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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 24, 1869.

HAPPY CHRISTMAS.

"Christmas is come! Christmas is come!
 Ring with bells to Christ above
 A song of joy, and praise, and love."
 Associated with thoughts of Christmas are thoughts of happiness; its mention seems suggestive of gladness and merry-making. "A merry Christmas" is the universal salutation when friends meet. Few are they who do not hail its coming with delight. For childhood, for youth, and for declining age it has its peculiar charms; so much so that for the time all other thoughts and things are ignored, and Christmas claims a monopoly of everybody's attention.

"Old Christmas hath its many joys:
 For babes, its merriment and toys;
 For youth, its pleasures pure and glad;
 For age, its comforts for the old;
 Its soothing memories for the old;
 Its hopes more precious than wealth untold.
 For all it hath a word of love,
 To man below from God above."

But why all this joy? Why this universal tendency to rejoicing? To answer these questions we must take the reader to go back in thought to a village a few miles south of Jerusalem, where took place, nearly nineteen hundred years ago, the event which Christians celebrate, and considering which the world may well rejoice with "exceeding great joy." The scene we wish you to contemplate is a lowly one. In the stable of an humble inn, there lodged a poor but holy family, and while there Mary "brought forth her first-born child, and wrapped him in swaddling clothes, and laid him in a manger." Though the circumstances surrounding that event were of the character to very favorably impress the busy inhabitants of the village, and they perhaps did but little more than express pity for the poor people who necessarily had driven to so mean quarters at such a time, yet it was the most important occurrence that had transpired in the world's history. It was the birth of the world's Redeemer! It was the advent of a God! It was Jehovah coming down to dwell with men! It was the coming of the deliverer for whom the world had been waiting and longing! "It was," says an old writer, "the turning point of the world's history. Then the day star from on high visited us. Then the Sun of Righteousness arose with healing in his wings. Then commenced a form of civilization which was to penetrate the nations with an invisible but irresistible power, and which, at the present hour, is the only thing really alive and diffusive in society. At this point all ancient prophecy culminated, all modern faith began. New principles of action, new codes of morals, new sources of power, and new modes of enjoyment, dawned upon the race. In a word, it was a new moral creation in which God said, 'Let there be light, and there was light.' Isaiah's prediction had found its fulfillment, 'Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' Should not gladness of heart be the experience of the whole human family when such a glorious event is commemorated? And yet it is too often the case that the occasion is only used as a season of more ordinary animal pleasure. Many, not having acquainted with the blessed Jesus who came to set at liberty the captive sinner, only use Christmas as a day of feasting and sinful gratification. Christians have a richer and nobler enjoyment, for they remember the advent of Him who came to bring 'glad tidings of great joy.'

The practice of conferring presents on friends, and making more comfortable the lot of those in indigent circumstances is good, and does not better become any other season. The hearts of those who have should glow with warmth towards those who have not. Our own happiness is in no small measure the result of efforts to make others happy. Many men are unhappy simply because they are selfish. Christmas, if any time, should draw out the latent generosity of every heart. There need be no difficulty in discovering objects upon whom to bestow kindness. In every community there are those who are unable to procure the most trifling comfort even during the joyous Christmas season. Gladden their hearts, and experience what a blessed thing it is to make others happy. The Lord Jesus knew all about it, and He said, "It is more blessed to give than to receive." So act of kindness is ever best. He that waters himself also shall be watered." Let the blessed Saviour, whose charity was "world-embracing," be the example. If you do this, you will assuredly have what, from our heart we wish for all our readers—

A HAPPY CHRISTMAS.

For the Religious Intelligencer.
THE DIVINITY AND PERSONALITY OF THE HOLY SPIRIT.
 Many deny the proposition that the Holy Spirit is a power, and take those passages which prove His personality as figurative, denoting divine power. Solomon used the term wisdom in a figurative sense when he said: "Her ways are ways of pleasantness and all her paths are peace," and the laws of language are not violated. But in the passages referring to the Holy Spirit, we find many difficulties in attempting to supply "divine power" in the place of what is used. For instance, Peter said, "Why hath Satan filled thine heart to lie unto the divine power (Holy Ghost)?" "All manner of sin and blasphemy shall be forgiven unto men, but blasphemy against the divine power (Holy Ghost) shall not be forgiven unto men." Others might be added, but these are sufficient to show how such a construction is both unsonorous and inadmissible. In fact, the inspired writers regarded the Holy Spirit as a person or agent, in the same manner as they did the Father and Son. The Holy Spirit is spoken of in the formula of baptism (Matt. xxviii. 19), the apostolic benediction (2 Cor. xiii. 14), and the applier of the benefits of the atonement (1 Peter i. 2), an attribute could not be classed thus. The Holy Spirit can be said against (Matt. xii. 32; Acts v. 3). This could not be done if He were only divine power.

Consider a few of the personal acts of the Holy Spirit. Jesus Christ promised to send him from the Father (John xvi. 7), and was granted on the day of Pentecost (Acts ii. 1-4), to speak (John xvi. 13), to testify that we are the children of God (Rom. viii. 16), to make known things to us (John xvi. 13), to intercede for the people of God (Rom. viii. 26), to bestow gifts (1 Cor. xii. 8), to work miracles (Rom. xv. 19), to sanctify (1 Cor. xii. 3), to lead doubtful souls (Acts xv. 28), to act as an instructor (John xiv. 26), and can be resisted and grieved (Acts vii. 51). The Holy Spirit is not only a personal being, but

a divine person; and the names and attributes of God are applied to Him. In Acts v. 3, 4, 2 Cor. viii. 16, He is called God. Luke iv. 18, the Spirit of the Lord. Heb. ix. 14, the Eternal Spirit. Ps. cxxxix. 7, everywhere present. 1 Cor. ii. 10, 11, knowing all things. John xiv. 17, the Spirit of truth. Ps. cxlii. 5-9, represented as the power of the church. His being equal with the Father and Son is implied in the works of creation, Job xxi. 13: "By His Spirit He purged the heavens." What a dreary blank the heavens would be if there were not one star! The stars are said to be either fixed or planetary, each moulded in the hand of the eternal Spirit and tossed out on space as a beacon of glory; and like angel's eyes they are peering down upon us from the battlements of heaven, lighting up our pathway during the silent watches of night. As this world is but a planet, the Lord by the Holy Spirit garnished this too. The wild flowers like a band of sisters nodding each to each in the summer breeze; the grass sown with pearls dew, the rainbow spread out upon the falling rain drops, the woodland hung with diamonds and vocal with the choir of birds, the purple hills and mountains in autumn, the rosy dawn, the golden clouds of even, the money rock, the bubbling spring, the rippling brook, the roaring cataract, the blue, boundless main, tell us with what artistic taste the Holy Spirit has decorated the world.

The exalted position the Bible occupies among the oracles of man, and the accuracy with which the statements of one book blends with another, is attributed to the superintendence of the Holy Spirit. 2 Peter i. 21.

Christ foretold that His resurrection would be by His own power. John ii. 19. Paul affirmed the work to have been wrought by the Father: Heb. xii. 28. Peter positively asserted that Christ was put to death in the flesh, but quickened by the Spirit (1 Peter iii. 18). The resurrection of Christ, like the work of creation, was performed by the Triune God. The Holy Spirit that hovered over the waters of Jordan, and rested upon Christ above measure, broke the chains of death, and released the captive. The demise of Christ was real, not imaginary; and for three days nothing distinguished His body from others dead, only it showed no signs of decay. "Then will not leave my soul in hell, nor suffer thy Holy One to see corruption." Gold and dross lie slumbering in the chilly embrace of the tomb until the time arrived for Him to awake. The Holy Spirit descended and touched the heart that was pierced, and it throbbed, the lungs and they expired, the cheeks and they flushed, the eyes and they opened, the cold mangled hands, and the crucified Saviour lived again.

His reviving and comforting influences have been compared to seasons rains. "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thy offspring, and they shall spring as among the grain, and as willows by the water courses." (Is. xlv. 3, 4.) The farmer may prepare his land and sow the seed, but without the rain the crop will not come to maturity. The green blade may appear, and for a time struggle for life, but without the refreshing shower it turns yellow and is withered. A minister may have his subjects well arranged and deliver them eloquently; a Sabbath school teacher may have his lesson prepared, and be very plain in teaching his class; a parent may with all the attention of a guardian angel watch his child, and carefully check what is wrong and instill what is right, and all without avail, unless the Holy Spirit gives the increase. Paul plants in vain, and Apollos with all eloquence wastes to no purpose, unless God by His Spirit graciously grants a blessing.

Autumn is regarded as seed time, yet some plants yield seed in June and others a little later, and so in great variety, nature teaches that six months do not always intervene between seed time and harvest. Again, it takes sometimes years from the time they first germinate before they bear seed after their kind. Even so it is in the kingdom of grace; and the reason why the resemblance between nature and grace is so striking, is because the same God rules both. In many instances the servant of Christ is blest immediately in his labor, and again years may elapse before any real good will be apparent. The Lord is not slack concerning his promise as men count slackness. How many are years before their labors are apparently blest. The word of God shall not return to him void. How encouraging the thought, that when we rest from our labors the work is still in progress. Death may seal the lips, glaze the eyes, chill the heart, shatter the golden bowl, and loosen the silver cord, and nevertheless the Holy Spirit rests like dew upon the word spoken, the tears shed, and the acts of kindness performed, prompted by a true and noble principle.

He is compared to oil or ointment; "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you." (1 John ii. 20, 27.)

Although this passage refers more particularly to the miraculous gifts of the Holy Spirit in the apostolic age, yet it is still true, in a certain sense, of His comforting and sanctifying influences. As the oil of frankincense and myrrh and cassia, which was poured on the high priest's head, descended in fragrant streams to the very skirts of his garments, so the Holy Spirit that rested upon Christ should descend to all the members of the body to sanctify and gladden the members of His people. B. MERRILL.

New Hampton, December 1869.

DENOMINATIONAL.

Rev. J. S. McKENZIE has been laboring with the Presbyterian Church for about two weeks. We learn that the church has been considerably quickened, backsliders are being awakened, and conversion is hoped for.

Rev. J. E. REED has been holding special services with the Upper Gagetown Church. Some good has already resulted. Bro. Reed, and Bro. Strong, Pastor of the Baptist Church, have for a time labored untiringly. We hope to hear of an extensive revival in that community.

The Pastor of the Fredericton F. B. Church baptized four converts last Sabbath. Others are seeking the Saviour.

Rev. THOS. VANWART has taken the pastoral care of the church in Lakerville, (perhaps more generally known as Williamstown), N. B., to which place he is about moving with his family. His removal leaves the Third District with one preacher less. Bro. Vanwart has, no doubt, felt that it was God's will that he should go, and we hope he may be largely blessed in his labors.

FOREIGN MISSIONS.—It appears to us that funds for the support of our Foreign Missionaries are coming in very slowly. It is to be hoped that the friends of this good cause are not forgetting it. A payment will have to be made the first of the year. Now is the time to work. Not an hour should be lost. Let the earnest words of the Corresponding Secretary, Rev. J. Perry, in his last report, stir all to action. He says: "On the efforts of our ministers in a great measure we depend for success; but find that they do so, as a whole, take that interest in the Society that they should. Brethren, our obligations are pressing heavily upon us. We regret to have to say that too many of our people are taking no interest in the welfare of the heathen; and with Missionaries in the foreign field, with an empty treasury, shall we become too careless and indifferent to urge upon them their

responsibility in this matter? No! oh, no! Let our ministers preach missionary sermons, organize branch Societies in every Church in our Denomination; and then, if this great field of usefulness should have to be relinquished, our skirts will be clear. We firmly believe the heathen will be given to the Lord Jesus by His possession; and no doubt God designs that we, his followers, shall be the agents by which this will be brought about. Hoping that the friends of this Society will remember that 'The liberal do vieth liberal things, and by liberal things shall be stand,' and act accordingly; we bid adieu to the past, and enter upon the work of a new year."

LETTER FROM BRO. F. RIDEOUT.

DEAR BRO. McLENNAN.—As it has been a long time since I attempted to write, you would, no doubt, be glad to see a letter from my own pen, containing some relation of God's dealings with me. I am still mercifully preserved in life, fed and clothed by His kind hand, and supported by His grace. Two years already have passed since I parted with health; yet, during this past summer, I have realized a slight improvement. I now pass several hours each day sitting in my chair—sometimes perusing the precious Bible, sometimes the INTELLIGENCER. I have plenty of time for thought, I assure you. Should you, dear brother, or any other friend, feel leisure to come and see me, I will be at home almost any day looking for you. Last Saturday morning, as I was being dressed, for the day, Bro. Charles Vanwart and his little daughter, Bro. Wm. Drake, and Elder Thomas Vanwart, unexpectedly visited us, and presented me with a purse containing \$25.00, cash; together with many valuable articles for household use—amounting in all to about \$40.00. This donation was the result of a meeting of friends, held for my benefit the previous evening, at the house of Bro. Vanwart, Waterville.

How many, or who, the kind donors were, I never shall know. Thus I am deprived of the privilege of expressing my thanks to them personally. They who brought me the donation told me they "deserved no praise; it was only a debt owed to God, paid in love to his servant." It can never be said to that people, "I was an hungry and ye gave me no meat; I was thirsty, and ye gave me no drink; I was naked, and ye clothed me not; I was in prison, and ye visited me not;" for God's word declares, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

In conclusion, let me request my friends to remember me when they pray. I would be patient under all circumstances; yet we are commanded to exercise faith, and pray for whatsoever things we need. I need my health, that the cause of God may have my labour. I long to be built up in body, and quickened in soul for this very work. There are hungry lambs to be fed. Much is being done to the praise of God but I said—yet much remains to do.

A. RIDGWAY.

Rossmore, Carleton Co., Dec. 13, 1869.

"The many friends of Bro. Rideout will be pleased to hear that he is even so well as stated. It is also gratifying to know, that kind friends remember him; and better than all, that he yet exercises an 'abiding confidence' in his kind, heavenly Father.—Ed. INTELLIGENCER."

Pen and Scissors.

HALIFAX CHURCHES.—The Christian Messenger says church edifices are being greatly improved in Halifax. The St. Andrew's congregation met on Wednesday evening last, and resolved to erect a new building in Colton Street. A subscription list was opened by one person putting down \$3,000, another \$2,500, another 1,200, &c., &c. The old building would cost a purchaser at not less than \$12,000, so that a fair start has been made. With the wealth of the Church of Scotland, they will doubtless erect a handsome structure. At a recent meeting in the Graham Street Wesleyan Church, \$7,500 was subscribed towards removing the debt of \$10,700. The building cost \$35,000.

WAR EXPENSES.—Had the money expended in carrying on the late war in the United States been appropriated to the purchase of slaves, there would have been enough and to spare. Commissioner Wells, in his report to Congress, states that the U. S. Government spent, in war expenses, down to June, 1869, the sum of \$4,771,914,498. This he calls the cost of the rebellion, excluding indirect losses growing out of the suspension of industry and religion of American carrying trade. Taking everything into account, the nation suffered to the extent of nine thousand millions of dollars. "This," says Mr. Wells, "is an expenditure of a thousand millions a year for nine years; or, at the wages of five hundred dollars a year, the labor of two millions of men exerted continuously during the whole of that period. It is five times as much as the slave property of the country was ever worth. It is a sum which, at interest, would yield to the end of time twice as much as the annual slave product of the South in its best estate."

ST. PATRICK WAS A PROTESTANT.—Rev. John Armstrong, of Kingston, Ireland, has made a little book that ought to be re-printed in this country, where there are so many Irishmen who believe in St. Patrick. Mr. Armstrong proves, by a careful inquiry into the most credible accounts of his life, writings, and ministry, that St. Patrick, or St. Patrick, as he is now called, was a zealous Evangelical minister of the Gospel, born in Scotland, and never had any Popery about him at all. His preaching in Ireland was mighty to the pulling down of error and superstition, and hence came the tradition that he drove all the snakes out of the Green Isle. Bro. says an exchange.

BIBLE-CARTS BY FRENCH FAIRS.—A new phase of Bible work has appeared in France. It originated in the success of the Bible stalls at the great exhibitions in Paris and Havre, and is an application of the idea to the sixteen hundred smaller fairs which are held yearly throughout the country. Two evangelists go out with a cart loaded with Bibles, and take their stand at the fairs. There the Scripture motto over their heads, their unobtrusively quiet ways, and their own calm and cheerful faces, bespeak them to be a rather extraordinary kind of stall keepers. They, with much self-denial and little appearance of fatigue, keep up a quiet conversation with purchasers or objectors; and in the evening short addresses are given, sometimes to as many as three hundred hearers. People will stand for hours, not to lose a word, and even get behind the wall to catch the sound through the boards for fear of want of room to approach in front.

A ROMAN CARNIVAL MISDEED.—Roman priests still claim the power to perform miracles, as will be seen by the following, which we clip from a reliable American paper:—

A young man, now West, in Waterbury, Wisconsin, had been acting queerly for some time, and a few weeks ago a Catholic convocation was held at Waterbury, attended by seven priests. The young man was taken to church, to test the miraculous power of the priestly body, and have devils cast out of him.

Thursday was set as a day for the casting out of the evil spirits. The church was filled. The young man was laid on the altar, appearing dead. The seven priests surrounded him and began sprinkling him with holy water, shouting him with all, bawling, laying hands upon him, reading Latin prayers, and giving him some lotion, and he prepared. The young man was put in different attitudes before the picture of the Holy Virgin, with similar exercises

of sprinkling, burning incense, laying on of hands, &c. These exercises were repeated at different times throughout the day.

The Catholic brethren say the evil spirit spoke out many times in strange tongues, and especially in the "Irish and Latin tongues." It was believed that four devils were cast out on Thursday. On Friday three more were said to have been expelled, and on Saturday morning the last, more obdurate than all, agreed to leave, if all the members would leave the church with him. All but three acquiesced, and the devil took his departure, to the great joy and wonder of the young man and the brethren. We were pained to hear that another devil had made his appearance a week ago, and after being cast out announced that there were still four more remaining.

Too MUCH RESPECTABILITY.—Dr. Scott, of New York, while preaching on the prophet Balaam, came to speak of earnestness, zeal and enthusiasm in the cause of God, and while referring to the objections to "excitement" which are often made, he said:—

"A man who in the midst of his family receives a bill larger than he expected, may walk up and down the room and tear his hair, and rave in his excitement, and no one blames the extravagance of his conduct. Men in the stock market may be wild with excitement as the prices are going up or down, and they are making or losing money, and this is only reasonable diligence in the pursuit of business! But the moment a man wakes up to the necessity of seeking the kingdom of God, or the church begins to be in earnest about the salvation of souls perishing in sin at her gates, we are told that this is enthusiasm, fanaticism, madness! The fact is, brethren, we are dying of respectability! Afraid to be in earnest in the great work of the soul's salvation, lest we be reproached for our zeal and earnestness, as if it were possible for us to be too much in earnest when the immortal interests of ourselves and our fellow men are at stake. Our churches are dying of respectability. Oh for the voice of one crying in the wilderness to awaken such people from their repose, and warn the careless multitudes to flee the wrath to come. O, God, send help to the workers of this evil time."

THE PRISONER BEHIND PLACES.—Some months ago, the New York Evening Express, in speaking of the burial place of the Peabody family, in Harmony Grove Cemetery, Salem, Mass., said: "A huge sarcophagus, of Quincy granite, has been erected by Mr. George Peabody, and there he wishes to be buried. 'Thou shalt not die,' and 'Thou shalt not kill,' we had heard of before, but never in connection with a man who lived so long, and whose name was so famous. The sarcophagus is a single column upon the minds of the jury in relation to this how can the prisoner be assigned to eternity. The effect of the publication of the corner's inquiry upon the public mind was then referred to. He had raised his voice against this at the commencement of the trial. Some papers were not content with the publication, they had gone further, and among them some of the religious papers, had made comments upon the case of a most unchristian character. These Christian gentlemen had forgotten their holy calling, and had forgotten that although they were 'Thou shalt not kill,' and 'Thou shalt not kill,' we had heard of before, but never in connection with a man who lived so long, and whose name was so famous. The sarcophagus is a single column upon the minds of the jury in relation to this how can the prisoner be assigned to eternity. The effect of the publication of the corner's inquiry upon the public mind was then referred to. He had raised his voice against this at the commencement of the trial. Some papers were not content with the publication, they had gone further, and among them some of the religious papers, had made comments upon the case of a most unchristian character. These Christian gentlemen had forgotten their holy calling, and had forgotten that although they were 'Thou shalt not kill,' and 'Thou shalt not kill,' we had heard of before, but never in connection with a man who lived so long, and whose name was so famous. 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