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GOD'S HARVEST.

Lord! We grow weary in Thy harvest-field;
The sun is hot—the labour is severe;
The brain whirls round, and the strained sinews yield;
We long to see the evening shades appear:
Kyrie eleison!
[Lord, have pity!]

Others well laden come before thy face,
While our poor sheaves are not worth what they cost.
Why didst thou call us from the market-peace,
If, after all, our labor must be lost?
Orate, fratres!
[Brethren, pray!]

Lord of the harvest, hear us when we cry!
Our strength increase and thy pure Spirit send;
Revive thy work and lift our hearts on high
With harvest joys until our task shall end.
Sursum corda!
[Uplift your hearts!]

We'll trust thy promise, Lord, and will not leave
Thy harvest field until we hear thee call;
For though we stumble oft, we yet believe
We shall not faint, or fainting shall not fall.
Laus tibi Christe!
[Praise to thee, Christ!]

And when at last to thee, O gracious Lord!
With trembling hearts, our little sheaves we bring,
If thou shouldst deem them worthy of reward,
Thy boundless grace forevermore we'll sing:
Gloria tibi, Domine!
[Glory to thee, O Lord!]

WHAT IS JUSTIFICATION BY FAITH?

It is not by reading the Bible with his own reason and understanding that Luther educed a system of theology which brought peace to his mind. Luther did not argue in this way—"The Bible is God's word, and therefore whatever is in the Bible I must believe; and Jesus is in the Bible, therefore I must believe in Jesus." That was not the method in which he arrived at peace; Jesus Christ Himself

dealt with Luther's soul even as Jesus Christ dealt with the disciples on their way to Emmaus, opening, as it were, the doors of Scripture from within. It was Jesus manifesting Himself in the Scriptures that delivered Luther from bondage. This was the deliverance. With the true instinct of a convinced soul, he saw there was no forgiveness of sin which can be depended upon for time and eternity as real and divine, unless it is based upon righteousness. The Apostle Paul in like manner interprets the words of David, "Blessed is the man whose sin is forgiven." Pardon is based on righteousness. Righteousness without works.

It is only on the ground of righteousness that sin can be forgiven. When he read "the righteousness of God," he had always understood it to mean that we should have a righteousness to present before God, and that when we presented that righteousness before God, then there would be given to us the pardon of our sins. But when he studied the Epistle to the Romans, a new light dawned on him. The wisdom of God does not mean my wisdom concerning God, but God's wisdom, which he communicates to me, making me wise. The strength of God does not mean my strength by which I serve God, but it means God's strength which He puts into my soul. The righteousness of God does not mean the righteousness which I bring to God, but it means God's righteousness which He sends down from Heaven—which He bestows upon me as a gift, with which He clothes me as a garment. It is a rock higher than I to which I am brought, that I may put my trembling feet upon it and be saved. It is the righteousness of God in Jesus Christ; the love of God, the source; and the death of Christ on the cross, the channel; everlasting life, the blessed result.

"Oh, when I saw this," he said, "all Scripture was opened to me—nay, Paradise itself, and the heart of God. I ran through the whole Bible, and found that from beginning to end this was the love of God manifested to sinners." And thus he preached that glorious doctrine, or rather fact, of justification by faith.

What is justification? When a man is justified he is not made just, but simply declared to be just,—looked upon as just—treated as just. To declare righteous—not to make righteous—that is the meaning of justify. Who justifies? God justifies. Whom does God justify? The ungodly. How can God justify the ungodly? Because they have an advocate. What manner of advocate is He who will defend ungodly people? It is a righteous one indeed—Jesus Christ the righteous. How can He plead for ungodly people? Because He was the propitiation for our sins. To what extent does God declare them righteous and godly? He absolves them from all their sins, but He receives their persons. Themselves He accounts just. It is the whole God who gives Himself unto the poor ungodly one; and it is the whole ungodly one, body, soul, and spirit, past, present, and future, in time and eternity, notwithstanding all his sins, whom this living God embraces as his own.

Can we know that we are justified? Know it? Assuredly we must know it. Did God send Christ to die on the cross, and leave us afterwards in uncertainty? The Holy Ghost, who convinces us of our sins, and shows us Jesus as our Advocate, works in us a perfect, sure, and joyous confidence, so that, being justified now by God, we have peace with Him.

And how does all this become ours? Simply by faith. Nothing but faith can receive this salvation

of God. There is no room for anything else. It is all excluded. What, then, is Faith? Faith is not a work, Faith is not a merit, Faith is not a Grace, Faith is not a condition to be fulfilled. Faith is nothing else but the receiving of the Lord Jesus Christ. What is the organ that receives the Lord Jesus Christ? Light is received by the eye, sound is received by the ear; Jesus Christ is received by the heart, and when the heart receives Jesus the function of the heart is faith. And once the heart believes, it goes on always believing. It is an ever present tense, "he that believes hath eternal life."

But how does the heart receive Jesus? Jesus is the Son of God; Jesus is pure and without sin; Jesus fulfilled all commandments; Jesus has all power in heaven and on earth; Jesus will come to judge the quick and the dead. And yet this is not the Jesus whom the heart receives. The only Jesus received by the heart is Jesus dying on the cross for sinners. Only such a one is He, the Son of God, the blessed and Holy one, who obeyed all the commandments, and who glorified the Father on earth, and who is equal to the Father—only He could die for us on the cross; but even He could never have saved us except by His death on the cross. Therefore this is faith—to receive Jesus as He died for sinners. This the reformers preached, as the apostles preached—Christ the Saviour of sinners; Christ Jesus and Him crucified.

To understand what faith really is, it is helpful to remember that the emphasis lies so entirely on Christ, that we can dispense with the term "faith and believing," to avoid the danger of its character being misunderstood. Call it hearing the voice of Christ; looking unto Him who was lifted up; coming unto Him with our burden; it is the same thing. Christ, and Christ in his death; Christ only, and Christ freely offered, received by the sinner.

Cardinal Bellarmine truly defined the difference between the Roman view of faith and that of the Reformers, when he said, according to the one, faith was the act of the understanding, according to the other, the act of the will. It is the act of the will, of the heart, out of which are the issues of life, and therefore of the whole man; such a solemn, deep, and eternal transaction, that the soul can say, "My beloved is mine and I am his." "Faith is a living joyous confidence in God's grace; so certain that I could die for it a thousand times."—*Dr. Adolph Saphir.*

THE CATHOLIC AND PROTESTANT THEORIES OF SALVATION.

BY REV. J. OSWALD DYKES, D.D.

"The kingdom of God is not meat and drink (eating and drinking); but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."—Rom. xiv. 17.

To an outside observer Christendom offers the spectacle of a vast camp, split into two main divisions, by two widely different theories respecting the very nature of Christianity itself. The followers of Jesus have indeed separated into many societies and sects; but, speaking broadly, these may be said to group themselves into two, according to the conception they severally entertain of the religion which He founded. On the one side, stand shoulder to shoulder, two immense bodies, agreeing in their main views, the so-called