing

"Where is my wandering boy to-night?"

Let the mothers who are praying for their wandering boys listen to the gentle voice of Jesus saying: "I know your deep anxiety for your wandering boy; I know it well, because near as your boy is to your heart, he is still nearer to mine. Be of good cheer. My Father so loved your boy that he gave his dearly beloved Son to the death of the cross to save him from all sin and all danger and make him happy forever. He will hear your prayer and save your boy."

"God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ."

Correspondence.

HERE AND THERE.

We left the city of St. John the first day of June, after six months of anxious and busy labor. Although we have not accomplished as much good as we desired, yet our labor with the church has been very pleasant and agreeable and profitable to the writer, both in body and soul. The prayer-meetings were delightfully inspiring to us. If I were called upon to give my impressions, I would be willing to state that the Coburg Street Church has a number of as good, earnest, faithful workers as we have ever met. It is not an over-sanguine prediction to say that if Bro. Stewart's health permits him to continue his labors among them, there will be a happy commendable growth in that church.

We had the privilege of meeting with the North End church frequently and enjoying their meetings. Their faith and courage are unbounded. Their loss by the late fire does not seem to crush their spirits, but rather to stimulate them to greater sacrifice. Onward is their watchword. Success will surely crown their efforts. We feel confident that if our provincial brethren would counsel their better judgment and give careful, thoughtful consideration to the pressing needs of the mission in North End, they would greatly increase the rate of their compensation in behalf of that church.

We reached Digby after a sail of two and a half hours. We did not lose our breakfast, but we lost our appetite for our dinner, and this was quite a loss, as we had to pay just the same for what little we did eat. Bro. Hines conveyed us to his pleasant home in Gulliver's Cove. Here we rested. Out of the hurry and bustle, clatter and chatter, and rush of city life, into the hush and quiet and restful life of the country.

Friday morning we spoke to about thirty who gathered in the little valley church. We visited all the families in the Cove, and