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" Baptist Union."

Mr. Editor.-

The friends of an open and consistent policy must be gratified by your discus sion of the Visitor's proposals for " Bap. tist Union." I would like to enquire what will be done with McMaster Hall, when this new denomination whose creed and practice is now being elaborated shall be got into working order i It is clear that McMaster Hall will not longer serve as our Theological School, for great pains have been taken to set and fix this school as an exponent of the faith and practice of the Baptists as they now exist on this Continent. Brother Cohoon, of Yarmouth, raised the ques tion at the Convention in Halifax, and the entire Convention at Moncton heard with evident approval of the steps taken to guard the teaching of McMaster Hall, in perpetuity, as that of the most orthodox of Baptists in America. No doubt, we shall need a new theological school, with teachings to suit the new denomi nation. This fact may serve to shew the

radical nature of the recent proposals. Dec. 11th 1884.

Mr. Editor,-

STOCK, RODUCE,

promptly at-6 m. HANGE time since Ision

developments the enquiry seems thrust of the PROat they have ce and obser-LMONARY TIS. SCRO-RHEUMA-ITTING OF ASES, IN-CHRONIC MEN AND ETC. IKE IT. urgeon's SPITAL. 30th, 1884. recommendeing a very Dec. 12, 1884. tion of COD e prescribed

Correspondence.

For the Christian Messenger.

The Father and the Son. BY E. M. CHESLEY.

For the Christian Messenger.

The thought of God which is infinite has been sent forth into the life humanity, has been imprisoned in the Written Word. Consequently there is a limitation in the Written Word. The Wisdom of God which is a Universal Spirit has been sent forth into human history, has been tabernacled in the flesh, in order, with gracious purpose, the better to minister to the good of man. Therefore it is that the Christ of History, in a certain real sense, shared th limitations of the world which is created For was he not conditioned when he took our form and became subject to the humiliations of our mortal life? Herein is the humanity of the Christ and all that humanity implies.

Yet it is ever to be maintained in reverence and profound conviction that the life of the Christ, even while in the flesh, was perfectly sinless and in instant sympathy and communication with the life of the Father. I see not how otherwise we can have, in the highest sense, true faith in the Christ.

In the idea of the Spiritual or Essential Christ, as distinguished from the Historical Christ, some light is thrown on that old and yet ever new problem of the relations of the Father and the Son. The Christ says: "If ye loved

Ocean which is God.

naturally and in righteousness. These beavens and the things which are on things are spoken of the Essential the earth : even in him, in whom we Christ, that universal Spirit of Truth were also made his inheritance, having which is and which was and which is been fore-ordained according to the to be.

Yet even here in this splendid exaltation of the Christ in nature and office, there is, as always, the clear declaration of derived existence and power. For we are told that the Father showeth the Son all things that himself dceth, and that the Father hath given all judgment unto the Son. Again we read "For as the Father hath life in nimself, even so gave he to the Son also to have life in himself." (John v. 26). the declaration of the Christis: "As the living Father sent me, and I live by reason of the Father: even so he that eateth me, he also shall live by reason of me." (John vi. 57). The very names, the Father and the Son, reveal much as to their absolute relations in the Universal Spirit. There is subordination of the Son : there is at the same time an inconceivable oneness

It is to be observed that the Scriptures declare that the judgment of humanity is to be through the Word. It is also stated that the world is to be convicted concerning judgment through the Spirit of Truth. Now, lastly, we read that the Father hath committed all judgment unto the Son. In these three declarations we are reminded that the Christ the Word and the Spirit are one.

But again, the Scriptures speak o me, ye would have rejoiced, because I go God as the righteous Judge of all the unto the Father : for the Father is great- earth. In the Epistle to the Romans er than I." (John xiv. 28). This may be we read that the judgment of God is spoken of the Divine-human personality | according to truth against all those who which is about to become swallowed up work unrighteousness, and that God in that Divine Personality which con- shall judge the hidden things of men stituted the true life of the Christ. What in that day by or through Jesus, the measure of the Divine Personality, which | Christ. Now if God is the Judge of the is the Universal Spirit, was imprisoned world, and is at the same time the in the flesh springs back into its parent Judge of the world by or through the Christ, and has moreover committed all

But, if the Christ here has sole re- judgment into the hands of the Son, ference to the absolute relations of the does it not appear evident that in a Father and the Son in the Universal certain very real sense, there is Spirit, it is quite possible for us to un- common Personality of the Father and derstand that the Father may be greater the Son? In other words, is not the than the Son, as Son. He may be greater oneness of the Father and the Son an as Cause, greater in Person but not in altogether unique and transcendent one-Essence. The Father is the Totality of ness?

purpose of him who worketh all things after the counsel of his will." (Ephes. 9-12).

But let us return to the words of the Christ concerning himself : "Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father : how sayest thou, Show us the Father ? Believest thou not that am in the Father and the Father in me The words that I speak unto you speak not from myself : but the Father abiding in me doeth his works." (John xiv. 9-11.) It is not clear how language any stronger could be used to signify the essential oneness of the Father and the Son in the Universal Spirit. Yet again : " For he whom God hath sent speaketh the words of God ; for he giveth not the Spirit by measure. The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 34-36.) In this passage also there is a quite measureless exaltation of the Son, but at the same time a more measureless exaltation of the Father, And the wrath of God is the manifestation of his righteous judgment which is through the coming of the Son of Man. The seeming severity of these words of the Master disappears when we consider that he himself is the universal Truth of God, that he himself is the Light of the world, Surely no man can expect to enter into eternal life if he have not assimilated the Divine Truth. But whosoever has assimilated this Divine Truth has thereby accepted the Christ and obeyed the Christ. And the quality of his life and spirit is henceforth an immortal quality.

But once more, let us read in the last chapter of St. Matthew, the words of Jesus after his resurrection, when he was freed from the limitations of the Incarnation and rejoiced in that boundless Life which was his own proper life from the beginning, before ever the world was. "And Jesus came to them and spake unto them saying, All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, haptizing them into the name of the Father and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you : and lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 18-20.) Herein is announced a restoration to that glory which was, and which is, and which is to be the possession of the Christ as the Son of God. Herein is the great commission to the disciples to serve One who had entered into the fulness of an unlimited dominion-a dominion, however, compromising in no way the , bsolute supremacy of the Father. And the Christ is henceforth to be with his Church even unto the end. This implies his universality as the Truth of God, the Spirit of God, manifested to man. And this baptism of his disciples into the name of the Father, the Son and the Hoy Spirit implies their baptism into the ever living reality and power and nature of the supreme Word or Truth of God

or modes of being.

ought to look upon the Christ as that one God in his Divine relations with our world. And the Holy Spirit, of the new Dispensation of the Spirit, is that same Christ, vitally, spiritually, more intimately present to the souls of men. The Christ in his last discourses to his disciples, in his promise of the Paraclete, identifies himself again and again with that Spirit of Trach, who is, in his own good time, to lead the Church Universal into all the Truth. And St. Paul says : "The Lord however is the Spirit." (2 Cor. iii. 17) The Christ and the Holy Spirit are modes of the Divine Being. The Holy Spirit is none other than the Christ in vital conjunction with the souls of men, the glorious realization of which was wrought out through his assumption of our humanity, through his life on our earth as the representative of our common humanity. He actually wrought out the problem of the victory over the evil of our world. He entered into a loving sympathy with the nature and processes of our mortal life. And herein as a result, was the glorification of the Christ, the finishing the work which the Father gave him to do. The Scriptures tell as that "The Holy Spirit was not yet, because Jesus was not yet glorified.' (John vii. 39). Through quite unsearchable and yet necessary processes in the Divine economy of our world, the Christ became our great High Priest, became the means of the impartation of new life, the means of the salvation of men from the awful dominion of sin, which means death. Through the life, death, resurrection and glorification of the Christ, he henceforth entered into a close, spiritual relationship with hu manity. In the Holy Spirit, with all its glorious grace, power and inspiration, is henceforth his abiding presence in the life of humanity. Meyer, on John xiv. 18, thus comments : "Justly there fore have most of the moderns (Lücke, Tholuck, Olshausen, B. Crusius, Frommann, Köstlin, Reuss, Maier, Bracumlein, Godet, Scholten, but also already Calvin and several others) understood by the Paraclete the spiritual coming of Christ, in which he himself, only in another form of existence, came to the disciples." " Therefore God also exalted him exceedingly and bestowed on him the name which is above every name : that in the name of Jesus every knee should bow, of things in heaven and in earth. and under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' (Phil. ii. 9-12). It is to be again observed that this royal exaltation of the Son is the work of the Father, the Supreme Source of all light and all life. In the thirteenth verse of the tenth chapter of the Gospel by St. John, the Christ says: "I and my Father are one." But in the three verses immediately preceding, the Christ also says "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and none shall wrest them out of my hand. My Father which has given them to me is greater than all : and none is able to wrest them out of my Father's hand" The sheep here alluded to are all true and faithful servants of the Master, all those to whom the Christ refers when he says: "If ye abide in my word, then are ye truly my disciples; and ye shall know the Truth, and the Truth shall make

the grand purposes of mediation and

There is one God: and I think we redemption having been all accomplished, the Son rests in the bosom of the Father. Everything that exalts itself against God, everything that is in any way opposed to the fulfilment of the Divine Will in the universe is to be subordinated and rendered ineffectual. Then, in the eternal work and counsels of the Great God, there comes the abdication of power. The Princely rule of the Incarnate Son is transferred to the hands of him who is God and Father of all. The supreme sovereignty of all creations, human and superhuman, rests with God alone. although the government of the Christ shall have been given over to the Father, the kingdom itself will have its highest and eternal completion. For we are told that "Of his kingdom there shall be no end" (Luke i. 33).

Bome Refus

Nova Scotia.

APPOINTMENTS. - Guysborough Co.-To be a Commissioner for giving relief to Insolvent Debtors &c.,-Honorable M. Francheville.

Hants Co.-To be a Justice of the Peace -- Thomas W. Cochran, of Brooklyn. To be a member of the Central Board of Agriculture-Honorable Isidore Le-Blanc, of Arichat, C. B.

The Roller Skating Bink in the Public Gardens was opened on Monday night. It was largely attended.

The School for the Blind held its Annual Meeting at the Institution on Saturday last. The Superintendent's Report was an able paper and gave in detail the condition of the School its work and wants.

In compliance with a suggestion from be Hon. Dr. Parker, we cheerfully equest Baptist pastors in the country to notify the Baptist pastors in Halifax when patients from their congregations come to the City Hospital for treatment.

We deeply sympathize with deacon Absalom Brown and Mrs. Brown in the death of their little grandson, Owen Brown. We remember his conversion and baptism last spring.

This is the dawn of Christmas time. in one respect the season merits the name, for at no time in the year is there so much of the spirit of the gospel abroad in Christian lands. Domestic love flows freely. An outgush of peace and goodwill is generally manifested. The rich remember the poor. Old friendships are renewed. The grasp of selfishness is relaxed and the touch of kinship is felt in every hand. The coming of Christ into the world was for the purpose of giving peace and good will to man. In this latitude it is a time of need. Much can be done to lift burdens from overburdened hearts. Let all plan to be in harmony with the spirit of the season. Let each one say, how many can I help? and how many hearts can I make glad ?

RGEON J. A, Emulsion. e P. and C. recommendand TRUST. R OIL, s, and more ne of those common in of great and , C. M. C. Hospital.

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upon one whether the new paper about to be published at Saint John by the one paper company is coming into being perfectly free to advocate the doctrines and polity which now characterize the Baptist denomination on this continent. or whether it is expected to promote the adoption of other and different teachings and practices? How is this? In view of

FESTINA LENTE.

For the Christian Messenger.

Baptist Union and the New Paper.

I have read with the deepest interest

the recent utterances of the Visitor

respecting "Baptist1 Union," and the

Messenger's clear and outspoken com

ments thereon. It does seem to make

a great difference on which side of the

Bay our denominational organs are

published; at any rate the Visitor

and the Messenger are very wide apart

on the practical phases of the union

question. The latter unquestionably

speaks the views of the great body of

the denomination. In presence of

the Divine Nature. The Son is God manifested to man.

the peculiar circumstances of the case and of the importance of the interests involved, I think the directors should at once inform the stockholders and the public definitely on the point. Let all be made clear and unequivocal. versal Spiritual Light which is God. AN OLD FASHIONED BAPTIST.

> For the Christian Messenger. Home Missions.

The regular meeting of the Board was Baptist Church, Yarmouth. which is ALL IN ALL. From these con-Treasurer's Report showed that only \$288.21 had been received from regular sources during the month. The total receipts to Dec. 8th \$703,05. It is not necessary to add that we are in GREAT | was essentially God. NEED OF FUNDS.

Reports were received from Brethren Incarnated Christ was in immediate Marnie of Preston, Manitoba, Miller of communication with the life of the Lower Stewiacke, N.S., Kinlay of Souris, Father. This truth is confirmed by the Father but through me." (John xiv. 6). P. E. I., E. N. Archibald of Belmont words of the Christ in the Gospel of What wisest and purest man of all the and Northern P. E. I., H. J. Shaw of St. John : "And no man hath ascended world has ever yet felt it becoming in Knowlesville and Granville, N. B., Cory into heaven but he that came down him to say: "I am the resurrection and of Springfield, &c. N. B., Richan of Bar- from heaven, even the Son of Man the life : he that believeth in me, though this outward, this perishable, be thrown you free."-(John viii. 31).

There is a world-wide difference between the wisest and holiest man that There is the universal sunlight, an ever lived and the Christ. It is quite active and beneficent energy through- possible for a man to be made a parout all worlds and space. There is taker of the Divine life. But the Christ that measure of this universal sunlight says of himself: "I am the bread of which is related to our world, the prime life." (John vi. 48). A man may assource of all its animal and vegetable similate the Truth of God: but the life. In like manner there is the uni- Christ is that Truth. A man may be so honored as to receive instruction There is also that measure of this uni- from the Father: but even this is versal Light which has relations with through the Christ who is in the imour world, the Savior and the Judge of mediate presence of the Father. "No our world, the grand source of all its man hath seen God at any time : the moral and spiritual life? And these two Only Begotten Son who is in the bosom are in essence one. The Light of our of the Father, he hath declared him." world, materially considered and spir- (John i. 18). The declaration of the held Dec 8th in the vestry of the First itually considered, has been constantly Wisdom of God is through the Christ. interpenetrated by that universal Light For God revealed in all ways as the Divine life in our world is the Christ. siderations it becomes more evident He is that pre-existent and universal how the Son was in the beginning, and Truth of God. "I am the way, and the was intimately associated with God, and Truth, and the Life." (John xiv. 6). All his wise and gracious "relations with It has been said that the life of the humanity were in the eternal counsels. And this is the meaning of that proclamation : "No man cometh unto the

The written or spoken Word is the Thought of God in human garb. Let

The holidays are misused by some as a season of gross festivity. Let all watch against this evil. It is an occasion in some quarters for the free use of wine and other strong drinks. We trust every reader of the Messenger will resolve to do everything that can be done to put an end to this terrible vice

I have used Minard's Liniment for rheumatism with great success. Please send by express I dozen bottles, as I cannot purchase it here.-W. H. SHER-WOOD, Boston, Mass.

Scort's EMULSION OF pure Cod Liver Oil with Hypophosphites, Excellent for delicate Wasting Children. - Dr. CHARLES C. GARRETT, Calvert, Texas says: "I have used your Emulsion for over a year and have derived much benefit from it in the marasmus of children, being tolerated by the stomach when all other medicaments were rejected."

The Baptist Book & Tract Society have a very nice line of stationary and envelopes on sale and customers can be supplied at reasonable prices.