

we are a little awakened, it is astonishing how the area of our mercies is increased in the estimation of our judgment; the eye is cleared with a few briny tears, and straightway it sees a hundred objects which it observed not before.

Take note of this, reader. I jot it down while I am newly escaped from the chamber of affliction, and the impression is fresh on me: It is a great mercy to be able to change sides when lying in bed. Did I see you smile? I meant no pleasantries, but intended to write a sober, serious sentence.

We are not about to continue our enumeration of choice and precious mercies at any length, for having once introduced the reader to a Christian invalid, we have placed him under the tuition of one who can continue the blessed schedule of mercy indefinitely; and if the record of one sick chamber should be all rehearsed, the next, if tenanted by a gracious sufferer, would, with sweet variations, prolong the strain.

What folly it is, however, to put down a few of these benefits selected from so many more! It is as though we would catalogue the cattle on a thousand hills, or enumerate the waves of ocean. We pick and cull a few mercies; but on what principle? Is it not a childish, vain, and ignorant feeling which prompts our selection?

On motion of Rev. C. Tupper, D.D., it was unanimously resolved, that at the close of each lecture any member of the Institute have the privilege of offering remarks upon the subject of the lecture, not to occupy more than five minutes.

Prayer was offered by Rev. H. Angell of New York, after which Rev. C. Tupper, D.D., read a lecture upon "THE REVISION OF THE ENGLISH VERSION OF THE SCRIPTURES."

The Second Session was called to order at 2.30 P.M., and opened with devotional exercises as usual. Rev. A. W. Sawyer, D.D., President of Acadia College, then delivered the second lecture, the subject of which was, "THE TOPICS OF APOSTOLIC PREACHING."

The Third Session was held in the evening, at 7.30 o'clock, when a large audience assembled. A collection was made for Ministerial Education.

The Christian Messenger. Halifax, N. S., Aug. 23rd, 1871.

THE BAPTIST CONVENTION 1871.

Yarmouth, the western capital of Nova Scotia is no mean rival of Halifax. Perhaps there is no town in the province where there is so large an amount of means, or commercial activity in proportion to the number of its people.

Their churches are fine spacious edifices. The Baptist body here is, in numbers and wealth in advance we believe of every town in the Province.

In this respect there is therefore no place in the province better suited to entertain the Convention. This is evident by the invitation to have the Ministerial Institute and the Session of the Convention both consecutively in the same place.

The present coach arrangements between Digby and Yarmouth are not such as are calculated to render it a popular route for the travelling public—leaving Digby in the afternoon and proceeding on all through the night.

We are under obligations to H. C. Creed, Esq., for the following summary of the

MINISTERS' INSTITUTE, YARMOUTH.

The Ministers' Institute connected with the Baptist Convention of Nova Scotia, New Brunswick and P. E. Island convened in the Baptist Meeting House at Yarmouth, at 10 o'clock, A. M., on Tuesday the 15th inst.

After prayer by Rev. J. Davis, it was unanimously resolved that Rev. J. Bill be continued in the chair as President, also, that H. Clifford Creed, Esq., be the Secretary of the Institute.

The Resolutions forming the basis on which the institute was organised at St. John, N. B., last year were read by the Secretary, upon which some discussion ensued concerning the propriety of the provisions in the 5th and 6th Sections of the "Basis."

Resolved,—That at the close of each lecture any member of the Institute have the privilege of offering remarks upon the subject of the lecture, not to occupy more than five minutes.

Resolved,—That Professors of Colleges, Teachers, Licentiates, and all Delegates to the Convention, together with any persons whom the Institute or any member of it may from time to time invite, be permitted to attend our meetings.

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Carey, M. A. of St. John, read a lecture on "THE PERSON OF CHRIST." Fifth Session.—In the afternoon, the lecturer was Rev. J. Davis, M. A., of Charlottetown, P. E. I., subject—THE PURPOSE OF GOD IN THE SALVATION OF SINNERS.

Sixth Session.—In the evening a large audience assembled, and after a collection had been taken for ministerial education. Rev. Alvah Hovey, D. D., President of Newton Theological Institution gave a lecture on, "THE UNION OF DIRTY AND HUMANITY IN THE PERSON OF JESUS CHRIST."

Seventh Session.—An hour was occupied in devotional exercises. At 10 o'clock, A. M., a lecture was delivered by Rev. H. G. Weston, D. D., President of Crozer Theological Seminary on "SERMON MAKING."

Eighth Session.—In the afternoon Rev. E. A. Crawley, D. D., Principal of the Theological Department, Acadia College, delivered a lecture upon "THE RESURRECTION."

At 7.30, P. M., the ninth and last Session was opened in the usual way. A large congregation was assembled to hear Rev. O. S. Stearns, D. D., of Newton Theological Institution, the title of whose lecture was "ALL INSPIRED TRUTH, THE PREACHER'S AUTHORIZED TEXT BOOK."

After the congregation was dismissed, the members of the Institute remained to transact necessary business.

On motion it was unanimously Resolved, That a Ministers' Institute be held in connection with the Convention of 1872.

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Moved by Rev. T. Harley, and seconded by Rev. G. Armstrong, that the thanks of this Institute be conveyed to the brethren who have come from the United States, and have kindly delivered lectures so interesting and instructive, as well as to all the other brethren who have lectured before the Institute.

The meeting was then closed by singing the Doxology. At each morning and afternoon Session, the lecture was followed by discussions, chiefly in the form of questions and answers, in which a large number of the members and visiting brethren took part.

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NAMES OF MINISTERS IN ATTENDANCE.

From Nova Scotia,—Revds. A. W. Sawyer, D. D., J. M. Cramp, D. D., C. Tupper, D. D., E. A. Crawley, D. D., S. T. Rand, J. E. Goucher, G. E. Day, M. D., I. Wallace, W. H. Porter, J. H. Hughes Warren, L. Parker, A. Chipman, A. Cogswell, P. R. Foster, J. E. Saunders, L. B. Gates, M. Normanday, J. Rowe, J. P. Kempton, J. Chase, D. W. Crandall, Joseph Jones, W. G. Parker, J. M. Parker, W. H. Richan, G. Armstrong, E. M. Saunders, S. March, W. E. Hall, J. A. Moore, G. Weathers, D. M. Welton, Joseph Murray, James Parker, E. O. Read, I. J. Skinner, S. W. Deblois, James Stubbart, D. A. Steele, E. C. Corey.

From New Brunswick,—Revds. I. E. Bill, Sr., G. M. W. Carey, T. H. Porter, W. B. Boggs, T. A. Blackadar, I. E. Bill, Junr., J. C. Blackkenoy, J. Spencer, J. Williams, W. A. Corey, T. Harley, E. Hickson.

From P. E. Island,—Revds. J. J. Davis, J. McDonald, M. D.

From the United States,—Revds. Alvah Hovey, D. D. Mass; H. G. Weston, D. D., Pa.; O. S. Stearns, D. D. Mass; Z. Morton, Maine, H. Angell, New York; J. Coombes.

From Great Britain,—Rev. Thos. Burdett, Pembrokehire.

Friday morning was occupied by a meeting of the Board of Governors of Acadia College. In the afternoon the Foreign Missionary Board was in session to deliberate on matters relating to that department of Christian work.

THE CONVENTION

assembled at 10 o'clock, A. M., on Saturday. Hon. Dr. Parker, the President of the past year called on the Rev. I. E. Bill to engage in prayer. The list of Delegates was taken, whilst this was being done the President nominated the several Committees as follows:—

Committee of Arrangements:—Revds. Dr. Day, W. H. Porter, J. Rowe, Isaiah Wallace, W. L. Parker, and Bro. S. Brown.

Committee of Nomination:—Revds. George Armstrong, S. March, J. A. Stubbart, J. B. McDonald, G. M. W. Carey, and J. C. Blakeney.

Committee on the state of the Denomination:—Revds. Dr. Cramp, J. Davis, and T. E. Hill.

On Obituaries:—Revds. Dr. Crawley, T. Harley, E. Hickson, W. A. Corey, Isa. Wallace.

Auditors:—Brethren W. Faulkner, H. C. Creed, and John Harding. On the Nominating Committee presenting their Report, in part, the following officers were unanimously elected:

President,—John H. Harding, Esq., of St. John, N. B.

Vice-Presidents,—Revds. G. M. W. Carey, Edw. Hickson, James Parker, and Brethren Samuel Brown, John F. Masters, and Benj. Douglass Esqrs.

Secretary for N. S.,—Professor D. F. Higgins.

Do. for N. B.,—Rev. W. B. Boggs. Treasurer for N. S.,—H. C. Creed, Esq.

Do. for N. B.,—A. W. Masters, Esq. An invitation having been received from St. Stephens, N. B., to hold the next year's session of the Convention there, it was resolved to hold the session at that place next year.

The usual routine business respecting printing the Minutes was adopted.

The following brethren were appointed a committee to nominate six governors of Acadia College to fill the places of the six vacancies now occurring: J. F. Masters, Esq., Revds. I. E. Bill, Jr., T. H. Porter, J. B. McDonald, D. A. Steele, J. E. Goucher, and George Armstrong.

In the afternoon, the committee appointed last year to revise the Constitution, presented their Report in a printed form. This was read by Professor D. F. Higgins the chairman, and discussed at length.

The appointments for the Lord's day embraced about fifty ministers in the Baptist and other places of worship. The ministers to preach at the central church were Rev. Alvah Hovey, D. D., President of the Newton Theological Institution; Rev. H. G. Weston, D. D., President of the Crozer Theological Institution, and Rev. T. Burdett.

MONDAY, Aug. 21st.

Rev. Dr. Weston preached an excellent sermon in the morning. In the afternoon the six governors of Acadia College were elected, to fill the vacancies which occur in order:—Revds. James E. Balcom; T. H. Porter; Brethren Hon. Judge McCully, Wm. Faulkner, A. W. Masters, and John H. Harding.

The College business was finished in the evening. An effort is being made to add fifty thousand dollars to the Endowment Fund of Acadia College. T. H. Rand, Esq., is to be invited to undertake an agency for this purpose.

Foreign Mission occupied the attention of the Convention on Tuesday.

The speeches were good and an excellent spirit pervaded the whole proceedings.

THE PERSONALITY OF THE HOLY SPIRIT.

In anticipation of a wider extension of Christian truth and a more general diffusion of religious influences, there is perhaps no class of Scripture doctrines more important to be clearly understood than that which relates to the Person and Work of the Holy Spirit. We need offer no apology for inviting our readers' attention to the teachings of the Divine Word on this subject.

Two or three weeks since we had a discourse from the pen of Rev. Dr. Angus on "the Gospel for every creature." Since then a valuable paper on "the Baptism of the Spirit." Now we propose to place before our readers, another branch, no less important, a clear perception of which may help them to avoid many errors prevalent in the, so called, christian world.

On the threshold of this theme we are met by the enquiry, What are the means and light placed within our reach for understanding the Godhead? To this we know of many, but can give only one satisfactory answer—the inspired Word of God.

Let us attend, first, to the lowest part of personality, consciousness. Here at once the Scripture claims of

We are not, we hope, entirely unacquainted with the broken tones which rise from the deep of our sublime though fallen nature, and which rightly interpreted are cries after the Infinite. We have marked the efforts of Reason, in what is commonly called the field of natural theology, endeavouring, by a priori and a posteriori processes to build an intellectual Babel, and thus form a viewpoint of God. We have pondered heart intuition, dwarfed and dented by sin, or fostered and cultured by virtue, in its earnest but blind strivings after its Fount and Author; and we have thought that from needs too vast for the universe to satisfy, we could form a faint guess of God. Thus Reason, Intuition, the needs of the sinning, and the ideals of the virtuous for ages in classic heathendom, sought after God, finally resulting in the practical polytheism of the masses, the satiric scepticism of the many, and the vague theorisings of the noble few. Turning from these nearly effaced heart-hieroglyphics, to a land some three hundred by two hundred miles, we find God for fifteen centuries giving a gradual apoelypse of himself. As in the Mosaic account of the creation, we are told, the work of the fourth day was, to centre in two ruling orbis the formerly existing light: so the sixty-six revelation fragments are now centred in the Old and New Testaments—the concentrated light of a thus completed Bible falling full upon the Deity. If, however, we conclude that therefore doubt and difficulty must end, we egregiously err. "Mystery," says Vinet, of Lausanne, "is the cup which holds the wine of truth; break the cup, and the wine is spilt." The Scripture revelation of the Godhead brings to us a mystery all its own—the doctrine of the Trinity—break, deny it, and you lose the soft aspect of Fatherhood, the tender relationship of Brotherhood, and the potentially peaceful feeling of indwelling Deity. We have alluded to the doctrine of the Trinity here, lest in a close and separate study of its persons we should make overprominent the Spirit, to the marrying our views of the Father and the Son. Indeed, it appears to us impossible rightly to treat of one person unless we have clear and orthodox views of the Trinity. We believe in the personality of the Father, Son, and Spirit.

Having looked at the faint Godward pointings of the human heart, taken the Scriptures as our infallible guide, and expressed our belief in the Trinity, we now find our way disencumbered, and may at once advance to a separate study of God the Holy Ghost.

I. We shall first attempt to prove his personality. Let us preface our proof by showing the necessity for such a demonstration from bygone ecclesiastical history. According to Neander, the ancient church generally agreed in holding the personality of the Holy Ghost; it has also continued the common Christian belief of succeeding times. Yet there never have been wanting some to discard and deny it.

In the Patristic period, Lactantius and the Monarchians explained the Holy Ghost as the sanctifying energy of the Father and the Son. The uncle and nephew, Socinus, in the sixteenth century, of course endorsed the same tenet, differing only in holding that the energy came from the One God. Dr. John Owen, in his work on the Spirit, tells of some whom he calls Quakers (whether he always means by that appellation the definite sect, or whether he uses it often as a term of opprobrium, to designate those whom he deemed grievously heterodox, we are unable to determine), who, though receiving the divinity of the Son, believed not in the personality of the Spirit. And, strange as it may appear, that giant of evangelical Nonconformity, Robert Hall, was, we are told in his memoir by Dr. Gregory, a dualist up till about the year 1806, calling the third person of the Trinity in guarded words, "the influence of the Spirit of God." In view of such a past of doubt and opposition to what we believe Scriptural and important, it becomes us to have clear, and as far as may be, thorough convictions of the Spirit's personality. In explaining personality as subsistence, or mode of subsistence, we are apt to make it darker than before. In preference to any such definition, we shall consider it as possessing three constituents—consciousness, character and will. If these can be affirmed of the Spirit, then most irrefragably can it be demonstrated that he is a person.

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