

# Christian Worker.

"WORK WHILE IT IS CALLED TO-DAY."

LAW & WHITELAW, PUBLISHERS AND PROPRIETORS.

Volume IV. No 4

MEAFORD ONTARIO, FEBRUARY 1865.

Whole No. 40

## 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 en  
viron 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 tem-  
pest'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 shalt find  
Strength when life's surges made  
dest roll,  
Light 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 prom-  
ises of earthly possessions as some  
would have it—but to the greater  
promise of God concerning the  
Messiah and the inheritance in-  
corruptible, etc., which was not  
fulfilled in the days of these old  
Testament saints. God, however,  
foresees 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 pos-  
sessions had long ago been fulfill-  
ed. 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 ac-  
cording 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  
good thing which the Lord had  
spoken unto the house of Israel  
all came to pass." This is con-  
clusive so far as the promise of  
earthly possessions, peace and  
prosperity is concerned. This  
promise had been fulfilled many  
years before Paul addressed him-  
self 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 oppor-  
tunity to return to that country  
from whence he came out, but he  
had no desire to return. He de-  
sired a better country that is not  
heavenly, wherefore God is not  
shamed 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 there-  
fore alive and in the full realiza-  
tion 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. 29:23; 2nd Chron. 9:8.  
David and Solomon sat on the  
Lord's throne. Christ having re-  
ceived "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 son-  
ship. The Jews must become  
children of Abraham by faith;  
even the faith of the Gospel be-  
fore 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 for-  
ward with pleasure to the com-  
plete 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 incorrupt-  
ible 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 condition-  
ally 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 begin-  
ning and in time of temptation  
fall away! Not necessarily great  
temptations; the majority of peo-  
ple 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 invest-  
ment. 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 Sal-  
vation 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  
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  
unto glory to make the captain of  
their Salvation perfect through  
suffering." There is in the Scrip-  
ture before us at least three prom-  
inent thoughts, 1st, the perfection  
of Jesus Christ; 2nd, the Salva-  
tion, 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 re-  
viled, reviled not again; when  
He suffered He threatened not.  
The perfection of Jesus is at least  
one reason why the apostle ex-  
horts 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 Salva-  
tion. God cannot save a man in  
his sins; and man, in order to  
that perfection which essentially  
prepares him to dwell in the pres-  
ence of a pure and holy God,  
must have a perfect model for  
imitation; "hence," says an apos-  
tle, "being imitators of Him as  
dear children." Man grows into  
the image of the object worshiped,  
and hence the necessity of

perfection in Him who is to be  
come the author of eternal Salva-  
tion. 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 demon-  
strated by His antagonism to sin,  
which is measured by the punish-  
ment of those who refuse obed-  
ience to His commands, and also  
by His love which is another at-  
tribute 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, where-  
fore 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 recon-  
ciliation 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, in  
the honor and glory of God."  
This is indeed the child born, the  
Son given, the wonderful coun-  
sellor, the Father of an everlast-  
ing age. "Hence," says the Fa-  
ther 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 posses-  
sion."

But this writer says, "Jesus  
became perfect through suffering";  
but was He not perfect without  
suffering? In the sense of perfec-  
tion He certainly was, but in  
order that He might become the  
author of eternal Salvation it be-  
came 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 in-  
clude "because the author of eter-  
nal 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 pretented to be  
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 wash-  
ed his hands, saying, "I am in-  
nocent of the blood of this just  
person. Judas said, "I have be-  
trayed innocent blood." But the  
Jews cried, "Crucify Him, His  
blood be upon us and our child-  
ren." And where are they to-  
day? 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 com-  
munication relative to Mr. Wil-  
kinson's recent lectures in the  
Presbyterian church on the sub-  
ject 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 dis-  
sent writers, early fathers, or in-  
spired 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 cor-  
respondent got his notes mixed.

in which case he can put matters  
to rights in your next issue. It  
would be too bad for Mr. Wil-  
kinson 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 in-  
telligent circle of readers through-  
out 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 bap-  
tized 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 mystify-  
ing any subject he undertakes to  
explain.  
W.

Editor 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  
important subject that  
could engage the attention of  
Christians at the present time.

The question is not what mea-  
sure the professed people of God  
do or do not profess in this mod-  
ern state of the church nor what  
are our own preconceived notions  
of the matter; nor yet what mea-  
sure 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  
thou hast hardened to my com-  
mandments! then had thy peace  
been as a river, and thy righteous-  
ness 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 kindnesses.  
The cold heart thinks that hu-  
manity is barren of affection, while  
the loving spirit finds it overflow-  
ing all around him. Deceit  
over distrustful, while sincerity  
extends the cordial grasp of com-  
plicity. The passionate man  
with violence and the rude with  
rudeness, while the gentle man  
courteously rejoice in the gen-  
tleness and courtesy extended to  
them. Each quality has a mag-  
netic attraction by which it draws  
out its like in others, the best  
eliciting what is best, the good  
and pure drawing out and de-  
veloping 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 re-  
cently adopted the Revised Ver-  
sion of the Scriptures.



A BROOK SONG.

I'm hastening from the distant hills With swift and noisy flowing...

WELLAND MISSION.

I began to labor in Welland last July, having at the first meeting twelve auditors...

2-Scriptural Recitation and Prayer.

- 3-Song. 618. 4-Collection for Sunday School Purposes. 6-Song. 667.

BUILDING TEMPLE OF CHRISTIAN PROGRESS.

- 1-Laying Foundation with Scriptural Recitation. 2-Song. 561. 3-Building on the Foundation with Scriptural Recitations. 4-Song. 668. 5-Progress of the Temple. 6-Song. 696. 7-Benediction.

This "Temple of Christian Progress," for the plan of which I am indebted to Bro. W. G. Malcolmson of Detroit...

Truly yours, O. G. HERRZOO, Suspension Bridge, Jan. 27th, 1885.

FOREIGN MISSIONS.

NO. III.

REV. MRS. MURDO.

Seeing that the reflections and suggestions made in previous numbers of the Worker in reference to foreign missions appear to have set some thinking...

to have it, and that it is at our peril that we refuse to do our part towards sending it to them...

The readers of the Worker will recollect that it was proposed that since Bro. Dr. Macklin, of Lobo, had determined to go to Japan as a medical missionary...

It has been observed that the Worker has endorsed the proposition, as has also the Editor of the Canada Column in the Standard...

In fact there has been a sufficient amount of encouragement given to the matter to lead to the confident assurance, that if it were properly and systematically placed before the brethren, it would be carried out with great ease and great pleasure...

If any one will consider the number of Disciples in Ontario, he will find no difficulty in believing that they are abundantly able to support one missionary...

so much a year, to be paid in a certain month. 3. Since the Worker favors the proposition, let its publishers be the Treasurers of the Fund...

TO THE SISTERS IN THE CHURCHES IN CANADA, GREETING.

Trusting that Sister Angle's voice in the last Worker is the voice of the Sisterhood at large, I respond to their call.

A Loan Society has and is accomplishing much good elsewhere. If you wish to know how to manage one and the good being accomplished, address Prof. J. W. McGarvey, Lexington, Ky.

Silas Moor, Rosedale, Ont.

OUR NEEDS.

I indicated in my last jotting to the readers of the Christian Worker, our need of greater personal interest in the work of Christ...

To this should be added the need of more personal work, and by personal work, I mean that which Solomon exhorts to when he says, "Whatsoever thy hand findeth to do, do it with thy might."

How many of us are busily engaged in advancing the Redeemer's kingdom! How many of us have discovered our particular fitness for some special work and are constantly on the outlook for opportunities to use our special talent!

especially interested and to whom as opportunity offers he always a word in season, and the result has been most encouraging...

In this county (Kent), the Scott Act was passed by a large majority than in any place yet. There was much talking and lecturing and praying...

J. L. RIDGETOWN, ONT.

Six months have passed since I came to this place, a rather pleasant town in the county of Kent on the Michigan Central Railway.

We have a Sunday School in fairly good order, but capable of improvement, and a weekly prayer meeting in much the same condition.

Bro. Wm. Campbell has just closed a meeting in Rodney with 24 additions, Bro. C. is spoken of as a man of much energy, and

the results of the above meeting testify to the fact, for success invariably in proportion to work done. He will visit Ridgetown shortly to spend a Lord's day, and I will make the acquaintance of the brethren in Rodney. I trust we may all be benefited.

J. L. Ridgetown.

Last Lord's day Bro. Stevenson of St. Thomas, paid Ridgetown a visit and preached on Lord's day, and on Monday night, much to the enjoyment and profit of the brethren here...

Mr. Spurgeon attended the Baptist Union at Liverpool, this year, and is reported as follows:

Mr. Spurgeon, who was again loudly called for, said: "But the great vital matter is this bearing testimony by the Church itself for the glory of God."

In the day when the Christian Church was known to be the Christian Church, every man that was a Christian, wherever he went, did carry the light in direct contrast to the darkness around him...

Dear Worker, I held a short meeting in Paisley the latter part of January. Three baptisms was the immediate result of the meeting.

Dear Worker, I held a short meeting in Paisley the latter part of January. Three baptisms was the immediate result of the meeting.

Where there is much light the shade is deepest, - Gael.

THE LITTLE PILGRIM.

One summer's evening, ere the sun went down, When city men were hastening from the town, To reach their homes—some neat at hand, some far,—

And felt a substance rising in his throat. The people listened to the child, Some were in tears—the roughest only smiled.

THE PEARL OF GREAT VALUE.

Jesus fixes the right value upon the chryseid by comparing it to the pearl into which the merchant put every thing he possessed.

secular newspapers, that he hath neither time nor money for anything religious, but a foolish man actually spendeth of his means for one or more religious journals.

doubtedly done so had they associated with men of unsullied characters, whose names were above reproach; but no, the frivolities of the other picture they were unable to understand.

greatest faith in Jesus was he who thought himself not worthy that the Master should come under his roof; and the woman of greatest faith was she who accepted the position of a dog begging for the crumbs which fell from the Master's table.



The man who stowed the

VALUABLE PUBLICATIONS.

Table with 2 columns: Title and Price. Includes categories like Christian Hymn Book, COMMENTARIES, BIOGRAPHIES, DEBATES, MISCELLANEOUS, and TRACTS.

PROVERBS OF BEEZUB.

"This wisdom descendeth not from above but is earthly sensual, devilish." James.

DECKE RAYNER.