

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 35. Whole No. 399.

TORONTO, THURSDAY, January 3, 1884.

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

The Evangelical Churchman

TORONTO, CANADA.

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ECCE HOMO !

The voice of Jesus ! O how sweet
Its gracious accents fall !
"Rest for the weak and weary feet,
Pardon and peace for all."

The smile of Jesus ! Light of light
For Life's rough, narrow way ;
It penetrates Death's darkest night
With Hope's celestial ray.

The look of Jesus ! Lord of love,
Cast no such glance on me
Thou gavest Peter, to reprove
Forgetfulness of Thee.

The feet of Jesus ! without stain,
Unsoil'd by steps they trod,
Mark still how we, through sin and pain,
May find our way to God.

The arms of Jesus ! outstretched still
The soul half-way to meet,
Some precious promise to fulfil
Of hope and comfort sweet.

The hands of Jesus ! ever near
The sinking soul to bless ;
To heal the wound, to wipe the tear,
And make our sorrows less.

The heart of Jesus ! can it be,
In His fair home above,
He still retains, my soul, for thee
A thought of pitying love.

The love of Jesus ! Heaven and earth
Have never fathomed this
Exhaustless joy, that by its birth
Secures eternal bliss.

—Rowland Brown.

And slowly learns the world the truth
That makes us all Thy debtor,—
That holy life is more than rite,
And spirit more than letter.

J. G. Whittier.

LUTHER'S WORK—A REVIEW AND A WARNING.

(From a noble sermon preached at St. Margaret's church, Westminster, on Sunday morning, 11th November, 1883, by the Ven. Archdeacon Farrar, D. D., we make the following extracts :)

His text was, Gal. v. 1. With freedom did Christ set us free : stand fast therefore and be not entangled again in a yoke of bondage. (Revised version.)

Four centuries have passed away since the birth of Martin Luther. He was a man so great ; he was so true a prophet of God that every century since his birth has felt the stamp of his powerful individuality. During this week, and especially to-day, all Protestant Germany, from the Emperor downwards, is combining to honour him as a man who burst the yoke of a false tradition ; who overthrew the tyranny of a corrupt system—who first said to Rome in the voice of Germany : "No Italian priest shall toll and tithe in these dominions." It was this man who, trained by the Holy Spirit of God, led on to victory the then forlorn hope of intellectual manliness and spiritual freedom ; who put into the hands of the multitude an open Bible and taught them to understand it—who saved the world from decaying falsehoods. To him, the consolidator of her liberty, the founder of her unity, Germany owes the first tribute of her recognition. He has trained her children by his catechism ; it is his hymns that kindle their devotion ; with his words they commend their souls to God when they rise from their beds, and when they lie down to sleep. He is the patriarch of all that is devout and simple in their domestic life ; and in numberless millions of cases since his time, his brave utterances have reminded the peasant of his God.

But England also—unless she be already dead to her privileges, and false to the principles of her faith—unless she have forgotten, in the words of Milton, how, when the heavy, overshadowing train of error had almost swept all the stars out of the firmament, the bright and blissful Reformation, by Divine power, struck through the ignorance of anti-christian tyranny ; and the sweet odour of the returning Gospel embathed men's souls with the fragrant of heaven ; England also, unless she be slowly creeping back into the pale twilight of formalism ; England also, unless she be casting backward glances to the house of bondage from which she has escaped,—the English Church, yea, and even Rome and the Church of Rome, owes to this strong, true, undaunted man a debt of loyal gratitude for the revival of those Gospel truths which give their chief preciousness to a soul's religion, to a man's liberty, to a nation's life. . . . The work of Luther was a revival ; his battles were another form of the battle which the prophets had fought against the priests of old ; the battle which Paul had fought against Judaism ; which the Lord Himself had maintained against Scribes and Pharisees,—hypocrites. He had a healthy contempt indeed for all trivialities ; he did not dispute or care to dispute about them. In these days we have had long and heated discussions about the clothes that clergymen should wear. In Luther's day some minister of his church objected to preach without a cassock. "Cassock !" answered Luther, "what harm will a cassock do ? Let the man preach in three cassocks." But ye who hold with feasts and observances, who bow the head like a bulrush, and spend days in churches and in chapels with all the

signs of external observance—that is in no way what God requires of us, but only to do justly, and to love mercy, and to walk humbly with our God. If England ever creep back into a burdensome ceremonialism ; if she accept for doctrines the commandments of men ; if she suffer herself to be seduced into the fancy that confessionals, and offices, and incessant sermons, and countless services, and daily communions, and prostrations, and genuflections, and observances of Saints' days ; if she thinks that good works like these are conditions of salvation, she will deserve her bondage under a dull, dead yoke, which neither we nor our fathers were able to bear. Of all tyrannies over the conscience of the believer, the sacerdotal tyranny is the softest, the dearest, and the worst. If you would have a spiritual gospel, a consecration of the affections and a service of the heart as against the rudiments of men ; as against a wearisome externalism, and the intolerable burden of humanly-invented necessities of salvation, you must learn again from the prophets of Israel how weary God can be of incense, and feasts and fasts and new moons and solemn assemblies. If you care to be men and to keep the present heritage of the true Reformation, for which martyrs died, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage.

Luther relied on an *open Bible*. His strength lay in this, that he gave to Germany an open Bible, and an intelligible worship. Again, after the lapse of centuries, men worshipped in the tongue of their fathers. Again, aided by his thirty-six hymns, they felt the inspiring gladness of religious melody. For the first time Germans recognised the strength and the majesty of their own native tongue. For the first time they discovered that much of the system which priests had taught them as infallible was nothing better than corrupt tradition. For the first time they learned that worship does not consist in listening to the priest who chants, or who mumbles Latin prayers, but in the heart-response of the united congregation. For the first time they realized that God is a Spirit, and that they who worship Him must worship Him in spirit and in truth.

It pleased God to try Luther with affliction. Poor he always was. God honoured him by making all men his enemies. Disappointments fell on him ; heavy and bitter anxieties, almost too crushing to endure. He was not like Melancthon, one of those gentle spirits whom God leads into green pastures and by the still waters. It was not his to till and to plant, but he was like the axe clearing the forest. He stubbed up roots and tore up thorns. "I am born," he said "to make war upon hordes of devils, and to take the field, and therefore my books are rough and stormy." Like Elijah, like John the Baptist, he was rather one of the watch-dogs than one of the lambs of the flock. His was the Elijah spirit. He speaks with words that are half battles ; they are as the strong wind that rends the mountains, and breaks in pieces the rocks, and he died in sorrow and weariness and sadness and disappointment ; worn out and glad to depart hence, as many of God's best and greatest have died. But as it is wisely said, "God buries His workmen, but continues their work." Some have said that Lutheranism, or that the Reformation, is dead. The truths which Luther proclaimed, the spirit of freedom which animated him died not with him. The fire which made England great, and Scotland free, and sent the men of the *Mayflower* to found the future glories of the Puritan America ; the spirit