THE HOLY SPIRIT IN MISSIONS.

BY E. M. SAUNDERS, D. D.

In saying that the Holy Spirit came into the world at Pentecost, and that his reign will continue till the judgment of the last day; and that from Pentecost to the return of the Jews and the fulness of the Gentiles, there will be no radical change in his manifestation and in his work it is not to be understood that he had not been in the world before Pentecost, doing essentially the same work that he is doing at the present time.

The salvation of souls was by Christ before his death as certainly as it has been since. At Pentecost, and since, the Holy Spirit convicts the world of sin, of righteousness and a judgement to come. He came to give effect to the sacrifice of the cross, and to superintend the enterprise of preaching Jesus and the resurrection to all the world. But this work of the Spirit is not the Alpha and Omega of what he has done in the earth. He and he alone gave effect to the sacrifice of the cross before the earth quaked beneath its mighty power, as well as since. Yes, in matters remotely related to the salvation, the third person in the trinity wrought grandly and wonderously in the world in all history before the coming of Christ. By him order came out of chaos. The celestial bodies were marshalled in space; the heavens were garnished; the life of plants, insects, birds and beasts were generated; man was formed and inhaled immortality from the breath of his mouth; touched by his inspiration, slaves from the brick yards of Egypt became skilled artists and artizans, and reared and fashioned the tabernacle in the wilderness; at his command the law of gravitation was neutralised and men—Philip for instance—became fleet-footed as swift in motion as the birds of fleetest wings; poetic genius never wrought so masterfully, as under his inspiration, as in Isaiah, David and Job, when they gave the world their more than immortal poetry—dramatic, lyric and epic; in his light men and women became seers of supernatural truth and conveyed them to the world; conviction came to human hearts and dead consciences were awakened by him as in the instances of the widow of Sarepta. By him, also, was regeneration and consolation. All this and more was done by him in the world; but when the day of Pentecost was fully come, he was more distinctly manifested, and, emerging from his partial concealment, performed his offices of carrying into execution the salvation secured to the world by the death of the Son of God. The Father was in the foreground till the advent of Jesus Christ. But, from his birth at Bethlehem till the Pentecost, the Father retired from view and gave the front place to his Son. From Pentecost till the final judgment the Holy Spirit comes into the foreground as the divine agent in setting up the Kingdom of God on earth.

From the creation of man till the miracle of the tongues of fire, Christ was in the world doing his work; but the world saw him not, neither knew him. But when he was found in fashion as a man, his divine personality came into full view. During the same time the Holy Ghost was in the world, but, as the third person in the trinity, he was not distinctly apprehended till he poured the light of Pentecost upon Israel assembled at Jerusalem.

After his resurrection, both in the upper room and on the mountain heights, Jesus said unto his disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with with you always even unto the end of the world." Intelligent obedience to the command of this commission began at Pentecost; and the fulfilment of the promise, "Lo I am with you," was coincident with this beginning.

Among the many wonderful results of the gift of the Holy Ghost at Jerusalem was the kindling in the hearts of christians a burning desire to tell the story of the cross to others. This zeal was in their souls an unquenchable fire. By degrees the spirit made it known that it was the will of God, that the Gentiles, as well as the Jews, should have Christ preached to them. Impelled by the impulse to preach and teach, received at Pentecost, the apostles found themselves disturbing the peace of the world, and disobeying men and obeying God in preaching Christ and him crucified. At last the time came when it seemed good to the Holy Ghost to take a christian church into formal partnership with himself in preaching Jesus and the resurrection to both Jews and Gentiles.

This he did, by commanding some spiritual minded and active christian prophets and teachers who were in the church at Antioch, to separate him Barnabas and Saul for the work among the Gentiles to which he had called them.

This church entered into the proposed partnership, and in the missionary excursion made by these men, may be found all that is essential to guide every church member in all time, in regard to what is required of them in giving the gospel of the grace of God to the nations of the earth.

We have in brief here an account of the election of Barnabas and Saul for special work; the action of the church in setting them apart and sending them away; their journey from Antioch in Syria, through Seleucia to Cyprus and across to the mainland to Antioch in Pisidia, to Iconium, Lystra and Derbe; and their return to the church which had commissioned them. It is a model call to the missionary work; a model designation of the missionaries by the church; a model example of co-operation between the Holy Ghost and the local church in this first, formally organised mission to the heathen. Model work was done and reported to the church; and a record of such results as might have been expected, and, in essentials, the results which should be looked for in all similar enterprises, was made by inspiration and given to the church for all coming time.

Under this, the dispensation of the Holy Spirit, we find the genesis and developement of missions according to the will of the head of the church. In the calling of the missionaries; in the services of setting them apart to their work; in guiding them from place to place; in giving them power and success in their preaching and teaching; in the working of miracles and in their return and report to their church, the Holy Ghost had full charge and was recognized, honored and obeyed. What the church did, was done by the Holy Spirit. When the missionaries, on their return, told the church what they had done, they represented it as what "God had done with them." Here we have, in an object lesson, the duty and work of the church under the guidance of the Holy Spirit, and a recognition of his authority and place in missions.

In examining this subject, the person and work of the Holy Spirit in missions; Christ crucified, raised from the dead, ascended to heaven and before the throne as the world's Saviour and intercessor, should be ever present in mind, revealed by the Holy Spirit who is omnipresent and omnipotent in the world and in the church. The Holy Spirit, apart from Christ in the hearts of believers, and at the hearts of unbelievers is an empty vision, a mere fiction of imagination.

From Pentecost till the fulness of the Gentiles, the Holy Spirit, as we learn from the Scriptures, is to continue his work in manner and method essentially the same. These is to be no new exhibition of his person and work—no advance made on the Pentecostal revelation, as that was an advance on the revelations antecedent to that event.

It concerns the churches, living in this era, between Pentecost and the return of the Jews to God through Christ, to know their duty in working with the Holy Spirit; and not to be so much concerned about some extraordinary revelation, still more miraculous than that at Pentecost. How he may reveal himself when Israel returns, and the Gentiles receive salvation in overflowing fulness, is to us largely a matter of speculation; but for the churches to avail themselves of the leadership and presence of the Holy Ghost in missionary work, is a plain duty and a grand privilege. How they may do this, can be learned by a careful study of the beginning and growth of Missions in apostolic days. These models should be prayerfully examined and closely imitated.

It is God's will that the church enlightened, spiritualized and guided by the Holy Ghost, should preach the gospel to every creature—take Christ to all men and offer them a free and all-sufficient salvation. The church, in discharging this duty, is to be wholly dependent on the Holy Ghost, in calling missionaries; in setting them apart; in sending them to their fields of labor; in raising funds for their material support and in exercising itself in sympathy, prayer and faith, all of which are essential to efficient co-operation in this great work. The duty of the churches is being endued with the Spirit, to publish the way of life to the whole world.

The convicting of sin, of righteousness and of judgment to come, and the regeneration of the convicted, is the work of the Holy Spirit in the exercise of his unaided sovereign power and authority. When the church has complied with the conditions, laid down to qualify her for her mission, has gone into all the world and preached the gospel to every creature, has baptised and organised the converts into churches she has tendered full obedience to the command contained in the great commission. Her duty is discharged. If the world does not turn to God, the church will not be responsible for it. The call of the Holy Ghost to the church at Antioch, to co-operate in originating and beginning the work of missions, should be read in connexion with the command of Christ, given on the eve of his ascension to heaven. The work is identical. The trinity must be seen in it. Christ is commanding his followers both in the upper room and on the mountain to go into the world with his gospel, is again heard in these words of the Holy Spirit, addressed to the principal church in Syria—"Separate me Barnabas and Saul for the work whereunto I have called them." Christ, in his assumption of all power in heaven and in earth, and in the promise of his presence to his ambassadors, opens up to the church and the world the heart of God the Father. The Holy Spirit in his call to the church to join hands with him in commissioning Barnabas and Saul, brings into view the sacrifice, the atonement, the intercession and the heart of the exalted Christ, now before the throne ever living to manage the execution of his purpose that the world should hear from the lips of his servants the joyful news of their only hope—Jesus and the resurrection. In our truest views of God, we hold in mind the trinity of persons, so in our full-orbed conception of the work of christian missions, each of the divine three is present and united; but always the Holy Ghost distinct and in behalf of each, opening to the eyes of the lost world and the church, the love, will and purpose of God the Father. His personality and work should fill the vision of the church as she marches, banners flying, into all the world to conquer the heathen for the inheritance of Christ, and the uttermost parts of the earth for his possession. To examine the original pattern impartially and with profit, care should be taken to distinguish between essentials and non-essentials, the indispensable and the accidental.

While the prophets and teachers, members of the church at Antioch, ministered and fasted, the Holy Ghost said unto them, separate me Barnabas and Saul. Their state of consecration and activity prepared them for union with the Holy Ghost in launching the great enterprise of christian missions. But, after receiving this peremptory command, they, in order to be more fully qualified to discharge this most sacred duty, fasted and prayed still further. Abstinence and labor conditioned them to receive a message from the Holy Ghost; but further fasting and prayer was deemed necessary to qualify them to lay hands on the elected missionaries. It was in this way the church was prepared for co-partnership and co-operation with the Holy Spirit. Devoutly they laid their hands on the two young men, consecrating them and setting them apart to the work to which they had been called by the divine Spirit. So perfect was the accord between the church and the Holy Ghost, that what was done by the one is said to have been done by the other—so they were sent forth both by the church and by the Holy Ghost.

Wherever they went it was not by might nor by power but by the Spirit of God that they preached the gospel—"with the Holy Ghost from heaven;"—"not in the words of man's wisdom but in demonstration of the spirit and of power." Miracles, too, were wrought by his might. Blindness fell upon Elymas the Sorcerer; and soundness of body came to the lame man at Lystra through the words of Paul, charged as they were with the power of the Holy Ghost. He was the counsellor of the missionaries in organising churches and in appointing them deacons and elders. Where they should go, and where they should not go, was determined, not by their own judgments, but by their helper and guide. They were forbidden to preach in Asia and were not suffered to go into Bithynia. Instructed and led by him they went from place to place, still directed to return and report to the church what they had done, or rather, "what God had done with them."

In the entire work, from beginning to end, the Holy Spirit inspired and directed them. Secure these conditions, and the missionary enterprise is a success. Ignore them or any part of them, and weakness and failure are sure to follow.

The essentials, clearly seen in the missions of apostolic days, are, first, the missionaries were called by the Holy Ghost; second, the church, filled with the Holy Ghost, was commanded to separate them for the work to which they had been called; third, the Holy Spirit and the church acted together in designating and sending out the missionaries; fourth, through the Spirit they did all their work and gave to him all the honor and glory. All this is in accord with what had been promised and with the reports of the work done. "When He is come," said Christ to his disciples, "He will convict the world of sin, of righteousness and of a judgement to come." "Ye shall receive power after that the Holy Ghost is come upon you. And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

When Peter preached in the house of Cornelius, "the Holy Ghost fell on all them that heard the word." "I," said Paul, to the Thessalonians, "came not unto you in word only, but also in power and in the Holy Ghost." Referring to the ancient prophecies, Peter said, the gospel is "preached unto you by the Holy Ghost, sent down from heaven."

Whether each church shall engage in mission work alone; whether the management of the work shall be left wholly to the missionaries; whether there shall be executive boards and what their functions shall be; whether physicians shall judge of the physical fitness of the candidates for the work proposed to be done; whether a board shall judge of the theological and spiritual attainments necessary for the work; by what methods and in what manner money shall be raised to sustain the missionaries sent out by the churches; and many other matters of kindred character, merely incidental, and not necessarily touching the essentials of the work of carrying into execution the Great Commission, are open questions, concerning which, different opinions may be held. One thing, however, is certain, that if doctors do judge missionaries physically, they must not reverse the judgment of the Holy Ghost. If boards and conventions make appointments, they are bound to ascertain who have been called and designated by the Holy Spirit. Only such should be sent forth to the work. They must secure his presence and act in accord with him. If missionaries and boards disagree, their duty is to ascertain the mind of the Spirit in the matter. His counsels are never divided—never out of harmony. The leadership, the guidance, the general and the specific direction of all matters in mission work at home and abroad, belong to the Holy Spirit; and it is perilous for any person or organisation to ignore or usurp the functions of the divine one.

In the light of the forgoing, the methods and measures of the Baptist churches of the Maritime provinces, in their attempt to respond to the command of Christ, to give his gospel to the world, may be examined and judged. Is there a full recognition of the Holy Ghost in the matter of calling the missionaries; in the necessity of his presence in the churches and his co-operation in sending them away to their work; in his presiding presence and superintendance of the work on the fields; in the spiritualising of the churches in their association with the Holy Ghost in the work being done among the destitute and benighted peoples of the earth; in the matter of the faith that rises above all the discouragements; and in the sympathy that makes the churches and the missionaries one with the Holy Ghost in the great work? Has money and the getting of it blinded our eyes to the person, place and work of the Holy Ghost? Is the Holy One grieved at the agonized prayers and schemings to get money, and the lang'id supplications for his presence in the churches, in the hearts of the missionaries and in the hearts and consciences of idolators to enlighten and convict them of sin? Have form and ceremony in sending out our missionaries, and in sustaining them, taken the first place of importance, and has the power and superintendance of the Holy Spirit, seen in the genesis and early developement of missions, been driven from the place, given them by the apostles when the work was first undertaken? Here is room for serious questionings and for careful and prayerful study.

The voice of the Holy Spirit is now heard, appealing to christians and christian churches and to missionaries.

When Christ was in the world, God the Father from the excellent glory spoke to the disciples and said, "This is my beloved Son in whom I am well pleased. Hear ye him."

Since Christ returned to the Father, to each of the seven churches he has said, "Let him that hath an ear, hear what the Spirit saith unto the churches."

This warning—this command, so often repeated in the book of the Revelation, the last communication received from the risen Son of God, should be carefully considered by every christian and by every church of Christ.

If any Man Lack Wisdom Let Him Ask of God.—Jas 1:5 — Augustine says: "I was fond of learning and attended to the wandering of Æneas, while I forgot my own. Of what use was it to deplore the self-murdering Dido, while yet I could bear unmoved the death of my own soul? We may not be sure that God will take away our trial, but we may be sure that he will give us wisdom and grace to bear it if we ask him. Paul besought the Lord thrice for his thorn in the flesh, but God answered: 'My grace is sufficient for thee.' "—The Treasury.

There's a pause that is better than onward rush,
Better than hewing or mightiest doing;
'Tis the standing still at sovereign will.
There's a hush that is better than ardent speech,
Better than sighing or wilderness crying;
'Tis the being still at sovereign will.
The pause and the hush sing a double song,
In unison low, and for all time long:
O human soul, God's working play
Goes on, nor heeds the aid of man!
Stand still—and see!
Be still—and know!

—*Interior.*

The Lord never meant that we should make of our immediate and daily work prison walls to shut ourselves in so as to take no part in the vast interests of humanity.—Jas. Freeman Clark, D. D.

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"All and singular the Lands and Premises purchased by Richard Calveat, late of the City of Saint John, Painter, now deceased of James Kenney, and conveyed by Deed bearing date the twentieth day of November, A.D. 1820, recorded in the office of the Registrar of Deeds for the City and County of Saint John, in Book I, number two of Records, pages 441 and 442, and therein described as 'All that certain Lot or Tract of Land and Premises situate near Red Head, in the Parish of Simonds, in the City and County of Saint John, containing 400 acres, more or less, being the residue of the Grant to Andrew S. Ritchie, after deducting one hundred acres sold to Archibald Dougherty.' And also all that piece of Land purchased by the said Richard Calvert, deceased, from Mary O'Dougherty, Daniel O'Dougherty and James O'Dougherty, and conveyed by Deed bearing date the twelfth day of July, A.D. 1837, recorded in the office of the said Registrar in Book S, number two of Records, pages 115, &c., and therein described as: 'All that Lot, Piece or Parcel of Land situate in the Parish of Portland (now Simonds), being part of a certain tract of five hundred acres granted to one Andrew S. Ritchie, at the back part of Red Head, being the North side of the said tract of land, and commencing at a spruce tree, the South West boundary of a tract granted to one Thomas Bean, Junior, thence running North seventy-five East one hundred and twenty-one chains, thence South fifteen East eight chains and sixty links; thence South seventy five West one hundred and fourteen chains, thence North forty-six West ten chains, to the place of beginning, containing one hundred acres, more or less.' Also, all and singular that other Lot, situated in said Parish of Simonds, conveyed to said Richard Calvert by one Hannah Jeffrey, by Indenture bearing date the twenty-third day of March, A.D. 1835, containing three hundred acres, save and except so much thereof as was subsequently conveyed by said Richard Calvert and wife to one James McLean by Indenture bearing date the eighth day of November, A.D. 1836, the above three lots having been conveyed to said Robert McArdle by Edmund O. Kaye and Jeremiah Harrison, by Indenture bearing date the second day of April, A.D. 1867. Also, all and singular that other Lot of Land situate in the Parish of Simonds, conveyed by the said James McLean to one Patrick McArdle, now deceased, by Deed bearing date the thirtieth day of August, A.D. 1842, described as being part of the tract conveyed to said James McLean by Richard Calvert, and containing about eighty-seven acres, more or less, said part being bounded as follows: Beginning at a marked cedar stump in the West line of the grant to James Matthews, at the distance of about two rods in the land at the South side of the lake situated thereby from the highwater mark thereof, thence in a South Westerly direction parallel to the shore of said lake to a marked cedar stake standing at the distance of fifty rods measured on a line at right angles from the aforesaid line of James Matthews' grant, thence South fifteen degrees, East fifty-six rods, more or less, to a line at a distance of sixty-four rods at right angles from the rear line of the Red Head grant, thence parallel to the said rear line South twenty three degrees, West twenty-six chains to the North East line of a part of the above mentioned tract recently conveyed to George Hall, thence along the said North East line South sixty-seven degrees, East fifty rods, to a line running South twenty three degrees West from the South West angle of the aforesaid grant to James Matthews, thence North twenty-three degrees, East fifty chains to the said South West angle of said grant, and thence South fifteen degrees West, to the place of beginning, together with all buildings, erections and improvements on the said lands standing and being."

For terms of sale and particulars apply to A. H. DeMILL, Plaintiff's Solicitor.

Dated the twenty-second day of August, A.D. 1868.

A. H. DeMILL, Plaintiff's Solicitor. E. H. McALPINE, } Referees.
aug 28 3i 10i

BITS OF THINGS.

Whoever loves God, loves light.

Who can govern himself is fit to govern the world.—Chinese.

A friend may well be reckoned the masterpiece of nature.—Emerson.

Of all combats, the sorest is to conquer ourselves.—Thomas a Kempis.

Do as much good as you can, and God will see to it that you do enough.

Love always has in its heart the seeds of new sacrifice.—Rev. Josiah Strong.

Sin has many tools, but a lie is the handle which fits them all.—O. W. Holmes.

If we avoid all sins of omission, we are not likely to fall into sins of commission.

We minify our lives when we try to magnify them beyond God's thought for us.

Faith is the root of all good works. A root that produces nothing is dead. —Bishop Wilson.

Talents are best matured in solitude; character is best formed in the stormy billows of the world.—Goethe.

Jesus declares that unbelief is the great condemning sin of the world, and there is no appeal from his judgment.

It takes some people a long time to learn that the liberty of the gospel is the liberty to live according to the gospel.

Habits, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but soon become hard as adamant.—Spurgeon.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Addison.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday. —Pope.

Emotions are stars that guide only when the heavens are clear; but reason is the magnetic needle that directs when stars are hidden and shine no more.—Richter.

The Bible is a book for the needy. If we go to it with a well defined want, we will have little difficulty in getting at its treasure. If we go to it for nothing in particular, we will get what we go for.

Make your most simple act complete; do your most common daily duty from its divinest motive, and what a change will come! Still your life in this weed days of retirement, when it will shut the gates upon the noisy whirl of action and be alone with God. But it will not be upon them that it will mostly depend for spiritual nourishment.

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