For the Christian Messenger.

### THOUGHTS CONCERNING FAITH.

Faith considered as an act of the mind, is one of the simplest things in chri-tian life. There is no atstruse reasoning in the act of believing,there is no summing up of testimony, no weighing of casualties, no subtleties of logic to master, it is simply believing. Whatever was necessary of reason, in gathering testimony, in examining that testimony, or for any other purpose, that, has all been at tended to, and the result of all that is now before the mind for its belief, its reception as truth. The simple belief of the truth, that is faith, so simple in its nature, so beautifully mirrored in the confidence of the child in its parent, that we are inclined to give it a place among the instincts of our

This we have said of faith as an ac

of the mind.

Faith in the higher use of the term, is the gift of God, -is evangelical, or saving, not because it is an act of the mind, but because of its object, the Lord Jesus (hrist crucified. Faith as the means of salvation, stands diametrically opposed to works. "To him that worketh not, but belie reth on him that justifieth the ungodly, his faith is counted for righteousness, Rom. iv. 5. Faith, then, is in itself an appropriation of the redemptive work of Christ. It ignores, as the ground of acceptance with God, any righteousness but that of Christ. The renunciation of righteousness by the deeds of the law is complete, for by "the works of the law shall no flesh be justified."

With such faith is associated an entire consecration of body, soul, and spirit to the Lord Jesus Christ. The conquest of the soul in the exercise of such faith is triumphant, yielded to Christ " a new creature" it lays itself a sacrifice upon the altar of faith henceforth to have no righteousness of its own for justification, save that of Christ's, imputed through faith; to have no will of its own but that of Christ's, no purpose of its own in life distinct and differing from that of his Redeemer, to be in Christ, and only Christ's forever more,—this is the consecration

associated with saving faith. Before passing to notice the prayer of faith let us more particularly notice the object of the faith we have described. In doing this we shall refer to the complex character of Christ the object of faith-the God-man Mediator. That the Saviour was both God and man, though inexplicable, is, as a fact, clearly revealed, and on that fact we rely, only examining it, as to its existence. Nor can we do more than Mr. Editor,glance at the evidence thereof. Human reason here is utterly at fault. Revelation only is our authority. What then does revelation teach?—We notice first that He is called God: In the beginning was the Word, and the Word was with God, and the Word was then your good be evil spoken of." The including all these kindred ideas, the God;" and the same record assures us that "the Word was made flesh and When is this evil witnessed? 2. How of Creative Force, directed by Creative dwelt among us." John i. 1-14. Thomas under circumstances peculiarly unfavorable to deception cried out, "my Lord and my God." In the epistle to the Hebrews, where the prevails: -2. When there is one sided-Messiah is so clearly revealed, there is ness of view :- 4. When a hard, conalso a plain declaration of his God- tentious spirit is indulged; -4. When head. "Thy throne, O God! is fore- sloth and inactivity appear; -5. When ever and ever \* \* therefore christian fellowship is slighted and God thy God hath anointed thee with church discipline neglected. the oil of gladness." These are but Speaking of one-sidedness, Dr. C. a few of the many passages that remarked on the duty of Christian refer to Christ as God; to which, we ministers to "declare all the counsel of are aware, some are ready to say other God," fully, impartially, and in due instances are on record, in which the proportion. There has been in all ages, appropriate name of Deity, is applied he said, a tendency to wrench a portion to other beings.' In reply, it may be of the truth from the main system, and said, 'true, but not with the same ad- then to call a part the whole. There junets' ascribing to Christ those works has also been a tendency to corrupt the which in the very nature of things be- truth by earthly admixtures. It was long to the God-head only-such as so even in apostolic days. Many of Creation and Providence. "By him the Jewish members of the Church heaven and that are in earth, visible ness of the gospel, and would have and invisible, whether they be thrones established a partnership between Moses or dominions, or principalities or pow- and Christ. Among the Gentiles, ers, all things were created by him and particularly in the latter years of the for him." Col i 16. These adjuncts Apostle Paul's life, there was a strange Micah, it is said of Christ—that his positions of science falsely so called." "goings forth have been of old, from everlasting," or from the days of Some few (happily, they are but few) eternity. "The first and the last," disavow Christian obligation, and shut Rev. i. 11. Omnipresence: "Lo I themselves up in selfishness, leaving am with you alway." Omnipotent: the ignorant and the ungodly to perish ince in this their time of need. "All power is given unto me." Om- without stretching out a hand to help

what was in man. "Trees ad or as on brosh

He was also man, truly man, born of a woman, partaker of flesh and blood, subject to all the sinless infirmities thereof. He knew what temptation was, in every sense of the word. Here, then, we find in this God man, the Christ Jesus of the New Testament. The person and work of Jesus Christ then is the object of faith; and the prayer of frith is the confidence of being heard and answered in harmony with all the Divine Attributes. The self renunciation associated with a pure faith forbids the desire of any will, and hence the child of God under the influence of such faith may have the fullest confidence that his prayer will be answered, for it is prayer, in perfect submission to the will of God. Under this view of the prayer of faith what assurance there is in coming to

God, that it will not be in vain. prayer of faith we take, for illustration, from that formula of prayer, taught by our Lord, the petition, "thy kingdom come:" and in offering this petition we include everything necessary to its coming, and may therefore enlarge by particularising the multitude of means, and instrumen-

talities until we analyze the whole moral machinery of the coming king dom, making each means and agent an object of special petition.

The word of God points out special subjects of prayer, and the spirit of God sometimes does the same by hisdirect influence on the mind. In either case prayer offered will be in harmony with the Divne will.

How full of inspiration is the thought that to such a prayer there is no limit but the will of God, the will of God is the only limit of his power. Whatsoever is asked in harmony with that will, and the prayer of faith can ask no more, is sure to be granted.

Every attribute of the Deity is coupled with the mediation of Christ, and are all'combined for encouragement of

the prayer of faith.

There is one feature in the prayer of faith thus presented that demands special attention. It is the unconsciousness of self in our desires or prayers. It is only as we loose ourselves in subjection to the will of God, that we can offer the prayer of faith. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." The prayer of faith then is, prayer in harmony with the will of

FIDELITAS.

For the Christian Messenger.

## ONE-SIDEDNESS.

Prayer we had a sermon here, in the the facts—can have the slightest effect morning, and a devotional meeting in in removing that work from the relathe evening.

His text was Rom. xiv. 16, "Let not by Law-Development by Law, or, as preacher proposed two questions: 1. Reign of Law, is nothing but the reign may it be prevented?

that "our good is evil spoken of,"-1. of Creative Purpose." When an unspiritual state of mind

were all things created, that are in shrunk from the spirituality and freego far to settle the question of his real disposition to mingle philosophic specudivinity. But further, the attributes of lations with divine announcements. the Deity are ascribed to him. Eter- Timothy was admonished to avoid nity: In the book of the Prophet "profane and vain babblings, and op-

We see similar tendencies now. niscient: "He had no need that any them. Their theory, is, that God will finishing our meeting house we mort-

divers fashions and colours of sacerdotal dress. A third class, perhaps the most dangerous of all, consists of those who would have us believe that every thing is so fixed and arranged according to law that there can be no change, no control, no interference, and consequently no miracle. Their style is adjusted accordingly. They are ever make no mention of Gop.

Thus, Professor Huxley, in a recent bath before." thing not in harmony with the divine paper "on the formation of coal," terms the Labyrinthodon "our shovel-headed predecessor, or possibly ancestor" (as though that "shovel-headed" being might have been developed, in the course of ages, into man!); and referring to the immensely long periods in their power to so worthy an object. during which the geological formations were in process of construction, he In the wide range of topics for the says-"Nature is never in a hurry, and seems to have had always before her eyes the adage, 'Keep a thing, long enough, and you will find a use for it." -" Thrifty Nature ! Surely no prodigal, but most notable of housekeepers!" Still, "Nature"; not a word about God! The theology of the Apostle Paul was different :- "Of Him, and through Him, and to Him, are all things."

The following extract from Rev. Geo. Rawlinson's "Historical Evidences of the truth of the Scripture Records"

was read :-

"It is the peculiarity of Atheism at the present day that it uses a religious nomenclature. It is no longer dry, and hard, and cold, all matter of fact and common sense, as was the case in the last century ; - on the contrary, it has become warm in expression, poetic, eloquent, glowing, sensuous, imaginative; -The 'Course of Nature,' which it has set up in the place of God, is in a certain sense deified; -no language is too exalted to be applied to it, no admiration too great to be excited by it; -it is 'glorious,' and 'marvellous, and 'superhuman,' and 'heavenly,' and spiritual,' and 'divine':-only it is IT, not HE; a fact, or set of facts; but not a person; -and so it can really call forth no love, no gratitude, no reverence, no personal feeling of any kind-it can claim no willing obedience -it can inspire no wholesome awe-it is a dead idol after all, and its worship is but the old nature worship-man returning in his dotage to the follies which beguiled his childhood - losing the Creator in the creature, the Workman in the work of his hands."

A passage from the Duke of Argyll's "Reign of Law" was also quoted—as

follows:-"There is at least one conclusion that is certain, namely, this—that no theory in respect to the means and method employed in the work of Crea On the day of Thanksgiving and tion-provided such theory takes in all tion in which it stands to the attributes Dr. Cramp preached the sermon. of will. Creation by Law-Evolution knowledge, worked under the control Under the first head it was observed of Creative Power, and in fulfilment

> This reminds us of our Lord's words -" My Father worketh hitherto, and

Beautiful, too, are Dr. Watt's lines-

" Nature with open volume stands To spread her Maker's praise abroad; And ev'ry labour of his hands Shows something worthy of a God."

The preacher closed this portion of his discourse by some observations on the want of reverence which the speculations and modes of thought adverted to betray and produce. Those who indulge themselves in such a way of thinking and speaking are very apt to fall into flippancy of behaviour, and to cast off that seriousness with which God and his word ought to be treated. Yours, &c.,

Wolfville, Jan. 4th, 1871.

For the Christian Messenger. AN APPEAL.

Mr. Editor .-

I have received a letter from a brother in the church at Margaree C. B. stating of the churches throughout the Prov-

He says "Some three years since when

services, and priestly intervention, and falling into other hands; but instead of term "Baptism," here, lest it should our little church growing stronger it is | be supposed by any of the ministersgetting weaker and weaker through Baptist or Pedebaptists-to whom the various causes, the removal of many of programme was sent, that the form of our members from the place &c. We expression was intentionally substituted are not able to encourage a servant of for "outpouring," and so employed by God to come for any length of time to the Alliance. Without discussing at labor among us while thus encumbered | length the question which the use of by debt. We have been advised to write to a number of our Baptist church- feel that a few thoughts in reference talking of Nature, but take care to es to give us one Sabbath morning's to it will not be untimely. collection, notice being given the Sab

Being acquainted somewhat with the circumstances of the brethren at Marthe attention and benevolence of our sprinkling." brethren in the churches, and urge them to render, whatever assistance is

Any contributions may be sent to Deacon Lachlin McDonald, North East Margaree, C. B. or to me at Halifax, and with your permission will be duly acknowledged through the Messenger. Yours &c.,

W. B. Boggs.

We shall be glad to hear of contributions being made to the above object, also to publish the amounts on receiving the information .- ED.

For the Christian Messenger.

## THE BIBLE FOR MEXICO.

We have just received a letter from arrest attention:

"I give you my opinion, and that of all the Mexican friends capable of judging of your excellent translation of the New Testament, called El Nuevo

conformity with the original Greek. "You may make use of ne in distributing copies, or in any way in which

I can serve the cause." John W. Butler, of the same city, writes in equally strong language, and offers to aid in every suitable way to

circulate our books. Rev. Thomas M. Westrup, in the city of Monterey, Mexico, is equally decided in recommending our Spanish Testament, and equally ready to aid in circulating any number which we can afford to donate. He has six Baptist churches under his charge

The pastor of four congregations in and near the city of Mexico fully accords in these views, and has freely expressed them to us in person.

We have, from time to time, as the Lord has granted us means, turnished copies of this excellent version for circulation in Spain, in Mexico, and in South America; and scarcely a week passes in which we do not donate benefits. some. More than 18,000 copies of Spanish Scriptures already hive been printed from our plates, and rearly all are in circulation.

to do more than asual. New Year's Gifts are seasonable. None can be better or more appropriate than the pure word of God. We wish to send to Mexico within thirty days, more than 2,000 copies of Spanish Scriptures. We are now giving orders, both to printers and binders, to prepare them. But we have not the neans of paying for them.

There are already seventy-three congregations of Evangelical Christians in Mexico, and we wish to see the whole country evangelized. The the kingdom.

Who will send us means to furnish this New Year's Gift to the Mexi-

THOMAS ARMITAGE, President. WM. H. WYCKOFF,

Corresponding Secretary. AMERICAN BIBLE UNION, 32 Great Jones Street, N. Y.

# The Christian Messenger.

Halifax, N. S., January 1th, 1871

"The Baptism of the Hely Spirit on all who profess and call themselves christians" is a form of expression used in the recent programme of subjects issued by the Hulifar Branch of the Evangelical Alliance, inviting that the church there is greivously all christian congregations to unite in burdened with a debt on their place of prayer on the first werk of the year. worship, and appealing to the liberality On enquiry we were informed that it was by accident, and not intentionally placed there; the original programme as issued by the Lordon committee was " For the outpouring of the

attach the greatest importance to bodily hard to save our place of worship from more free to refer to the use of the this expression naturally raises, we

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It has been affirmed that "the way in which the Baptism of the Holy Ghost is mentioned is utterly opposed to the idea of immersion as the mode garee I can recommend this object to of baptism and in favor of pouring or

> An article on this subject in a late number of the National Baptist is so much in point that we prefer it to any argument of our own :-

"When Christ's sufferings are described as a "baptism," it is of course the literal force of this latter word which shows us the overwhelming nature of our Saviour's sorrow. So also, when the communication of the Holy Spi. it is described as a "baptism,"-" He will baptize you in Holy Spirit and in fire, ' - we understand this to set forth the abundance of the divine gifts, and would never think of taking any term in the figurative description as exactly defining the word baptism.

" Several verbs are used to describe the divine action whereby the Holy Spirit is communicated. For example; "Tarry ye in the city of Jerusalem until ye be enduced ( lothed, invested, enveloped) with power from on high." (Luke xxiv. 49.) "The Holy Ghost fell on all them which Dr. Henry Ward Poole, of the city of heard the word." (Acts x. 44.) "God Mexico. The following brief extracts anointed Jesus with the Holy Ghost." (Acts x. 38.) "The Comforter, which is the Holy Ghost, whom the Father will send in my name." (John xiv. 26.) "Jesus breathed on them, and saith unto them, Receive ye the Holy Ghost. ' (John xx. 22.) "The Spirit of truth proceedeth (goes out) from the Father." (John xv. "It is in elegant language, and in 26.) "On the gentiles also was poured out the gifts of the Holg Ghost." (Acts x. 45) "Ye shall receive power, after, that the Holy Ghost is come upon you." (Acts i. 8.) "Ye shall be baptized with the Holy Ghost not many days hence." (Acts i. 5.) Now all these words refer to the same or similar acts, but the words themselves are certainly not synonymous and interchangeable, nor could they be used in defining each other. But we could ill spare any of them, for they serve to set forth the gifts of the Holy Spirit in a multiplicity of aspects, -some expressions emphasizing the source, some the significance, some the effects of the gift, -thus impressing us with the fulness, richness, and comprehensiveness of this unspeakable spiritual blessing. At least five of these words are used in the promise and description of the Pentecostal descent of the Spirit,-endue (clothe), send, come upon, pour out, baptize. How wondrous and great the gracious benediction thus variously proclaimed; and how we shrivel and narrow our conception of it, when we seek to find a literal exactness in all the terms employed by the Holv Spirit himself to describe the fulness of his own

It is evident that the term "baptism," as used in this passage of Sacred Scripture, is intended to express, not a small measure, but an overwhelming At this period of the year we wish power-an immersion, in gracious influences. The fulfilment certainly warranted the largeness of the predicthe tion. Read the sacred narrative:

> And when the day of Pentecost was fully come, they ['he apostles] were all with one accord in one place. And suddenly there come a sound from heaven as of a rushing mighty wind fjust as a breath of violence borne along,—ee John xx. 22, " Jesus breath d on them," etc.], and it FILLED all the house where they were sitting. And there an eared anto them cloven tongues, like as of fire, and it sat upon each of them And they were all FILLED with the Holy Ghost, and began to speak with other tongues, as the pirit gave them atterance. (Acts ii. 1-4.)

What an accumulation of terms is here, most effectual means for this object to bring out the overwhelming copiousness is the pure word of God, the seed of of the Spirit's gift and power. The house was filed, and the apostles were filled. It was a true baptism. They were completely enveloped and occupied with the divine influence,-they were richly clothed with power from on high and filled with the Holy Spirit. A person would certainly be immersed, if, standing in a room, he should allow a flood of water to flow in upon him until he was entirely overwhelmed. Such is the figure used to set forth this Pentecostal baptism of the Spirit. Thank God, the divine bestowal was not scanty nor was the effect transient. If the highest baptism, that of the Spirit, - that of which the other is only typical,—is by such an abundant immersion, shall the type itself be after a totally different mode?

It does not hence appear that the outpouring of the Spirit is incongruous with an immersion as the mode of baptism But this view sheds on it a flood of light in comparision with which sprinkling or pouring would be utter darkness. in no words of bas , svila ord

#### OPENING OF EPISCOPAL month in PULPITS II to omos bus arres from and on the spot until seven

A public meeting was held in Lonshould testify of man for he knew work as he pleases, and neither heeds gaged if for the sum of seventy pounds. Holy Spirit, &c.," as given in the Mes- don on the 19th ult., under the auspinor calls for human agency.—Others | Since then the friends have worked | senger, Dec. 7th 1870. We feel the cious of the Church Reform Union, to extinguished, the remains of the corpse lane act of God, faith is the act