

# Christian Worker.

"WORK WHILE IT IS CALLED TO DAY."

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## NO BOOK LIKE THE BIBLE.

"I hope in thy word."

No book is like the Bible,  
For childhood, youth and age;  
Our duty plain and simple,  
We find on every page.  
It came by inspiration,  
A light to guide our way,  
A voice from him who gave it,  
Reproving when we stray.

Chc.—No book is like the Bible,  
The blessed book we love,  
The pilgrim's chart of glory,  
It leads, it leads, it leads  
To God above.

It tells of man's creation,  
His sad, primeval fall;  
It tells of man's redemption,  
Through Christ, who died for  
all.

In sacred words of wisdom,  
It bids us watch and pray,  
And early come to Jesus,  
The Life, the Truth, the Way.

Oh, let us love the Bible,  
And praise it more and more;  
Our life is like a shadow,  
Our days will soon be o'er.  
But if we closely follow  
The counsel God has given,  
We then may hope with angels  
To sing his praise in heaven.

## BEING MADE PERFECT.

BY H. BROWN.

(Continued from last No.)

Jesus is therefore a perfect Saviour to whom we come as unto a living stone, "disallowed, indeed of men, but chosen of God and precious." He is the author of a present Salvation, for "he that believeth and is baptized shall be saved,"—justified from sins that are passed—saved with a present Salvation. But Peter speaks of a Salvation for those who are kept by the power of God through faith, and he says it shall be revealed in the last time—that is the eternal Salvation which is obtained by a faithful or patient continuance in well doing—adding, after we have been partakers of the divine nature through faith, repentance and baptism—to our faith all the Christian graces enumerated in 2nd Peter, i. c., godliness, brotherly kindness, love, etc.; and these graces we must add if we would secure an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, or in other words be saved with an everlasting Salvation—"for if ye do these things ye shall never fall," "for," says Peter, "give all diligence to make your calling and election sure." Paul says, Rom. 8.24, "for all are saved by hope," he says in verse 23, "we have the first fruits of the spirit, but," says he, "we groan within ourselves waiting for the adoption, to wit, the redemption of our body." This is the eternal Salvation and will not be fully realized till the second coming of Christ—"till this mortal puts on immortality"—then, and not till then, will we be able to say, "O grave where is thy victory? The present Salvation removes the sting of death, but does not give us the victory over the grave. Paul says to the Philippians, "work out your own Salvation with fear and trembling, for it is God that worketh in you to will and to do of His own good pleasure." These words were addressed to those who had been saved with a present salvation, and now they were to work out

their eternal Salvation, and God proposes to help them, for He walks in them, or in us, to do of His own good pleasure. But He who was made perfect through suffering became the author of present and eternal Salvation to those only "who obey Him." Jesus in His perfections cannot consistently save a man who obstinately refuses to obey Him. Disobedience is the leprosy of the times—men refuse to obey God's commands—they will not confess Him; simply because they do not believe with the heart unto righteousness for with the heart man believeth unto righteousness and with the mouth confession is made unto Salvation—and when a man is "begotten by the gospel," which is God's power unto Salvation to every one that believeth, his earnest inquiry is, "What shall I do to be saved?" "Lord what wilt thou have me to do?" "Men and brethren what shall we do?" and to this question, or these questions, there is but one answer, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," and this is always either expressed or implied and most faithfully carried out by those whom the Lord commissioned to "go into all the world and preach the gospel to every creature," with the promise that "He that believeth and is baptized shall be saved," hence faith in Jesus the Christ. Repentance and obedience secures to man a present Salvation or remission of sins that are passed, then "a patient continuance in well doing" will secure eternal Salvation, and an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, for He is the author of eternal Salvation to all them that obey Him.

Collingwood, Jan. 26, 1885.

## CHRISTIAN LIBERALITY.

One of the most important subjects for the consideration of the disciples of Christ in Ontario, is the matter of *liberality* in giving of our means in order to the spread of the Gospel. We who have received the "glad tidings of great joy," who have obeyed the gospel, and rejoice in the hope of eternal life, should remember how much Jesus has done for us, that "though he was rich, yet for our sakes he became poor that we through his poverty might be rich." Did he not give up all and suffer on the cross? Did he not "become obedient even unto death that we through that death might have life? Yes, and he said, "go into all the world and preach the Gospel to every creature." Carry the blessed tidings of life and peace to those who are in darkness and death. How can this be done? By ourselves or aiding in sending others. Christians should be liberal in this, because according to the Divine order, pecuniary offerings are necessary to carry forward the conquest of the truth. Paul, in Rom. 10, states the divine plan of procedure, "how shall they believe in him of whom they have not heard? and how shall they preach except they be sent? Clearly the Christian should give, not only out of regard

to duty, but because it is a privilege—yes, a privilege,—for he that gives to the Lord from proper motives is making an infinitely better and safer investment of his substance than the most successful man of the world. "What shall it profit if a man gain the whole world and lose his soul? We should give liberally, if it were simply to express our deep gratitude to him who gave himself for us. Think, Christians, of the great and unspeakable gift, the amazing sacrifice! "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ."

All the treasures of this world are not to be named in comparison with the price Jesus paid. Yet he will accept the smallest service from us if in harmony with his will and the motive is right. Should we decline the trifling sacrifice and service? We profess to love Christ, and to be his friends, but what is naked profession worth in the absence of corresponding actions? How richly many have been blessed in temporal as well as spiritual things. Are you my Brother or Sister doing all you can for the Master's cause? Or are you selling your Christian birthright for a mess of pottage? Are you not giving your soul in exchange for a very small part of this world and its pleasures; is the work of heaping up earthly riches and honors your chief care; or are you using your energies and means for your highest good, and the glory of Christ who died to redeem you.

Are you fully satisfied with what you have been doing, and with the excuses you have been making to yourself and to your brethren? Do you really believe God will approve of your work in this direction in the great day of trial? How much have you done to aid in the Master's cause? Some are doing nobly, others are doing little or nothing in this work, they appear to think it wrong to mention money in connection with Christian work. So much has been said and written against "co-operation work," and the "hurdling" of many willingly excuse themselves for "keeping back" their money from gospel work. A Disciple said recently they did not even give now towards the Lord's day contribution, as they believed money giving was not required. When this spirit abounds it is not surprising that the "Ontario Co-operation" receives so much opposition. It is a matter of deep regret that this feeling has so far prevailed that, although the Gospel has been proclaimed by us some forty years and upwards in Ontario, we have not in any city a congregation of one hundred members, not a place of worship of our own in any city, except in one or two; and Toronto—the city of churches—is not one of the exceptions. There is serious fault somewhere; it is certainly not on the Lord's side; it is then our own, and it becomes us to correct the fault at once. We should realize our responsibility and awake to the importance of this work; it is a plain matter of duty, and we should not shrink

it; we should deny ourselves for the good of others; it is fully enjoined upon us, and it is the essence of the religion of Jesus. Where this characteristic prevails is found the evidence—persistent and vigorous piety; its absence is fatal to the least claim to Christian consistency. We are living in the sunlight of the new dispensation; when shall we equal the liberality of the people under the Mosaic economy? What a grand work could be accomplished if each disciple in Canada would give but one dollar a year towards a common fund, to be used in proclaiming the gospel of the Son of God; can this not be done? My Brother and my Sister will you not do it? Remember God has said, "He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully, every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver, and God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work." O. J. B.

## UNFAITHFUL IN LITTLE.

One can scarcely help pitying the man with the one talent. And yet, if he had made good use of what little he did possess, no doubt he, too, would have been admitted to the joy of his Lord, although the higher station of the man with the ten talents had been withheld from him. But if he had put the one talent to good use, more would eventually have been given him. At any rate there are instances (literal, not parabolic) recorded where this was the case. David, of Bethlehem, after having first, at the risk of his own life, faithfully tended his father's flocks, and then as faithfully served his enemy—King Saul—was at length promoted to be himself king over all Israel. In New Testament times Apollus, faithful to his measure of knowledge and opportunity, was rewarded by instruction into the more perfect way. Cornelius is another example of the same thing. The widow's mite was more favorably received than were the richer offerings of those who perhaps would scarcely miss from their abundance the amount they cast into the treasury.

Our Master does not require those whose abilities are of a low order to perform glorious acts of service. The service of a willing heart is accepted—"according to what a man hath." It is of him to whom much is given that much will be required; and he who only receives little will be required to render due account of that little, and proportionate results will be expected from him. And surely the powers which are faithfully used are more likely to expand by the use than those which are allowed to be dormant. When our tottering steps have been supported by the Everlasting Arms through the River of Death and into the streets of the New Jerusalem, and in the pure, clear light that proceeds from the Throne of God we see the earthly life as many now see it, perhaps

we shall understand then why all the servants of the Great King are not alike gifted. One thing is certain: if we feel regret at all it will be because we did not rightly improve and appreciate our opportunities before we had lost them forever. And if our feeble efforts should be of little or no benefit to those around us—even then, if our spiritual life be benefited—as it must be more or less—the efforts will by no means have been made in vain. If these imperfectly expressed thoughts should be deemed unworthy of publication, I think the putting them on paper will make more resolute my purpose from henceforth to do all in my power to atone for the wasted years of the past. I do not yet know what share in His work the Master may appoint me, but surely neither I nor any other Disciple of Christ is to stand idle all day until the night of death shall still the willing heart. O let us one and all, without delay, find out our work and do it faithfully, until we too hear the "Well done good and faithful servant: enter thou into the joy of thy Lord." C. F. S.

Feb. 13th, 1885.

## PROVIDENCES OF GOD.

It is remarkable on closely examining Bible history to see how the providences of God are woven throughout all events, even those which appear most trivial and accidental, overruling them for the good of individuals and nations, and for His own glory; even out of events seemingly evil, by that beautiful divine law good is still elicited. This, as a golden thread, runs throughout sacred history; the finger of God is flexible upon every page of his volume.

But did his providences cease with the closing of revelation, and is the world now left to a blind chance for guidance? Surely not. That God, at the present time, is as intimately concerned in human affairs as during any past time, and that he takes an oversight of the lives of all, no Bible student denies. The divine providences may be divided into the general and special. The former consists in the upholding of nature and her ordinary operations; the latter in directing or giving a turn to certain events as necessary for the good of one or more individuals. All mankind enjoy the former in common; every Christian enjoys both the former and the latter.

The elements are messengers of God's will. Fire, wind and water execute his will. "He makes the wind his angel, a flaming fire his minister."

Prosperity and adversity, success and disappointment, joy and sorrow, are in his hand; and to suggest the minuteness of divine care and protection, nature was used as a type by our Lord. He taught them by the bird, the flower, and all the common objects of nature, the extent of the divine power; thus teaching grander ideas of the character of God than the heathen philosophers had ever attained, who, though they admitted that God governed the world by general yet had no idea that he governed

human life individually. Some writs have denied there being such a thing as a chance; none thing is certain, we can never here on earth know the extent of the providences of God.

God is love. His every act is an act of love; all his proceedings toward the human family are based upon this principle; he so orders all things that there is nothing that shall not work for the good of those that love him. This thought alone is sufficient to give consolation to all the faithful in every condition of life, however distressing; we are not left to a cold and merciless fate, but are always under the care of our heavenly father. If we are visited with success and prosperity, it is that we may be able to bless others; that we may be rich in every good work. Should affliction be sent, it may be to correct something wrong in us; or cause us to see more clearly the true mission of life; perhaps to give us a distaste for earthly pleasures, and to teach us that God is the centre of all true happiness. We often see even here the good resulting from many of our sorrows, but it will take eternity to reveal the hidden meaning of others, and indeed, to give a clearer view of the object of them all. Then the dark phases of life which here appeared an impenetrable mystery will be plain; and the sunshine and the shadows of our life will appear in perfect harmony.—Nannie Frewitt in O. P. Guide.

## MISCELLANEOUS.

It is said that where the most beautiful cacti grow, there the venomous serpents are to be found at the root of every plant. So it is with sin. Your fairest pleasures will harbor your greatest sins. Take care; take care of your pleasures. Cleopatra's asp was introduced in a basket of flowers; so are our sins often brought to us in the flowers of our pleasures.—*Surgeon*.

"Avoid all evil companionships, nor suffer yourself to be caught lurking about questionable places. Men are judged more often by their companionships and associations than by their own acts and words; and any intimate association with evil doers is invariably conclusive evidence of guilt.—*Selects*."

## A WISH.

My heart leaps up when I behold  
A rainbow in the sky;  
So was it when my life began,  
So is it now I am a man,  
So be it when I shall grow old  
Or let me die!  
The Child is father of the Man;  
And I could wish my days to be  
Bound each to each by natural  
Ties.