

As the rule of the Independents passed away with the death of Cromwell, a quotation from Hume may not be out of place here. "Of all Christian sects," said the historian, this (the Independent or Congregational) WAS THE FIRST WHICH, DURING ITS PROSPERITY, AS WELL AS ITS ADVERSITY, ALWAYS ADOPTED THE PRINCIPLES OF TOLERATION."

Bancroft, the American historian of the colonial period, says, "Cromwell may be called the benefactor of the English in America." He encouraged the colonists, and they generally sympathized with him. Even Catholic Maryland adhered to Cromwell, while Virginia stood out for the Stuarts, till Cromwell threatened to bring it to terms. Cromwell especially was attached to New England, and it was because he considered it would be for the benefit of the New England people, that he made the conquest of Acadia.

## SECOND ARTICLE.

### THE PERSONALITY, DIVINITY, AND WORKS OF THE HOLY SPIRIT.

#### PERSONALITY.

1. Mr. Locke teaches us that by a person is meant "a thinking and intelligent being, that has reason and reflection." And by turning to the Scriptures we find the personal pronouns applied to the Divine Spirit. Thus, in John xiv. 16, 17, "And I will pray the Father, and he shall give you another Comforter, that HE may abide with you for ever; even the Spirit of truth; whom the world cannot receive because it seeth HIM not, neither knoweth HIM: but ye know HIM; for HE dwelleth with you, and shall be in you." Again in chapter xvi. 13-15, "Howbeit, when HE the Spirit of truth is come, HE will guide you into all truth: for HE shall not speak of HIMSELF; but whatsoever HE shall hear, that shall HE speak: and HE will shew you things to come. HE shall glorify me: for HE shall receive of mine and shall shew it unto you. All things that the Father hath are mine: therefore said I, that HE shall take of mine, and shall shew it unto you." Now we are taught in grammar that "a pronoun must agree with its antecedent in gender, number and person." A personal pronoun can only be applied to a person, according to this rule; but it is applied by our Lord to the Holy Spirit; therefore, by the strict grammatical use of the terms, the Holy Spirit must be a person. And it is useless pleading poetic license; for our Lord is not here speaking in the style of poetry.

2. An impersonal subject has not mind, knowledge, nor will. But these properties are found in the Holy Spirit. We read, Rom. viii. 27, "He that searcheth the hearts, knoweth what is the MIND of the Spirit." Again, in 1 Cor. ii. 2, "For what man knoweth the things of a man, save the spirit of man, which is him? even so the things of God KNOWETH no man but the Spirit of God." And in chapter xii. 11, we are taught that the Holy Spirit divides his gifts "to every man severally as he WILL." These things are personal properties; but the Divine Spirit has these properties; therefore, the Divine Spirit must be a person.

3. An impersonal thing cannot be pleased, grieved nor vexed. But in Acts xv. 28, we read, "It seemed good to the Holy Ghost and to us." In Eph. iv. 30, "And GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." And in Isaiah lxiii. 10, "But they