

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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The Joy of Christ.

In the last hours of the Redeemer's life; after the great feast of love, and prior to the sublime act of love on the cross, when tender words fell from his sacred lips, and his heart poured itself out in beautiful discourse, the constant burden of his conversation was the legacy of joy to be inherited by his disciples.

Having set forth the spiritual oneness of himself and his people under the apt metaphors of the vine, the branches, and the fruit, he exclaims: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. And later in his discourse, after plainly telling them of his approaching separation from them for a little while, and beholding their grief, he tenderly adds, 'Ye shall be sorrowful, but your sorrow shall be turned into joy, * * * and your joy no man taketh from you.'

And still further on, to lighten the heavy blow that should fall upon the defenseless flock, when the shepherd is smitten and the sheep are scattered, he encourages them to pray with the gracious promise 'Ask, and ye shall receive, that your joy may be made full.' And in the high-priestly prayer, as the mighty intercessor standing between God and man, looking backward to Eden and forward to the judgment, and comprehending in one holy fellowship all his disciples to the end of time, he prays, 'that they might have my joy fulfilled in themselves.'

What is this joy which Christ promised to his disciples, and for the bestowment of which he prayed to his Father? He always speaks of it as 'my joy.' Not 'joy concerning me,' nor 'joy derived from me,' nor 'my joy over you, but 'my joy' really and truly; the joy felt by Christ himself, the joy of his own free, glad spirit, this was to be the disciples' inheritance. What a priceless legacy!

To a superficial student of Christ's life, he seems an utterly joyless person, 'a root out of dry ground.' To many a Christian even, he is only 'a man of sorrows and acquainted with grief. The outward meanness of his earthly life, the inward bitterness of his spirit in enduring the contradiction of sinners, the pangs of Gethsemane and Calvary, these are strange and inexplicable sources of joy to the worldling. But are these the real springs of the Redeemer's joy? Must we not go deeper into the heart of Christ to discover the fountain of that joy, in which he so earnestly longs to have all his disciples share?

The writer to the Hebrews furnishes our answer: 'Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God.' Here 'the joy that was set before him' is distinctly mentioned

as that in the strength of which he 'endured the cross and despised the shame.' His joy, then, was something separate from and superior to, all the outward meanness or inward bitterness of his earthly life. This joy disarmed of its sting, all his sorrow, and took away the shame of his humiliation.

The first element of this joy was his self-consciousness of the abiding love of his Father and of his eternal oneness with the Father. His was an errand of love in the world. On this mission his Father had sent him. And from the moment of his incarnation, when angels heralded his advent as 'tidings of great joy,' until the last moment on the cross, when in dying he exclaimed, 'It is finished, my work is accomplished,' he ever, always possessed the high consciousness of bliss and dignity in his Father's love.

This consciousness utters its voice in those strange words in the temple, spoken by him when but a lad to his sorrowing parents: 'Wist ye not that I must be about my Father's business?' This consciousness was deepened at his baptism, when, lo, a voice from heaven said: 'This is my beloved Son in whom I am well pleased.' This consciousness again asserted itself with power in the memorable prayer at the tomb of Lazarus; 'Father, I thank thee that thou hast heard me. And I know that thou hearest me always.' This consciousness became yet more profound, when in nearness to the awful conflict of Gethsemane, Christ, in human anguish of spirit, cried out: 'Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name.' Then came there a voice from heaven, saying: 'I have both glorified it, and will glorify it again.' And even in that most solemn hour, when his Father, because of our sins, withdrew from him, our substitute, the manifestation of his love, and left him in extreme and inexpressible desolation of spirit, so pure, strong and sublime was Christ's consciousness of the oneness that he still possessed with God, that he could feel the bond of union between the Father and himself, and say; 'My God! My God!'

In this ever-present sense of his Father's love and oneness with him, resided the secret springs of Christ's abiding joy. For this consciousness transfused all the outward meanness of his station into the resplendent glory of God. Well might he bear the scorn and reproach of men, the agony of his passion, and his bitter struggle with Satan bathed as his spirit ever was, in this transcendent glory: 'I and my Father are one.'

Another element in Christ's joy was the final result of his mission, which his omniscient eye beheld as certain and already assured, namely, his mighty victory over sin and death by virtue of which, exalted to the place of power, he was the mediator and intercessor of unnumbered human souls saved from eternal death by his redeeming blood.

In offering the high priestly prayer before his death he anticipates his office of intercessor. To him already sin is vanquished, death is robbed of its sting and the grave of its victory, and the eternal blessedness of all who believe in him is secured. Already in spirit is he exalted to be both a prince and a Savior. Already the rapturous shout of that 'great multitude, which no man can number,' falls upon his ear: 'Salvation to our God which sitteth upon the throne and unto the Lamb that was slain.' What transports of joy must have thrilled the heart even of the suffering Christ when he caught these strains of celestial felicity; when in full view he beheld those who 'came up out of great tribulation, and had washed their robes and made them white' in his most precious blood, standing before his throne, serving him day and night

in his temple; hungering no more, neither thirsting any more; because by him fed, and led into living fountains of waters!

In the full consciousness of this he prayed: 'And now I come to thee, O Father, to take my mediatorial place and power; and these things I speak in the world, that they, my disciples might have my joy fulfilled in themselves.'

Surely, the Father heard the prayer of his Son and will completely answer it. The holy joyfulness of Christ, his glad exultation of spirit shall become, by means of the awakening of his love in human hearts, the inestimable legacy of every true disciple.

What manner of Christians ought we then to be, if such is our heirship? How ought we to keep in our minds the ever-present sense of Christ's love and of our oneness with him; even as he kept ever in his mind the consciousness of the love and unity of the Father!

How ought the assurance of our eternal joy in Christ to lift us above duty and drudgery, making our Christian service a delight, and all our sacrifices seem petty and insignificant compared to the glory that shall be revealed in us!—*Central Baptist.*

Correspondence.

For the Christian Messenger.

Does the Foreign Mission Enterprise Pay?

To get at a true solution of this question it might not be best to view it merely in the matter of statistics,—the amount of money expended, of labour performed, the sacrifice undergone, on the one side, and the number of human souls added to the church by these means, on the other. But in this age of grasping and weighing, when everything is regarded by the world in such a matter of fact way; any individual or number of individuals entering upon any great enterprise are always met at the outset by the question, "Will it pay?" "Will this undertaking bring in to its movers results commensurate with the time, and labour, and funds expended?" And in this great enterprise,—the sending of the gospel to heathen lands, it may be well to ask, "Does it pay?"

A vast proportion of our fellow-humans are in the dense darkness of nature's midnight, filled no doubt with vague longings for the light, yearning and groping after some being whom they may call God. The smaller part of the race are blessed with the presence of the true Light, with a knowledge of God somewhat vague, it is true, owing to the narrowness of human conceptions, but yet a knowledge that may yield eternal joy.

Among these enlightened people, who their longings souls being satisfied, have been filled with the noble desire to take the gospel to their benighted brethren. Much money has been expended in this enterprise. Many precious lives have been lost to the world, lives which at home might have exerted a far-reaching influence for good. Has it paid these people to lay aside all thought of alluring possibilities, to sacrifice all those things held most dear by the human heart, that their words might tell a few heathen of the love of God? Has it paid those from whom the funds have come to help these missionaries in their efforts? Has it paid the heathen, for whom these mighty sacrifices have been made? In worldly affairs there are certain values fixed on properties, but which are subject to changes from various circumstances. But in the catalogue of God there is but one price fixed on the human soul,—"precious above rubies." And keeping this in mind, it would appear that he who is the means of bringing such an infinitely valuable thing from overwhelming danger to a place of security, could not but receive a proportionate reward. If our Saviour could see in the white-robed throng, which would sound His praises around the throne of God, abundant reward for all His anguish of soul, in facing persecution and death, then we may not doubt the glorious reward will come to His followers, who

have been ready to walk meekly in his footsteps of sorrow.

If the workers have reason to feel bountifully repaid, then those who send them may rely on the promise of giving and being more blessed, than though they were merely the recipients.

As for the heathen, is there aught in this great enterprise beneficial to them? Civilization comes to them in a great measure by this means, of itself a great blessing. They obtain a knowledge of their unhappy condition by a comparison of their state with what is possible, a truth of mighty importance. But above all is the knowledge of a God to satisfy their longings, a Physician to heal all their diseases, a Father to comfort all their sorrows, and give them a home beyond the river of death.

Does it pay a man or woman to sacrifice a few years of bodily ease, only to go up higher at the end, to receive crowns sparkling with many jewels?

Does it pay the average Christian to give freely, as the Lord has prospered him, that the devoted soldiers of the Cross may receive support and strong encouragement?

Does it pay the heathen to have 'the bread of life,' 'the living water,' the wealth of heaven placed within their reach?

Surely these questions must be answered by every heart in the affirmative. *LEE.*

For the Christian Messenger.

Home Missions.

The Home Mission Board held its regular monthly meeting on Monday, the 13th inst.

Reports were received from student missionaries, Sterns, Mellick, Baker, Arthur, Jenkins, Tingley, Beals, Thomas, and Hall. These reports were most encouraging, and show that already these young men are proving themselves to be good workmen. On some of their fields gracious revivals have been enjoyed.

GRANTS.

- To Newcastle and Scotch Town field, Queens Co., N. B., \$75 for one year. Rev. W. P. Anderson, pastor.
- To Tobique field, Victoria Co., N. B., \$200 for the current year. Rev. C. Henderson, pastor.
- To Andover and Grand Falls field, Victoria Co., N. B., \$200 for one year. Rev. A. E. Ingram, pastor.
- Rev. C. B. Lewis was appointed a mission of six weeks to Bailey and Town Hill, Charlotte Co., N. B.

APPLICATIONS DEFERRED.

Other applications were deferred for fuller information. Fields applying for aid should secure of their Co. Secretary the prescribed form and fill out carefully.

MEN AND MONEY WANTED.

We need more men for the promising mission fields. With this month the 1st quarter of one year ends. Money will then be needed to pay the quarter, age then falling due. We hope the brethren appointed to assist in working up the Convention plan are already moving in the matter.

A. COBURN, Cor. Sec'y.
Hedron, Yar. Co., Oct. 17, 1884.

For the Christian Messenger.

The Apostolic Office.

Mr. Editor,—
In the argument used in the Mormon controversy between Rev. Mr. McLean and the Mormon Elder at Parrsboro, as related by D. G. M., in your paper of 1st inst., Mr. McLean is reported to have said "He showed that the twelve apostles were of Christ's immediate appointment, that when Judas fell they were commanded to appoint one to take the place of him that fell."

I would ask when, where, and by whom, was this command given?—
The Apostles were commanded to wait at Jerusalem for the gift of the Holy Spirit. Before this was given, the act of choosing one to the Apostolic office was performed, many commentators consider the act premature, the name of Matthias is not again mentioned after his appointment; nor is there any reference to continuing to fill up the number of apostles as they died off, after the day

of Pentecost when the Spirit was given by which the apostles were subsequently guided. Apostolic succession bases its claim on the supposition that the appointment was to continue and be transmitted from age to age, but we cannot find any warrant for this in the Word of God, nor can we find any command given by Christ in relation to the matter.

October 18th, 1884.

For the Christian Messenger.

From Prince Edward Island.

Dear Editor,—

According to previous arrangement our returned missionaries, Mr. and Mrs. Churchill, arrived at Charlottetown on Friday, Sept. 12, on a visit to the Island churches in behalf of the work in which they are engaged.

On the Sabbath after their arrival Bro. Churchill preached in the Baptist Church, Charlottetown, in the morning, and in the evening delivered a mission-ary address to a large and deeply interested audience. The two weeks following were spent in faithful efforts to promote our Master's cause. Meetings were held day and night in different sections of the Province, and were largely attended. I had the pleasure of accompanying our brother and sister on their tour, and was present at most of the meetings. It was highly gratifying to witness the interest manifested not only by our Baptist people, but by others as well.

The appearance on the platform of three or four young ladies in Telugu costume, together with the singing of Telugu hymns, were interesting and pleasing features of these meetings.

At West River Rev. Mr. Grant (Presbyterian) gave an interesting address. Three new W. B. M. A. Societies were formed, and steps taken for the early formation of others.

SOCIETY AT CHARLOTTETOWN (re organized).

President—Mrs. James DesBrisay.
Vice President—Mrs. Whitman.
Secretary—Miss Mary Davies.
Treasurer—Miss Jessie Currie.

ALEXANDRIA.

President—Mrs. Wood.
Vice President—Mrs. Wood.
Secretary—Miss Lydia Jones.
Treasurer—Miss Maud Jones.

ST. PETER'S ROAD.

President—Mrs. Stewart.
Secretary—Miss McGregor.
Treasurer—Mrs. John Scott.

BELEMONT (LOT 16).

President—Mrs. James Simpson.
Vice President—Mrs. S. A. Simpson.
Secretary—Miss Ida Fraser.
Treasurer—Mrs. Peter McLaurin.

B. L. LAVERS.

V. P. W. M. Union.
North River, P. E. I., October, 1884.

For the Christian Messenger.
From British Columbia.

VICTORIA, B. C., Oct. 6, 1884.

DEAR BRO. SELDEN,—

How glad we were to receive the MESSENGER last week. We welcomed it as an old friend, and quickly opened its pages to learn how it fared with our brethren in the East. Thinking that some of our readers may desire to know about our reception in Victoria, I write in an informal way this hurried letter.

From the very first we have felt that we were among friends, and homesickness is at present out of the question. Before the steamer had fairly touched the wharf, three brethren hastened up the gang plank, seized us by the hand and bids us a hearty welcome to Victoria. After partaking of a bountiful supper at the house of Des. Houghton, we were escorted to the cosy cottage of Mr. Albert Clyde, selected by the church to be our temporary abode until we should find more permanent quarters. Mr. and Mrs. Clyde are both active workers in our cause, and during our ten day's stay with them, obeyed faithfully the scripture injunction, "Be not forgetful to entertain strangers." The day after our arrival was the Sabbath, and we held a preaching service in the forenoon, and in the evening a social prayer-meeting, which was

well attended, and marked by deep spiritual feeling. It was very inspiring to hear one after another express fervent gratitude to God for hearing their prayers and sending them a pastor after many weary months of waiting. May the Holy Spirit so direct both pastor and people that the future will prove that the union just consummated is of God, and therefore will not soon be sundered.

But a more formal and elaborate welcome awaited us. On the Wednesday following our arrival we were requested to come to the Temperance Hall (where our services are now held) at half-past seven that evening. As we entered the door we observed that the room had been cleared, and tables loaded with good things, and decorated with flowers, extending almost the entire length of the hall. After singing grace, a beautiful custom, new to us, a large number of the church and congregation partook of this bountiful repast. Then the tables were removed, and the people took their seats to listen to the remaining exercises.

After music by the choir, Dea. Bishop, the chairman called upon Bro. Thomas Goven who, in a brief earnest speech, gave the hand of welcome, in behalf of the Calvary Church, to the pastor and his wife. Then Miss Eva Steele gave Mrs. Bars a beautiful bouquet from the Mission Band, and recited a poem suitable to the occasion. Bro. Albert Clyde in behalf of the Sunday School, of which he is superintendent, welcomed the newcomers as co-laborers in this department of gospel work. To all these forcible and feeling addresses the pastor endeavored briefly to respond. But the best came last, when Bro. E. Morgan presented to Mrs. Bars, as a birthday gift from the church, a beautiful china tea-set. To reply to this entirely unexpected kindness was impossible, and "thank you," was all that could be said. After some more excellent singing and much hand shaking, the meeting adjourned. May God richly bless this dear people whose kindness more than equals our expectations, and far exceeds our deserts.

How good it is to see familiar faces in a far-off country! In our services I see some whom I had known in the years gone by. Mr. John Beckwith and his brother Wm. Beckwith, and Mr. C. D. Rand, B. A., are attendants at our church, and I trust will prove a valuable assistance in Christian effort. I have already met over a score of individuals in this city who have come from the Maritime Provinces, and who had known me either directly or indirectly.

But my letter has assumed formidable proportions, so I must close. In my next I hope to give my first impressions of the city and people.

I remain,
Yours in the Master's service,
WALTER BARS.

Reorganization of W. M. A. S. at Margaret's Bay.

Dear Mrs. Selden,—

With pleasure I inform you of the reorganization of our Society last evening. The officers elected are as follows:
President—Miss Ida Hubley.
Vice President—Mrs. A. Hubley.
Treasurer—Mrs. Ebenezer Hubley.
Secretary—Miss Nellie Hubley.

We were greatly encouraged by having Miss Wright our missionary elect, and Mrs. R. Ainsley from Halifax with us. All listened with much pleasure to Miss Wright's address. She very forcibly shewed to us our duty to our Indian sisters. We shall ever remember her earnestness in presenting the needs of the benighted ones in the far East, and as she and Miss Gray go forth to the work they so much love, we pray that He who controls even the winds and the waves, will give them charge of His loved ones, and that they may have journeying mercies unto the end is the sincere desire of
A LOVER OF MISSIONS.

French Village, Oct. 18, 1884.

Justification is the unbending of the soul from guilt at the bar of God's punitive justice, and therefore from punishment, but this is in such a way that the believer has the consciousness that Divine justice itself has been satisfied by Christ.—*Dorner.*