





ITISTAN

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"Glory to God in the highest, and on earth Peace, good will toward Men."

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Selected.

Specimens of Spurgeon's Preaching.

The Personality of the Holy Ghost.

1. First of all, we shall have some little struction concerning the proper personality the Holy Ghost. We are so much acustomed to talk about the influence of the loly Ghost and his sacred operations and races, that we are apt to forget that the Holy Spirit is truly and actually a personhat he is a subsistence-an existence ; or, as re Trinitarians usually say, one person in he essence of the Godhead. I am afraid hat, though we do not know, it, we have ac-Spirit that gave his fingers their seraphic mouired the habit of regarding the Holy Ghost s an emanation flowing from the Father and the words of the proverbs of wisdom, or when he Son, but not as being actually a person he hymned the Canticles of love, it was the imself. I know it is not easy to carry about n our mind the idea of the Holy Spirit as a Holy Ghost who gave him words of knowledge and hymns of rapture. Ab! and what erson. 1 can think of the Father as a perfire was that which touched the lips of the on, because his acts are such as I can uneloquent Isaiah ? What hand was that which lerstand. I see him hang the world in ether; came upon Daniel ? What might was that behold him swaddling a new-born sea in ands of darkness : I know it is he who formwhich made Jeremiah so plaintive in his grief ? or what was that which winged Ezekd the drops of hail, who leadeth forth that kiel and made him, like an eagle, soar into ars by their hosts, and called them by their ame; I can conceive of him as a person, bemysteries aloft, and see the Mighty Unknown beyond our reach? Who was it ause I see his operations. I can realize Jesus, that made Amos, the herdsman, a prophet? he Son of Man, as a real person, because he s bone of my bone, and flesh of my flesh. who taught the rugged Haggai to pronounce t takes no great stretch of my imagination his thundering sentences ? who showed Habakkuk the horses of Jehovah marching picture the babe in Bethlahem, or behold through the waters? or who kindled the e "man of sorrows and acquainted with rief," or the king of martyrs, as he was burning eloquence of Nahum ? who caused persecuted in Pilate's hall, or nailed to the ccursed tree for our sins. Nor do I find it ifficult at times to realize the person of my esus sitting on his throne in heaven : cr girt vith clouds and wearing the diadem of Il creation, calling the earth to judgment, nd summoning us to hear our final seutence. But when I come to deal with the Holy host, his operations are so mysterious, his oings are so secret, his acts are so removed rom everything that is of sense, and of the ody, that I cannot so easily get the idea of is being a person; but a person he is. God e Holy Ghost is not an influence, an emnation, a stream of something flowing f.om he Father ; but he is as much an actual peron as either God the Son, or God the Faher. I shall attempt this morning a little to stablish the doctrine, and to show you the ruth of it-that God the Holy Spirit is actuly a person. where in this in the The first proof we shall gather from the ool of holy baptism. Let me take you own, as I have taken others, into the pool ow concealed, but which 1 wish were always open to your view. Let me take you to the bar smal tont, where believers put on he name of the set Jesus, and you shall hear ne pronounce the plema words, "I baptise hee in the name, "Park, "I baptise ot names-" of the Park, " in the name," nd of the Holy Ghost."r, and of the Son, aptized according to the thery one who is Scripture, must be a Tri inn : otherise his baptism is a farce and imself is found a deceiver and and he efore God. As the Father is moocrite nd as the Son is mentioned, so is the shost; and the whole is summed up as y Frinity in unity, by its being said, not names, but the "name," the glorious nam the Jehovah name, "of the Father, and of power must come from a person ; it must the Son, and of the Holy Ghost." Let me remind you that the same thing occurs each time you are dismissed from this house of prayer. In pronouncing the solemn closing benediction, we invoke on your behalf the love of Jesus Christ, the grace of the Father, and the fellowship of the Holy Spirit ; and thus, according to the apostolic manner, we m ke manifest distinction between the persons, showing that we believe the Father to be a person, the Son to be person, and the Holy Ghost to be a person. Were there to other proofs in Scripture, I think these would be sufficient for every sensible man. He would see that if the Holy Spirit were a E R. mere influence, he would not be mentioned ERY in conjunction with two, whom we all confess to be actual and proper persons. etur

der; it was like the valley of darkness and of without the Trinity ! it is a rope of sand that | Ecclesiastical Chronology, gives this descrip- (See Wall, part II, chap. 9, sec. 15.) This the shadow of death. God the Holy Ghost cannot hold together. A gospel without the tion of " Baptism in the second century and was the great practical argument, by which spread his wings over it; he sowed the Trinity I then, indeed, Satan can overturn it. seeds of life in it ; the germs from which all But, give me a gospel with the Trinity, and generally administered to infants dving without baptism. And John vi : 53, heings sprang were implanted by him; the might of hell cannot prevail against it : ceremonies were now added to the rite was, as we have seen, the chief passage, he impregnated the earth so that it no man can any more overthrow it than a became capable of life. Now, it must buible could split a rock, or a feather break of milk and honey have been a person who brought order in haives a mountain. Get the thought of out of confusion : it must have been an ex- the three persons, and you have the marrow istence who hovered over this world and of all divinity. Only know the Father, and heade it what it now is. But do we not read know the Son, and know the Holy Ghost to in Scripture something more of the Holy be one, and all things will appear clear, Ghost? Yes, we are to'd that " Holy men This is the golden key to the secrets of naof old spake as they were moved by the Holy ture ; this is the silken ciue of the labyrinths Ghost." When Moses penned the Penta- of mystery, and he who understands this, teuch, the Holy Ghost moved his hand ; when will soon understand as much as mortals e'er David wrote the Psalins, and discoursed can know. sweet music on his harp, it was the Holy

tion : when Solomon dropped from his lips. Baptism.

(From the Southern Baptist Eclectic.) One of the strongest arguments against infant baptism is to be drawn from the co-existent practice of Infant Communion.

1. We have decisive proof of Infant Com munion as early in church history as we have of the baptism of newly-born infants.

Chevalier Bunsen, in his " Hippolytus and his times," has clearly shown that we have no decisive proof of the baptism of newlyborn infants, until the time of Cyprian, A.D. 251 ; that the custom commenced with the baptism of children, which was by degrees extended back to an earlier and earlier age, until in Africa it was decided by the council of Carthage not to be wrong to administer it at any time after birth. Such a practice. however, did not become general in the

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the wine mixed with water." We have al- other. ready seen that the dates of our first accounts

ancient as Infant Baptism.

beginning of the third." It " was now more parents were made afraid of their children's . . . sponsors anointing with oil, use alike with priests and parents, on which Infant The Lord's Communion and Infant Baptism rested. The supper was, occasionally, perhaps, adminis. one, practically, is built upon the same spetered to infants . . the bread leavened, cies of false interpretation of scripture as the

IV. Hence, whether on the ground of of the baptism of new born infants, and also scripture, or church history, both customs of Infant Communion, commence nearly ought, in all consistency to stand and to fall fifty years later than Riddle places them. __ together. If Infant Baptism is right, let it be As, however, he speaks of Infant Commu- carried out; let it be administered by immernion with a " perhaps," and as only an occa- sion, and be followed by the eucharist : then sional thing, it may be well to cite the further all could fairly judge if it ought to be conlanguage of Bingham, in which he says-" it tinued. We will not indeed press the theory Infant Communion against infant is beyond dispute, that as she (the church) to the extreme, that was done in these ages, baptized infants, and gave them the unction when they would, "only in cases of exof Chrisin, with imposition of hands for con- treme necessity." 'et the infants be nursed by firmation, so she immediately admitted them the mother, after having received immersion to a participation of the eucharist, as soon as before partaking of the eucharist.

Nor will we insist, as was done by the as they were baptized, and ever after without exception." In fact, he says, just before, second Council of Macedon, that if there were all persons were obliged to receive com. any of the church who should be brought to the munion constantly, who were within the pale church fasting, the bread being sprinkled with of the church, in the largest acceptation of wine and consumed by them. But we simply the word," &c., that is, all who were baptiz- plead that in all consistency, if infants, who ed; and Infant Communion is thus clearly as cannot believe have a right to baptism, they have an equal right, both by scripture and II. The two customs were continued toge- church history, to the communion.

ther for very many centuries; and only sepa- And so, on the other hand, by all the rearated by a further corruption of the Roman sons on which it is now admitted, by all the Catholic Church in the dark ages. In order Protestants, and even by Papists, that the to foster Infant Baptism, by putting the ho- Lord's Supper should be deferred until there nors and encouragement of the church on can be choice and faith, so let baptism also those who made this early profession of be deferred until this same period; and let

some of the most prominent features of Mor-

mon life. Mr. Carvalho, being on terms of

personal intimacy with the Mormon gover-

nor, Brigham Young, and having received

from him important 'assistance in the prose-

Indeed, the commendations which he bestows

upon the governor and his wives, and, with

of morality among the people generally, can

only be accounted for on the supposition of a

personal friendly bias, and a want of oppor-

tunity to extend his observations beyond the

mere surface. A traveller at the South, as-

sociating with gentlemen and sharing their

if Mr. Carvalho had done more than gain a

sociates. We may, therefore, safely con-

Christianity, they were allowed to partake it be administered according to the ancient

before the body of the laity, with the virgins, method by immersion, on an audible profes-

widows, deaconesses, and other persons sup- sion of faith; and there will no longer be

posed to be of distinguished piety and honor any separation between other Christians and

in the church. (Apostolic Constitutions 7. Baptists. [i. e. Touching the proper sub-

13.) And the author, under the name of jects of a Christian church, and the scriptural

rite of suttee in Intlia ; widows prefer accompanying their deceased husbands to the funeral pile, rather than endure the disgrace and hardships of perpetual widowhood ; and we are much mistaken if Mormon widows do not find their lot equally unenviable. The following is from the discourse of Elder John Taylor on Legitimacy and Illegitimacy :

"A good man dies, who has served God in righteousness all his days; the weary wheels of life stand still, and he goes to the world of spirits. He believes in the principles of justice, equality, righteousness and truth, and that his rights would be held sacred to him by his brethren after he was gone. But some professed man of God comes to his widow, and wants to steal her away from htm ; he would rob the dead with impunity under the ostensible garb of justice to her and her dead husband; he will tell her he is doing it out of pure love to them both, and he is going to exalt them in the kingdom of God. We read of the kingdom of God suffering violence; if violence is ever attempted, it is in a case of this kind. It is bad enough to steal from a man his earthly property, his oxen. his cow, his harness, his wagon, and other paraphernalia, but what think you of a man that would tob the dead of a treasure which he holds most dear, and prized as the most precious thing he possesses on earth-his affectionate wife ! Such a person will most assuredly miss his figure!"

Mr. Carvalho has recorded one fact in regard to Mormons, and but one, that affords us gratification. He says there are "thousands of families now in Utah who are as much horrified at the name of polygamy the most carefully educated in the enlightened circles of Europe and America." They were only informed of the " spiritual wife" system after their arrival in America. But what security have these families that their rights will be respected under the absolute authority of the priests ? There is another fact recorded in this narrative that speaks volumes. None but a Mormon is allowed to hold real estate in the Salt Lake Valley, and whenever a Mormon apostatizes he is "obliged to abandon his property and is precluded from selling it." In other words, the change of a man's religious opinion is followed by the immediate confiscation of his property ! It too centuries for Rome to make a stride equal to this in her career of persecution. Here we have an unmitigated despotism-clothed with persecuting power, and with authority to enlarge that power to an indefinite extent. and yet Mr. Carvalho says that " all religions. are tolerated, or ought to be, in the United States." He says he " has no wish to interfere, nor has any one." To us it seems a very strange doctrine, that a Constitution which guarantees religious toleration, should require the toleration of religious persecution. So far as we can perceive, religious toleration and the toleration of Mormonism involve a direct contradiction. Jour. Mess.

But I have a proof, which, perhaps, will be more telling upon you than any other. Acts and deeds are ascribed to the Holy Ghost; therefore, he must be a person. You read in the first chapter of the Book of Genesis, that the Spirit brooded over the sur-

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Malachi to close up the book with the mutering of the word curse? Who was it in each of these save the Holy Ghost ? and must it no' have been a person who spake in and through these ancient witnesses? We must believe it. We cannot avoid believing it when we read that " holy men of old spake as they were moved by the Holy Ghost." And when has the Holy Ghost ceased to have an influence upon men? We find that still he deals with his ministers and with all his saints. Turn to the Acts, and you will find that the Holy Ghost said, " Separate me Paul and Barnabas to the work." I never heard of an attribute saying such a thing. The Holy Spirit said to Peter "Go to the Centurion, and what I have cleansed, that call not thou common." The Holy Ghost caught away Philip after he had baptized the Eunuch, and carried him away to another place; and the Holy Ghost said to Paul, " Thou shalt not go into that city, but shall turn into another." And we know that the Holy Ghost was lied unto by Ananias and Sapphira, when it was said, " thou hast not lied unto man, but unto God." Again, that power which we feel every day, who are called to preach-that wondrous spell which makes our lips so potentthat power which gives us thoughts which are like birds from a far-off region, not the natives of our soul-that influence which I never felt before, that lifts me above my fellow-man-that majesty with which he clothes his ministers, till in the midst of the battle they cry aha ! like the war horse of Job, and move themselves like leviathans in the water -that power which gives us might over men. and causes them to sit and listen as if their ears were chained, as if they were entranced by the power of some magician's wand-

with wine. Afterwards the mother, ignorant estinow dear brethren, I think I have fully of what had been done, brought it to the com-Holy the point of the personality of the munion table with her. The child could not to imprevallow me now, most earnestly, be quiet, but cried and fell into convulsions. being source the absolute necessity of At last, " the deacon went up to give the cup Christ he is not doctrine of the Trinity. to those present ; and the others received it, Christ he is not d minister of Jesus and her turn came. The little girl, by a didoubt the glorious elieve he was before vine instinct, turned away her face, and shut Lord, and for years desy-he began to her mouth, and refused the cup. -But yet the our blessed deacon persisted, and put into her mouth, odox doctrine, until one hear a very eccentric old h the heter- though she refused it, some of the sacrament from the text, " But there thepened to of the cup ; then followed retching and voshall be unto us a place of broaching miting, the eucharist could not stay in her streams, wherein shall go no Lord polluted mouth and body,"

oars, nei:her shall gallant ships pand Such is the story. From all this it would oars, nethods are loosed; they con seem that, just as soon as they were able to Thy tacklings are loosed; they could seem that, just as soon as they were able to well strengthen their mast, they could we some of the elements forced into their sprend the sail." "Now," said the old withs, without any consent of their own, ister, "you give up the Trinity, and you fore they were capable of speaking, tacklings are loosed, you cannot strengthen your masts. Once give up the doctrine of your masts. Once give up the doctrine of in this case, the child must have three persons, and your tacklings are all "In gone ; your mast, which ought to be a sup- to infaport to your vessel, is a rickety one, and of their Bingham, who declares-

church for some centuries later. The remarks of Tertullian and Origen are, by him, clearly shown not to conflict with, but to substantiate this view of the case.

Now, in the writings of this very same Cyprian, who introduces to us the practice of the baptism of newly born infants, we find also the first mention of infant communion. It is impossible to prove the one fully and fairly from Cyprian, or Augustine, without also proving the other. For instance, Cyprian, in describing the conduct of those who in time of persecution relapsed into idolatry, and "partook of heathen sacrifices, and pledged each other in the poisonous cup," adds : " And that nothing might be wanting to fill up the measure of their iniquity, their infants (infantes) also being carried or drawn by the hands of their parents, (parentum manibus vel impositi vel attracti.) lost that which they had obtained presently after they were born. Will not they, at the day of udgment say: "We did nothing of this, neither did we, forsaking the meat and cup of our Lord, run spontaneously to the participation of those profane refinements."

From this passage, taken in connexion with others, it is clear that no sooner were infants baptized than they were considered as having a right to the bread and wine of the Eucharist.

There is another passage in Cyprian, a few pages further on, in which he gives an account of what happened in his own presence " in the case of an infant who was, by reason of her age, incapable of declaring the crime, which another acted on her." The parents, flying from persecution, had left the infant with a nurse, who took it to the Magistrates. They, because it was too little to eat the flesh before the idol, gave it some bread mixed

Dyanisius, says, "that children were admitaction of baptism. Let there, then, be a cointed, not only to baptism, but the Eucharists, cidence in doctrines and church government, although they did not understand the reasons and there will exist a basis of union. of either mystery." (Diugham, DOOK XV. 47.) Augustine, A. D. 400, not only appeals Polygamy in Utan. with great satisfaction to this custom, but de-In our last number we noticed the new work of Mr. Carvalho, giving an account of clares the communion, as necessaay to salvation as he held baptism to be ; arguing his travels in the Far West, and describing

that he who said, "Except a man be born of water," &zc., said also, " Except ve eat the flesh and drink the blood of the Son of Man, ye have no life in you." What is still more important, he declares this not only as his own opinion, but grounds it on "that ancient cution of his objects, cannot be suspected of and apostolic tradition, which the churches do overstating the evils of that religious system naturally hold that, without baptism and par. of which Governor Young is now the head. taking of the Lord's table, none can come either to the kingdom of God, or to salvation and eternal life." Wall, vol. 2, p. 486.) the sole exception of polygamy, on the state From the year 400 to A. D. 1,000 the

custom remained unquestioned. For instance. an epistle of Jesse, Bishop of Amicus, of the eighth century, says that, after the child had been immersed thrice, the rule is to confirm him with the chrism, " and then to confirm or communicate him with the body and blood hospitality, would see but little of the horrors of Christ," (Bingham, xii. chap 1, sec 2, of slavery; and it would have been strange note.)

In the year 1,100, they gave the infant onv the wine, (mixed with water,) and that only by the priest's finger being dipped in leading off one of the Governor's wives in a the chalice, and put into the child's mouth.

At the council of Trent, although the Ro- another, is not exactly in a position to pass an man Catholics passed a canon anathematizing impartial judgment on the vices of his asany one who should say that the eucharist was necessary for little children (canon 4, clude that Mr. Carvalho has drawn as favorsession 21st,) yet they did not attempt to de- able a picture of this polluting picture as ny that it was the " ancient usage," but only truth would warrant ; and taking the facts as urged that it had been discontinued by "the they are here recorded, the conviction is authority of the church," giving other reasons forced upon us, that nothing more revolting that would apply with equal force to Infant to morality and decency exists in any heathen Baptism. (See catechism council, Trent, or Mohammedan country, than exists in the auestion 59.)

Territories of these United States. The Ethiopic and Abyssinian churches The sermons and addresses of Brigham continue the practice of Infant Communion Young and other priests of Mormonism, to this day, (especially when there is danger which are inserted at the end of the volume, of death), on the ground of John vi. 53. give a very clear idea of the tenets of this Hence, nothing can be more clear than that miserable superstition. The resemblance the custom of Protestant Pædo-Baptists, in between Mormonism and Mohammedanism giving what they consider baptism to infants, is apparent at first sight, but we were not and yet denying them the eucharist, is an in- before aware that this imposture had also innovation introduced in the dark ages, simply corporated in its creed two of the cardinal on the authority of the Romish Church, in its doctrines of Hindooism. Such, however, is most corrupt period, crossing all antiquity the fact. The pre-existence of souls, who and inconsistent with every true theory of remained in unison with the Deity until church membership, bodies were provided for them, is directly af-III. It will be also observed, that both In- firmed in several passages. The other dec-

fant Baptism and Infant Communion were wine is the one so rigidly enforced by the

The Marriage Relation.

very general idea of the miseries resulting The great secret is to learn to bear with ing from Mormon concubinage. A person each other's failings; not to be blind to them -that is either an impossibility or a folly ; we cotillion, while the Governor himself leads off must see and feel them ; if we do neither, they are not evils to us, and there is obvious ly no need of forbearance; but to throw the mantle of affection round them, concealing them from each other's eyes; to determine not to let them chill the affections; to resolve to cultivate good tempered forbearance, because it is the only way of mitigating the present evil, always with a view to ultimate amendment. Surely it is not the perfection, but the imperfection, of human character that make the strongest claim in love .-- All the world must approve, even enemies must admire, the good and the estimable in human nature. If husband and wife estimate only that in each which all must be constrained to value, what do they more than others? It is infirmities of character, imperfections of nature, that call for the pitying sympathy, the tender compassion that makes each the comforter, the monitor of the other. Forbearance helps each to attain command over themselves. Few are the creatures so utterly evil as to abuse a generous confidence, a calm forbearance. Married persons should be pre-eminently friends. and fidelity is the great privilege of friendship The forbearance here contended for is not a weak and wicked indulgence of each other's

