#### MESSENGER. CHRISTIAN THE

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. To the soul chastened by divine correction, mercies swarm and teem where afore time they seemed but few.

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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 pleasantry, but intended to write a sober, serious sentence. Did you ever lie a week on one side ? Did you ever try to turn. and find yourself fices. The Baptist body here is, in quite helpless ? Did others lift you, and by their kindness only reveal to you the miserable fact that they must lift you back again at once into the old position, for bad as it was, it was preferable to any other ? Lo not smile again, but listen while I add,-it is a great mercy to get one hour's sleep at night. You go to bed, and never reckon upon opening your eyes again till your seven or eight hours are over, but some of us know what it is, night after night, to long for slumber and in a very few years. With the energy find it not. O how sweet has an bour's sleep been when it has interposed between long stretches of pain, like a span of heaven's blue between the masses of thundercloud ! We have blessed God more for those dear moments of repose than for whole between Digby and Yarmouth are not weeks of prosperity. 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 a mercy have I felt it to have only one knee tortured at a time ! What a blessing to be able to put the foot on the ground again, if but for a minute ! What a still greater mercy to be able to get from the bed to a chair and back again ! 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? We call those things mercies which please us, ease us, suit our wants, and fall in with our cravings. Truly they are so, but not less gracious are those benefits which cross us, pain us, and lay us low. The tender love which chastises us, the gentle kindness which bruises us, the fond affection which crushes us to the ground,-these we do not so recount; yet is there as much of divine love in a smart as in a sweet, as great a depth of tenderness occupy more than five minutes. in buffeting as in consoling. We must count our crosses, diseases, and pains, if we would number up our blessings. Doubtless it is a mercy to this Institute. be spared affliction, but he would be a wise man who should tell which of the two was the greater boon,-to be for the present wi hout chastisement or to be chastened ? We judge that in either case "It is well" with the second second

# 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 acits people. They are in advance too, in their high appreciation of education. A spirit of liberality exists amongst its people which exerts a good influence amongst the different denominations.

Their churches are fine spacious ediin 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. It being at the western extremity renders it somewhat difficult at present to reach so far, but this difficu'ty will doubtless be overcome of the people all along the line from Annapolis there must soon be railway communication the whole distance, bringing the extremities of the province within a day's ride.

The present coach arrangements 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. It is of course excellent for the mails, but there should be some other means of getting along by daylight, without having to bargain for an extra, and paying extra rates.

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 SAL-VATION 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 Theologitivity in proportion to the number of cal Institution gave a lecture on, "THE T. Harley, E. Hickson, W. A. Corey, UNION OF DIETY AND HUMANITY IN THE PERSON OF JESUS CHRIST."

THURSDAY, Aug. 17th.

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

Eight 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 Esq hear Rev. O. S. Stearns, D. D., of Newton Theological Institution, the title of whose lecture was " ALL INSPIRED TRUTH, THE PREACHER'S AUTHO-RIZED 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. Revds. J. E. Hopper, E. Hickson, and W. S. Mackenzie for N. B. Revds. Dr. Cramp, D. M. Welton, and Geo. Armstrong, for N. S. Revds. J. McDonald, M. D., and J. Davis, for P. E. I., were appointed a Committee to make arrangements for the Institute next year. Moved by Rev. T. Halley, 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. Adopted by rising vote. Revds. G. E. Day, M. D., and Isaiah Wallace were appointed a Committee to collect \$100 if possible. to be paid to Drs. Hovey, Weston, and Stearns.

Committee of Arrangements :- Revs. Dr. Day, W.H. Porter, J. Rowe, Isaiah hope, entirely unacquainted with the Wallace, W. L. Parker, and Bro. S. Brown.

Committee of Nomination :- Revs. George Armstrong, S. March, J. A. Stubbert, J. B. McDonald, G. M. W. Carey, and J. C. Blakeney.

Committee on the state of the Denomination :- Revs. Dr. Cramp, J Davis, and I. E. Bill.

On Obituaries :- Revs. Dr. Crawley, Isa. Wallace.

Auditors :- Brethren W. Faulkner. H. C. Creed, and John Harding.

On the Nominating Committee presenting their Report, in part, the following

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

Vice-Presidents,-Revs. G. M. W. Carey, Edw. Hickson, James Parker, aud Brethren Samuel Brown, John satiric scepticism of the many, and the 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,

An invitation having been received from St. Stephens, N. B., to hold the was, to centre in two ruling orbs the next year's session of the Convention there, it was resolved to hold the session at that place next year.

ing printing the Minutes was adopted. pleted Bible falling full upon the Deity. The following brethren were ap- If, however, we conclude that therepointed a committee to nominate six fore doubt and difficulty must end, we

spired Word of God. We are not, we 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 intel. lectual Babel, and thus form a view. point of God. We have pondered heart intuition, dwarfed and deadened 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 officers were unanimously 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 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 apocalypse of bimself. As Do. for N.B., -A. W. Masters, Esq. in the Mosaic account of the creation. we are told, the work of the fourth day formerly existing light : so the sixty-

six revelation fragments are now centred in the Old and New Testaments-The usual routine business respect- the concentrated light of a thus comgovernors of Acadia College to fill the egregiously err. " Mystery," says cup, and the wine is spilt." The 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 alluded to the doctrine of the Trinity The appointments for the Lord's day | here, lest in a close and separate study Indeed, it appears to us impossible 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, In anticipation of a wider extension tells of some whom he calls Quakers of Christian truth and a more general (whether he always means by that

of the Ho theory of fluence. It may reasoning and guard feel no he times in " Spirit o person o scarcely ness on J God is in cession i down int are to s Scripture were at thought 1 chaos wa that we a clusion; prophetic afflatus, it as the Those w forget th field wit seeds ha ments of germina years a Scriptur doctrine -large by the n yet read the rev own the mean b yet we and unl sages W and Ne From Spirit, from 1 vincing are irr ledge the S overloo boundl are rea rect in promp to pra ence o crimin We a Capta despai influe times board gative duce i to inf God I we b perso but c our p the S ly chi " Y the p Ghos Holy imply this a 18 . re Bran these ness the hard think Feem influ their tive their tion

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

MINISTERS' INSTITUTE, YARMOUTH.

The Minsters' Institute connected with the Baptist Convention of New 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.-Rev. I. E. Bill, President of last year's institute called the meeting to order. 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."

it was unanimously

Resolved, -That at the close of each lecture any member of the Institute upon the subject of the lecture, not to

Rev. J. M. Cramp, D. D., reported generally regarding the action of the Committee in engaging lecturers for

On motion of Rev. Dr. Cramp, seconded by Rev. J. Rowe,

Resolved,-That Professors of Colleges, Teachers, Licentiates, and all Delegates to the Convention, together with any persons whom the Institute

The meeting was then closed by singing the Doxology.

brethren took part.

### NAMES OF MINISTERS IN ATTEND-ANCE.

From Nova Scotia,-Revds. A. W On motion of Rev. C. Tupper, D.D., 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. Porhave the privilege of offering remarks | ter, 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 Stubbert, D. A. Steele, E. C. Corey.

From New Brunswick,-Revds. I. E.

places of the six vacancies now occur. | Vinet, of Lausanne, " is the cup which ring : J. F. Masters, Esq., Revds I. E. holds the wine of truth ; break the Bill, Jr., T. H. Porter, J. B. McDonald, D. A. Steele, J. E. Goucher, and Scripture revelation of the Godhead 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 Pro- Brotherhood, and the potently peaceful fessor D. F. Higgins the chairman, and feeling of indwelling Deity. We have discussed at length.

embraced about fifty ministers in the of its persons we should make over-Baptist and other places of worship. prominent the Spirit, to the marring The ministers to preach at the central our views of the Father and the Son. church were Rev. Alvah Hovey, D. D., President of the Newton Theological rightly to treat of one person unless 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 excel-At each morning and afternoon lent sermon in the morning. In the Session, the lecture was followed by afternoon the six governors of Acadia discussions, chiefly in the form of College were elected, to fill the vacanquestions and answers, in which a large cies which occur in order :- Revds. number of the members and visiting 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.

Bill Sr. G. M. W. Carey, T. H. Porter, diffusion of religious influences, there appellation the definite sect, or wheth-

	word afflic very confi W us at As the upon them Chri —m Our thor not thos us a The ther caus with gold the mad even I unt	I said to the disparagement of tion. Granted that the cross is bitter, we maintain with equal idence that it is also very sweet. It have a cloud of mercies around a well as a cloud of witnesses. the meadow is besprent with a sand gay flowers, and we tread in them without attempting to count in, even thus it is with our life in ist Jesus : it is mercy, all mercy, ercy too great for reckoning. life is a wood, wherein are tangled ins ; but listen a moment ! Is it full of sweet song-birds, akin to se of Paradise ? God is good to at all points, and greatly good too. are is no royal road to learning, but re is a royal road to heaven,—a seway of loving kindness, paved h crystal blocks of grace, all of pure d, like unto transparent glass. In wilderness a highway has been de straight for the chosen people ; ry valley has been exalted, and ry mountain and hill laid low, low precious also are thy thoughts to me, O God ! how great is the m of them ! If I should count them,	time invite, be permitted to attend our meetings. Prayer was offered by Rev. H. An- gell of New York, after which Rev. C. Tupper, D. D., read a lecture upon "THE REVISION OF THE ENGLISH VERSION OF THE SCRIPTURES." Questions were asked and remarks made by several brethren, and replics given by the lecturer. The Second Session was called to order at 2.30 P. M., and openod 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. Rev. J. M. Cramp, D.D., delivered a lecture entitled, "A CHAPTER IN CHURCH HISTORY DURING THE SECOND CEN- TURY." WEDNESDAY, Aug. 16th. Fourth Session,—The Institute met	<ul> <li>Bill, Junr., J. C. Blackeney, J. Spencer, J. Williams, W. A. Corey, T. Harley, E. Hickson.</li> <li>From P. E. Island, -Revds. J. J. Davis, J. McDonald, M. D.</li> <li>From the United States, -Revds.</li> <li>Alvah Hovey, D.D., Mass; H. G. Weston, D. D., Pa., O. S. Stearns, D. D.</li> <li>Mass; Z. Morton, Maine, H. Angell, New York; J. Coombes.</li> <li>From Great Britain, -Rev. Thos.</li> <li>Burdett, Pembrokeshire.</li> <li>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.</li> <li>THE CONVENTION</li> <li>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</li> </ul>	derstood 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 crea- ture." Since then a valuable paper on "the Baptism of the Spirit." Now we propose to place before our readers, an- other branch, no less important, a clear perception of which may help them to avoid many errors prevalent in the, so called, christian world. It is from a concise article in the July number of the Sword and Trowe! by Pastor W. Anderson, of Warkworth, North- amptonshire. It will be found more readable than an ordinary sermon, and yet full of instruction on the great	opprobrium, to designate those whom he deemed grievously heterodox, we are unable to determine), who, though receiving the divinity of the Son, be- lieved not in the personality of the Spirit. And, strange as it may appear, that giant of evangelical Nonconform- ity, Robert Hall. was, we are told in his memoir by Dr. Gregory, a dualist up till about the year 1800, 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 be- lieve Scriptural and important, it be comes us to have clear, and as far at may be, thorough convictions of the Spirit's personality. In explaining personality as subsistence, or mode of of subsistence, we are aft to make if darker than before. In preference to any such definition, we shall consider if as possessing three constituents—con- ciousness, character and will. If thes can be affirmed of the Spirit, the most irrefragably can it be demonstrate ed that he is a person. 1. Let us attend, first, to the lower part of personality. consciousness
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