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WHOLE SERIES.
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Poetry.

NIGHT AND DAY.

The day is thine,—
The long bright summer day,
From the first dawning light till evening
closes,
And all its merry birds and blooming roses,
And all its golden beauty bid us say,
The day, O Lord, is thine.

The night is thine,—
The lone dark winter's night,
Hushing our birds to sleep, our flowers con-
cealing;
But, by its hosts of glowing stars, revealing
Through the deep sky, thy glory and thy
might.
The night, O Lord, is thine.

And life's brief day
Is also thine, when we
Must work while light doth last for our dear
Master,
O that our sluggish feet could travel faster,
And we with readier service give to thee
Our life's fast fleeting day!

That darker night
Is also thine, O Lord,
When thou sweet sleep to thy beloved givest,
For while thy needs must die, thou ever
livest,
And o'er thy dear ones keepest watch and
ward,
Till darkness ends in light.
Sunday Magazine.

Religious.

For the Christian Messenger.

THE HOLY SPIRIT AND HIS WORK.

THE CIRCULAR LETTER OF THE P. E. I. BAPTIST ASSOCIATION FOR 1872. PREPARED BY THE REV. JOHN SHAW, AND PUBLISHED IN THE Messenger, AT THE REQUEST OF THE ASSOCIATION.

Dear Brethren,

The subject to which, in our present Circular Letter, we would call your attention is, THE HOLY SPIRIT;—the Personality, Deity, and Agency or Work of the Holy Spirit.

I. The Holy Spirit is a real and distinct person in the Godhead.

1. Personal powers of rational understanding and will are ascribed to him; such as revealing, searching, knowing, working, and uniting. 1. Cor. ii. 10, 11, xii. 11. Eph. iv. 3.

2. He is joined with the other two Divine persons as the object of worship, and fountain of all blessings. Matt. xxviii. 19.

3. He appeared under the emblem of a dove, and cloven tongues of fire. Matt. iii. 16. Act. ii. 3, 4. Personal offices, as of an intercessor, belong to him. Rom. viii. 26. He is represented as performing a multitude of personal acts; as teaching, speaking, witnessing, &c. Matt. xiii. 11. Acts xx. 23. Rom. viii. 15, 16.

II. It is no less evident, that the Holy Spirit is a Divine person, equal in power with the Father and the Son;—the third person, not in order of time, or dignity of nature, but in order and manner of subsisting.

1. Names proper only to the Most High God are ascribed to him;—as God, Act. v. 3, 4.—Lord, the Lord, the Spirit, 2 Cor. iii. 17, 18.

2. Attributes proper only to the Most High God are ascribed to him;—as Omniscience, 1 Cor. ii. 11.—Omnipotence, Luke i. 35.—Omnipresence Pa. cxxxix. 7.—Eternity, Heb. ix. 14.

3. Divine works are evidently ascribed to him. Gen. i. 2. Job. xxvi. 13.

4. Worship proper only to God is required, and is ascribed to him. Isa. vi. 3. Rev. i. 4. 2 Cor. xiii. 14.

III. The agency, influence, or work of the Holy Spirit is more particularly displayed.

1. In quickening sinners dead in trespasses and sins. Ezekiel may prophecy unto and upon the slain, and say unto them, O ye dry bones, hear the word of the Lord; but it is the Lord God the Spirit that can and will

cause breath to enter into them, and they shall live. Ezek. xxxvii. 4—6. It is the Spirit that quickeneth. John vi. 63. And you hath he quickened who were dead in trespasses and sins. Eph. ii. 1. Paul may plant, and Apollon water; but it is God the Spirit that giveth the increase. 1 Cor. iii. 6.

2. In convicting of sin, righteousness, &c. John xvi. 8—11. We are furnished with proofs of this fact in the examples given us by sacred writers. On the day of Pentecost, by the influence of the Spirit, three thousand were convinced of sin, and pricked in their hearts, and led to cry out, "Men and brethren, what shall we do?" The same influence operated in the case of the jailor, who sprang trembling before Paul and Silas, crying, "What must I do to be saved?" Acts. ii. xvi. 29, 30. Also in the case of David, who, under this blessed influence, was convinced, confessed his sins before Israel, and the whole world, repented toward Him before and against whom he had sinned, and by the faith of his powerful operation, applied to the blood of sprinkling, which speaketh better things than that of Abel, and there found pardon, peace, joy, and rejoicing. Ps. li. The same fact may be observed at the present day, when, by the effectual operation of the Spirit upon the mind of the sinner, his dream of thoughtlessness is disturbed, and all that he ever did is told him, John iv. 23,—the follies of his childhood, the crimes of his youth, and the unrighteousness of his riper years. Conscience assumes the stern office of a reprover. He is weighed in the balances, and found wanting. Dan. v. 27. He hath the sentence of death within himself. His soul abhorreth bread, and his life dainty meat. His flesh is consumed away that it cannot be seen, and his bones that were not seen stick out, yea, his soul draweth near to the grave, and his life to the destroyers. Job. xxxiii. 20—22. He feels that unless God in his mercy interpose, he must perish, and that eternally. Pa. cxxx. 3.

3. In regeneration. The Bible assures us that regeneration is the work of the Spirit of God, and leads us to trace its commencement, progress, and consummation in the soul to Divine agency. "Who were born, not of blood, nor of the will of the flesh; nor of the will of man, but of God—He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit—By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. The things which are impossible with men are possible with God." John i. 13. iii. 5. 2 Cor. v. 5. Eph. ii. 8. Luke xviii. 27. It is evident from these passages, and many similar ones, that the work of regeneration is begun and consummated by the Spirit of God. He claims the honour as the efficient Agent. It is by his special influence that men are brought to submit themselves to God, and become his willing subjects.

4. In sanctification. "Sanctify them through thy truth; thy word is truth." John xvii. 17. "The world by wisdom knew not God." 1 Cor. i. 21. Instance Egypt, Babylon, Rome, and even Greece, with all its boasted knowledge, as a worshipper of the "unknown God." See the world at the present day. Do they know God? Do they not call evil good, and good evil? Do they not put darkness for light, and light for darkness? Do they not put bitter for sweet, and sweet for bitter? For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him (not understood by him); neither can he know them, because they are spiritually discerned." Isa. v. 20. 1 Cor. ii. 11, 14. By the blessed influence of the Holy Spirit the understanding is

enlightened, and the heart is opened to receive and attend to the things contained in the Scriptures. Luke xxiv. 45. Acts. xvi. 14. He taketh of the things that are Christ's, and shows and applies them to his believing people. By his blessed agency they grow in Divine knowledge, faith, love, hope, and every grace. They grow up in all things into him who is the Head, even Christ: each member in its place, and none saying to the other, I have no need of thee; but the greatest honour put on the feeblest member that there should be no schism in the body. John xvi. 14, 15. Eph. iv. 15. Cor. xii. 20—25.

"Eternal Spirit! we confess
And sing the wonders of thy grace;
Thy power conveys our blessings down
From God the Father and the Son!"

"The Spirit wrought our faith and love,
And hope, and every grace;
But Jesus spent his life to work
The robe of righteousness."

5. In completing that which has begun. He has counted the cost, laid the foundation, and will surely complete the good, the great work of preparing the soul to glorify God here, and enjoy him through an endless hereafter. Shall he bring to the birth, and not cause to bring forth? Shall he cause to bring forth, and shut the womb? Has he laid the foundation, and is he not able to finish it? Has he begun the good work, and will he not perform it until the day of Jesus Christ? Isa. lxvi. 9. Luke xiv. 28, 29. Phil. i. 6.

Such dear brethren, we believe to be the doctrine of the Bible upon our present subject; and in conclusion we would direct your attention to a few inferences which naturally arise therefrom. The subject we have contemplated suggests one great and glorious idea.—That there is a Holy Spirit—the Holy Spirit; and that the Holy Spirit is the third person in the Godhead, equal with the Father and with the Son, filling his place, and doing his part, equally concerned in creation, in providence, and in redemption with the Father and with the Son.

It is evident, then, that without him there could be no creation. Gen. i. 2. Without him there could be no Saviour provided for fallen, lost, and ruined man. Luke i. 35. And without him there could be no regeneration, no sanctification, no redemption. John iii. 3, 5. 1 Cor. i. 30. That no flesh should glory in his presence, that, according as it is written, he that glorieth, let him glory in the Lord. 1 Cor. i. 31.

That it is the privilege, the blood-bought privilege, yea, the bounden duty of all who are born of the Spirit to have him dwelling in their hearts—yea, to be filled with him. Under his saving and enlightening influence, the Scriptures shall be clearly understood; the testimony which God has given heartily believed, and firmly relied upon; God the Father, and God the Son supremely loved; and the truth, the mind of God revealed to man, exemplified, and reduced to practice.

Under his influence the people of God see eye to eye; feel, as the mystical body of Christ, for their glorious, their exalted Head; pity, compassionate, and love precious and immortal souls; and are knowing, wise, prudent, and judicious to adopt means and measures for the advancement of the cause of God on the earth.

Permit us then, dear brethren, to urge upon you the necessity of encouraging in your minds a lively and cheerful expectation of the powerful influences of the Spirit of God. Let us implore those influences for ourselves, who profess to be ministers of the Gospel of Christ. Let us implore them upon those who are about to be engaged in its arduous services. Let us pray that a copious effusion of the Spirit may descend on the church of God; or the branches of his vineyard with which we are connected; on our families; on the nation to which we belong; and on the human family at large. The present population of the

globe exhibits a weary waste of moral desolation; and it shall continue until the spirit, in copious effusion, be poured out from on high. Then the wilderness shall be as the fruitful field. Then "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name for an everlasting sign that shall not be cut off." Isa. xxxii. 15. lv. 13. There should then be no intermission in our importunity at the throne of grace—no rest given to Him that heareth prayer, till he establish and make Jerusalem a praise in the whole earth.

We beseech you dear brethren, "grieve not the Holy Spirit of God, by whom ye are sealed unto the day of redemption." Grieve him not by sins of omission. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 30—32.

In fine, let this doctrine, the doctrine of the Holy Spirit, be but partially preached, obscured, and blotted out; let the Holy Spirit be no longer fully and heartily acknowledged as the exclusive Agent in regeneration, sanctification, and shedding abroad the love of God in the hearts of men; and then we may indeed write upon the gates of our Zion, Ichabod! the glory of the Lord is departed!

For the Christian Messenger.

YARMOUTH, July 24th, 1872.

Dear Editor,—Allow me through the columns of the Messenger, to offer a few thoughts relative to our Home Missionary Union:

1. We have been as a body, long dissatisfied with the efficiency of our Home Missionary operations.

2. There has been a general feeling of desire for union in our Home Missionary organizations.

3. A general agent in the field is I think considered necessary to the successful prosecution of our Home Missionary work.

4. Such agency could not well be employed without a Union of the organizations.

5. The place where the Board of the Union is located, is, I think, comparatively immaterial, so long as united, intelligent energy is brought to it.

6. I was not one of those who advocated, or wished the location of the Board to be in Yarmouth, for I shrank from the responsibility of it.

7. But since by the preponderating wish and judgement of the Union, it was decided to locate it here, I cheerfully acquiesce, and purpose doing what I can for it.

8. Moreover, since it is located here, I am free to say, that without intending either the slightest compliment or detraction—I think there is no other man in these provinces better calculated to shape this incipient enterprise than Dr. Day, who will here naturally have much to do with its management.

Finally, should the location of the Board, or even the organization of the Union prove unfavorable to the interests of our Home Missions, the mischief I presume will not be irreparable, and the Union can be resolved into its original elements.

The above suggestions are simply offered, with the humble desire of promoting that union of feeling and effort so essential to success in any of our denominational enterprises.

Yours very truly,
W. H. P.

PAPAL INFALLIBILITY.—The Roman correspondent of the *Cologne Gazette* cites a ridiculous instance of Papal Infallibility. In his recent allocution the Pope confounded Solomon and Rehoboam with Samvel and Saul. —*Pall Mall Gazette*.

The poor Germans are delivered over to the terrors of the supernatural world. There is at present a Catholic crusade against their country, intended to frighten Bismarck and his supporters out of their senses. The childishness of this renders it incredible, did we not find it gravely asserted in the daily journals prepared for good Catholics. The manufacturers and vendors of these trumpety mock-miracles are playing the game of the unbelievers, whom they profess to oppose, for they give the latter a pretext for confounding the Scripture miracles with these wretched counterfeits. It is with humiliating, but unavoidable, amusement that we read in the current number of *Catholic Opinion* the following tissue of pretended wonders:—

At Rastadt, in the Duchy of Baden, in broad daylight, and when the fair was at the fullest, there appeared in the air, and in the presence of thousands, a coffin a sabre, and a death's head. The crowd, greatly terrified, took flight and dispersed; but the portent was only inaugurated. The cross of St. Andrew appeared on twenty windows in the town, besides those of the railway stations and railway carriages. To satisfy the passengers the panes were taken out and fresh glass inserted, but they were marked with crosses as soon as renewed.

In other villages the same thing happened; and especially in one of them the front window of a freethinking apothecary was covered with crosses. He at once applied chemicals, but without any success, and provoked at seeing the cross still there, he smashed a window, and then the sign immediately transferred itself to another pane out of his reach.

A physician of Clermont Ferrand, who had gone to Strasburg to examine the affair, declared it to be supernatural. One of the strangest signs is that it is only on the German side of the Rhine that it takes place. The population are thus confirmed in their opinion that the sign is for the Germans, all the more so that an old prediction says, that when faith fails and sin is at its height in Germany, God will sow the Ryneland with black crosses.

In Strasburg, the panes of glass in the windows of two devout women were impressed suddenly with the figure of our Lady with two French soldiers and a Turco beside her. The cure was called in, and after trying to remove the picture, broke the glass, on which the same impression re-appeared in a window in an upper room.

All are persuaded that some fearful catastrophe is at hand, especially as the crosses first appeared on the removal of the crucifix from the public schools, and the opening of the godless course of instruction imposed by the Prussian conquerors. The Prussian police do all they can to stifle the affair, but it is impossible especially as the appearances are daily taking place, and particularly in the Prussian houses, schools, barracks, and public institutions.

PROTOPLASM.—Some one who believes in keeping abreast of the times proposes a little Scripture revision to that end. In the common version, Psalm cxxxix, 15, 16, reads thus:—"My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." As an improvement on this superannuated rendering, the advanced scholar above referred to sends to the English Old Testament revisers the following translation:—"My protoplasm was not hidden from thee when far back, in the Silurian epoch, I floated on the sea a frilled and flooned Medusa. Yea, in ages still more remote, before differentiation had begun, thine eyes did see my sarcodes, and in thy thought my limbs took form before they were evolved."

ANCIENT BAPTISMAL ARRANGEMENTS IN ROME.—Mr. Hemans, in a letter published in the *Athenaeum*, describing discoveries recently made in the course of explorations near the Arch of Titus at Rome, specifies the remains of a hot bath, large enough for bathers to sit round with their feet in the water, and says that some Christian lamps with the usual symbols have been found there, and from these and the architectural arrangement he