

THE GOSPEL IN SMALL

BY REV. ALEXANDER MACLEAREN, D. D.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. i. 1.

Condensation is a difficult art. There are fewer things dear and more unsatisfactory than small books on great subjects, abbreviated statements of large systems. Error lurks in summaries, and yet here the whole fulness of God's communication to men is gathered into a sentence, they as a diamond and flashing like it. My text is the one precious drop of essence, distilled from the gardens full of fragrant flowers. There is an old legend of a magic tent, which could be expanded to shelter an army, and contracted to cover a single man. That great Gospel which fills the Bible and overflows on the shelves of crowded libraries, is here, without harm to its power, folded up into one saying, which the simplest can understand sufficiently to partake of the salvation which it offers.

There are five of these "faithful sayings" in the letters of Paul usually called "the pastoral epistles." It seems to have been a manner with him, at that time of his life, to underscore anything which he felt to be especially important, by attaching to it this label. They are all, with one exception, references to the largest truths of the Christian religion. The former tells of His divine appointment and preparation, inasmuch as the Spirit of the Lord God is upon Him, anointing Him to proclaim good tidings to the poor, and to open the prison doors to all the captive, and asserts that it is He to whom prophecies and ritual were needed, and for whose coming prophets and kings looked eagerly through the ages, and died rejoicing even to see afar off the glimmer of His day. The name of Jesus tells of the Christian in Righteousness, who knows the experience of our lives by His own, and not only bonds over our griefs with the pity and omniscience of a God, but with the experience and sympathy of a Man.

"Christ Jesus came." Then He was before He came. His own will impelled His feet; and brought Him to earth. "Christ Jesus came to save." Then there is disease, for saving is healing; and there is danger, for saving is making secure.

"Christ Jesus came to save sinners"—the universal condition, co-extensive with the "world" into which, and for which, He came. And so the essence of the Gospel, as it lay in Paul's mind, and had been verified in his experience, was this—that a Divine power had left a life of glory, and in wonderful fashion had taken upon Himself manhood in order to deliver men from the universal danger and disease. That is the Gospel which Paul believed, and which he commends to us as a "faithful saying."

Well, then, first, here the Gospel in a nutshell. "Jesus Christ came into the world to save sinners." Now, every word there is weighty, and might be, not beaten out but opened out into volumes. Mark who it is that comes—the solemn double name of that great Lord, Christ Jesus. The former tells of His divine appointment and preparation, inasmuch as the Spirit of the Lord God is upon Him, anointing Him to proclaim good tidings to the poor, and to open the prison doors to all the captive, and asserts that it is He to whom prophecies and ritual were needed, and for whose coming prophets and kings looked eagerly through the ages, and died rejoicing even to see afar off the glimmer of His day. The name of Jesus tells of the Christian in Righteousness, who knows the experience of our lives by His own, and not only bonds over our griefs with the pity and omniscience of a God, but with the experience and sympathy of a Man.

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original in antithesis to both conditions. To save is to heal and to make safe. And I need not remind you, I suppose, of how truly the alienation from God, and the substitution for Him of self or of creatures, is the sickness of the whole man. But the end of sickness uncurd is death. We "have no healing medicine," and the "wound is incurable" by the skill of any earthly chirurgion. The notion of the sickness passes, therefore, at once into that of danger; for unhealed sickness can only end in death. O that my words could have the waking power that would have done, my coming out here into the recognition of the bare facts of their lives and character, and of the position in which they stand on a slippery inclined plane that goes straight down into darkness.

You do not need to be told of the danger of sin from some modern pulpits. God forbade that it should be the staple of any; but God forbid that it should be excluded from any! Whilst fear is a low motive, self-preservation is not the effect of the Christian in the world, but that upon which they repose—the resurrection of Jesus Christ from the dead—the conclusion is sound. "This is a faithful saying, that He came into the world to save sinners," very often as if the progress of science and new views as to the evolution of creatures or of mankind had affected the certitude of the Gospel. It does not seem to me that almost all the rest follows of necessity—the influx of the supernatural, the unique character of His career, the correspondence of the end with the beginning, the broad seal of the divine confirmation stamped upon His claims to be the Son of God and the redeemer of the world. All these things seem to me to come necessarily from that fact.

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ing. This is no place or time to enter upon anything like a comparison of the Christian evidence, but, in lieu of everything else, I point to one proof. There is no fact in the history of the world better attested, and the unbelief of which is more unreasonable, than the resurrection of Jesus Christ. And if Christ rose from the dead—and you cannot understand the history of the world unless He did, nor the existence of the church either—if Jesus Christ rose from the dead, it seems to me that almost all the rest follows of necessity—the influx of the supernatural, the unique character of His career, the correspondence of the end with the beginning, the broad seal of the divine confirmation stamped upon His claims to be the Son of God and the redeemer of the world. All these things seem to me to come necessarily from that fact.

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The Limitations of Men Like Spurgeon.

BY ROLIN A. SAWYER, D. D.

The tiger skin which clothes the goddess in a world renowned jewel, is really a stain of iron rust in the otherwise pure white onyx. The skill of the cutter has not only wrought a defect into a beauty, but has triumphed over a discovered imperfection in the material on which he wrought, that threatened to destroy what he had already accomplished, and thereby by one of the world's rarest gems of art escaped the fate of things ruined by innate defects. So once or twice in a generation, some great character unfolds, whose chief excellence is a transformed and glorified inferiority.

Thus an accomplished writer says of Spurgeon, the greatest people's preacher since Wesley, that "his very limitations gave him power," and a fervid eulogist of Lincoln on his late birthday celebration, by a eulogist of the South, aims to show that his real greatness, which was a surprise to so many, lay in the recesses of his rugged and uncultured manhood, which training would have but shorn away, leaving him like the helpless giant, as he lay, with his head and hands passed over his head. It is impossible to conceive of Lincoln, acting the role of President Arthur, and just as impossible to think of a Spurgeon who should fill the place of Canon Hiddon.

It is his very limitations, that broad sword is not a rapier. The hidings of human power are deep as the soul of man. And the worst mistake any man can make, is to think that because he has the infirmities of some great man, he is on a par with him. At the same time, we shall go equally astray if we withhold the tribute of our admiration, because some great man does not meet our ideal in every particular. It makes us rub our eyes as if just waking up, to behold the tremendous grasp on multitudes which men not known in university clubs have wielded right under the shadow of the vast temple of English scholarship and refinement. The fact is, the leadership of men, so long as they are imperfect, will be in the hands of men who have limitations and yet are triumphant over them. The one significant thing in reference to these limitations, is that something in the man and his mission makes him, in spite of his imperfections, made them help instead of hindrances.

When we speak of the "limitations of genius," we treat genius as the angel who subjects and triumphs over the base parts of humanity. But the angel, the good genius, the genius, who understands their infirmities, lead up and lift up their fellows, is some magnificent, controlling purpose. The fiery impulse in young Spurgeon to preach the Gospel at seventeen, swept him past the doors of the college, but yet bore him to colossal ministry, one that reached to millions of souls. It is unquestionably true, that another training than the one his life work gave him, would have both narrowed his gifts and lessened his power. It is, however, his limitations, his weaknesses, his imperfections, which help many men into places of influence, was not what Spurgeon needed; the many will need it all the same, and all the more for what he did with out that training. The American minister, who goes to college, and who took his pulpit and the other day pronounced his eulogy, has qualities which Spurgeon did not possess, but which he had made his people able, along with himself, to appreciate and to employ in the great work of the world.

It is worthy of our acceptance. If you have not, you are treating Him and with indignity, as if it was a worthless letter left in the post-office for you, which you had mistaken for a check, which you did not think valuable enough to take the trouble to go for. The girl lies at your side. It is less than truth to say that it is "worthy of being accepted." It is infinitely more than that. It is also "worthy of being accepted" in the sense of worthy of being accepted into a man's nature, because it will fit it all and bless it all. Some of us give it a half welcome. We take it into our heads and then we put a partition between them and our souls, and keep our religion on the other side, so that it does not influence us at all. It is worthy of being received by the understanding, to which it will bring truth absolute; of being received by the will, to which it will bring the freedom of submission; of being received by the conscience, to which it will bring quickening; of being received by the affections, to which it will bring pure and perfect love. For hope it will bring a certainty to gaze upon, for passion a curb; for the effort a spur and a power; for desire satisfaction; for the whole man healing and light.

Brother, take it! And if you do, begin where it begins, with your sins; and be contented to begin as a stranger in danger and sickness, who can neither defend nor heal yourself. And thus coming you will test the rope and find it hold; you will take the medicine and know that it cures; and by your own experience you will be able to say, "This is a faithful saying, Jesus Christ came into the world to save sinners."—London Freeman.

The American Baptist Publication Society has recently issued three little books on the Bible. They are beautifully printed with attractive white leather covers. Dr. Hovey is the author. The titles of the booklets are respectively, "Origin and Interpretation of the Bible," "Doctrines of the Bible" and "History, Geography and Archeology of the Bible." The matter contained in these books appears as follows: "The Bible in one larger volume called 'The Bible.' The work has been thoroughly revised by the author, and as now published places much valuable instruction within the reach of young people, and in a very attractive form. Each of the three books is 50 to 70 pages each and are sold at 10 cents per copy.

A number of new missionary booklets, uniform in size of page and covering the same subjects, have also been issued by the Society. They are taken from Mrs. S. E. Titterton's work, entitled, "A Century of Foreign Missions." They contain historic sketches of Baptist missions in South America, in England, among the Karens, among the Tuluks and in Africa among the Chinese; also in Assam among the slaves and in Japan. They are sold at 10 cents each.

NEW THEORY OF THE EXODUS.—A negro preacher once elaborated a new theory of the Exodus—to wit, that the Red Sea was frozen over, and so afforded the Israelites a safe passage, but when Pharaoh with his heavy iron chariots attempted to cross he broke through and was drowned. A brother arose and asked an explanation of this "theory." Said he, "Is he studyin' g'ography, and it say dat am de place whar de tropics am, and de tropics am too hot for freezin' de point to be 'splained is 'bout breakin' through ice." The preacher straightened himself up and said, "Brother, glad you axed dat question, for it gives me 'caasion to 'plain it. You see, dat was a great while ago, befo' dere war any tropics."

—Mr. P. B. Van Blaricom, of Kingston, Ont., was afflicted with a skin eruption breaking out all over his body, the use of two bottles of Burdock Blood Bitters completely cured him.

—McLean's Vegetable Worm Syrup is as pleasant as sugar and a safe and effectual remedy.

Minard's Liniment for rheumatism.

Young People at Bridgetown.

On the Friday evening before the next Convention there will be a meeting of delegates from the young people of our churches, for the purpose of organizing a Maritime Baptist Young People's Union. The majority of the Advisory committee, appointed at Moncton, have decided to suggest the following constitution. As will be seen, it is the "State Constitution," recommended by the Baptist Young People's Union of America, with the necessary changes. We also publish the "Association or District Constitution," recommended by the B. Y. P. U. A., which we will ask the young people at Bridgetown to endorse.

C. W. WILLIAMS, Chairman Advisory Com. Constitution of the Maritime Baptist Young People's Union.

ARTICLE I.—NAME. The name of this society shall be the Baptist Young People's Union of the Maritime Provinces.

ARTICLE II.—OBJECT. The object of this organization shall be the unification of Baptist young people; their increased spirituality; their education in Christian service; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE III.—MEMBERSHIP. The membership of this Union shall consist of accredited delegates from young people's societies in the Baptist churches of the Maritime Provinces, and from Baptist churches having no young people's organization.

ARTICLE IV.—REPRESENTATION. Representation shall be on the basis of one delegate for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to one delegate for every fifty members or fraction thereof. Delegates shall be admitted on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V.—OFFICERS. The officers shall be a President, one or more Vice-Presidents, a Recording Secretary, and a Treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected by ballot.

ARTICLE VI.—BOARD OF MANAGERS. The Board of Managers shall consist of the officers of the Union, and not less than three additional members, who shall be elected by ballot at the annual meeting. This board shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII.—MEETINGS. This organization shall meet at such time and place as the Union or Board of Managers may appoint.

ARTICLE VIII.—AMENDMENTS. This constitution may be amended at any regular meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously in the denominational papers.

ARTICLE IX.—ASSOCIATION OR DISTRICT CONSTITUTION. The name of this society shall be the Baptist Young People's Union of the Maritime Provinces.

ARTICLE X.—OBJECT. The object of this organization shall be the unification of Baptist young people; their increased spirituality; their education in Christian service; their stimulation in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE XI.—MEMBERSHIP. The membership of the union shall consist of accredited delegates from young people's societies in the Baptist churches of the Maritime Provinces, and from Baptist churches within the same limits having no young people's organization.

ARTICLE XII.—REPRESENTATION. Representation shall be on the basis of one delegate for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to one delegate for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE XIII.—OFFICERS. The officers shall be a President, one or more Vice-Presidents, a Recording Secretary and a Treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot.

ARTICLE XIV.—BOARD OF MANAGERS. The Board of Managers shall consist of the officers of the Union and at least three additional members, who shall be elected by ballot at the annual meeting. The Board of Managers shall be