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## The Evangelical Churchman

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### HOW TO SUCCEED.

The low desire, the base design,  
That makes another's virtues less ;  
The revel of the ruddy wine,  
And all occasions of excess ;

The longing for ignoble things ;  
The strife for triumph more than truth ;  
The hardening of the heart, that brings  
Irreverence for the dreams of youth ;

All thoughts of ill—all evil deeds,  
That have their roots in thoughts of ill ;  
Whatever hinders or impedes  
The action of the nobler will—

All these must first be trampled down  
Beneath our feet, if we would gain,  
In the bright fields of fair renown,  
The right of eminent domain.

—H. W. Longfellow.

### WHERE IS THE DIFFERENCE?

It is astonishing how many besides our Romanizers, do not understand in what consists the essential difference between the theology of the Church of Rome and that of this Protestant Episcopal Church, about justification. It will not be without advantage, therefore, if we point it out, for the benefit of those who know not, and to remind those who know.

The whole discussion is in our hands, were we only to transcribe what our great philosophical divine, Richard Hooker, has written ; but as ex-

tracts are not apt to be read with much care, we prefer to put what he has said in our own words. Those, however, who prefer to read Hooker for themselves, will find the distinction in Sermon II., "On Justification, Works, and How the Foundation of Faith is Overthrown."

In order to make the matter simple, Hooker begins by opening a way to the plain understanding of that grand question, which hangeth yet in controversy between us and the Church of Rome, about the matter of justifying righteousness. The righteousness whereby we are here justified, he says, is perfect, but not inherent ; that whereby we are sanctified inherent, but not perfect. If this sentence be understood, then the matter of our justification will be understood.

There are many things in which we and the Church of Rome are agreed, as Hooker points out. The Church of Rome teaches, as we do, that all men are conceived and born in sin ; both teach that God alone can justify the soul, that in making men righteous none do work efficiently with God, but God alone. Both churches teach that no man can attain justification but by the merits of Jesus Christ. Both teach that though Christ is the meritorious cause of justification, yet something is required in us, before we can be justified. Thus far, says Hooker, we join hands with the Church of Rome.

Wherein do these churches differ? They differ as to the nature of the medicine by which Christ cureth our disease ; the medicine, they say, is something which Christ infuses into the soul by sacraments, and this inherent righteousness justifies in proportion as it is received. When first received, this is the first justification ; the increase thereof, the second justification. It is increased by the merit of good works ; may be lost by mortal sin, and if lost may be recovered. It is applied unto infants and infidels through baptism ; applied further through good works, and the more men work the more they are justified. To such as have diminished their justifying grace by venial sins, it is applied by holy water, Ave Marias, and such like ; to such as have lost it by mortal sin, it is applied by the sacrament of penance, which changeth the punishment eternal into a temporary punishment, to be endured here if time do serve, if not, in purgatory. This, says Hooker, is "the mystery of the man of sin."

Let us understand this matter. Rome teaches all are sinners, and none can be saved except through Christ. Thus far the medicine is the same. But how is the medicine to be applied? And in the application of the medicine, consists in the main the essential difference between the teaching of the Church of Rome and the Church of England. A man is ill, there is a remedy for him by which he may be made well. But how shall he take the remedy? for if he apply externally that which ought to be taken internally, though the medicine be perfect, he will get no good. Now this medicine of Christ's merits, which is for the health of the soul, the Church of Rome applies externally through sacraments—sacraments, some divinely appointed and others man appointed ; penances and crossings ; holy water and genuflections, Ave Marias, and Paternosters,—take these and apply them, and that church assures you of salvation, but only after you have passed through the fires of purgatory. This is what Rome teaches, this is what the Romanizers in the main teach—a

salvation by inherent righteousness, which righteousness is infused into us by sacraments, and increased by moral or even by ecclesiastical works.

Now, says Hooker, quoting St. Paul, "doubtless I have counted all things loss, and I do judge them to be dung, that I may win Christ and be found in Him, not having mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God through faith." "Christ," says Hooker, "hath merited righteousness for as many as are found in Him. In Him God findeth us, if we be faithful, for by faith we are incorporated into Him. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man who in himself is impious, full of iniquity, full of sin, him being found in Christ through faith, and having his sin in hatred through repentance, him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ as perfectly righteous, as if he had fulfilled all that is commanded him in the law ; shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say ; but the Apostle saith, 'God made him which knew no sin to be sin for us : that we might be made the righteousness of God in him.' Such are we in the sight of God the Father, as is the very Son of God Himself. Let it be counted folly, or phrensy, or fury, or whatsoever. It is our wisdom and our comfort ; we care for no knowledge in the world but this, that man hath sinned and God hath suffered ; that God hath made Himself the sin of men and that men are made the righteousness of God."

So Hooker ; but what saith the Son of God? "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." What saith St. Paul? "Therefore being justified by faith we have peace with God." What saith St. Peter? "Kept by the power of God through faith unto salvation." What saith St. Jude? "Building up yourselves on your most holy faith." What saith St. John? "Who-soever believeth that Jesus is the Christ is born of God." What saith this Church? "That we are justified by faith only is a most wholesome doctrine and very full of comfort."

In few words, we and the Church of Rome teach men are justified by the merits of Christ ; but Rome teaches these merits are applied to the soul only through sacraments ; the Bible and this Church teach these merits of Christ can be received only by faith. In the former case the justification amounts to little—cannot so much as save from purgatory ; in the latter case the justification is perfect—all sins are forgiven and the justified sinner at death goes to be with Christ forever and ever.

Justified or pardoned, says this Church, by the merits of Christ received by faith. Justified, says Rome, by the merits of Christ received through sacraments ; and as these are only valid as administered by a priest, so without priest's pardon Christ cannot pardon. You may have baptism and confirmation and communion, may be penitent and have faith in Christ ; but unless the priest endorses your petition to Christ there is no pardon for you. This we have said more than once is the gospel according to Satan.—*Southern Churchman.*