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## Correspondence.

For the Christian Messenger.

### The Holy Spirit.

No. III.

These are the words of the Rev. Joseph Cook: "Go to your Dorner and Martensen and Rothe and all the best students of religious science from the side of ethics and evangelical truth and you will find them rejoicing to illustrate in all detail and with all the radiance of philosophy and evangelical learning the truth that the Holy Spirit is the present Christ."

It is an ordinarily received doctrine of the Holy Trinity that the three Personalities therein subsisting are one. By this is meant that they are one in essence. It is my object in this paper to endeavour to show that the Holy Spirit is essentially one with the Christ who is the Omnipresent Word.

In other words, I believe that the Holy Spirit, or the Paraclete, or the Spirit of Truth is none other than the Omnipresent Word, conjoined with all the spiritual experiences of the Incarnation. Because of this assumption of our humanity and the fulfilment of the wonderful purposes of God towards man through the processes of our mortal life, has the Omnipresent Word become the Comforter, the Holy Spirit. Herein is the glorification of the Christ. He is henceforth vitally and spiritually present to the souls of his children everywhere. It was expedient that the Christ should go away from earth to the Father that he might more fully come again in the Spirit and carry on his work in the world.

It is to this ever present Spiritual Christ that St. Paul has reference when he makes use of those words of wonderful meaning: *Christ in you the hope of Glory*. This he himself declares to be the mystery which has been hid from the ages and the generations.

These are again the words of the Rev. Joseph Cook: "The Church of the Times is to teach that the Holy Spirit is the present Christ; that our Lord not only was, but is; that he has many things yet to say to us, and that he is saying some of them now."

These words are found in the eighth chapter of Romans: "But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness."

On the above passage Dean Alford comments: "Observe that here the Spirit of God, the Holy Spirit and Christ are all used of the Holy Spirit indwelling in the Christian."

The Speakers' Commentary says: "It is clear from the connexion that the Spirit of Christ is the same as the Spirit of God, that is the Holy Ghost, who is not only sent by Christ, but is so essentially one with Christ that his indwelling is in the next clause described as Christ in you."

Meyer says on this passage: "The Spirit of Christ is none other than the Holy Ghost, the Spirit of God. He is so called because the exalted Christ really communicates himself to his own, and in with the Paraclete (John 14) so that the Spirit is the living principle and the organ of the proper presence of Christ and of his life in them."

In the sixteenth chapter of the Acts of the Apostles we read according to the New Version: "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not."

On this passage Meyer tells us that the Spirit of Jesus and the Holy Ghost are equivalent.

On this passage Dean Alford thus comments: "The expression *Spirit of Jesus* is remarkable as occurring in all the great MSS., and from its peculiarity bearing almost unquestioned trace of genuineness—the idea being quite untenable that the words of *Jesus* have been inserted here and nowhere else on doctrinal grounds."

In the third chapter of 2 Corinthians we read: "Now the Lord is the Spirit: and where the Spirit of the Lord is there is liberty." This needs no comment.

In the fourth chapter of the Epistle to the Galatians, St. Paul says: "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying Abba, Father." The reference is here to the Holy Spirit.

It is to the ever present Christ who is essentially the Holy Spirit of the new dispensation that St. Paul refers when he says: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me."

In the fourteenth chapter of the Gospel by St. John we read: "And I will make request of the Father and he shall give you another Comforter, that he may be with you forever, even the Spirit of Truth: whom the world cannot receive; for it beareth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you." Again in the sixteenth chapter of this same Gospel the Christ says in speaking of the coming Holy Spirit: "A little while and ye behold me no more; and again a little while, and ye shall see me."

The ablest modern commentators agree in understanding by the Paraclete in these last discourses of our Lord, the spiritual coming of the Christ, the Omnipresent Word, only in another form of existence. Among those who favor this view may be mentioned the names of Lücke, Tholuck, Olshausen, Meyer and Godet. It is, I think, evident to all that the sorrowing Christ identifies himself with the coming Holy Spirit in these last discourses by the use of the first personal pronoun. And now that passage in the Gospel by Matthew acquires a new and rare significance to the faith of the believer: "And lo, I am with you always, even unto the end of the world."

It is true that the Christ also uses the third personal pronoun in his promise of the Holy Spirit or Spirit of Truth. This is because the Holy Spirit is the Christ in another form or mode of existence. This is because the Holy Spirit is indeed the Omnipresent Word but in conjunction with the processes and experiences of the life, death and resurrection of the Word made flesh or the Christ of history. Through these was wrought out in the infinite love of God the awful problem of the actual victory over the world and its evils. Through these has the Christ henceforth become the Great High Priest for humanity. The Omnipresent Word comes henceforth to his universal church as the Paraclete, the Comforter, the Spirit of Truth, leading into all the truth, teaching all things in the fulness of the times, in the infinite leisure of God. The coming of the Christ henceforth in the Spirit is with glorious power and inspiration and fulness of sympathy with human needs and redemption from human woes. And one of the grandest facts of all in this dispensation of the Spirit in which we are now privileged to live, is the fact of its universality.

The oneness of the Christ, the Word, the Truth, the Life, and the Holy Spirit is a oneness in essence. It ought also finally to be said that the One Universal Spirit of God interpenetrates and comprehends all the Divine manifestations. In this way is there a Trinity in Unity.

I have written these things because they are simply my earnest conviction according to the measure of the revelation of the truth in me. I have written these things because I believe and hope they are in accordance with the teachings of the Master, and last because our thought of the Holy Spirit is too often the thought of a far off abstraction and not of a very present Christ.

In the love of the Truth,  
E. M. CHEBLEY.  
Boston, May 26th, 1884.

There are eight spiritualistic newspapers published in Spain, five in France, four in Belgium, three in Germany, two each in Holland and Italy. Austria, Russia, Mexico, Chili, Brazil, Uruguay, the Argentine Republic, Australia, India and South Africa have one each.

For the Christian Messenger.  
The Baptist Anniversaries.

Dear Brother,—

The May Anniversaries at Detroit are over and the brethren are on their way to their homes to begin another year's campaign. I have sent you a copy of the *Christian Herald* which gave a daily report of the proceedings of the three great Societies of the Northern United States. The Publication Society met first—we did not get to Detroit until the closing session—and therefore were unable to attend any of its meetings except this last. It is doing a great work in the South and West, and now since the Home work of the Bible Society has come under its direction the field of its operations will be greatly enlarged.

The most noticeable feature of the work of the Missionary Union is an advancement all along the lines. Work in Africa is to be undertaken. A field which has been under the direction of H. Gratton Guinness has been handed over to the Missionary Union. From them \$100,000 have already been expended upon the field. Houses have been built and there are about 20 missionaries at work now. Two steamers and a sailing vessel are part of the outfit; all of which is handed over to the Union on the simple condition that the field be worked. It was accepted after quite an animated discussion with great unanimity and much enthusiasm—but it will involve an increased expenditure of money. It was a magnificent offer as well as opportunity, and the brethren felt that the hand of the Lord was in it, and what were they to do but to follow the guidance of Providence.

But that which will interest many of the friends in the Provinces most—will be the knowledge that two of our Provincials were designated to the Foreign field. Bro. Jones, of St. John to Japan, and our beloved friends Mr. and Mrs. Armstrong to Maulmain, to labor for the Telugus, who are crossing to Burmah in large numbers in search of work. I can assure you that as these brethren appeared on the platform of the large opera House in Detroit—full to overflowing, I felt proud of our Provincial brethren. They made a fine impression—God bless them in their respective fields.

The Home Missionary Society followed and closed the meetings. The work of this Society is important when we remember that it expended last year upwards of \$400,000, that it includes work among the freedmen of the South and the different nationalities flocking in such large numbers to the shores of this great country. It also includes work in Mexico and British Columbia. But its great field of operations is in the West and South.

AT BRANTFORD, ONTARIO.  
We did not stay until the close of the Anniversary meetings, but in company with Bros. Porter, of St. Catharines, and Armstrong, of Providence, came on to Brantford to be present at the opening of the Baptist Union of Ontario and Quebec. We arrived in good time and were handsomely provided for by the committee of location.

The meeting of the Union was preceded by a tea served by the ladies of Brantford. It was a bountiful repast. After tea addresses were made by Dr. Pattison, of Rochester Theological Seminary; J. Wheaton Smith, of Montreal; Craig, returned missionary; Armstrong, outgoing missionary; Grant, of London; Upham, of Montreal; Cameron, of Winnipeg; and your humble servant, from the land of the rising sun. The meeting was presided over by Dr. Castle of McMaster Hall with his usual dignity and grace. A prayer meeting led by Bro. Porter of St. Catharines was held in the Chapel of the Park St. Church in which the Union meets. It was good to be there. The prayers were ardent and fervent. The desire for the presence and power of the Spirit was strong. It must give tone to the subsequent sessions. At half past 10, Dr. Clark, the President of the Union called the meeting to order. After singing a hymn, prayer was offered by Rev. J. Dempsey, which was followed by an address of welcome by Rev. J. B. Tuttle, the pastor of the 1st Baptist Church in Brantford. Dr. Clark then gave his in-

augural address, the subject of which was Baptist Union of what nature should it be?

In the afternoon Rev. A. A. Cameron of Winnipeg read a lively and sparkling paper on the North West and its claims upon Eastern Baptists. It was followed by a lively discussion in which a divergence of views was expressed, but all felt that more ought to be done for Manitoba than hitherto. The great question was as to the *how!* as is almost always the case. In the evening Dr. Pattison, of Rochester gave an address on *The Baptists and the hour*. It gave great satisfaction to the Baptists at any rate and do not think any who were not would take offence. It was given in a beautiful spirit. This morning Thursday—the Committee on organization which is the question, stirring the minds of the people here, made their report. I must stop just here, reserving for another letter the decision of the Union upon this report. It would have been very pleasant to have seen the faces of the brethren appointed by the Convention to meet with the Baptist Union of Canada—and I think they would have received a cordial and hearty greeting from their brethren of the Upper Provinces. J. W. M. Brantford, May 29, 1884.

## MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine, June.

### War in Upper Burmah.

REV. J. A. FREIDAY, BHAMO.

There is now a very excited state of feeling here, fraught with much danger to our property and persons, concerning which it seems best I should send at least a brief note.

More than a month ago, an enemy, of uncertain number and purpose, compelled the Burman authorities of the country above us to abandon it, and flee away to Bhamo. Since that time, great preparations have been making here to resist the expected attack of this same enemy, greatly re-enforced, on Bhamo. A Burmese steamer with some four hundred soldiers for Mandalay has arrived, and had an action with the enemy only just above Bhamo. Yesterday the steamer dropped back to this place, and immediately afterwards the Chinese began to barricade the Chinese bazaar here; the Burmese manned the stockade; a force of volunteer Chinese soldiers was sent to fortify the deserted British Agency, just outside of the stockade; and another force took possession of the lower story of the Jesuit priests' brick building here, just adjoining the stockade. The priests protested against having their residence turned into a fort, but to no avail. Our new house is now up, and nearly roofed, but there is no flooring in it; and we hope it may not be interfered with. I am having all thatch pulled off of small buildings used by the carpenters and sawyers. My carpenters have all stopped work, and my sawyers have fled.

It seems certain that the city must be attacked, unless all signs fail. We pray that the poor people may be saved if possible. Katha and Moda, between Bhamo and Mandalay, have been burned and possessed by the Ka-Khyens. In this excitement we met yesterday for special prayer and decision as to the duty of ourselves in the matter. There was a strong feeling that, as this might be the last steamer, Mrs. Soltan, Mrs. Roberts, and Mrs. Frieday had better go away to British Burma. Mrs. Frieday, however, felt that she could not, and I was compelled to express my own hope that no one would go. The Lord guide us! The Chinese here, who are really the most powerful race in the place, seem some embittered against us, and report us as giving aid to the Ka-Khyens, which greatly endangers our persons and property; but these reports are not true, and, doubtless, spring from the bad feeling among Chinese toward all foreigners just now.

There are many Shans coming to us for advice; and in every case we can point them to God alone, and tell them to trust in Him. If we should leave, they would say we ourselves did not trust in Him. We must show them how to trust.

Warfare here is terribly cruel. There is no mercy. The heads of nine Ka-Khyens, captured in the action day before yesterday, were exposed to view on the sands as a warning. The poor people have lost cattle, buffaloes, food,

and seed for the future. We know nothing of the purpose of the enemy. Whether they be a mere horde seeking plunder, or the followers of some claimant to the Burmese throne, is uncertain. That they burn everything, seems against the last theory. The Lord has brought us here, and here we remain, trusting in His power. Pray much, very much, for us here.

Bhamo, Feb. 28, 1884.

## India—Mission to the Telugus.

Letter from Rev. W. B. Boggs, writes from Cumbum, Feb. 5, 1884. The account of his labors we had not long ago from himself. He writes further:

*Attentive hearing by Caste people.*—In every place where we preach, numbers of caste people gather round, and listen most attentively, and with scarcely any exception assent to the truth of Christianity. They readily admit that its doctrine of God is sublime and beautiful and true, and that the morality which Christ teaches is infinitely purer than their systems. Caste is the one great hindrance which keeps them back. The idea of associating with, and being in fellowship with, the class of persons who have thus far become Christians—the lowest of the low—is most abhorrent to them: and nothing but the grace of God can bring them to it. However, the Christians are rising in their social scale: they are becoming cleaner in their persons and their dwellings, and are beginning to have their children educated; and so, by degrees, the great gulf between them and the caste people is being narrowed. God's time for making the caste people willing may be near.

The Great Want in the Hindu character is the want of independence in thought and action,—the want of individuality. The first answer with multitudes in all classes and castes is: "if the rest do so and so, I will;" "if my people should become Christians, I would;" "if such a leading man believes, I will: if he does not, I will not." Of course it is easy, by a few illustrations, to show them the absurdity of this; but, while they laugh at themselves for being so foolish, they continue in the same way. Very few Hindus seem to appreciate the power of that little word "ought." "I ought to do this, or I ought not to do that. The times seem to be waiting for a Hindu Huss or Luther. When will he arise, and lead forward a mighty movement? All the hopes that centered in Keshub Chunder Sen have been blighted: he has finished his earthly course; and he was not the reformer India most needs. If God should raise up an Indian Paul, what multitudes of the caste people might bow to the truth! But God's ways are not our ways.

Our health continues good, and we rejoice in this blessed work.

*RUSSIA.—Petersburg.*—Bro. Schieve made a trip into Esthland, where he preached thirteen times, and baptized twenty-nine persons. His work is expanding continually. Almost daily he receives letters from there to come again. He writes, "After Easter I shall go again to the capital of Esthland, and hope to baptize some others who are believers. The German population of Hapsal is, in consequence of my labors among them, quite agitated. An article, which has been copied in very many papers in Russia, did much to bring us before the public. The author of it is, I believe, a Lutheran pastor. In this he tries to ridicule us.

*SWEDEN.—Hernösand.*—Brother Engblom writes, "During the week of prayer, union meetings were held, marked by a spirit of earnest pleading. Some persons also were convicted, confessed their sinful state, and were brought to peace in believing. Daily prayer-meetings were continued with increasing numbers of anxious ones. The Christians all had to take their part in conversing and praying with them until a late hour of the night. Most of them left rejoicing. For a space of seven weeks, meetings were continued almost daily; and a goodly number were hopefully converted. On the 5th of February I had the privilege of baptizing four happy souls. From that day the co-operation of Lutheran Christians ceased. The hungering and thirsting after the gospel spread to some of the country parishes. Being assisted by brethren in the gospel, I made some trips, preaching seven sermons in the parishes of Hamsjo and Westersjo, and three in Haggdager. Some years ago I visited the last-named

parish, accompanied by brother Hammarberg, from house to house; but nowhere were we allowed to remain, nor would any one have dared to listen to us. I now met with several who asked my forgiveness for having treated me in this manner, telling what a great change had come over them since then. Their houses were opened for meetings; they were filled with interested hearers, and the Lord operated powerfully upon their hearts. Sobbing and weeping was heard under the sermon; and when trying to mingle in the crowd, to converse with the anxious, sometimes half of those present seemed to ask for prayer, anxious to be saved. Every night some were made happy.

*CHINA.—Svatow.*—We are meeting with no little encouragement in the way some of our people are taking up the matter of self-support. Last Sunday I was at our station of Kuch Sia. The elder, Po San, was present, and preached a good sermon on the subject; and at the close of the sermon the brethren decided to invite a young man living near, a former schoolboy, to give them his services each Saturday and Sunday, for which they agreed to give him a dollar a month. A subscription list was opened; and, before the meeting closed, nearly eleven dollars had been subscribed,—and this at a station where the members are not many, and where we have had great difficulty heretofore in getting them to do much for themselves.—Miss S. A. NORWOOD, Feb. 29, 1884.

It is a big mistake for a preacher, or for a layman, to think that every thing must be kept at home, and that we ought not to do any thing for anybody except ourselves. This is not the spirit of the gospel, and brings only dry-rot and death. It goes from the preacher to the officials, and from the officials to the rank and file of the membership, until everybody in the church believes that every thing is to be kept at home; and then the pastor's support suffers as much as the collections that were feared.—Dr. T. ARMITAGE.

*THE DARK SIDE.*—We have more than once been asked to give the dark side of heathen life: and, although we believe that such a picture, accurately drawn, would do much toward stimulating the Church to larger effort for the salvation of the heathen, we cannot undertake the task. Words would fail us, and the record would be simply unreadable. There is a dark side: all heathenism is dark. Most of us think we have a fair idea of the state of the heathen world, and yet without a residence in a heathen land it is impossible to have this. Things are a hundred-fold worse than we can imagine.—Rev. E. H. Badley in *The Central Christian Advocate*.

*THE SUCCESS OF CHRISTIAN MISSIONS* is no longer a problem. For myself I can say I feel no misgivings. I fully believe Christ has come into India, and has taken possession of India's heart. Some say India will be Christ's but it is not yet. I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already achieved. When a native of India bears testimony, let not foreigners dispute it. I say emphatically that the Spirit of Christ has gone into the depths of India's heart. I declare that the sanctifying and civilizing influences of Christ's life and teachings are wonders in this land.—Keshub Chunder Sen.

## Literary.

*KATHLEEN; or, Trust in the Darkest Days.* By Agnes Giberne, Philadelphia: American Baptist Publication Society. Price \$1.25.

This excellent story of an English home will be recognized as the one we had running through the *Christian Messenger* last year. It makes a capital book of 316 pages, and is given to American readers by the Baptist Publication Society. The author, Miss Giberne has distinguished herself as a writer on scientific subjects.

*THE BOYS AND GIRLS OF DEER-GLEN; or Learning the Way.* By Mrs. Mattie Dyer Britts. Philadelphia: American Baptist Publication Society. Price, \$1.00.

A story of real life full of energy and activity. The characters are very much like those which we have known, and the reader of this book must be benefited by its perusal. It is calculated to be useful to young people generally.