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Correspondence.

For the Christian Messenger.

Faith in Christ.

BY E. M. CHESLEY.

Through the Word of God men are led into the kingdom of heaven. And when any man is brought into the saving knowledge of God by the quickening power of the Truth of the Word, of course he comes into that knowledge through the one only Way, the Christ. For St. John tells us in that wonderful First Chapter of his Gospel that "The Word became flesh and tabernacled among us, full of grace and truth." The Christ therefore is the Word of God. And the Word of God is the Divine Wisdom expressed to man, The Mind of God, ever being revealed, manifested to our world, this is the Word, the Essential Christ. In other words the Christ is the Truth of God; and the Word is the Truth of God. The Word is an active principle, a Divine energy; and the written Word rests in the larger life of the Christ.

"I am the Way, and the Truth, and the Life." Salvation through the Christ implies therefore a salvation through him as the Truth. And this Truth is universal. It is all of God manifested to man.

"I am the Way, the Truth, and the Life." The Christ is the one Way because he is that Spiritual Life which God has graciously sent forth into our evil world. And we must enter into that Spiritual Life, and be made partakers of it, not in name only, but actually. This Spiritual Life by its abiding presence with us, is to dethrone in us the world-evil of selfishness, and lead us out of the kingdom of darkness, which is evil, into the Light.

This Divine Life is Spirit and is expansive and must not be restricted to any one phase in the mediatorial work of our Lord. We are to enter into the kingdom of heaven not through the Cross merely but through the Christ as the Truth and the Life and the Light of God. It is not faith in the Cross merely but faith in the Christ which is the grand demand of Scripture.

"And this is eternal life to know thee, the only true God, and him whom thou didst send, even Jesus the Christ." (John xvii. 3). This is also the Spiritual Life, this knowledge of God manifested to man. This knowledge of God implies the knowledge of the Christ, because the Christ is, in the largest sense, the one Revealer and Mediator between God and man, and he is at the same time essentially God. The worship of the Christ is the worship of God. In Jesus the Christ only do we behold God as our Saviour and Redeemer, combating for us the powers of darkness and delivering us from the dominion of the kingdom of evil which is hell.

And this knowledge of God means a loving relationship. It means a vital union with that goodness which is of God, "I am come a Light into the world that whosoever believeth in me may not remain in the darkness." (John xii. 46.)

Some very strange ideas have prevailed in the world as to the meaning of a saving Faith in the Christ. Indeed this a very old problem in the history

of the Church. The spiritual sense of our world has been opened slowly. It has been smothered by the material senses. It has indeed been practically supposed that a saving Faith in the Christ signified a mere formal assent of the mind to the fact that Jesus the Christ was the Son of God and the Saviour of our world through the Cross.

A saving Faith in the Christ implies on the contrary a love of him as the Truth, an assimilation of the Truth, a life in the Truth. And the principal element in our love of the Christ is our trust and confidence in him. The true Faith in the Christ implies the mind which was in the Christ in us, in close communion and sympathy with our minds. It does not imply perfect sinlessness; for I think it will be generally admitted that no man has ever lived a wholly sinless life. But it does imply that the deepest law of our being shall be the love and practice of righteousness, and not the love and practice of evil. The Truth of God is to be taken into our souls and is to abide there, because it finds there a welcome, because it finds there certain spiritual affinities.

The processes of the Spirit of the Christ in the souls of men are vital processes. The true salvation means salvation from evil and the true Faith in the Christ means, among other things, character.

Let us read for our edification the explanation of the Parable of the Sower as reported in the words of the Master: "Now the parable is this: the seed is the Word of God. Those by the wayside are they that hear; then cometh the evil one and taketh away the Word from their heart, that they may not believe and be saved. They on the rock are they, who, when they have heard, receive the Word with joy; and these have no root, who for a while believe, and in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go on their way, are choked with cares and riches and pleasures of life, and bring no fruit to perfection. But that on the good ground, these are they who in an honest and good heart, having heard the Word, retain it and bring forth fruit with patience." (Luke 8: 11-15).

In this Parable of the Christ there stands revealed two things: the regenerating power of the Word and the possibility, nay, the quite imminent danger, of the sad lapse into evil, which is death. And these words of the Christ are not surface words; but they discover the deepest laws of mind, and are of the profoundest practical significance for all of us.

And with these perfectly accord those other and later words of the Master: "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away; and every branch that beareth fruit, He cleanseth, that it may bear more fruit." (John 15: 1-3).

I have said that evil was death; yes, the beginning of evil is the beginning of the process of spiritual death in a soul; the continuance in evil is death progressing in the soul; the final result of evil is death consummated, death victorious. "Sin when it is full grown bringeth forth death." (James 1: 15).

The only medicine which will arrest the processes of spiritual death is the Life of the Christ obtained by the only true Faith in the Christ, which is the fruitful or obedient Faith in Him.

For the Christian Messenger.

Our great Want, and how to supply it.

If asked what is the greatest need of our Denomination at the present time, I should answer, more faithful pastors. At the lowest estimate there are in the Provinces, embraced in our Convention, thirty pastorates that should be filled at once. Some of these fields are calling loudly for ministers, others are more indifferent, but all greatly need what Christ has appointed for the building up of His churches—the faithful pastor.

Apparent causes of this dearth.

The apparent causes that have brought about this condition of things are:

1. The opening up of new fields and the division of old ones, so as to require two men, where a few years ago there was but one.

2. Besides what might be called our natural losses, such as by death, im-

paired health, etc., we have lost heavily by removals to the United States. The zeal and ability of our young men are appreciated by our brethren over the border, and coming within their reach by their studying at Newton, Morgan Park and other theological institutions, they have induced many to remain with them.

3. Within a few years we have manned three stations in India and supplied five missionaries for other Foreign Missions.

Other causes.

But if we are not mistaken there are other causes for this great want that has now come upon us.

1. The spirit of worldliness has crept into our churches and schools. Fathers and mothers have not consecrated their children to God. The cry so often heard, that young men should make the most of themselves, has been understood to mean that they should make the most of themselves for themselves, not for Christ.

2. There has been too much dependence on our Academy and College. Having labored and contributed to build up and support these, we have rested content, and have not sought out and encouraged worthy young men to give themselves to the work of the ministry, and to seek preparation for that work at our schools.

3. Have we not too generally neglected to "pray the Lord of the harvest to send forth laborers into his harvest?" When speaking of this, some time ago, a good brother admitted that he had seldom heard that prayer in his church. Is this not true of too many of our churches?

The Remedy.

But it will be asked where is the remedy—how can our churches be supplied with pastors?

1. It is manifest that we cannot materially lessen the losses of which we have spoken. Time and death will continue to do their work. If the union with the Upper Provinces in Theological work shall prevent some of our young men from finding pastorates in the United States, the opening up of the great North-West will create a demand that we must expect to help supply.

The stations in India will need to be reinforced and new ones opened.

2. We do not wish even if we could to prevent the opening of new fields. At home, or the dividing of old ones, for many of these are still too large to be successfully worked by one man.

3. Some relief may be obtained by bringing in men from abroad but our main dependence must be on the home supply. If this cannot be increased we must continue to suffer for lack of ministerial labourers.

4. We are now fully supplied with schools for training our young men; with efficient academies at Wolfville and St. John, a good Arts College at Wolfville, and a superior Theological School at Toronto, which undertakes to provide the necessary funds to all its students engaging in mission work during vacations, what more can be desired?

5. But these institutions cannot manufacture men, they can only train them. To obtain them the churches need:

(1) "To pray the Lord of the harvest to send forth laborers into his harvest." If all our churches will take up this prayer, we believe that very soon many will be heard saying "here am I send me."

(2) To seek out worthy young men possessing the qualifications described in Titus 1, 7, and encourage them to give themselves to the work.

(3) Give them the help needed to enable them to enter upon a course of study. There is the hardest place of the whole course. Once started any young man, of average ability, can with the aids within his reach push his way through. Without doubt there are many young men in our churches to-day, who desire to enter the ministry, but they have not the means to commence a course of study. Let us search these out, and provide them with means to go up to our Academies. To pray to the Lord for laborers, while we neglect to do this, will be but mockery in his sight.

A word to young men.

If these lines should meet the eye of any young man who desires to give himself to the preaching of the gospel, but who has not the means to enter upon a course of study, I should be glad to hear from him. Send the name of your pastor and your post office address.

A. COBURN,

Hebron, Sept. 19th, 1884.

For the Christian Messenger.
Baptist Sabbath School
Convention.

The Sabbath School Convention of the Central Association met according to the appointment of last year, at Summerville, on the 18th at 10 a. m. The attendance of delegates from schools, was smaller than usual. Some of the largest Schools in the Convention were not represented at all.

The friends at Summerville received the Convention with a cordial welcome. The pastor of the church, Rev. George Wetters and his active and excellent deacons as Sabbath School workers left nothing undone to render the Convention successful and to make their visitors comfortable.

The morning meeting was devoted to the ordinary business of the first session, to the reading of letters from the schools, and to devotional exercises.

The reports from the schools were of a very hopeful, cheering character. A large number of pupils have united with the churches during the year. No one thought the reading of the letters from the schools a waste of time, this year. There was a decided expression of opinion, that, in future the schools should be encouraged to send some account of their condition more than bare statistics can furnish.

At the afternoon session several valuable papers were read and discussed from which you will probably hear further; as the Convention voted to send them to the CHRISTIAN MESSENGER, if the consent of the writers were given for publication.

The evening session was devoted in part, to the exercise of a model class, Rev. Mr. Foshay of Windsor was the teacher. He took the In. Lesson of last Sabbath—the 40th Psalm—as the lesson for the occasion. The large audience that had assembled gave very marked attention and seemed well satisfied with their teacher. The model class exercise is always an interesting feature in our Convention and possible still more prominence might be given to it with good results.

The committee appointed last year to consider the matter of dissolving this Convention into County Conventions, reported unfavorably to any such procedure for the present. The sentiment of the Convention this year seemed to be in favor of making the present organization more effective.

The Convention will meet next year, (D V) at Hantsport.

ONE PRESENT.

Canard, Sept. 20, 1884.

News of the World.

Henry M. Stanley, the African explorer, delivered an address on the Congo Country in London on Thursday evening before a large audience. He characterized the claims of the African Association as valid and just, while those of Portugal are neither. He stated that if the claims of the Portuguese are allowed by Europe all enterprise in the Congo Country would be crushed.

Heavy floods are destroying the crops in many parts of Spain.

At the Grand Parade in the presence of the sovereigns on Tuesday, Emperor William of Germany appeared remarkably well. His step was quick and vigorous and he entered into all the proceedings of the day with a lively interest. In the morning of Wednesday Prince Bismarck paid his respects to the Czar and to Emperor Francis Joseph, Count Kalnoky to the Czar and Emperor William and M. DeGiers to Emperor William and Emperor Francis Joseph.

The Khedive, Nubar Pasha, the Egyptian Prime Minister and Sir Evelyn Baring, British representative in Egypt, have received an identical cypher despatch from General Gordon. The despatch left Khartoum August 26th and read as follows: "I am evacuating the British forces in order to evacuate the Egyptian garrisons. Send me Zebehr. Pay him a yearly salary of £8,000. I shall surrender the Sudan to the Sultan directly 20,000 Turkish troops arrive. If the rebels kill the Egyptians you are answerable for the bloodshed. I require £300,000 to pay my soldiers, my daily expenses being £1,500. Within a few days I shall take Berber, where I have sent Colonel Stewart, Colonel Power and the French consul, with troops and Bashi-Bazouks, who, after a fortnight, will burn the town and return to Khartoum. Colonel Stewart will then go to the equator via Dongola."

The News gives the version of General Gordon's letter, two of which have been received. General Gordon, according to the News' version, asks the Government to send the Turkish troops to occupy the Sudan and to remit £250,000. The alternative proposed was to make Zebehr king of the Sudan with a salary of £3,000, the Sudan being held as the fief of Egypt. This being accomplished General Gordon would return to England.

A steamer has arrived at Wady-Halfa with a detachment of troops. The latter will construct a railway which will extend twenty miles beyond Paruss, thus enabling the Sudan expedition to avoid the Semneh and Ambijol cataracts. The railway will be in running order in six weeks.

It is asserted that England is going to lend Egypt £8,000,000 to pay her floating debt and the Alexandria indemnity, the balance to be used in the construction of irrigation works. Security for this loan is now being made.

The receipts of the fete in Paris given in behalf of the cholera sufferers amounted to \$20,000.

During the continuance of the epidemic in France there have been 10,000 cases and 5,000 deaths.

The bulletin on Friday of the ravages of the cholera in Italy gave the following results for the previous twenty-four hours: Naples, 437 cases 283 deaths. In seven other points there were 149 cases and 60 deaths.

The cholera epidemic is spreading to the west end of Naples. The director of the incurable hospital is dead. The workmen of Spezia are now allowed to leave the city to work.

Ten deaths, including four sailors, occurred on the steamer Resolve, from America.

Consul-General Wood at Rome writes to the State Department relative to the spread of cholera in Italy as follows: "In consequence of the quarantine, commercial intercourse with foreign countries is nearly suspended, while Sicily and Sardinia are cut off from other parts of the kingdom. Beside the great loss of foreign commerce it is estimated that 400,000 persons will be prevented from visiting the country this season. The pecuniary loss to the country in general is incalculable.

Monsignor Tonello a priest who accompanied King Humbert on his visit to the bedside of cholera patients at Busco, has succumbed to the disease.

Two hundred and fifty mounted infantry have arrived at Wady Halfa and will proceed in boats to Dongola. The water in the Nile has fallen four inches at Dongola.

A despatch from Cairo on Saturday says, a messenger has just arrived at Dongola with the news that Gordon has inflicted two disastrous defeats on the rebels, and that the siege of Khartoum has been raised, and the enemy retreated to the interior of the country. The rebels lost heavily in both engagements.

Trouble is feared again in South Africa arising from the Boers having forcibly included Bechuanaland.

The London Telegraph announces that Minister Ferry is willing to forego pressing indemnity claims upon China, provided the latter will cede to France for ninety-nine years a port of Kelung, the present treaty port of the Island of Formosa.

The Catholic missionary authorities of Paris have received advices from Hong Kong stating that the Chinese have destroyed the Catholic chapel in the province of Canton and that 6000 Christians in that province are homeless.

The United States people are not likely to forget, or let anything pass which is derogatory to a man who offers himself as a candidate for the Presidency. Mr. Blaine has a vast pile of charges brought out against him. He has commenced a suit for libel against the Indianapolis Sentinel for publishing certain stories affecting his moral character.

There is another name now brought forth—the fifth we believe—as the candidate of the American Political Alliance. Captain W. L. Ellsworth, of Pennsylvania, has been nominated for President and Charles H. Waterman of New York, for Vice-President.

The American brig Charles Dennis, Capt. Connacher, from Friendship, Maine, has just arrived at Pensacola, after a passage of forty-two days. She reports having encountered a marine earthquake on the western edge of the Gulf Stream, in latitude 47 degrees north, longitude 72 degrees west.