

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 45. Whole No. 407. TORONTO, THURSDAY, Feb. 28, 1884.

\$2.00 per Annum in Advance
Single Copies 5 Cents.

The Evangelical Churchman
PUBLISHING COMPANY,
TORONTO, CANADA.

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FOR THE HOLY SPIRIT.

“I have put my Spirit upon him.”

Guide of the feet of Jesus ;
Strength of His loyal soul ;
Help of His heart when broken,
The balm which made it whole ;

Joy of His hours of leisure ;
Peace of His hours of woe ;
Fount of the prayer He uttered
In pity for His foe ;

Eyes of His heart when seeing,
In bird, and field, and flower,
The kindly, homely gentleness
Of God's almighty power ;

Hand of His love when touching
The sick ones He made whole ;
That sweet, mysterious something
Which gently searched the soul ;

The rain which filled the fountains
Of tears in sinners' eyes ;
The look which more than learning
Made simple people wise ;

That charm in Jesus' bearing,
From cradle on to grave,
Which was from sin and sorrow
God's mighty power to save ;—

Come Spirit, to my spirit,
And give to me His grace,
Diffuse Thyself through all my life,
Through hands, and tongue, and face.

Give all my powers His beauty,
Make Christ-like all my days,
Transform my every action
To His most gracious ways.

Inspire me, Holy Spirit,
Thou Holy Lamb and Dove,
And make me, as was Jesus,
Thy child, bright God of love !

B. W. G.

STANDING AND WALKING.

Few things are more important in the spiritual life than to have a clear and distinct view on the subject of the standing and walking of the believer. Any mistake about this must of necessity bring the soul into a condition of darkness and unrest. It is very commonly the case, when believers come to inquire about their religious difficulties, that the real seat of the trouble lies in some confusion in their minds on this point. But when this is quite cleared up, peace and joy mostly take the place of perplexity and doubt.

A gentleman, some time since, on leaving the town in which he had been living, came to thank the minister, whom he had been accustomed to hear, for help received under his teaching. When the minister asked the particular point in his ministry which had been found so helpful, the other replied that it was the clear distinction which had always been made between the standing of the believer and his walking. We can quite understand this, and believe that if ministers of the Gospel taught more clearly on the subject, they would have the believers in their congregations more full of joy, in a deeper experience of deliverance from the power of sin, and therefore more useful assistants in working for Christ among the unconverted.

We will now enter upon this subject, and endeavour to make it as clear as possible.

The standing of the believer is that position of privilege which God gives him in Christ and for Christ's sake. Let us examine what it is.

Every believer in the Lord Jesus Christ is a justified person, 'justified by faith' (Rom. v. 1). That is, he is reckoned by God as righteous before Him, in virtue of what Christ had done. He has a righteousness imputed to him which is called 'the righteousness of God' (Rom. iii. 21). This righteousness is not in himself in any sense. It is his because he is 'in Christ.' Indeed, the believer is said to be actually 'made the righteousness of God' in Christ (2 Cor. v. 21).

This is something very real. It is God's reckoning about all who believe in Jesus. It brings the believer into very blessed relationship with God. It includes, and brings with it, the title to every blessing which God has to give. In Christ 'all spiritual blessings' are brought within the reach of faith (Eph. i. 3).

These 'spiritual blessings' are unfolded in various parts of God's word. Believers have the forgiveness of sins (Acts xiii. 38, 39), and are spoken of as those who have been 'forgiven all trespasses' (Col. ii. 13). This immediately brings 'peace with God' (Rom. v. 1). They 'are all the children of God by faith in Christ Jesus' (Gal. iii. 26); and are spoken of, without hesitation, as now being 'the sons of God' (1 John iii. 2). This sonship brings with it the indwelling of the Spirit of God in their hearts (Gal. iv. 6). They are in close and real union with Christ, they in Him and he in them (John xiv. 20). They are spoken of as being in high favour with God, 'beloved of Him' (Rom. i. 7). God reckons to them the work of Christ as really as if they had done it themselves. Indeed, they

are spoken of as having passed through the same experiences as Christ Himself, only always 'together with Him,'—as having been crucified, as having died, as having been buried, as having risen again, and as even now being seated together with Him in heavenly places (Rom. vi. 6-8; Col. ii. 12, 13, iii. 1; Eph. ii. 5, 6).

All this, and much more, which we may find in our study of the word of God, is actually ours. It is our standing before God. And it is an *absolutely perfect* standing. It does not depend upon the strength of our faith, or it would never be perfect. Strong faith adds nothing to it, and weak faith takes nothing from it. Nor is it measured to us according to our realization of it, or it would always be faulty. However much we realize it, or however little, it does not increase or diminish its reality and perfection. But it is *absolutely perfect*, because it is 'in Christ,' and depends entirely upon what He is, and upon what He has done for us.

Thus it is even now as perfect as it ever will be. It is as perfect while we are here on earth as when we shall hereafter be with Him in glory. Time makes no difference in it. Time may enable us to know and experience it more, but time adds nothing to it. It belongs in its entire fulness to the very newest and youngest believer as much as to the oldest. It is not a reward of high Christian attainments, but becomes ours the moment we believe in Christ, and before any such attainments are made. Indeed, it is the only standing in which attainments in Christian life can be made at all. Neither is it the result of any struggling effort, but of simple, resting faith.

But the walking of the believer is another matter. This is his inward experience of his standing, and the working out in his life of the privileges which he has in Christ. This will never be absolutely perfect, simply because it is influenced by those considerations which do not influence the standing.

Faith, for instance, which cannot by its strength or weakness increase or diminish the standing, does tell very much on the walk and experience of the believer. Strong, clear, and simple faith will result in a bright walk and a happy experience; while weak faith produces a faltering walk and uneven experience.

Time, again, which adds nothing to the standing, will affect the walking. It adds experience of God's love and grace, and imparts a ripeness and depth to Christian character which must tell upon the walk.

Once more, personal effort and earnest striving, which in no way affect the standing, become most important as regards the believer's walk. The more earnestly we set ourselves, by the grace of God, and in the power of a renewed will, to real and personal effort in Christian life, the higher will be the experience; provided, of course, that our effort is always accompanied by simple, restful faith in God for the victory.

It is most important to notice carefully the distinction between the standing and the walking. We must also see clearly the relationship between them.

We must remember that the standing comes first, received in simple faith, and is perfect in Christ before the believer has taken a single step in Christian life. He stands 'complete in Him' (Col. ii. 10) the moment he believes. Then the walk is the life and experience of the soul which has by faith received this standing in Christ.

And from this we draw a most important con-