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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 they 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 at-
tention is, THE HOLY SPIRIT;—the
Personality, Deity, and Agency or
Work of the Holy Spirit.

I. The Holy Spirit is a real and dis-
tinct person in the Godhead.

1. Personal powers of rational un-
derstanding 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 wor-
ship, 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 per-
sonal acts; as teaching, speaking, wit-
nessing, &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, Acts 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.—Om-
nipotence, Luke i. 35.—Omnipresence
Ps. cxxxix. 7.—Eternity, Heb. ix. 14.

3. Divine works are evidently as-
cribed to him. Gen. i. 2. Job. xvi.
13.

4. Worship proper only to God is
required, and is ascribed to him. Is.
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 convincing of sin, righteous-
ness, &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 in-
fluence 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 con-
vinced, 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 power-
ful 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 ob-
served 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 unright-
eousness of his riper years. Con-
science assumes the stern office of a
reprover. He is weighed in the balan-
ces, 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. Ps.
cxix. 3.

3. In regeneration. The Bible as-
sures 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 consum-
mated 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 them-
selves 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 "un-
known 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 un-
derstood by him); neither can he
know them, because they are spirit-
ually 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
shews 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 great-
est 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 he has
begun. He has counted the cost, laid
the foundation, and will surely com-
plete the good, the great work of pre-
paring 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 there-
from. The subject we have contem-
plated 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, ac-
cording as it is written, he that glo-
rieth, 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—
—yes, to be filled with him. Under
his saving and enlightening influence,
the Scriptures shall be clearly under-
stood; the testimony which God has
given heartily believed, and firmly re-
lied 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 mys-
tical body of Christ, for their glorious,
their exalted Head; pity, compassion-
ate, and love precious and immortal
souls; and are knowing, wise, prudent,
and judicious to adopt means and mea-
sures for the advancement of the cause
of God on the earth.

Permit us then, dear brethren, to
urge upon you the necessity of encour-
aging in your minds a lively and
cheerful expectation of the powerful
influences of the Spirit of God. Let
us implore those influences for our-
selves, 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, forgiv-
ing one another, even as God for
Christ's sake hath forgiven you, Eph.
iv. 30—32.

In fine, let this doctrine, the doc-
trine of the Holy Spirit, be but parti-
ally preached, obscured, and blotted
out; let the Holy Spirit be no longer
fully and heartily acknowledged as the
exclusive Agent in regeneration, sanc-
tification, 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 Mis-
sionary organizations.

3. A general agent in the field is I
think considered necessary to the suc-
cessful prosecution of our Home Mis-
sionary work.

4. Such agency could not well be
employed without a Union of the or-
ganizations.

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

6. I was not one of those who advo-
cated, or wished the location of the
Board to be in Yarmouth, for I shrink
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 cheer-
fully acquiesce, and purpose doing
what I can for it.

8. Moreover, since it is located
here, I am free to say, that without in-
tending either the slightest compliment
or detraction—I think there is no
other man in these provinces better
calculated to shape this incipient en-
terprise 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 inter-
ests of our Home Missions, the mis-
chief 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 pro-
moting that union of feeling and ef-
fort so essential to success in any
of our denominational enterprises.

Yours very truly,

W. H. P.

PAPAL INFALLIBILITY.—The Ro-
man correspondent of the *Cologne*
Gazette cites a ridiculous instance of
Papal Infallibility. In his recent al-
location the Pope confounded Solomon
and Rehoboam with Sammel 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 support-
ers out of their senses. The childish-
ness of this renders it incredible, did
we not find it gravely asserted in the
daily journals prepared for good Catho-
lics. The manufacturers and vendors
of these trumpery mock-miracles are
playing the game of the unbelievers,
whom they profess to oppose, for they
give the latter a pretext for confound-
ing the Scripture miracles with these
wretched counterfeits. It is with
humiliating, but unavoidable, amuse-
ment that we read in the current num-
ber 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 re-
newed.

In other villages the same thing hap-
pened; 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 im-
mediately 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 Ger-
man 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 im-
pressed 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 cat-
astrophe is at hand, especially as the crosses
first appeared on the removal of the cruci-
fix 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 ap-
pearances 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 curi-
ously wrought in the lowest parts of
the earth. Thine eyes did see my
substance, yet being imperfect; 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 ad-
vanced scholar above referred to sends
to the English Old Testament revisers
the following translation:—"My proto-
plasm was not hidden from thee when
far back, in the Silurian epoch, I float-
ed on the sea a frilled and flounced
Medusa. Yea, in ages still more re-
mote, before differentiation had begun,
thine eyes did see my sarcodae, 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 Chris-
tian lamps with the usual symbols
have been found there, and from these
and the architectural arrangement he