

Sunday Reading.

For the Christian Messenger.
Baptismal Hymn.

Promise of our risen Saviour,
Cleanse us in Thy purity,
Dye our souls with Thy rich favour;
In thy love so full and free
O baptize us,
Holy Ghost, Thine may we be.

Flow, thou verdure-bringing river,
Down from Heaven's to most height,
From our arid state deliver;
In Thy holiness and light;
O baptize us,
Holy Spirit of all might.

From the world, its sin, and sadness,
Plunged within Thy grace so sweet,
Like a sea of peace and gladness;
In salvation so complete
O baptize us,
Holy, blessed Paraclete.

J. H. COOK.

The Doctrine of the Holy Spirit.

No II.

A very vague idea prevails among many professed disciples of the Christ as to the nature and offices and reality of the Holy Spirit. But it is the glorious privilege of the Christian to have the inward assurance of the veritable presence of the Paraclete, the Helper, the Spirit of Truth. There is one supreme condition, however, of this apend manifestation of the spiritual Christ. That condition is obedience to the known will of the Christ. In other words, there must be a renunciation of the world, a renunciation of self and a willing surrender to the unescapable law of Duty. We must indeed lose our life in order to find it.

The will of our Master is made known to us in his Word. It is also made known to us in the still and holy voice of our Conscience. To fulfil this condition of obedience, is no trifling matter. It is no child's play. It is much more difficult and much more essential than a perfectly correct belief in the doctrine of the Trinity. It means work, prayer, warfare, watchfulness. Yet the reward is supreme and belongs to the kingdom of those invisible and eternal verities. This obedience means moreover the earnest and continued study of the Word of God, wherein we get inspiration, wherein we come into an abiding sympathy with the loving and righteous mind of the Christ. It implies that every man who hath this hope of the gospel in him shall strive to purify himself even as the Master is pure. It means progress in the Christian life. Obedience is life and disobedience is death. This last is the announcement of a law of the spiritual world. It cannot be ignored or evaded. The experience, the moral consciousness, of all the world's saints confirm it. The moment we knowingly and willingly yield our wills to the service of unrighteousness in any form at that particular moment we begin to grieve away the Holy Spirit. This is an axiomatic truth of the life of the soul of man in God. It is an experimental and a Biblical truth.

By continuing in any known sin whatever we do thereby continue to lose the sense of the presence of the Spirit. We are moreover verily in danger of quenching in us that Holy Spirit of Truth entirely. This also is a doctrine of our Sacred Scriptures and of the moral consciousness of the race. "Every branch in me that beareth not fruit, my Father taketh away." This is in the nature of things. This announcement of our Lord and Master evidently means something. This is one of the awful and sorrowful facts in the economy of God. This announces that it is possible for a man to be in Christ as a branch in a vine and yet not bring forth the fruit of righteousness in his subsequent life. This announces that such a man is taken away from the spiritual union with Christ. Otherwise the Christ is not in earnest, is insincere, or unwise in his declaration. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father; and I will love him and will manifest myself unto him." "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." "Ye are my friends, if ye do the things which I command you." "If a man love me he will keep my word; and my father will love him; and we will come unto him and make our abode with him." This manifestation of the Christ unto his disciples, this rare and ineffable friendship of the Christ, this promised coming of the Christ with the Father, have reference to the spiritual presence in the souls of men of that

Holy Spirit, the Paraclete, the Spirit of Truth, the Comforter, the very Christ in his essential and glorified existence. In all heavenly as in all earthly friendship there is to be loyalty. And there is to be permanent loyalty.

The Rev. O. P. Gifford, a noted Baptist clergyman of this city gave utterance to certain high and brave and profoundly true words in his sermon the other evening in the People's Church. These words show the spirit of the man. They show the air he breathes. They measure his altitude and his consecration to his work. He said: "In the life of Christ we find two special features—obedience and prayer. It is the obedient and praying Christ in whom dwells all the fullness of the Godhead bodily. One cannot by disobedience to any known law of God acquire any spiritual energy. The Spirit will not abide in any life which will not bear witness to Christ. The underlying meaning of the word witness is martyr. If men would be witnesses for the transmission of the Divine message, they must be insulated from the world, from the evil of the world." The people have been too long taught that they can do nothing. Let us away with such a doctrine! It savors not of the kingdom of heaven! It is opposed to the whole life and teaching of Christ. It contradicts the whole spirit of the Scriptures. We are to take up our cross daily and follow the Master. This implies service, fidelity and Duty. This implies that we can do something. This implies the renunciation of the selfish will. This means manhood and womanhood of a high type.

The Christ tells us that not every one that saith Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of his Father. There is a co-operation of man with God in all the process of our salvation from that evil which is Death. The processes are continuous and the reward is to him that is faithful and overcometh. The world is in a condition of famine for the want of the veritable love and practice of practical righteousness. It is to this fact that the Rev. Joseph Cook refers when he says that Christianity has need of being Christianized. Let no man undertake to throw cold water on this doctrine. He thereby is retarding the kingdom of the Christ. There is a supreme necessity for practical righteousness in the world. There is the possibility of large attainments in practical righteousness. The tireless love of God wills our deliverance more and more from the bondage of practical evil. The unutterable and holy love of the Christ is ever appealing to us. Repentant and forgetful of those things which are behind, it is our duty to press forward. There is the Spirit of God working in us willing and doing righteousness; there is also a working out of our own salvation with reverent fear and glad loyalty. We are called upon by all the providences of God and by all the laws of his spiritual kingdom to reverence duty, service, fidelity, unselfishness, truthfulness, purity. I am not now ignoring the doctrine of Faith in Christ. This is the only true faith, this faith which works by love. That faith in the Christ which does not purify the heart and life is but a formal and external faith. The processes of the Spirit of God in the hearts of men are vital processes. The once accepting Christ will not confer all the graces. Our own loyalty to his service must be active and continuous. In this way only, along these lines only, may we expect the blessed and abiding influences of the Holy Spirit.

In the Epistle of St. James we read: "Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you." This certainly implies:

- (1.) That we can do something.
- (2.) That we ought to do something.
- (3.) That there are in the nature of things certain Divine blessings which follow, as the night the day, on our doing something.

This last truth is verifiable in experience. It is to this last truth I wish to call particular attention. What may we understand by drawing nigh to God? Prayer and obedience. Not prayer only, but obedience only, but prayer and obedience.

To what purpose is the multitude of your sacrifices unto me, saith the Lord? Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well."

I have spoken of faith in Christ, I turn to it again. Let us look this subject fairly in the face. Let us look through it. Let us undertake an ultimate analysis of it. Let us be fearless and yet very reverent of the Truth of God. Let us be audacious enough to claim that Faith in Christ involves obedience to the known will of the Christ, obedience to the law of Duty. Let us be yet

more audacious and claim that obedience to the law of Duty from the love of the righteousness of this obedience involves Faith in the Christ.

Faith in Christ which is vital and regenerating implies a trust in, a love for a sympathy with the spirit, the mind of Christ. The mind of Christ is righteousness; the nature of the Christ is goodness and truth. Any real trust in the Christ and love of the Christ therefore involves a love of righteousness and truth. This involves its opposite—the hatred of evil. The love of righteousness and the hatred of evil in the heart must of necessity imply a manifestation of righteousness in the daily life. Which was to be proved.

Let us now proceed to the second part of our proposition. A righteous obedience to the law of Duty involves Faith in the Christ. By a righteous obedience I understand an obedience springing from the love of right as right. The proof is furnished ready to our hands in that priceless and inimitable First Epistle of St. John. In this Epistle is the epitome and harmonization of all religious Truth. I should like to see it printed in letters of gold and suspended in the material heavens as it is now in the spiritual.

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." The Greek word used for righteousness in both these cases implies justice, integrity, practical righteousness. From the context we learn that St. John does not mean a perfect fulfillment of the law of Duty. He means that when the deepest law of our being is the love and practice of righteousness, we are of necessity in the kingdom of the Christ.

In the love of the Truth,
E. M. CHESLEY.
Boston, Mass., Feb. 16, 1884.

Memorial Service.

BRIEF OUTLINES OF AN IMPRESSIVE MEMORIAL SERVICE CONDUCTED IN THE ST. MARTIN'S N. B. BAPTIST CHURCH, ON SUNDAY EVENING THE 20TH INST., BY REV. DR. BILL, IN THE PRESENCE OF A LARGE AND DEEPLY INTERESTED CONGREGATION, FOR THE LAMENTED REV. STEPHEN W. DEBLOIS, D. D.

MEMORIAL HYMNS.

1. "Servant of God well done."
2. "Brother though from yonder sky."
3. "Hear what the voice from heaven proclaims."

SCRIPTURE LESSON.

"And he shewed me a pure river of the water of life, clear as crystal proceeding out of the throne of God, and of the Lamb." Rev. 22.

MEMORIAL PRAYER.

Offered for the stricken wife in her robes of sorrow—for the only son in his grief and sadness, for the bereaved church in her deep affliction, for Acadia College deprived of one of her most affectionate workers, and for the denomination that has lost one of her highest ornaments.

MEMORIAL TEXT.

"I have finished the work, which thou gavest me to do." John xvii. 4. This impressive passage was addressed by our Lord to his Father some eighteen hours before the same thought found expression, as he cried with a loud voice in terrible agony upon Calvary, saying, "It is finished," as he gave up the Ghost. This was the climactic sentence of his wondrous ministry; and as he uttered it, he trembled to its deepest foundation, heaven poured forth its richest melodies, and earth waited in breathless suspense for its final issues, matchless words, containing an oceanfulness of thought in a mere drop of expression.

What was finished? The earthly life work of the Saviour of sinners. This includes Ist. His work of instruction. He came from heaven to pour a flood of light upon our darkened humanity. He had been trained at the fountain head of all knowledge. Brought up with the infinite, "rejoicing always before him, and having his delights with the sons of men." Every thought in the mind of the great Jehovah, was perfectly familiar to him. All the mysteries of eternity, all the secrets of God were known to him. "The fulness of the Godhead dwelt in him." He could therefore at the very opening of his ministry say, "I am the light of the world." What a light to the Gentiles! What a train of untarnished glory to God's people Israel. "Never man spake like unto this man," his enemies being judges. His short ministry of three years contains thought for all apostles, for all prophets, for all members, and for all religious teachers of all the centuries to the end of time. What a ministry of light of instruction and of glory! He began it at the Jordan, and closed it upon the cross, saying, "It is finished."

2. His life of miracles terminated at

his death. They were all arranged in the divine purpose as a part of the great redemptive plan, and were essential as tangible testimonies to the divinity of his mission. The last he performed under the very shadow of his cross, and thus finished his life of miracles.

3rd. His atoning work was completed amid the last throes of his dying agony. His special business on these lower grounds was to make an atonement for human transgression. He came as the sinner's substitute to take upon himself the whole weight of man's sin. "Wounded for our transgression—bruised for our iniquities, the chastisement of our peace was upon him, by his stripes we are healed." Tremendous load, sufficient to crush a universe of rebels if placed upon it. "He appeared once in the end of the world to put away sin by the sacrifice of himself," and by his "one offering hath perfected forever them that are sanctified." When he said therefore I have finished the work which thou gavest me to do, he indicated the completion of that atonement, which on principles of law and justice as well as on terms of mercy and of grace, opened heaven to all believers. Blessed atonement, honoring to heaven, destructive to hell, and eternally safe for every believing son and daughter of Adam.

4. His untold sufferings were now at an end. He could say the cup which my Father gave me I have taken to the last bitter dregs. Embittered with the enmity of man, the malice of devils, and last but not least with the frowns of heaven. My Father, I have patiently endured the last pang, fought my last battle, and completed once and forever my work of substitutional suffering, that thou mightest be eternally glorified in the salvation of a countless multitude of Adam's ruined race. In view of all this, I have finished the work which thou gavest me to do.

II. Let us see if these words have not significance and force in illustrating the life and ministry of our departed brother DeBlois. He too had a work to perform.

Ist. As a husband and father, Providence gave him as his wife one of the excellent of the earth. An intelligent lady, loved daughter of the late deacon Simon Fitch, of precious memory, and thoroughly Christian in her whole character and life. The result of this happy union was an only son of much promise. The responsibilities of these relationships were so filled by the husband and father as to encircle the domestic altar with all that is chaste in affection, with all that is pure in principle and peaceful and blessed in results. It was impossible to enter the hospitable dwelling of our departed brother without feeling Peace and happiness reigned here. A truly Christian family is one of the most paradisaical spots upon God's green earth. Such was the family of Dr. DeBlois. Regarding his domestic relations and duties our brother might well say as he passed the dark waters, I have finished the work, which thou gavest me to do.

2d. As a Christian man, and especially as a Christian minister, how mighty and far reaching was the work committed to his charge. I think it was during one of those blessed revivals of religion enjoyed by our educational institutions at Wolfville, and while he was pursuing a course of study there, that he yielded to the claims of redeeming love, and decided for holiness and heaven. This new born Christian affection deepened into a settled conviction that it was his duty to devote his life to the claims and responsibilities of the Christian ministry. His impressions found a cordial response in the hearts of his brethren; and as a legitimate result he was ordained to this great work in Chester, N. S., in 1854. A blessed revival followed, and he had the pleasure of baptizing some 100 converts in the course of a few months.

In 1855, he was called to the pastorate of the Horton Church, the oldest Baptist Church in the Maritime Provinces, having been organized in 1778. Although the oldest up to the death of our brother it had only had three pastors, viz., Rev. Nicholas Peirson, from 1778 to 1791; Rev. Theodore S. Harding, from 1795 to 1855; and Rev. Stephen DeBlois, from 1855 to 1884. Old as this Church was when its third pastor accepted the pastorate, he was not only young in years, but equally so in the experiences of the ministerial vocation. His predecessor, Father Harding was, for long years, the recognized orator of the Baptist ministry of these Provinces; and he had as his associate for a number of years Rev. Dr. Pryor, then in the zenith of his popularity. Father Harding had passed away and Dr. Pryor had gone to Cambridge, Mass. The youthful Pastor therefore must needs fill the places of both. Then there were the College Professors, with Dr. Cramp as educational Chief, and lots of students all requiring an acceptable ministry. Add to all this an intelligent Church

and community, and it would excite no surprise to learn that the young man in his reflective moments frequently exclaimed, "Who is sufficient for these things?"

Had his ministry been of a dry and speculative character, failure would have been the result, but not so, he preached the Pauline gospel not in word only but in the power of the Spirit of God. It touched the heart, moved the conscience and made all feel that their youthful pastor was in earnest for the salvation of souls. Severe criticism was therefore disarmed in his presence. Dr. Cramp and other leading spirits gave him their cordial co-operation, and success attended his work on every hand. Showers of blessing came down upon pastor and people in the shape of mighty out-pourings of the Spirit from time to time, bringing multitudes away from sin to a life of obedience to the claims of the Christian faith. Many of the converts were called to the ministry, so that our brother probably baptized more of our ministry than any one of our pastors. As a successful minister our brother had few equals.

As a pastor one of his strongest points was prudence. It seemed to me that he had the grace of prudence intensified. In the most trying circumstances he never lost his balance wheel. The darker the cloud the more brilliant was this guiding star of his life. He knew well how to keep his own secrets, and this was one secret of his peaceful rule as a Christian pastor. His whole pastorate may be characterized as one of distinguished peace and prosperity.

In the progress of Acadia College and its kindred institutions he took the deepest interest. For some 25 years he was the efficient Secretary of the Board of Governors, and from personal knowledge I can say he was as the faithful sentinel, always at his post. And his work was done without fee or reward. Never can the College hope to have a more faithful friend. How pleasant it was to see him for so long a period from year to year at our anniversaries leading the graduating classes forward to receive at the hands of the President their distinctive degrees. The College honored him with marks of distinction and well they may. All that he received was well merited. I must not enlarge further and only add: Our departed brother fought well the good fight, kept inviolably the true faith, and having finished nobly his course, he has gone to wear the crown of immortality and glory in heaven. May we all prepare to meet him there. Amen!

Ever since Jonah made shipwreck of his faith, writes Rev. Thomas Spurgeon in a late *Sword and Trowel*, and of himself, by booking his passage from Joppa to Tarshish, his name has been affixed to almost every minister who ventures on a voyage. He may be taking a short trip on pastoral duty, or a well-earned holiday or be bound for a ministerial conference in a distant place; but to all his shipmates, from the skipper to the cabin-boy—from the swells in the saloon to the sweeterers in the stokehold—he is a lineal descendant of the runaway prophet. In all the trips it has been my lot to make between intercolonial ports I have never failed to hear reference made to the fact that there was a Jonah on board, and even though the preacher was 'not a bit like a parson,' and had not his name on the list with the Rev. handle to it, he could not hope to escape the prophetic appellation nor the suspicious incident thereto. I have come to the conclusion that some jokes are inevitable, and indispensable. The teaparty that regales itself on cold tongue is positively certain to be treated to a course of badinage as to who most requires a fresh supply of the article in question, and who uses it most, or least, or best. I suppose that scarcely ever does a wedding-breakfast 'go off,' but what he who proposes the health of the bridesmaids, 'sincerely hopes they may soon be made brides.' Very rarely have I attended a social soiree (why don't they call them tea-meetings, still?) to which ministers of all denominations were invited, without having to listen to a 'flow of soul' about unity and uniformity, the principle being invariably illustrated by reference to an army in which, for instance, the Presbyterians are the Scots Greys, and the Baptists the Coldstream Guards. Each of these witticisms is undoubtedly the offspring of a brilliant genius, but they are all antiquated and enfeebled. One of them is as old as Jonah (say 2,745 years.) The last possibly dates from the time when disobedient Christians either found the water too cold for them, or the persecution involved in implicit obedience too hot. The bridesmaids' joke is, presumably, as ancient as the English tongue.

The Christian Messenger.

Bible Lessons for 1884.

FIRST QUARTER.

Lesson X.—MARCH 9, 1884.

PAUL AT CORINTH.

Acts xviii. 1-17.

COMMIT TO MEMORY: Vs. 9-11.

GOLDEN TEXT.—"For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city."—Acts xviii. 10.

DAILY HOME READINGS.

VI. The Lesson.—Acts xviii. 1-17.
T. Aquila and Priscilla, Helpers in the Truth.—Acts xviii. 24-28.
W. Diligent in Business.—1 Thess. iii. 7-18.
T. Turning to the Gentiles.—Acts xlii. 45-52.
F. Household Faith.—Acts xvi. 25-40.
S. A Vision of Peace.—Luke i. 11-17.
S. The Lord with his People.—Isaiah xlii. 1-12.

ANALYSIS.—I. Diligent in Business, Vs. 1-3. II. Ferment in Spirit, Vs. 4-6. III. Encouragement, Vs. 7-11. IV. The Deputy, Galio, Vs. 12-17.

QUESTIONS.—How long was Paul's stay at Athens? Did he ever return? Where did he go from that city?

Vs. 1-3.—In what direction is Corinth from Athens? How far is it? What kind of a city? Whom did Paul find there? From where had they come? Why were they driven out of Rome?

Vs. 4-6.—Was Paul so absorbed in business as to cease preaching? When did he discourse? How did the Jews' ignorance of Christ affect Paul? What did he testify to them? Did they receive the truth? Why did he shake his raiment?

Vs. 7-11.—Was Justus a Christian at this time? What man of prominence became a believer? Who baptized him? Was Paul to keep quiet because of opposition? What was the Lord's promise to him? What had the Lord in Corinth? Did Paul know them? Who did?

Vs. 12-17.—Who was Galio? What was his character? Who rose up against Paul? To whom did they bring him? What accusation against him? Was it sincere? Did Paul defend himself? What did Galio say about it? What did he do? Did he do right in dismissing them?

Lesson Proving.—Where, in this lesson, do we find—1. An important turning point in the history of missions? 2. The fearful consequence of opposing the gospel? 3. That the Lord cares for his servants?

Paul's stay at Athens was short; perhaps but two or three weeks. Only a few persons were there won to Christ, and the city seemed to be a sad memory to the apostle. He never mentions its name in any Epistle; and though he spent a year and a half at Corinth, only forty-five miles away, he did not revisit it. He departed for Corinth with the impression more deeply than ever fixed in his mind, that it was not human skill in speech and eloquence, but the gospel itself that was to give success; and determined among the Corinthians, he would know nothing but Christ and him crucified. (See 1 Cor. ii. 1, 2.) His ministry there was, in consequence, attended with glorious results.

NOTES.—Vs. 1-3.—Came to Corinth. Probably by sea. Corinth was the capital and commercial metropolis of Achaia, noted for its wealth, luxury, and vice. From its position it was an important centre for gospel work, and hence the apostle's long continuance there. Aquila . . . Priscilla "my helpers in Christ Jesus" (Rom. xvi. 3), and with whom Paul found a home, nothing is known outside of the Scriptures. They, in common with other Jews, had been expelled from Rome by order of Claudius Cæsar; for the Jews were in ill repute among the Romans, and were often accused of exciting tumults. The decree, however, did not long remain in force, as we find Aquila not long after in Rome (Rom. xvi. 2), and many Jews residing there (chapter xxviii. 15). Aquila and Priscilla had, most likely, received the gospel in Italy, and were Christians when they came to Corinth. Paul found them kindred in spirit, and in occupation, which was that of tent makers. Every Jew was required by Rabbinical law to teach his son a trade, that he might be independent. Hence Jesus was taught the carpenter's trade, and Paul was a tent-maker. It is interesting to note that Paul wrought at Corinth at his trade for his own support. He afterwards insisted, in his Epistle to the Corinthians, on the claim of the Christian ministry to a support from the churches (1 Cor. ix. 4-14). For an illustration of the efficient help in teaching which Aquila and Priscilla rendered, see verse 26 of this chapter. Pontus. A district of Asia Minor bordering on the Black Sea.

Vs. 4-6.—Reasoned . . . persuaded, was persuading. He went into the synagogue from Sabbath to Sabbath,