

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

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DEATH'S DOING.

The human side to all our woes
Is a letter cop, as each one knows.
To drink the cup we oft rebuff,
Its bitter dross, can man's ear tell?

Oh! wretched world! our hearts cry out,
Who, dared to bring this death about?
To reap a harvest in our midst,
"I will be," I told it, "So there!"

With his grimace he relates,
Of grand lives he devastates,
Of high hopes that he has crushed—
Of noble spirits, in death he has hushed

"For ages I have filled the land
With wails of woe on every hand.
Not one shall 'scape, you may be sure,
Never so bad of ever so pure."

Time as we listen, to his sad tale,
To heart get sick, and courage fall;
For with sunshine to day, glad,
Clouds for the morrow so sadly.

Oh! whither shall we find relief?
Where's the balm for hours of grief?
Where is the hope to cheer us now
In this sad world, and where and how?

Momentous question, to us given,
To lift our hearts and thoughts to heaven,
Away to that pure clime so bright
Where all is life, no death to blight.

Stand beside the tomb of Jesus,
And realize that he secures;
Watch the angel that's coming down,
Look while he rolls the stone around.

Now the Lord has revived again,
Forever more he's free from pain.
"I am the resurrection—
Will bring the dead from every land."

And as he comes forth from the grave,
Declares, He has all power to save.
Good news, glad tidings, blessed things,
He has robbed death of its venom sting.

Let angels throng heaven's vault,
Let saints on earth ever call a halt;
Let the glad song to heaven rise,
In peans loud and rend the skies.

Ah, sin, your tale of sorrow told
Was sad enough in days of old,
But since the Lord has conquered you,
We'll laugh at it, as we go through.

So we'll cheer up, and wipe our tears
From our eyes, and wait the years;
For we can trust all that the Lord
Has told us, in his holy word.

Jesus, keep us ever near thee;
May thy promises to us be
A shield and fortress while we live,
And our heart's praise to thy name give.

—We hold ourselves responsible for the above lines. We never claim to be a poet.
ED. WORKER.

THE GLORY OF THE NEW AGE.

The "King of glory," with his celestial retinue, will be encircled with a canopy of thick clouds impervious to the eye, and extending far beyond its reach. This celestial pavilion, reaching over the "pleasant land," will, from the super-celestial glory of the King of kings, reflect a brilliancy so superior in illuminating power, that the sun and moon, and constellations will scarcely be visible to mortal vision. This "pavilion," this "supernal Tabernacle," placed so prominently in the heavens, will give an illumination by night, and a shelter from the burning heat by day. So then, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne"—in the super-assembly of golden colored clouds—shall feed them; and shall lead them to living fountains of waters, through the banquet in Zion, and God shall wipe away all tears from their eyes. But ere this august array shall exist, the five monsters already named, must be taken out of the way.

been said, we refer to the sixth seal, where certain classes call to the rocks and mountains, "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16. This, in connection with Mat. 24:31, opens up the matter to the understanding of all interest, showing the trial and destruction of the two horns and their allies in rebellion against the Christ. The murdered saints, at rest in Paradise, were in constant and lively expectation of this event, of a return with their beloved Messiah to this earth, in order to avenge their blood, as the fifth seal proves; "And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They were told to "rest yet for a little season," till the close of this suffering time or age, which will occur in 1897. When they do return the consuming wheels of fire of Daniel and Ezekiel will produce judicial and ecclesiastical earthquakes, or revolutions of human institutions, causing the terror spoken of in the sixth seal.

Perhaps the reader desires greater certainty as to the particular spot in the vast universe where this "beautiful world," this mansion prepared by the Messiah, this "pavilion of dark waters and thick clouds," this "glorious throne" on which the King of glory sits, this "new Jerusalem descending out of heaven," will appear or be located. We turn to Joel 3:2. "I will also gather all nations," the adherents of the two horns, "and will bring them down into the valley of Jehoshaphat," etc., etc. of Jerusalem. Again, "Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen, saith the Lord." v. 12. Concerning the *awakening* (calling into action) of the heathen, we may speak another time. Our Saviour, alluding to the same event, says, "Before him shall be gathered all nations." Mat. 25:32. "The Holy Land" is therefore the place where that new world, the "Tabernacle of God," will be found with man. Rev. 21:3.

This richly tinted planet prepared in the heavens, garnished with all that can please, gratify and adorn, will be the grand rendezvous of the Messiah's followers, whether living or dead. Paul says, "The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds; and so shall we ever be with the Lord." 1 Thes. 4:17. This is a remarkable passage, and is in harmony with the 18th psalm, Rev. 21:3, and other scriptures. The Lord's tabernacle is in the clouds; and here we are told that his people, the living and dead, shall meet him in the clouds, and in the air. Again, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together to him," etc. 2 Thes. 2:1. Thus in importance, almost equals the preceding passage. When the Lord comes there will, therefore, be a gathering together to him. On this assembly, hear the Son of God: "Ye shall be weeping and grieving, when you shall see Abraham, Isaac

and Jacob, and all the prophets in the kingdom of God, and you thrust out. And they shall come from the east and the west, from the north and the south, and shall sit down in the kingdom of God." Luke 13:28. What so superlatively transporting, as a gathering of this description? Those five monsters will be upon their trial at this most august assemblage, composed of all the saints of earth, and celestial messengers of exalted dignity from every star, blazing in all the constellations of the boundless expanse. Rev. 19th chapter also most graphically describes the gathering of the saints in readiness for the last conflict, as the harbinger of the new coming age of one thousand years of peace and gladness, undisturbed by the Adversary and his former confederates in unholiness. This chapter and the sixty-third of Isaiah, describing glowing, vigorous terms the saints' joy in meeting their Lord, and the fierce hostility of the beast, the kings of the earth and the false prophet in united effort to dethrone him who sat upon the white horse to carry on this war in truth and righteousness; a course seldom pursued in modern wars. O, it is the last mighty struggle of "the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty"—the great battle of Armageddon!

We have called this "Pavilion of dark waters and thick clouds," a shining planet, a "beautiful world." Perhaps the reader desires stronger evidence for the propriety of giving it such names. Here it is: "But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." Luke 30:35. What is "that world"? Is it heaven proper? By no means; it is the new city, a "heavenly country," place or mansion which the Son of God promised to prepare for his children in the new or "everlasting age."

We may consider our Lord as speaking thus:—"You my followers must not do as others have done, and will in future do. You must not avenge yourselves. Some of your Hebrew kings made sad work in this matter; they killed the true prophets, and saved the false ones—indeed, the people will combine to destroy you in all quarters for my sake; but avenge not yourselves on any occasion, because the conflict is against sin and the Adversary, is not a carnal, but a moral or spiritual warfare. Therefore do good for evil, and let patience have its perfect work in all things.

They will seize your goods, pull down your houses, and destroy your lives on all account; but patiently endure all this, because "that world," which I shall have prepared for you, will afford full compensation for all your sufferings on my account. When "the times of the Gentiles are over," then you, my faithful sons and daughters, shall see no rested on my glorious throne in "that world," into which you shall be accounted worthy to enter by "that resurrection," namely, "the first resurrection," free to all who have denied themselves and overcome the world. This avenging power you will therefore leave for me to exercise, which shall be

done in its proper time, in truth and righteousness." The translators have placed the demonstrative *that* before world, while it is the article in the original. With this we find no fault; but, we think to be consistent, they should have placed it also before the word "resurrection." The scriptures make "that resurrection" a very special object; indeed, full as such as the term "world," in the passage we are considering. The Lord, speaking of them who feed the poor, says, "for thou shalt be recompensed at the resurrection of the just," Luke 14: 14.

Again, "women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection," Heb. 11: 35.

Once more, "blessed and holy is he that has part in the first resurrection.... and shall reign with him a thousand years," Rev. 20: 6. Thus shall his saints "obtain that world" through the first resurrection, and attend their Lord in the execution of his vengeance on the "little horn" vest, the papal power, for its false worship, false miracles, and unheard of cruelties to his people; also on the "little horn" east, the Mohammedan power, for its fierce hostilities against the adherents of the Prince of peace; and for its overspreading abominations, sweeping the churches of God from the continents of Asia and Africa. They will likewise behold their victorious Master executing vengeance upon all governments and human devices, because of their opposition to his will and people. AXOS

June 27th, 1893.
P. S.—Will the reader correct in my list as follows:—"In order to restore harmony to the universe, the seraphim eyes, and wheels," etc., also instead of "for more"; read "far more" than the Jews. A. C.

STAYNER, June 9th 1893.

To the Editor of the Worker.

BRO. SHERMAN.—I give you a few lines on "the Divinity of Christ."

I ask, who are those who make so much to do about the Divinity of Christ? are they not those who show the least signs of fruit themselves? I ask men of common sense to appeal to all the writings and teachings of the Christian Church, then compare it with all other denominations and see who makes most of the Divinity of Christ; do not the Christian own and teach Christ to be the Son of God; do they not own and teach Him to be the head of the church, (and no other name is excepted), do they not own and teach that he is able to forgive sins; do they not teach redemption in and through his name; do they not teach his death, resurrection and ascension; do they not preach just what Jesus told his apostles, to preach; do they not teach faith in Christ; do they not teach repentance and remission of sins in and through his name; do they not teach "buried with Him in baptism," and rise with Him in newness of life, then on the whole obedience in all the commandments of the Lord Jesus Christ, and that to be observed as long as they live on earth.

They teach that Christ is the center, and the principal of all true religion. We own the name Christians, which was given first at Antioch, by the disciples of our Lord, and which is the only authorized church name under

heaven, and we teach by the authority of the Son of God, that all true believers should adopt this name and no other, and the only that should be extended for the world's adoption. I now ask again why would we do all this if we did not believe in the Divinity of Christ—would it not be a mockery, and as Paul said we are of all men most miserable if Christ is not risen. Surely we are too men most miserable if Christ is not Divine.

But I will now stop and reverse my pen and ask some of our creed friends that have made so much to do about the Divinity of Christ of late.

Do they take the name of Christ for the head of their church as he said "upon this rock I will build my church," or do they build upon some other name?

But they say no odds about the name. There is nothing in the name—then I ask what odds about the Divinity if there is nothing in the name.

Was it not that name which is above every name, that became the head of the church. How is it that you have some man's name who is only after the order of a carnal commandment, have you not apostized from the faith, have you not violated one of the first principles in rejecting the Son of God; does it not look as if you were ashamed to own his name for the head of the church, when you speak of the Methodist Church, then of the Presbyterian Church, then of the Baptist church, then of the Lutheran Church. How does it harmonize with the word when you look for instruction, can you find it under that heading—no you cannot for it is not there. But no odds you say we make rules of our own, just look at our discipline it suits our church best and besides it is an easier way.

But I ask again, how do you honor your Divine master in keeping his commands, do you go down into the water and are you buried with Him in baptism as the gospel says, or do you say no odds—sprinkle will do just as well, and a much quicker way. Then you say because Johns baptism was by immersion, that it was not christian baptism; and for that reason they were all sprinkled over again on the day of Pentecost. The Jews made a great to do about their Messiah until it became their privilege to worship him in Spirit and in truth—then they cried "away with such a fellow he is not fit to live."

There is a sort of worship recorded in Paul's epistle to the Colossians 2 chap. 23v. Called will worship, what ever sort of worship that is; one thing is certain that it is not the right kind of worship, for it has only a show of wisdom, or a pretence, and nothing in reality, because it neglects the body, which is Christ. Just here is where the trouble came in with false teachers and their creeds, so much as if it were possible to deceive the elect of God, by their own traditions. After he had taught them after the perfect manner of the gospel and commanded them to walk therein, for in him dwelleth all the fullness of the God head bodily, and that they should be rooted, grounded

and built up in him, and him alone, and for them to continue rejoicing, and beholding their order and steadfastness as they had been taught with thanksgiving: then said to them, "and ye are complete in him." Christ was all that they had need of, for he was the head of all principalities and powers, for in him they were circumscribed without hands, in putting of the body of their sins. But after he has shown them all their completeness, he warns them to be aware least any man spoil you through philosophy and vain deceit, after the traditions of men and after the rudiments of the world, and not after Christ. Some of the creeds explain these rudiments by their rule of practice in this way: Tea parties, festivals, picnics, show fairs and auction sales, and all such practices they do and say it all belongs to the spreading of the gospel. These are the kind of rudiments that are in practice by some of the creeds in this our day, which are only vainly puffed up by the fleshly mind, it is that will worship, that neglects the body of Christ, it is that kind of worship that is strictly forbidden. Touch not, taste not, handle not, which if you do all are to perish with the using, for they are only the doctrines of men. For if ye be dead with Christ from the rudiments of the world; why then are ye yet as living in the world to do them, if by believing in Christ you have become dead to the worlds practice why do you now indulge in them again by the commandments of men, therefore be aware least any man spoil you through philosophy and vain deceit. Now just to read a little between the lines as brother Evans says, it would seem reasonable to call this "will worship" a self-will-worship, for this is just the kinds of worship that Noah, Dothan and Abiram, had in the wilderness when they said that Moses took too much upon himself. This is just the kind of worship that the false prophets of Baal exercised in when they offered their sacrifice upon the altar on conditions that God would answer by fire from heaven. But the Lord did not answer, their self will, then what about Balaam was he not self-willed in suiting the poor ass to force him into his own danger, and then still to go on further and offer up the heathens sacrifices to God, that he might curse the Israelites. Again Paul said the Athenians were very superstitious in all things when they worshiped a God built with their own hands—this ignorance God once winked at, but now commands men every where to repent and form that Christian Unity in the bonds of peace. The Methodist sects have laboured and have well nigh completed the union amongst themselves. But it is a sad mistake when done, for it is only a Methodist union, which is very unscriptural and offensive to all other Creeds, let alone to the true primitive Christian Church of God.

ELDER JOHN DONNA.

Summaries are not facts. Summaries which may be unjust need not be stated.—Abraham Lincoln.