

## The Christian.

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## EDITORIAL.

## CHRIST'S LIKENESS AND SUPERIORITY TO MOSES.

(Acts iii. 22 and Heb. iii. 3)

Moses and Christ are alike in the courses by which each led his followers, Moses' course being strikingly typical of Christ's. Moses was sent to deliver Israel from the slavery of Egypt and lead them into the possession of the land promised to their fathers; Christ came to deliver men from sin and lead them into the rest that remains for the people of God. Between Egypt and Canaan lay the Red sea, the wilderness, and the Jordan. 1st. Egypt typified the sinner's slavery. 2nd. The Red sea typified the believer's baptism. 3rd. The wilderness was a type of the Christian life. 4th. The river Jordan a type of death, and Canaan a type of heaven. We see in Moses' course—Egypt, the Red sea, the wilderness, Jordan and Canaan; we see Jesus leading men from sin, through baptism, through a life of faith and labor and purity and love, and through death into the glorious liberty of the sons of God.

Moses' last and effectual work in Egypt was the killing of the Pascal lamb and sprinkling its blood as God directed. This blood made the evident separation between Israel and their enemies, and was the signal of their speedy march from bondage. (Ex. xii.) The death of the Lamb of God, His resurrection, and His entering into heaven with His own blood, caused the separation of men from their sins, and were the signals of their immediate march from that slavery on the journey which ends in heaven. Israel was in great trouble when they began their march. Before them rolled the sea, and close behind them were their Egyptian enemies. In their agony they cried to Moses, who told them to stand still and see the salvation of God. He knew not what to do, but felt sure "God would provide" help for the helpless, and he cried to God for help. The Lord told him to speak to the children of Israel that they go forward, and stretch his rod over the sea. He did so, and its waters were divided so that they followed Moses between the walls of water on dry land. Here was a glorious scene—God commanding, the people obeying; and God delivering them with a mighty hand. When they knew not what to do and enemies close upon them it was hard to stand still, but they were to do this, confiding in God. Whenever he gave the word, "Go forward," they did so in the same confidence. The sea was a wall on each side of them, and the pillar of cloud passed over and went between them and the Egyptians, being a light to Israel, but darkness to their enemies. They were not baptized by the cloud alone nor by the sea alone, but passing under the cloud and through the sea, they were completely buried or baptized. Hence says the apostle, "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea and were all baptized unto Moses in the cloud and in the sea." (1 Cor. x. 1, 2). By this wonderful deliverance God proved to them that Moses was His ambassador and they were henceforth bound to obey him, and were thus initiated or baptized into him. The cloud which was light to Israel was darkness to the Egyptians, and the water which saved them drowned their enemies, so that only their dead bodies came to the shore. This salvation made them very happy, and they loudly praised God in the song of Moses. How similarly were the Jews situated at Pentecost! They had, a few days before, cried out, "Away with Him! crucify Him! Give us Barabbas and destroy Jesus! Let His blood be on us and on

our children!" Now they heard and believed that He was the Son of God, that God had in heaven made Him both Lord and Christ. They were in greater agony than were their fathers at the Red sea, and said, "Men and brethren, what shall we do? How can we get clear of our sins? and the greatest of them all denying and crucifying the Lord of glory." The Lord's ambassador told them to repent, or turn with purpose of heart from all their sins, and be baptized in the name of Jesus Christ for the remission of sins, and they would receive the gift of the Holy Spirit; for the promise was to them and to their children, and to all that were afar off, etc. Although they had desired in their fury that they would be responsible for His death, pardon was freely offered to them and their children as well as to all who were afar off. They that gladly received the message were baptized, not into Moses, but into Christ, who purchased their pardon by His death. The joy that began then will grow and increase forever. They will be glad to know that the One they crucified is a loving Saviour; glad that He has led the way in baptism as plainly as Moses passed under the cloud and through the sea; glad that He has sent the gospel to every creature with distinct conditions and the positive promise of pardon; and that they, His very murderers, were to be the first partakers of His pardon. They praised God in the song of the Lamb, who was worthy of more glory than Moses.

After God had delivered Israel from their enemies, they followed Moses through the wilderness. While they obeyed Moses and God they went straight on towards Canaan and saw the Egyptians no more. But when they sinned against God, and in their hearts turned back to Egypt, they met new enemies who drove them back into darkness. So when Christians follow Jesus, they go on in the narrow way and become stronger and more like their divine Redeemer. Their old sins, from which they have been purged, have no more dominion over them. Theirs is the path of the just which, like the shining light, shines more and more until the perfect day. But alas! many who start in the heavenly course sin against Christ and in heart turn from Him and forget that they were purged from their old sins. They become a prey to new enemies, and they "know not at what they stumble."

Moses led Israel from month to month and from year to year, sometimes going forward and again backward, for the space of forty years, until all who in years of maturity passed through the sea but two, fell in the wilderness. The apostle urges Christians to faithfulness and godly fear, lest after a promise being left them of entering the heavenly rest, any of them should seem to come short of it. (Heb. iv.)

If Moses was to be faithfully obeyed, Christ is worthy of more glory. He is so near His Father that He does honor to the divine character in every action of His life, and so near His brethren that with their hand in His, they can walk together "till they pass the wilderness and death." He will never leave them, but hold them with His powerful hand.

At length we find Moses nearly through the wilderness near the Jordan, but not allowed to pass. Another leader must be provided to lead Israel into the land of promise. He was a great prophet and an excellent man, "had endured much as seeing Him who is invisible." But he was only a man and on one occasion had sinned against God, and, although a merciful God did pardon Moses, and prepared him for future glory, He was so dishonored by his conduct at the waters of Meribah that He would not permit him and Aaron to enter Canaan. When the Lord told Moses to speak to the rock which would send out water to supply the rebellious Israelites, he in anger smote the rock

twice, exclaiming, "Hear now, ye rebels, must we fetch you water out of this rock?" (Num. xx. 11, 12). Moses and Aaron used their own names and threw the great name of Jehovah into the shade, and for this sin they fell in the wilderness. Death tries and conquers all great men, and this great prophet was not an exception. Moses sinned and his premature death left Israel without a leader. Joshua took his place, and conducted them into the promised land.

But where Moses fell, Christ triumphed. Moses could not cross his Jordan, but Jesus was perfected by crossing the Jordan of death and taking the highest place in the heavenly Canaan. He who brings many sons into glory, made the Captain of their salvation perfect through suffering. The sting of death is sin, and what must its venom be when armed with the sins of the whole world. (John. ii. 2). But Jesus met that death, although its approach drew sweat like great drops of blood from Him. He entered the deep dark river alone. "Of the nations there were none to help Him." Still better, He has reached the other shore in triumph, and the sting which pierced His innocent heart was broken there, and death is left a conquered foe. Jesus is now in the heavenly Canaan, and His people on earth are in the wilderness. Jordan rolls between. But we can pass through a dark place—with our hand in His, who can lead us through, and the Christian can pass in triumph even through the valley and shadow of death, because Jesus is with him. Although in the wilderness, he has a hope like an anchor of the soul, both sure and steadfast, and which entereth into that within the veil where Jesus is. He now walks by faith and in hope of the glory of God. Jordan is near, and faithfully following Jesus his faith will grow more and more, and hope will grow stronger. Soon faith will end in sight, and hope in fruition, but love that is the greatest will grow and abide forever.

Reader, see that you trust and follow Him who loved you and gave Himself for you, and is able to save you and lead you to glory.

## Original Contributions.

## RELIGIOUS CONTROVERSY.

There is no bitterness of spirit so bitter as that which arises from religious differences of opinion. Untold miseries have been experienced by many of our race because of those differences, and the intolerance of the party in the strife who happen to be in the majority, or to have might on their side.

There can be no reasonable objection urged against "contending earnestly for the faith once delivered to the saints." But, while men contend earnestly, they should ever remember to contend lovingly, as the truth spoken is not always sufficient to the desired end, but "speaking the truth in love" usually is.

Religious controversy originated at a very early period in the world's history: When Cain made his offering to God, and Abel stood beside the altar to offer the first acceptable sacrifice for sin, of which we have any record. Abel's offering was accepted, Cain's was rejected; not because of any fault of Abel—the rejection was because of some fault in Cain. I presume Cain did not offer in faith, i. e., according to divine direction. Cain was angry against his innocent brother, and the first cruel blow of religious bitterness gave the first martyr (innocent victim) to the cold embrace of death. From that time on, men worked on the principle that "might makes right." And even to-day, majorities are held up as a sign that righteousness must be on the side of the majority.

A very small part of the history of our race is given during the early centuries, but what is given would lead us to suppose that the strong oppressed