

Christian Worker.

"WORK WHILE IT IS CALLED TO-DAY."

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THREE LESSONS

There are three lessons I would write,
Three words as with a golden pen,
In train of eternal light
Upon the hearts of men.

Have Hope! Though clouds envelop round,
And gladness hides her face in scorn,
Let thou the shadow from thy brow,
No night but hath its morn.

Have Faith! Where'er thy bark is driven,
The calm's disport, the tempest's mirth,
Now this, God rules the hosts of heaven,
The inhabitants of earth!

Have Love! Not love alone for one,
But man is man thy brother call;
And scatter, like the circling sun,
Thy charities on all.

Thus grave these words upon thy soul,
Hope, Faith and Love—and thou shall find
Strength when life's surges make
Lull, when thou else wert blind.

CONCERNING THE PROMISE

BY A. SCOTT.

"And these all having witness borne to them through their faith received not this promise. God having provided some better thing concerning us that apart from us they should not be made perfect." Heb. 11:39-40.

The promise which Paul speaks of in the above quotation must of necessity refer—not to the promise of earthly possessions as some would have it—but to the greater promise of God concerning the Messiah and the inheritance incorruptible, etc., which was not fulfilled in the days of these old Testament saints. God, however, foresaw its fulfillment and thus provided that they (i.e.) old Testament saints, without us should not be made perfect. The promise to Abraham and seed in the flesh concerning material possessions had long ago been fulfilled. See Joshua, 21:43-45, "And the Lord gave unto Israel all the Land which he swore to give unto their fathers, and they possessed it and dwelt therein and the Lord gave them rest round about according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of all the good things which the Lord had spoken unto the house of Israel all came to pass." This is conclusive so far as the promise of earthly possessions, peace and prosperity is concerned. This promise had been fulfilled many years before Paul addressed himself to the Hebrews as quoted above. "That apart from us they should not be made perfect." But with us through the perfection of the Gospel they shall be made perfect. Abraham had opportunity to return to that country from whence he came out, but he had no desire to return. He desired a better country that is not heavenly, wherefore God is not ashamed to be called their God and he hath prepared for them a

city. Aye! "one not made with hands eternal in the heavens."

God is not the God of the dead but of the living. He is the God of Abraham. Abraham is therefore alive and in the full realization personally of the promise even now. But the work of the Gospel will not be complete or perfect without the salvation of Jews as well as Gentiles, and so "all Israel shall be saved." Rom. 11:26. That is all Israel that remains when the "fullness of the Gentiles are come in." If the number of the children of Israel be as the sand of the sea it is the remnant (i.e.) (those that remain) that shall be saved." Rom. 9:27. Therefore, we learn that the Jew who are now as a people hardened against the gospel will yet be converted by its power, all of the remnant. Then will the gospel have "perfected" its work Jews and Gentiles saved by its power. All obedient and loyal subjects of King Jesus who is now seated on his father David's throne. 1st Chron. 22:23; 2nd Chron. 9:8. David and Solomon sat on the Lord's throne. Christ having received "all authority and power in heaven and on earth," and being on the right hand of God exalted. "Lift up your heads O ye gates and be ye lift up ye everlasting doors and the King of glory shall come in." He must reign till all enemies are subdued. The last enemy is death. When death is subdued the Son will give up the reins of government unto the Father and He (the Son) will be subject to Him who did put all things under him that God may be all in all. The promise is to those who are the children of Abraham through faith and not in the proud, boastful sense in which the Pharisees claimed sonship. The Jews must become children of Abraham by faith; even the faith of the Gospel before they can be partakers of God's promise. With confidence, therefore, we look forward to the time when those of this stubborn folly of their forefathers will humble themselves and accept of salvation upon Gospel terms.

Dear reader, do you look forward with pleasure to the complete fulfillment of this promise. You cannot do so unless you are an heir of the promise. In order to be an heir of the promise, whether you are Jew or Gentile, you must be born again, "not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever." You must hear, believe and obey "the gospel which is the power of God unto salvation." You must know the truth which when received and obeyed shall make you free. You must hear the truth, believe it, confess Christ, repent of your sins and be "baptized unto Christ" that you may "put on Christ." Then being in Christ you are no longer your own; you are bought with a price; you are an heir of the promise conditionally when thus born again. You are required to live in obedience to Christ if you wish to realize the blessedness of God's promise. How many make a good beginning and in time of temptation fall away! Not necessarily great temptations; the majority of people can resist great temptations

but fail to resist the ordinary temptations of life. Moses said in Toronto lately he would rather live O. O. attached to his name than D. D. The O. O. stands for "out and out" for Christ. He is right. We must be out and out for Christ all the way through life if we expect to be partakers of the promise. "Out and out" for Christ. "The heart Christ's, the head Christ's, the hands and feet Christ's, the pure Christ's, all Christ's. Christ will not have a part. "You cannot serve God and mammon." All Christ's; not simply to day, but to-morrow and all the way through life. It is a good investment. The promise of God will reward such an investment. No other investment will God accept. Let us see to it then, dear readers, that we do not come short. Let us ask God to assist to make our peace, calling, and election sure that we may be partakers of the promise.

BEING MADE PERFECT.

IT IS BROWN.

"And being made perfect He became the author of eternal Salvation unto all them that obey Him." Heb. 5:9. In the first chapter of this very interesting treatise, the writer says, "God has in these last days spoken to us by His Son." And in the second chapter he says, "We ought to give, not only heed, but the more earnest heed to the things we have heard." In the third chapter he says, "Consider the Apostle and High Priest of our profession, Christ Jesus;" and in the fifth chapter he calls our attention to the perfection of a Christ as the "author of eternal Salvation to them that obey Him." The apostle says, 2nd chap. 10th v., "For it became Him for whom are all things and by whom are all things in bringing many sons into glory to make the captain of their Salvation perfect through suffering." There is in the Scripture before us at least three prominent thoughts, 1st, the perfection of Jesus Christ; 2nd, the Salvation, present and eternal, of man; 3rd, obedience as a condition of this Salvation.

Jesus of Nazareth was the only perfect man that the world ever saw. He alone had no sin. Who, says an apostle, when He was reviled, reviled not again; when He suffered He threatened not. The perfection of Jesus is at least one reason why the apostle exhorts those to whom he writes to "consider Him," to think about Him, to meditate upon His holy and pure life, "looking unto Him," the author and finisher of the faith. Perfection is an essential element in the character of our Lord and Saviour Jesus Christ. If Jesus were not perfect He could not become either the author of a present or eternal Salvation. God cannot save a man in his sins; and man, in order to that perfection which essentially prepares him to dwell in the presence of a pure and holy God, must have a perfect model for imitation; "hence," says an apostle, "being imitators of Him as dear children." Man grows into the image of the object worshipped, and hence the necessity of

perfection in Him who is to be come the author of eternal Salvation. Again, in order that He might be the exact representative of the Father He must be perfect in all His attributes for God to perfect, and His perfection, like the perfection of Jesus is demonstrated by His antagonism to sin, which is measured by the punishment of those who refuse obedience to His commands, and also by His love which is another attribute of perfection. "God is love," and therefore perfect. Jesus is the "brightness of the Father's glory, and the express image of His person and therefore Jesus is perfect. The perfection of Jesus is further exhibited in His appointment by the Father to the great work of redemption. Were it not for the perfection of Jesus He could not have satisfied divine justice, for no imperfect being could have become a perfect Saviour—but God the Father proclaimed from His lofty throne, "This is my Son in whom I am well pleased." God can now be just, and the justifier of him that believeth in Jesus."

Jesus was tempted in all points as we are yet without sin. The author of this dissertation, for it can scarcely be called an epistle, seeing it is addressed to no person or church, in speaking of Jesus says, "He took not on Him the nature of angels, but He took on Him the seed of Abraham, wherefore it behooved Him to be made like unto His brethren that He might become a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people for in that He, Himself, hath suffered He is able to succour them that are tempted.—Just so; it was necessary that Jesus should be touched with the feelings of our infirmity; for, says this same writer, "He that sanctifieth and they that are sanctified are all of one, for which cause He is not ashamed to call them brethren." "Wherefore God hath highly exalted Him." That at the name of this perfect, divine man, "God manifest in the flesh, every knee should bow, and every tongue confess that He is Christ, the anointed one, to the honor and glory of God." This is indeed the child born, the Son given, the wonderful counsellor, the Father of an everlasting age. "Hence," says the Father when He brought the First Begotten into the world, "Let all the angels of God worship Him." And again, "Sit on my right hand till I make mine enemies thy footstool." "Ask of me and I will give the heathen for thine inheritance, and the uttermost part of the earth for thy possession."

But this writer says, "Jesus became perfect through suffering;" but was He not perfect without suffering? In the sense of perfection He certainly was, but in order that He might become the author of eternal Salvation it became necessary that He should be made perfect, as such, through suffering, as He could not have become the author of either a present or eternal Salvation had He not made an atonement for the sins of the people, and this He could not do without suffer-

ing, for without the shedding of blood there is no remission of sins. And no remission there can be no Salvation, hence it behooved Christ to suffer that He might bring many sons and daughters into glory, and that He might indeed "become the author of eternal salvation" to all them that obey Him." Jesus, by virtue of His obedience, His suffering and His victory over death has "all authority in heaven and on earth," therefore His power, as well as His perfection is complete. He is emphatically a perfect Saviour, "able to save to the uttermost all who come unto God through Him." But Jesus, as man, arose from His Divinity was perfect. "He was tempted in all points, but without sin. Pilate said, "You have brought this man to me as one who prevented the people, and I find no fault in Him." And he adds, "I sent Him to Herod and he finding no fault in Him sent Him back to me I will, therefore, release Him. He took water and washed his hands, saying, "I am innocent of the blood of this just person. Judas said, "I have betrayed innocent blood." But the Jews cried, "Crucify Him, His blood be upon us and our children." And where are they today? Where is their city? Where are their gorgeous temples? Echo, like a another sound, from beneath the ruins answers—where!

INFORMATION WANTED.

To the Editor of the Mirror.

DEAR SIR.—In your issue of the 30th ult. you print a communication relative to Mr. Wilkinson's recent lectures in the Presbyterian church on the subject of Baptism. The writer gives us a synopsis of the three first lectures. The burden of the third lecture he tells us in showing, that not one of the classic writers, early fathers, or inspired penmen even seemed to attach any importance whatever to the mode of producing the effect represented by baptism so long as the effect was produced which seems to be a reasonable conclusion. If we know the effect is produced, of course we know the proper means has been used to produce it. He also says the mode of baptism "was almost invariably that of pouring or sprinkling" not "because the word meant to pour or sprinkle which it did not, but because these were God's methods of producing the effect called baptism." Just here things seem to become mixed. Mr. W. first talks about the effect produced by baptism, then of the effect "called baptism" which seems to imply that baptism and the effect of baptism is one and the same thing, which seems to be unreasonable, but perhaps the trouble is with my brains and not Mr. Wilkinson's teaching, but as I have spoken to several of Mr. W.'s most ardent admirers both Presbyterian and Methodist on the subject, and they seem to be as badly mixed on the subject as I am. Would you have the kindness, Mr. Editor, to ask your correspondent to request Mr. Wilkinson to straighten us up on the subject or perhaps your correspondent got his notes mixed.

in which case he can put matters to rights in your next issue. It would be too bad for Mr. Wilkinson to spend so much time and talent on so important a subject and then have the effects of his efforts lost on your large and intelligent circle of readers through the subject being mystified to them from some cause or other. I for one would like to know just what the effect of Baptism is, and how I can tell for sure, that a person has been properly baptized by the effect produced on the person by being baptized.

Yours truly,

I.E.

The above is a communication published in the Meaford Mirror and indicates the clearness of Mr. Wilkinson's arguments. Mr. W. has the faculty in a remarkable degree of begging and mystifying any subject he undertakes to explain.

Editorial Worker.

Through some oversight, I did not get the last two Workers till Jan. 26, and will therefore not be able to send in a reply to the article of G. J. B. till March.

The Baptism of the Spirit, and our responsibilities in reference thereto, seem to me the most solemnly important subject that could engage the attention of Christians at the present time.

The question is not what measure the professed people of God do or do not profess in this Laodicean state of the church nor what are our own preconceived notions of the matter; nor yet what may have been the opinions of any number of fallible men, however learned and sincere. But the question is (each one to solve for himself), what measure has the Lord provided for His people, and commanded them to possess? Surely no one would argue, because the children of Israel made such an utter failure, that therefore the Lord had not made ample provision for the greatest measure of success. He says to them by His prophet, "O, thou that hast hardened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Social Life is a response to character.

The selfish man is convinced of the selfishness of his neighbors, while the generous man sees only their kindness. The cold heart thinks that humanity is barren of affection, while the loving spirit finds it overflowing all around him. Deceit over distrustful, while sincerity extends the cordial grasp of confidence. The passionate man with violence and the rude with rudeness, while the gentle and courteous rejoice in the gentleness and courtesy extended to them. Each quality has a magnetic attraction by which it draws out its like in others, thus eliciting what is bad, the good and pure drawing out and enveloping goodness and purity.

Giving alms may lessen your bank account, but will add to your soul account, God himself adding the increasing cyphers.

The Swedish Church has recently adopted the Revised Version of the Scriptures.