

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 40. Whole No. 404. TORONTO, THURSDAY, Feb. 7, 1884.

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

The Evangelical Churchman,

TORONTO, CANADA.

DIRECTORS.

A. H. CAMPBELL, Esq., President.

HON. S. H. BLAKE, Q.C. J. GEORGE HODGINS, Esq., LL.D.
 REV. SEPTIMUS JONES, M.A. N. W. HOYLES, Esq., B.A.
 B. HOMER DIXON, K.N.L. J. HERBERT MASON, Esq.
 W. H. HOWLAND, Esq. H. MORTIMER, Esq., Hon. Treas.

CONTENTS.

	PAGE
In Cruce Spes	481
Faith or Feeling	481
The Nation's Curse	481
BRITISH AND FOREIGN NEWS	484
HOME NEWS	485
CHURCH OF ENGLAND TEMPERANCE SOCIETY ..	487
EDITORIAL—	
Editorial Notes	488
Sisters and Deaconesses	489
THE SUNDAY SCHOOL—	
The Conversion of the Jailer	490
CORRESPONDENCE	491
CHILDREN'S CORNER—	
How Tom Tomkins made his Fortune ..	492

IN CRUCE SPES.

Weary with my load of sin,
 All diseased and faint within,
 See me, Lord, Thy grace entreat,
 See me prostrate at Thy feet :
 Here before Thy Cross I lie,
 Here I live or here I die.

I have tried and tried in vain
 Many ways to ease my pain :
 Now all other hope is past.
 Only this is left at last :
 Here before Thy Cross I lie,
 Here I live or here I die.

If I perish, be it here,
 With the Friend of sinners near :
 Lord, it is enough—I know
 Never sinner perished so :
 Here before Thy Cross I lie,
 Here I cannot, cannot die.

—Wade Robinson.

FAITH OR FEELING.

There is a difficulty which we find perplexes a great many who are anxiously seeking rest unto their souls. We notice it so often, and we observe that it so much hinders the conscious attainment of 'joy and peace in believing,' that we think it may be useful to many if we go into it thoroughly.

People say that they believe the good news of salvation in Christ Jesus. They believe that He died instead of them, and that, according to God's promise, it must be that they are saved. But what distresses them is, that they do not *feel*, as they describe it, that it is all true.

Then this want of what they call "feeling saved" operates disastrously upon their spiritual life. They conclude that, however true God's promises may be in a general way for "whosoever believeth" (John iii. 16), they themselves can have no real personal interest

in them. If they had such an interest (so they argue), they would *feel* differently.

It would be a good thing, in our dealing with souls, if we could get rid of the word *feel* altogether. We often find it used in sermons and books, but it too often misleads. People are asked if they *feel* their sins, or if they *feel* themselves saved. And thus they are led to seek after and expect some sort of undefined experience, some peculiar condition of their physical powers, which they do not recognise in themselves, and consequently they are never happy.

Persons have come to us, giving every evidence of genuine conversion, yet complaining that they can feel nothing. They do simply believe that the Lord Jesus has paid their debt of sin. They have no other confidence of any sort. They have given up all worldly conformity and every other known form of sin. They are aware of nothing that they would not give up for Christ; and yet they say they have no feeling. They write bitter things against themselves. They describe their hearts as cold and dead, and sometimes they are tempted to give up in despair.

Now, in order to get people out of this difficulty, or what is better, save them from getting into it, we should be careful in our choice of language. About earthly things we take pains to use words which will not convey a wrong impression. Much more should we do so about the things which concern the interest of souls.

The only safe expression to use, whether we speak of sin or of salvation, is the word *know*. This includes all that is right in the word *feel*; for, as a matter of fact, things which we spiritually know we *do* feel so far as we are capable of mere emotional experience, which is all that most people mean by feeling.

The Christian is to walk not by feeling, but "by faith" (2 Cor. v. 7). That is, he is just to believe God's testimony about sin and about Jesus as the Saviour from sin. This faith is a personal matter. By it he appropriates Christ to the need of his own soul. Then, in all the particulars of life, he is to act as if God's word and promises were true, quite regardless of what he "feels."

This faith is the basis of knowledge. The believer *knows*, on the warrant of God's word, whatever his "feelings" may be, that he is "saved" (Acts xvi. 31, 34) and "forgiven" (Eph. iv. 32); that he 'has eternal life' (1 John v. 13); that he is "kept by the power of God" (1 Pet. i. 5); and that, in the details of life, "all things work together for good" (Rom. viii. 28). He knows, in fact, that all the promises of God belong to him, just as if they were made for no one else.

There is, however, a great tendency in the heart to substitute some kind of feeling for simple faith and for the knowledge which faith imparts. But this tendency is confined to religious subjects. We do not so act about other matters. We accept, for instance, on the testimony of others, the fact of the existence of some person whom we have never seen. We hear of his actions, and perhaps of some great kindness he has done us. We simply believe it all, as surely as we believe our own existence. But we never perplex ourselves with the ques-

tion whether we *feel* it or not. We *know* it, and that is enough. And if our knowledge requires us to adopt any line of conduct, we do so without hesitation, without any regard to what we may happen to feel.

This is walking by faith. Religious faith is exactly the same. They are "blessed" who "have not seen, and yet have believed" (John xx. 29) and the *knowledge* which this faith produces must never be spoken of as a feeling. It may produce little or nothing of what goes by this name. Mere physical emotion, to which some are subject more than others, must not be mistaken for the knowledge of faith, which may exist altogether apart from such emotions.

But some ask, Is it possible to believe and yet to feel nothing? Ought we not to feel joy and peace and love? We answer, firstly, that, to avoid mistakes, we must not speak of *feeling* these things, but of *having* them; and then that every true believer has some measure of joy and peace and love. But how, it may be asked, shall we know that we have them? To answer this we must explain that these experiences are not the mere emotions which the world calls by these names. They consist in that calm, restful, and settled relationship of confidence and trust in the Lord Jesus which gently constrains us to earnest personal devotion to His service and obedience to His word.

This devotion and obedience are the solid and practical evidences of real love, and we may be sure they are valued as such by our Lord. And while we are conscious of offering to Him some measure of such evidences, let us not harass ourselves with the thought that those deeper experiences, from which these evidences must spring, are wanting in our hearts because we have not the physical emotions and feelings of which others speak.

Rather let us give up this painful spiritual self-consciousness. Let us cease to centre our thoughts upon ourselves and our own experiences. Let us never talk of what we *feel*, but of what we *know* to be true. And if our knowledge does not produce in us the emotions which we might expect, or which we may see in others, let us thank God that the glorious things which we know are true all the same, and that such knowledge of them as we have bears the most certain stamp of reality by producing in our lives what must be the fruit of joy and peace and love existing in our hearts.

THE NATION'S CURSE.

A SERMON PREACHED IN WESTMINSTER ABBEY, ON NOVEMBER 19TH, ON THE TWENTY-FIRST ANNIVERSARY OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY, BY THE VEN. ARCHDEACON FARRAR.

"Behold I set before you a blessing and a curse."—Deut. xi. 26.

It is with deliberate purpose that I mean the sermon this evening to be almost exclusively a plain statement of plain facts. I wish it to be an appeal, not to the imagination, not to the emotions, but to reason, to the sense of duty, to the conscience of Christians in a Christian land. If I say one word that is not true, I am guilty; if I consciously exaggerate a single argument, I am morally responsible; if I do so from ignorance, or from mistaken evidence, I hail any possible refutation of what I urge as a service to the most sacred