

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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News from the Churches.

INGHAM RIVER, HALIFAX CO.—Our community and church have lately been called upon by our allwise and loving Father, to part with a very dear, and earnest member, under peculiarly painful circumstances. Bro. Anthony Webber while attending the saw mill, was struck by a board, which was thrown from a circular saw at which he was at work. He was taken to his house unconscious, and died in a few hours. Brother Webber had reached the advanced age of eighty-two years, and had been for many years an earnest and consistent member of the Baptist church. Lately he has been especially zealous in his Master's cause; and his faithful warnings, and warm invitations to the unsaved, will long be remembered. While we cannot but sadly miss his fatherly counsel, and untiring zeal, we cannot but rejoice knowing that "what is our loss is his gain."
J. W. B.
August 15th, 1884.

GUYSBOROUGH COUNTY.—It was my privilege on Lord's Day, Aug. 3rd to administer the ordinance of Christian baptism to three rejoicing converts and welcome them into the fellowship of the Seal and Coddle Harbour Church.

Five more have been received for baptism. This church for some time had lost its visibility but has been resuscitated by the earnest efforts of the Rev. Isa. Wallace when on his mission along these shores. I met Brother Wallace at Seal Harbour and earnestly requested that he would go with me to New Harbour to help us, as I was only recruiting from a sickness of eight weeks. He readily consented and began to labour at New Harbour, and as the result 28 were baptized and the church greatly revived. On my field of labor since May 1st, to this date 55 have been baptized, 51 by Brother Wallace and 4 by myself. Bro. Wallace has justly gained a large place in the hearts of the people along these shores—and his visit will long be remembered. It is with heartfelt gratitude that I write of his mission among us. It is with sorrow that I learn that his toil-beaten body is prostrated. May God grant him health and strength to continue labouring in His vineyard.

Next Lord's day I expect to baptize at Seal Harbour. "Let the people praise thee, O God let all the people praise thee. Then shall the earth yield her increase, and God even our own God shall bless us."

D. McLEOD.
New Harbour, Aug. 13, 1884.

WOLFVILLE NOTES.—The Rev. Dr. Welton preached here last Sabbath morning, and the Rev. Geo. Churchill in the evening. On the previous Sabbath the Rev. Walter Bars

preached and took up a very encouraging collection for Victoria, British Columbia. Rev. T. A. Higgins will take his vacation after Convention, and we believe expects to make a visit to Montreal.

CANARD, CORNWALLIS.—Three young persons were baptized by the pastor, Rev. S. B. Kempton at Canard, on Lord's Day Aug. the 17th.

Rev. Fred. D. Crawley preached for us in the morning, with much acceptance. Rev. Dr. Welton, with his usual kindness, assisted our pastor, by preaching for him also, in the afternoon at Port Williams, and in the evening at Lower Canard. X.

Correspondence.

For the Christian Messenger.
From Manitoba,

MANITOBA MISSIONS.

Mr. Editor,

A note from Bro. Williams published in your issue of May 1st, gave the location of each missionary for the summer. We arrived at Winnipeg May 3rd, just in time to see the mud in its glory; and such mud! It was just all a horse could do to wade through it, the sidewalks seemed greased;—but I forbear.

Winnipeg is simply a modern marvel; that such a city could grow in so short a time seems almost incredible. Here we found among other Lower Province men, four sons of Acadia; Whitman, Bradshaw, and Dodge studying law; and Schofield, "teaching young ideas to shoot." After a pleasant visit (minus the mud) of three days, and making the acquaintance of the Manitoba Board and many others, we continued our journey westward on Tuesday.

A ride of 133 miles on the C. P. R. brought us to Brandon, a very pretty little town indeed. Here we staid a day and made the acquaintance of quite a number of Baptists. We found here a Methodist, an Episcopal, a Presbyterian Church and a Roman Catholic Convent, but no Baptist Church. I am glad to learn, since that time, that some six or seven hundred dollars have been raised towards a Baptist chapel.

Parting from my companions at this point a coach-ride of some twenty miles brought me to Rapid City, the site of Prairie College. Here I found F. L. Shafner, B. A., of Acadia, principal of the High School. The little church here I found in deep mourning, their young and beloved pastor having died only a few days previous to my arrival. Dr. Crawford's family reside in the College building, and I had the pleasure of dining with them.

Forty miles more by coach brought me to my destination. The village is situated on the Little Saskatchewan river, and consists of a saw-mill, grist-mill, blacksmith shop, general store and post office. The valley of the river lies some sixty or seventy feet below the level of the prairie, is quite picturesque and yields a bountiful harvest of hay. Four miles farther up the river is the Hudson Bay Company's trading post which boasts of a saw-mill, grist-mill and first class general store. A little farther up is a government reserve for the Indians. I was surprised and pleased to find the Indians in such comparatively comfortable circumstances, and in such manifest industry. They have neat comfortable log cabins for winter but in the summer invariably prefer tent life on the prairie. They have pony and ox teams, fields of grains and vegetables fenced and apparently well formed. In personal appearance they do not certainly meet one's ideas of the "Noble red man" of history, but they are coming surely though slowly to imitate their fair neighbours in matters of dress and food. But the best and most promising mark of all is a neat little chapel and its companion, the manse, in which resides the Presbyterian missionary, himself a half-breed. As I stood upon the ground I felt a strong desire to tell the story of redeeming love to these dark sons of Adam; but the door of language is shut. They are however by no means destitute of the gospel, for the

faithful works of their missionary are at once patent. A little beyond the reserve resides an old Scotch gentleman who has been in the country fifty-two years, nearly or quite all of the time in the service of the Hudson Bay Company. His experience including an expedition in search of Franklin, encounters with the Indians, dining on moccasin strings etc., would make an interesting volume. He is now in his seventy fourth year; and, notwithstanding all the hardships he has endured, is perfect in health and rides a pony like a boy. This is an almost entirely farming district, and is supposed to be among the best in Manitoba. We do not expect a town to grow nearer than Shoal Lake, about two miles south where the Manitoba N. W. Branch line is expected to pass. The settlers are chiefly Scotch and Scottish descendants; many of them being intelligent men. The field includes two organized churches, each of which has a comfortable log chapel, and three out-stations, including Shoal Lake. One church numbers twenty-seven, the other nine, with a prospect of about doubling as soon as letters of transfer can be got. The cause here needs fostering by the denomination for a while, but I think it might soon become self-sustaining. Damaged crops and a dull market have cramped the farmers a little for the present, but the wheat promises well this season, and all seem hopeful. My purpose in writing is chiefly to bring before the brethren at home a matter that seems to me of interest and importance. The contrast between the F. M. S. and the students now in the North-West ends Oct. 1st, when it is expected all will return to McMaster Hall, except Bro. E. F. Jordan, who having completed his studies, has signified his willingness to remain in the country. In a note to the Messenger, shortly before we came out, I mentioned that Bro. Jordan might remain, and suggested that in the event of his deciding to do so, he might be employed by the Board at home. I wish now to repeat the suggestion, and call the attention of the Board and of the brethren in general, to the opportunity that now presents itself to employ a provincial man, a good man, and one already on the field. Bro. Jordan will in all probability never become a Beecher or a Spurgeon, but as a consistent living, energetic Christian worker, he is, in my humble opinion, in every way worthy of the confidence of the denomination. I suppose the recommendation of a fellow student will be considered by some subject to a discount, but I give it for what it is worth. I have no doubt the Board will be ready and eager to take up the work if only the means are available; but are there not brethren who have the means to contribute who can see the wisdom of embracing the present opportunity?

Yours in fellowship,
S. H. CAIN.
Strathclair, Manitoba, Aug. 1, 1884.

For the Christian Messenger.
The Universal Judgment of the Christ.

The translation used in this article is based on a careful study of the Greek, compared with the renderings of the ablest modern evangelical scholars. I think that the precise meaning of the original writing has been preserved.

Let us turn to that notable passage in St. Paul's Epistle to the Romans, which is descriptive of the universal judgement of the world through the Christ. "Who will render to every man according to his works: to them who by patient continuance in well-doing seek for glory, honor and immortality, to such eternal life: but unto them that seek their own, and do not obey the Truth, but obey unrighteousness, for such wrath and indignation, yes, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory, honor and peace to every man that worketh good, to the Jew first, and also to the Greek; for there is no respect of persons with God. For all those who have sinned without law shall also perish without law: and all those who have sinned under law shall be judged by law; for

not the hearers of the law are righteous before God, but the doers of the law shall be accounted righteous: for when Gentiles which have not the law do by nature the things prescribed by the law, these, not having the law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the hidden things of men, according to my Gospel, by or through Jesus the Christ."—(Rom. 2: 6-17)

Herein is announced the grand central principle of the Divine judgment, a principle as eternal and immutable as the Divine government, applicable to all times and nations. The perseverance in well-doing, the search for the true glory and honor by such perseverance in well-doing, the faithful obedience to the Truth of God, so far as known, the working good and not the working evil in the daily life—in these expressions we discover that universal principle. This maxim of the Divine legislation—faithfulness to the light vouchsafed us—which has reference to the totality of the moral law, is in no way annulled in the Historical Christ: nay rather is it established and confirmed. The moral responsibility of the Christian is far greater, not less: and through the life, the death, the teaching of the Christ there comes the greater grace. The Omnipotent Word took on Incarnation that our world might have life and might have it more abundantly. Obedience to the eternal moral law of God is required as ever, an obedience not in oldness of the letter but in newness of the Spirit. The very purpose of the manifestation of the son of Man in our world has at all times been the destruction of the works of the evil one, and the actual and practical fulfilment of righteousness in the heart and life of the believer. And this through the impartation of that spiritual life which comes to us through the Faith of the Christ. For these are the words of St. John: "For whatsoever is begotten of God overcometh the world."—(1 John 5: 3.) That is, every man who is born of God in Christ thereby renewed and spiritualized as to the quality of his life. And he overcomes the world because the dominant spirit of selfishness and evil which may be in him is dispossessed, exorcised. And a holy spirit, that is, the love of goodness, takes possession of his heart and life. "For as many as are led by the Spirit of God they are the sons of God."—(Rom. 8: 14.)

But the Apostle tells us that this universal judgment of Jew and Gentile, of Christian and heathen, of all men indeed, is to be by or through the Christ. It therefore appears that the Essential Christ, the universal Truth and Life of God has always been in our world, in the moral law, in the hearts and consciences of men, inspiring to all good. In other words the Christ is the Omnipotent Word, the manifested Truth of God, whenever and wherever its Divine energies may pulsate in humanity, regenerating the heart and life. This sublime and impartial legislation of the Great God goes on from day to day in the souls of all men. The Man of Sorrows, representing that Eternal Life which is in God and from God, stands always knocking at the door of our hearts. The works here spoken of, according to which humanity is to be judged, are not those formal works of the law, legal or ceremonial, in which the Jews placed such confidence. They are on the contrary, the righteous works of the moral law, the law of the Christ, which proceed from an interior Divine principle, the love of goodness which is of God. Such works are a faithful expression of the true quality of the life, of the life of the soul. The Christ, the Truth and the Life of God, who is to preside in that grand act of the Divine judgment, now and evermore, is not satisfied in the thought of the Apostle with any fine externals of piety or morality, but only with that spiritual integrity, realized in himself, springing from consecration of the heart and permeating the life. Thereby only is it known whether a man is veritably and interiorly in the kingdom of evil or of good. When the awful Truth of God shall stream through

the souls of men with its celestial illumination and heat, the hidden things shall be made manifest. There is reality in the judgment of the Christ. And there is in it likewise an infinite impartiality: there is no respect of persons. This immeasurable impartiality in the judgment of all the nations of the earth through the Christ becomes clearer to us in the thought of the universality of the Word which was in the beginning with God. Let our thought of the Christ be restricted to the thought of the Christ of History simply. What now of the millions of the heathen, what now of the millions of men and women who lived before the appearance of the Christ in Galilee? How are all these to be judged by or through the Christ, by or through the law of the Christ, if they have never had any personal relations with his Spirit, any acquaintance with his holy will, with his revelation of the Truth of God? In this view of the Christ, as the Incarnate Christ simply, the grand plan of the salvation of the world through Him who is the Saviour of that world, becomes limited and small, not limitless and grand.

But when we consider that the Christ is really that universal Spirit of Truth who has always had relations with his children in their hearts and consciences, and by the thousand witnesses of Himself in nature, then the whole subject becomes illuminated with a new light, and invested with a new interest. Every man who has ever lived on our earth can now be judged by a universal standard, namely, that measure of the Truth of the Christ, the one Mediator between God and man, which he has in any and all ways been privileged to receive in the good providence of God, the Father.

"For when Gentiles who have not the law do by nature the things prescribed by the law, these, not having the law, are a law unto themselves, in that they show the work of the law written in their hearts." That is, the substance though not the form of the law of righteousness, the law of the life of the Spirit, the law of the Christ, is written in their hearts by the finger of Him who made them. Herein are those indestructible moral elements in the souls of men, and by these they are to be judged. In this view it becomes much clearer how the judgment of God may be brought through the Christ, through the righteous law of the Christ, and yet be in eternal justice unto all men everywhere.

Very clearly, this broader thought of the Omnipresent Christ, the Eternal Word, was that in the far reaching and inspired mind of the Apostle Paul when he penned these masterly words which are of such profound and solemn import to us all. "For such a Christ as this, revealed to us in our Sacred Scriptures, we cannot but have a deep and abiding reverence. In such a view as this a thousand doubts are swept away and our faith becomes very much stronger and truer. For all those who have sinned without law shall also perish without law. In other words, all those who have sinned in darkness, without the knowledge of the written revelation of the Christ, shall not be held accountable for obedience to that law which they never possessed. But all these shall be judged impartially, shall perish without law, shall perish, each in his appointed and providential place; a result which establishes the Divine and everlasting justice. And all those who have sinned under the law shall be judged by law. All these shall be judged by the application of a positive code of law which they did possess. And here again is manifested the Divine impartiality. But as if this grand thought of St. Paul had not been made sufficiently clear in what had been already said, in the closing verses of this same chapter, he throws additional light on the subject, as if indeed determined to leave no doubt as to his meaning, as if to convince the dullest understanding. "For circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. If then the uncircumcised keep the moral requirements of the law, shall not his uncircumcision be accounted for circumcision?"

And shall not he who, though uncircumcised by nature, fulfils the law, judge thee who in full possession of Scripture and circumcision, dost transgress the law? For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men but of God." (Rom. ii. 25-29).

And how do these great truths come home to us who live in the full radiance of the Christian Revelation and under the dispensation of the Spirit. Our accountability is just in proportion to the light we have been privileged to receive. It behoves us to beware lest some large souled heathen, some great and wise and good man, who never heard the name of our Master, some Epictetus or Antoninus, some Aristides or Confucius judge us, more highly favoured, because he has been eminently faithful to the law of God in his soul. St. Paul distinctly tells us that a man is not a true Jew, an inheritor of the promises, because he belongs to the Jewish nation and has outwardly submitted to its ordinances. The true Jew the true inheritor of the promises, on the contrary, is the man whose heart is right with God, whose obedience is not of the letter, but in the spirit. Just so a man is not a true Christian because he has been baptized, because he has been born in a Christian land or has submitted to any outward Christian ordinance. The true disciple of the Christ on the contrary is that man, wherever found, the deepest principle of whose being is the love and practice of the law of righteousness which is the law of the Christ. All true Christianity is not in the letter but in the spirit and in the Truth. God is no respecter of persons, our Sacred Scriptures tell us. In all nations those who fear Him and work righteousness are accepted of the Universal Father as His children, as His spiritual children. Surely it cannot be claimed with any justice whatever that our Sacred Scriptures are either illogical or illiberal. For their truths are of the universal order and their Christianity is the highest spiritual liberty for all men.

And how remarkable a parallelism there is between this whole passage and the declaration of the Christ himself in the Gospel of Matthew: "And I say unto you that many shall come forth from the East and from the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8: 11-12).

And the Christ says likewise in the Gospel of St. John: "And other sheep have I which are not of this fold: them also must I bring, and they shall hear my voice; and they shall become one flock one shepherd."—(John 10: 11).

The thought of the Incarnate Christ is a very true and necessary and glorious one. The moral and spiritual effects of the mediatorial work of the Historical Christ on all the Divine relations of men have been and are stupendous and incalculable. Nevertheless there is a larger and more glorious thought of the Christ which is abundantly revealed in the Scriptures, and which is destined to become more and more a part of the Christian consciousness of the world. This is the thought of the Christ as the Omnipotent Word. This is the thought of the Universal Christ, the Persistent Christ. The times are now ripe for the general assimilation of this understanding of Him who is the One Mediator between God and Man. In Him were all things created. He is the manifested Thought of God. He is the eternally begotten of the Father, before all things, and in whom all things subsist. And He has always been that Light which has lighted every man coming into our world. And because of all this is the universal judgment of the Christ. By such poor human language and by such poor human thought, have I endeavoured to illustrate for a little this most awful and sublime fact in the spiritual government of God.

Very respectfully,
E. M. CHESLEY.
Bridgetown, N. S., Aug. 15, 1884.