

OUR SAVIOUR.

BY S. B. CHARLTON.

There is perhaps no word more comprehensive in its scope than the word "salvation," when used to express the great work of redemption wrought on Calvary through Jesus Christ.

It comprehends all there is in the relationship between God and man as it pertains to the soul's welfare from the time of conviction for sin until as a fully redeemed soul it passes through the portals of the glory world. It embraces conviction, confession, forgiveness, regeneration, justification, consecration, sanctification and glorification. It includes God's power to fully save and keep in this old world, although surrounded on all sides by sin and evil, and beset by trials and difficulties, yet a peace and joy in the soul, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," and "all things work together for good to them who love God."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

But when we come to the one who made this salvation possible, and speak to him as Saviour, we ask was he called Saviour only in a general sense, covering the whole plane of salvation as outlined, or for some specific reason? On all sides we hear the question asked, Is it possible to live without committing sin in this world of sin and evil? The answer is generally in the negative. The question properly put is, Can Jesus keep us from conscious sin?

If we answer in the negative we make the name Jesus (Saviour) a misnomer, for we find that the only lack under the Mosaic ritual was in being able to maintain a clear conscience, i.e., be kept from conscious sin. Jewish sacrifices could not give a perfect conscience; the sacrifice on calvary did. See Heb. 9, 9-14. We cannot sin and have a clear conscience. By obedience to Mosaic law and conformity to its ritual, a soul could be prepared for heaven. If the sacrifice of Jesus could do no more, why the sacrifice? If the name Jesus was more than just a name, it must have been thought of in a specific sense rather than a general term; for all the names given to Deity have a special significance.

A soul is brought under conviction, repents and finds pardon. Is it the office of a saviour to pardon? No, the pardoning power rests alone with the one whose law has been broken. The executive issues the pardon. So we find that the one who pardons the penitent sinner and revokes the death penalty is Christ our King and Sovereign.

We come to sanctification, and find it to mean "to set apart to a sacred use, to make holy." None of these terms so far are in any sense synonymous with saviour.

The work of sanctification is peculiarly a priestly act, so we have our great High Priest, who becomes our sanctifier.

Now, if the name Jesus has a special meaning, we must seek elsewhere for it. And it would seem to us that we find the true meaning in "Thou shalt call his name Jesus, for he shall save his people from their sins." So if we would have Jesus as our complete, all-sufficient Saviour, we ("His people") must believe Him to save us from our sins day by day, as we travel the way of life.

Hallelujah for such a Saviour!

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DISCIPLINE NEEDED.

They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us.—I John 2, 19.

A prominent evangelist made the statement a few days ago that discipline in the churches was a thing of the past, and that about the only thing people were disciplined for was professing or preaching holiness as a definite experience. If this be true, it is a serious truth and needs to be investigated by all who have the cause of holiness at heart. Some have asked the question, If the experience of holiness is such a mighty power for good, why have so many who have preached it need to be disciplined and excluded? and why have so many left? To this we will only give two reasons, though there may be many. First, all who profess to be sanctified wholly do not really obtain that great grace, and it has been proven that a preacher who attends definite and fervent holiness meetings will either seek and get the blessing, or fight it, or leave. This accounts for some losses. Second, it may be that some lose the blessing and go into cold formalism, or worse. This we greatly regret, yet we find that the cause is not at all helped by preachers who have not the experience.

I remember a number of years ago, in the church of which my father was a member, a young woman was excluded for dancing; but I am sorry to learn that the article which prohibited that amusement has been eliminated, or so modified by that denomination that members are permitted to dance, and concerts are given by the sanction of the church where dancing is part of the programme, and the church receives the proceeds. Many years ago a young man by the name of Jacob Gunter, who belonged to the Baptist church at Upper Gagetown was excluded, charged with driving too fast on horseback to church, although in those days there were no roads for wagons nor wagons for roads, and many went to church on horseback. Mr. Gunter was afterward received into the Free Baptist denomination and became one of their ablest preachers until his death. But now Baptist preachers own and drive fast horses, and some have gone so far as to attend races and to become one of the judges at the race track with worldly and wicked men.

Benedict's History of the Baptists relates an incident in which a William Delaney, who was a successful preacher at one time, but fell into the habit of drunkenness and was excommunicated for yielding to the habit.

But alas, there is too much looseness at the present day on points of discipline, even on lines which are called broad mindedness (or, as in the article by Rev. W. E. Smith, "up-to-date preachers," in the Highway of April 15th, which should be read by thousands of people, and warning taken).

There is no discipline given to a preacher who visits a dance hall, and I presume the only reason he did not dance was because he did not know how. Another plays cards and dominoes with his church members; another had to be steadied by a brother while he went to the polling place to vote on account of intoxication. A deacon, with trembling voice and tears running down his face while talking to the writer about it, wondered how long such things would be permitted to go on; and we took the liberty to say, "Until the carnal mind is eradicated by the power of the Holy Ghost, and He is invited into the heart as an abiding guest."

Tears are running down my cheeks while I

write these things, and my heart says, "God of heaven, how long?"

A sad part of this is that the preacher referred to is still occupying a prominent pulpit. If this is the up-to-date preacher, or broad-minded religion, we humbly say, "From such, good Lord deliver us."

In conversation with a leading preacher a few years ago, referring to the writer's expulsion, he said: "If I had been in the conference at that time, I would have opposed having you turned out on the charge which was brought against you, viz., 'for preaching instantaneous and entire sanctification as a definite second work of grace, thereby overthrowing the faith of the brethren.'"

The late Rev. Isaiah Wallace, of precious memory, in two hours' conversation with the writer, urged him to return, saying "You are the very kind of a man we need, for you rebuke sin, which many of our preachers dare not do." Our reply was, "I am very well satisfied among the Reformed Baptists, and any church wishing me as their pastor can have me by joining with us, but on no other terms."

After preaching in the church of another denomination not long since, two or three of the leading members remarked to us, "If we had more preaching of that kind in our town, things would be very different," and intimated that the preachers were afraid to rebuke the prevailing sins of the day for fear of the loss of their salaries.

These cases of sin in the clergy or laity which we have mentioned may be extreme cases, which we sincerely hope they are; but they ought to be subjects of discipline. Jesus said: "He that gathereth not with me scattereth."

Yours, saved and sanctified.

J. H. Coy.

EMPEROR WILLIAM AN ABSTAINER.

The Kaiser of Germany has joined the ranks of teetotalers. He has foresworn the Fatherland's favorite beer and cut out its choicest wines.

Persons who are in close contact with him say that this is the result of the Emperor's conviction that alcohol lessens the working capacity of a man. He often expresses the opinion to members of his entourage that immoderate drinking is one of the greatest factors in retarding the development of nations.

Some time ago the Kaiser demanded the latest alcoholic statistics as to suicides, accidents and crimes, which resulted from immoderate drinking. After a study of these statistics he experimented on himself, and found that even small quantities of liquor lessened his energy and capacity for work; whereupon, with characteristic impulsiveness, he cut out alcohol entirely.

He never misses an opportunity to descant on the value of temperance; and the result is that the members of his suite who like their wine touch it lightly when dining in his presence.

While he was swearing in the naval recruits at Wilhelmshaven recently, the Emperor took occasion to deliver a lecture on temperance, and drank a toast in and to water. He also recently told army officers who asked if there would be any objection if his health were drunk in water, that, on the contrary, he would be well pleased.

—Ex.

"One evil of a bad habit is that a person given to it loses in measure the power to distinguish between good and bad."