

The Christian.

ST. JOHN, N. B., - NOVEMBER, 1900.

EDITORIAL.

INFLUENCE OF THE HOLY SPIRIT.

Instead of the usual editorial, we give this extract from Mr. Campbell's speech, on the "Influence of the Holy Spirit" in the Rice debate (Page 615-16):

Man, by his fall or apostasy from God, lost three things—union with God, original righteousness and original holiness. In consequence of these tremendous losses, he forfeited life, lost the right of inheriting the earth, and became subject to all the physical evils of this world. He is therefore, with the earth on which he lives, doomed to destruction; meanwhile, a remedial system is introduced, originating in the free, sovereign, and unmerited favor of God; not, indeed, to restore man to an Eden lost—to an inheritance forfeited—to a life enjoyed before his alienation from his Divine Father and benefactor. The supremely, glorious, and transcendent scheme of Almighty love, contemplates a nearer, more intimate, and a more sublime union with God, than that enjoyed in ancient paradise—a union too, enduring as eternity—as indestructible as the divine essence. It bestows on man an everlasting righteousness, a perfect holiness, in the presence of God forever and ever.

To accomplish this a new manifestation of the Divinity became necessary. Hence the development of a plurality of existence, in the Divine Nature. The God of the first chapter of Genesis, is the Lord God of the second. Light advances as the pages of human history multiply until we have God, the Word of God, and the Spirit of God, clearly intimated in the law, the prophets and the Psalms. But it was not until the Sun of Righteousness arose—till the Word became incarnate and dwelt among us—till we beheld his glory as that of the only begotten of the Father, full of grace and truth; it was not till Jesus of Nazareth had finished the work of atonement on the hill of Calvary—till he had brought life and immortality to light by his revival and resurrection from the sealed sepulchre of the Arimathean senator; it was not till he gave a commission to convert the whole world that the development of the Father, and of the Son, and of the Holy Spirit was fully stated and completed. Since the descent of the Holy Spirit on the birthday of Christ's church, since the glorious immersion of the three thousand triumphs of the memorable Pentecost, the church has enjoyed the mysteries and sublime light of the Father, and of the Son, and of the Holy Spirit, as one Divinity manifesting itself in those incomprehensible relations, in order to effect the complete recovery and perfect redemption of man from the guilt, the pollution, the power and the punishment of sin.

No one, Mr. President, believes more firmly

than I, and no one, I presume, endeavors to teach more distinctly and comprehensively, than I this mysterious, sublime and incomprehensible plurality and unity in the Godhead. It is a relation that may be apprehended by all though comprehended by none. It has its insuperable necessity in the present condition of the universe. Without it no one can believe in, or be reconciled to the remedial policy as developed in the apostolic writings. And, sir, I have no more faith in any man's profession of religion, than I have in the sincerity of Mahomet, who does not believe in the Father, and in the Son, and in the Holy Spirit, as co-operating in the illumination, pardon and sanctification of fallen, sinful and degraded man. While, then, I repudiate with all my heart, the scholastic jargon of the Arian, Unitarian and Trinitarian hypothesis, I stand up before heaven and earth in defence of the sacred style—in the fair, full and comprehension of all the words and sentences, according to the canons of a sound, exegetical interpretation.

I would not, sir, value at the price of a single mill the religion of any man as respects the grand affair of eternal life, whose religion is not begun, carried on and completed by the personal agency of the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion that it is *spiritual*, that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the eternal God. But while avowing these my convictions, I have no more fellowship with those false and pernicious theories that confound the work of the Father with that of the Son, or that of the Holy Spirit, or the work of any of these awful names with that of another; or which represents our illumination, conversion and sanctification as the work of the Spirit without the knowledge, belief and obedience of the gospel as written by the holy apostles and evangelists, than I have with the author and finisher of the book of Mormon.

The revelation of the Father, Son and Holy Spirit is not more distinct nor are the different offices assumed and performed by these glorious and ineffable Three in the present affairs of the universe. It is true, so far as unity of design and concurrence of action are contemplated, they co-operate in every work of creation, providence and redemption. Such is the concurrence expressed by the Messiah in the words "My Father worketh hitherto, and I work." "I and my Father are one." "Whatsoever the Father doeth the Son doeth likewise," but not such a concurrence as annuls personality, impairs or interferes with the distinct offices in the salvation of man. For example, the Father sends his Son, and not the Son his Father. The Father provides a body and a soul for his Son, and not the Son for his Father. The Son offers up that body and soul for sin and thus expiates it, while the Father does not, but accepts it. The Father and the Son send forth the Spirit, and not the Spirit either. The Spirit now advocates Christ's cause, and not Christ his

own cause. The Holy Spirit now animates the church with his presence and not Christ himself. He is the Head of the church while the Spirit is the heart of it. The Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design and mission belong to the Father, reconciliation to the Son, sanctification to the Spirit. In each of these terms there are numerous terms and ideas of subordinate extent to which we cannot now advert. At present we consider the subject in its general character and not in its particular details.

In the distribution of official agency as it presents itself to our apprehension with reference to the subject before us, we regard the benevolent design and plan of man's redemption as originating in the bosom of our Divine Father, the atonement or sacrificial ransom as the peculiar work of the Messiah; and the advocacy of his cause in accomplishing the conversion and sanctification of the world the peculiar mission and office of the Holy Spirit. Thus the Spirit is the author of the written Word as much as Jesus Christ is the author of the blood of atonement. The atoning blood of the everlasting covenant is not more peculiarly the blood of Jesus Christ than is the Bible the immediate work of the Holy Spirit, inspired and dictated by him; "For holy men of old spake as they were moved by the Holy Spirit." Now as Jesus the Messiah, in the work of mediation, operates through his blood, so the Holy Spirit, in his official agency, operates through his Word and its ordinances.

THE BEGINNING OF ORGANIZED HOME MISSION WORK.

From the June Number of the "Christian" 1840.

The congregations of the Lord, taking his word as their only rule of faith and practice, meeting for worship in Cornwallis, Rawdon, Douglas, Newport and Falmouth, March 2nd, 1840, for the purpose of raising funds to support evangelists, in order that they may travel through Nova Scotia, to disseminate the principles of the Apostolic Gospel. Elders Howard and Doyle were invited to travel one year from May 1st. Each church is to raise by voluntary collections, what they can, and put it into the treasury, which money is to be placed in the hands of a general treasurer who is authorized to pay over to those evangelists a limited sum."

"The evangelists are to make public contributions when they deem it proper, and render an accurate account to the several congregations."

The number of missionaries in the employ of the American Christian Missionary Society for the year ending Sept. 30, 1900, is 168. The amount of money received from all sources for all purposes, a total of \$63,627.30 as follows: From churches, \$32,393.90; Bible schools, \$2,778.87; Christian Endeavor Societies, \$625.17; Ladies' Aid and other societies, \$578.60; Individuals, \$6,975.07; other sources, interest subscriptions, \$20,275.69.