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FRIDAY, FEB. 5, 1875.

## FAITH AND PRIVATE JUDGMENT

The Roman Catholic religion requires Faith, and denies the right of Private Judgment; the Protestant demands the exercise of both. Rightly to see the irreconcilable difference between the systems we must understand what is meant by the terms as employed by each party.

The Roman Catholic by Faith *Explicit*, means a belief in the church as the only channel of grace and a general reception of church doctrine; and by Faith *Implicit*, the belief and reception of every particular doctrine taught by the church, or hereafter to be taught whether known to the believer or not. Hence a good Roman Catholic must believe whatever the church teaches or may teach in time to come, and is not at liberty to sit in judgment on such doctrines or questions, their truth or otherwise. This clearly appears in the following extract from the circular letter of Archbishop Manning on November 22nd.

"The *Encyclical Ineffabile Deus*, by which on the 8th of December, 1854, the Sovereign Pontiff defined 'that the most blessed Virgin Mary was, by a singular grace and privilege of Almighty God, and by reason of the merits of Jesus Christ the Saviour of mankind, preserved in the first moment of her conception free from all stain of original sin,' contained those words:—Wherefore, if any persons, which God forbid, shall presume to think in their heart, otherwise than we have now defined, let them know that they are condemned by their own judgment, that they have suffered shipwreck in faith, and have fallen away from the unity of the church."

This manifestly requires the surrender of private judgment, regarding all doctrines, by anyone who has adopted the Roman Catholic faith. For such it is enough to say the Infallible Head of the church has so declared, and it must be true.

It is an act of private judgment when a man surrenders himself to the Papacy, saying 'by my private judgment I am convinced that the Pope is God's Infallible Vicar, and must be obeyed.' But that act is the suicide of private judgment. Henceforth he must believe as he is told; no matter where it may lead him—into absurdities such as Transubstantiation; or crimes, as the extermination of Heretics—he is a bad Catholic if he hesitates to perform what is commanded by the church in the name of God. Faith then, in the Roman Catholic sense of the term, is by the very act of believing, the extinction of private judgment and the liberty of thinking. "If any persons shall presume to think otherwise than we 'have defined,' he falls under the anathema."

Faith in the Protestant sense of the word is something quite different, and not only is compatible with private judgment, but implies its exercise. Here let us note that we are speaking of *Evangelical* Protestantism, not of that negative system that is too prevalent in Germany and France, and obtains to some extent both in Britain and America, which is little better than a protest against all authority and the assertion of the supremacy of reason. A Christian Protestant as well as the Roman Catholic owns God's authority, and acknowledges that obedience to God's will is duty. But he claims the right of private judgment, and feels bound to ascertain for himself what God's will is, and not to submit to mere human authority—"God is the only Lord of conscience," and no man or church can claim obedience except in so far as they speak the mind of God. Hence the appeal must be to God's Word. What has the Lord said? And every man must decide this for himself. A true Protestant therefore in all matters of faith and duty points the inquirer to the Bible. If the authority of the Fathers, or of the church; if traditions or rules are appealed to as deciding truth or duty, so as to bind conscience, there is a betrayal of Protestant liberty. Instead of betraying only to God, the man who makes such an appeal is putting the yoke of human authority on the Lord's freemen.

Every man then must decide for himself (1) Whether God speaks in the Bible, and (2) What he says. If a man decides the former question in the negative he is a Deist, and no Christian. Having decided it in the affirmative, in trying to decide this

latter there is room for endless diversity of opinion, owing to which there will always be a diversity in unity in the Catholic Church of God. Still the Bible Protestant is a believer in the general sense, although in details he may differ widely from his fellow believer.

But besides this conviction of reason which may be properly called Faith, and which rests upon evidence proving to the believer that the Bible is the Word of God, and that it contains certain doctrines, there is another thing meant by Faith in the evangelical sense. Faith is the recognition of Jesus as the Saviour. This is not merely an act of reason; not merely a judgment, the effect of an intellectual logical process; not merely the assent of the understanding to a dogmatic statement, such as "I believe Christ died for my sins." There may be all this without personal faith in the Lord Jesus Christ. True saving faith is the receiving of Jesus by the whole nature and resting in him as Saviour. This moral act, this consent of the will, must accompany the intellectual convictions of truth, or there is no salvation. Hence Evangelical Protestantism insists on faith in Jesus Christ as revealed in the Gospel, and not in faith in the church and its doctrines. "With the heart man believeth unto righteousness."

We thus see how Evangelical truth and Popish error cannot be reconciled. They exclude each other. The first act of Private Judgment in which he surrenders his intellectual liberty renders the Roman Catholic unable to exercise faith in Christ except as it is required by the church, and puts faith in men and angelic mediators in its place, as the church enjoins that the whole responsibility of salvation is removed from the individual and laid upon the church, which professes to save the obedient faithful one by virtue of rites and sacraments, while the individual need not concern himself further as to his interest in Jesus. The Protestant on the other hand has to do with God and with God only. To Him alone he is responsible for his belief and his acts. He is required to receive Jesus, and knows that without Christ in the heart salvation is impossible; and that rites and ceremonies cannot avail without saving faith. In all this the *Essence of Popery* is clearly manifest. The church and its Infallible Head is put between God and the soul as the object of trust. Sacraments and priests are put between Jesus and the soul: the *opus operatum* of the sacrament is substituted for spiritual union with Christ; and a man saying Latin prayers, offering sacrifice and hearing confession, takes the place of our Great High Priest within the veil, whose blood has sprinkled the mercy seat, and who makes continually intercession for us. *Popish faith shuts out the soul from Jesus, by putting man between.*

## Mr. Anderson's Letter.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—A pressure of engagements have left me no leisure for some weeks past, to resume the discussion in which I have been engaged in your columns in regard to I Peter iii. 18-20. I do not, however, at all regret the delay, as there is an article in the October number of the *Princeton Review*, to which my attention has been called, and on which I may also offer some remarks. But, before resuming the discussion at the point at which I left off, I may notice the last letter of "A Layman," as it appears in your paper of December 4. Let me just say to "A Layman," once for all: 1. That he need not apprehend that there is anything "savouring of impertinence" in his obtruding any remarks of his in the discussion now pending. So far from this, everyone who ventures into print in public discussion, renders himself amenable to just such structures as "A Layman" has offered. Statements thus made must stand or fall on their own merits; and no quarter need be expected, except for the truth; that will ever stand. 2. Notwithstanding "A Layman's" disclaimer, I still think he misapprehends the apostle's words, and the apostle's arguments, at least as far as I have yet gone in the examination of them. I still venture to think, that, if he carefully, and impartially examines the words "suffered for us in the flesh," he will see that the apostle very prominently and directly is alluding to our Lord's *sacred death in the body*. Of course, I do not mean to say—and I do not suppose any of your readers imagined I meant to affirm—that the sufferings of Christ were limited to his desertion on the cross, or even to his agonies in Gethsemane, but that they extended over the whole period of His earthly life; and that His death was but the culmination, and completion of the sufferings of that life, which was "cheerful even unto death." It will be observed, however, that I did content that the words "suffered for us in the flesh," did mean prominently and emphatically, that the Lord Jesus died a real bodily death, and that that is presented for imitation to every believer in his name, as our apostle indeed says in 21st verse of 2nd chapter. For even here unto were ye called, because Christ also suffered for us, as an example, that ye should follow His steps." If "A Layman" means to say, that the words "suffered for us in the flesh," are not to be limited to Christ's dying sufferings, but are comprehensive of all that He endured during His entire life, I have no objection, if only he will give that prominence and virtue to the death of Christ which the Scriptures do. Now, I am afraid he does not recognize that prominence, and that efficacy of the last sufferings of Christ,

which are everywhere attributed to them in the Word of God. I say, I am afraid of this, from the language he has employed in his last letter. I shall, however, be very glad indeed to be set right on this point, by his direct disclaimer of such intention. His language, to say the least, is very apt to convey the idea, however. This leads me, the, to notice—3. The language employed by "A Layman," and to which I object, is as follows: "In other words, he that is dead sins no longer, a truism entirely out of place in the apostle's argument, for if thus dead, he would cease not only from sin, but from everything else; whereas he represents him after thus suffering in the flesh, as living, no longer to the lusts of men, but to the will of God. And to say that Jesus only ceased from sin by dying a bodily death, seems to me very wide of the truth taught by the apostle. It would be as much a truism of our Lord as of any one else, and ascribes to him a very negative sort of virtue." There is something about these words, Mr. Editor, extremely painful, and suggests a suspicion of something wrong somewhere; the ring is not of pure gold. I trust our friend will be able effectively to remove my fears, not merely as to the state of the head, but of the heart. Well, but let us consider the words themselves, and the thoughts they suggest. A truism indeed! An historical fact, it is true, beyond effective contradiction, that Christ died! A truism indeed! It is gloriously true, because of all that has already been effected by it, of all that is involved and centred in it; and the mighty issues that are yet to flow from it! It is a blessed, glorious, singular, isolated truism! A truism *suu generis, per se*. It stands on its own lofty pedestal unsurpassed, as it is unapproachable, and can never be imitated, either in its nature or its results; or in its accompaniments and accessories! Christ died! yes, and in thus dying, did as the apostle says, *cease from sin*, whatever these words may mean. He not only by his death ceased from sin, as a sin-bearer, as a sin-expiator, sin-atoner; but He "has ceased from sin," in that being "holy, harmless, undefiled, and separate from sinners." He did no sin, neither was guile ever found in His mouth, though He "endured the contradiction of sinners against Himself," and "was in all points tempted like as we are, yet without sin." A truism indeed! yes; a truism beyond, above, all other truisms; in that, in its moral and spiritual results, it brings heaven very near to earth, and earth to assume some of the lineaments of heaven; and is yet to be the moral lever to lift up our entire corrupt and fallen world into an elevated place of blessedness, and glory, and honour; because arrayed in the beauty of Jehovah's own holiness. Our friend says—Our Lord in dying "would cease, not only from sin, but everything else." Now, without taking undue advantage of our friend's language, let me ask, does he really believe this? Does he hold the sleep of the soul, and its unconsciousness till the resurrection morning re-animates it? Or has he forgotten the shorter catechism, or, what is better, the direct teaching of Scripture? Has our friend forgotten the altogether peculiar nature of the glorious person, as well as the blessed and effective work of the Lord Jesus Christ? The Lord Jesus Christ died, and dying ceased from sin; a truism indeed! yes; and that is just one of the pregnant motives, and the mighty forces brought to bear upon the spiritual nature of Christ's people—that as He died, and now ceases entirely from all personal conflict with sin, and temptation from sin and sinners; and, having thus so far, ceased from His work as a sin-bearer, He now rests in glory with His Father, even as God now rests from His work of created power; so shall the believer in due time reap, if he fails not, and rest with Christ in His glory for evermore? Precious truth! blessed consolation! all-constraining motives! If they resist even unto blood and death, as He did, they will in due time be crowned as triumphant conquerors, even as He was! I hope our friend will see that there is thus a sense in which Christ's death, though true, thoroughly true, as a matter of fact, is not "as much a truism of our Lord as of anyone else!" and we ascribe to Him and His death, something very much more exceedingly than "a very negative sort of virtue!" On the contrary, we ascribe to Him always, and in every event and circumstance of His matchless life and death, an infinite, over-active, and effective potency. And I therefore repeat, for as a matter of fact, it is beyond all rational dispute, and effective contradiction, that Jesus only ceased from sin by dying a bodily death, in the only sense these words can bear, viz: that His death was the door of exit from all further personal contact, and conflict with sin, as He had experienced during the whole of His earthly life. And who can deny it? Can Layman? We will see. 4. But our friend further says—"whereas he (that is the apostle), represents him after thus suffering in the flesh, as living, no longer to the lusts of men, but to the will of God. Our friend can surely never for one moment suppose that these words apply to Christ? It so, when, and where, is Christ represented as thus 'living in the flesh to the lusts of men?' To ask the question is to answer it. Your friend will reflect, he will see that the Apostle Peter uses the words "suffered for us in the flesh," in the first clause of 1st verse of 4th chapter, in a different sense and manner from the words "he that hath suffered in the flesh" in the last clause of the same verse. In the first clause, the words apply to Christ, and to Christ alone, in the last clause, they apply to the believer, and the believer alone. The one has reference to the substitutionary, sacrificial death of Christ in room of, and for, the believer, and as the object of the believer's faith. The other has reference to the inward spiritual experience of the believer, in conflict with sin in his nature, as well as in his members; and is intimately connected with, as indeed it virtually and effectively flows from, that death of Christ whereby He has become dear to all the afflicted and sinful outcasts of sin in every form. For Christ's death he is dead, even as by Christ's crucifixion he is crucified. I trust, therefore, our friend will withdraw his assent to the following words which are thoroughly uns Scriptural, as they stand in his letter; at least, as I understand their import:—"His ceasing from sin, overcom-

ing temptation, subduing the tastes and lusts of the natural man, becoming insensible to every influence that would tend to interfere with the doing of the will of his Father, was surely suffering in the flesh, in a much higher sense than merely dying a bodily death." These words may only be unguarded, and may be understood in a certain truthful and appropriate sense; but meanwhile, I content myself with drawing attention to them as containing, if not modified and explained, a manifest untruth, against which all Scripture and the Redeemer's life protest. Our Lord never had need "to subdue the tastes and lusts of the natural man." He never had them; could not experience them; never therefore required to subdue them, at least in Himself. He might, and does so, on behalf of His people, and in them. Certainly, "ceasing from sin, overcoming temptation, becoming insensible to every influence that would tend to interfere with doing the will of his Father, was surely suffering in the flesh in a much higher sense than merely dying a bodily death!" I had written *certainly* to this, but in the act of writing, it flashed across the mind that this would only be certainly true, on the supposition of the bodily death not being accompanied, and even brought about by those soul-agonies of the Saviour, to which so prominent attention is also drawn in God's Word. If the bodily death of the Redeemer were the bodily death of ordinary man, the case would be very different. But, as the Saviour's death, like His person, and His life, were so very different from anything before ever seen, or anything that ever can again be beheld, the words of "A Layman" cannot be admitted. That death, I repeat, was unsurpassed, and unapproachable, a thing by itself, and precious forever, both in its nature and in its results. It is therefore something very much more exceedingly than a mere truism. Again, 5. Our friend says—"Neither will any intelligent layman accept the statement in reference to the second verse, that 'to live the rest of his time in the flesh,' simply means 'what remains of this mortal life in the body.'" The one expressing would be as great a tautology as the other. It is understood I apprehend, that in order to precision of definition, there may be a multiplication of words, so as to make sure of the thought to be expressed. And thus may surely be done, without incurring the charge of tautology. But, if I err in this, am I not in good company, when the apostle says, "that he no longer should live the rest of his time in the flesh to the lusts of men?" If "in the flesh," here means "the fallen, corrupt nature," then are not the words "to the lusts of men" superfluous? I do not say that they are tautological, but are meant to give precision and definiteness to the apostle's words. So, likewise, with the words I used. Finally, when "A Layman" says—"There may be reasons in the analogy of faith for the reception of his exposition, but I doubt if laymen who are intelligent readers of Scripture, will accept it. When I allude to the analogy of faith, if the contrast and comparison made between different parts of Scripture, in their mutual bearing upon, and elucidation of, great doctrinal truths, are fairly instituted, and conclusions legitimately drawn, then I expect the assent of intelligent laymen, but if my arguments fail to convince them, why there is the end of the matter. We are not lords over God's heritage," but simply "helpers of the faith and joy of God's people." As this letter is already long enough, I will not take up more of your space at this time.

Yours, very truly,

DANIEL ANDERSON.

Rothsay.

## Messrs. Moody and Sankey at Sheffield.

Messrs. Moody and Sankey arrived in Sheffield on the evening of the 31st ult., in time for the first meeting at nine o'clock in the Temperance Hall. Mr. Sankey opened with a hymn, which had been written expressly for the meeting by Dr. Egan, and which he sang for the first time. It was entitled "Rejoice and be glad, the Redeemer has come." Mr. Moody read from Joshua, 1st chapter, and Isaiah, 6th chapter. Mr. Sankey prayed and then sang, "Hark the voice of Jesus crying." Mr. Moody then gave a short, stirring address. A midnight watch service was thereafter held in the great room of the Albert Hall. The Vicar of Sheffield presided, and ministers of all denominations were present, and about 4,000 people attended. After the audience had sung the hymn, "Praise me, O Thou Great Jehovah," Mr. Sankey sang "Jesus of Nazareth," and the utmost stillness. Two hymns produced a remarkable effect, the singing being unexpressibly pathetic and touching. Many of the audience were deeply moved, especially when Mr. Sankey sang the well known lines, "Too late, too late." Mr. Moody then gave an address from the truth verse of the 24th chapter of Luke. Afterwards, at his request, the vast assemblage engaged in silent prayer. Every knee was bent and every face covered. It was an impressive scene. Mr. Moody broke silence by stating that if any person would like to be prayed for he should stand up. No response was made. Mr. Moody then asked, "Is there none?" whereupon a middle-aged man rose, and Mr. Moody said, "Yes, there is one." Others followed. Shortly after the bells rang in the new year, and prayers were offered by many ministers.

Meetings were held on Friday, 1st ult. The hall (Cutlers' Hall), was crowded to excess in every part, and a very great devotional feeling was exhibited by the congregation. Several persons asked for the prayers of those present, and Mr. Moody afterwards saw some of the "anxious" ones in the inquiry room. The Vicar of Sheffield, the Rev. Rowley Hall, and several other clergymen, as well as ministers of other denominations, were present.

On Saturday afternoon the Evangelists held a service for parents and children, which was very largely attended; and early on Sabbath morning Mr. Moody addressed Christian workers in the Albert Hall. He made a most stirring appeal to them, pointing out that there was a work for every one of them to do as Christians. If they did not do it, they alone would be responsible to God. In the afternoon there

was another service in the same place, when the hall was crowded as it never was before, there being still large numbers of people in the street waiting for admission. A room underneath the large hall was also used at night. The churches and chapels closed earlier than usual, and the crush at the night service was greater than ever. Many hundreds of people, after waiting outside for a couple of hours, were unable to gain admission.

The population of Sheffield is about 250,000. The manufactures are all kinds of iron and steel, electro-plated goods, &c., the workmen earning high wages. Ignorance and vice are very prevalent. Betting, swearing, Sabbath desecration, drinking, fighting, and wife-beating prevail, and there are thousands who are never seen within a church or chapel door. In the Deanery of Sheffield there are thirty-three churches of England or places of worship connected therewith. These are ministered in by 54 incumbents and curates. The Dissenting chapels of all sects are nearly as follows:—Catholic Apostolic, 1; Baptists, 4; Plymouth Brethren, 1; English Presbyterian, 1; Independents, 11; Jewish, 1; Methodist New Connexion, 20; Primitive Methodist, 14; Roman Catholics, 5; Society of Friends, 1; Unitarians, 2; United Methodist Free Churches, 19; Wesleyan Methodist, 15; Wesleyan Reformed Methodist, 8. It will be seen from these statistics that Dissent is strong in Sheffield, but the ministers of all the Protestant denominations are nearly unanimous in aiding the present movement. At one time it seemed probable that the Church of England clergymen would retire from Messrs. Moody and Sankey's executive committee, as referred to last week, but the difficulty has happily been got over, and clergymen of the Church of England and Dissenting ministers are now working harmoniously together to promote the success of the movement.

## The Settlement of the Formosa Difficulty.

China papers received by the French mail give the particulars of the settlement of the difficulty arising out of the Japanese expedition to Formosa. The *North China Herald* of the 12th of Nov. says:

"A treaty embodying the terms of settlement was signed on the 31st of October by the Japanese Ambassador and the chiefs of the Taung-li Yamen. So far as we have been able to ascertain, it admits, on the part of Japan, the sovereignty of China over the whole of Formosa; and on the part of China, that Japan was justified in despatching the expedition, under the circumstances of the massacre of her Looche-wan subjects and the action taken upon it at the time the treaty of friendship and commerce was negotiated between the two countries. It then provides for the payment of a sum of 500,000 taels, one-fifth of which is in the nature of compensation to the families of the murdered Looche-wans, and is to be paid at once; the remaining 400,000 taels as indemnity for the roads and buildings made and erected by the Japanese in Formosa, to be paid when they retire from the island, which it is stipulated they shall do by December 20. The indemnity is to be paid out of the revenues of the Foo-chow and Tien-tsin customs. The Japanese High Commissioner having thus settled the matter, left Peking at once; and it is now his intention, we understand, to proceed very shortly to Amoy and Formosa, instead of returning direct to Japan, in order that the stipulations of the treaty may be carried out under his own eye. Immediately previous to the settlement arrived at, the course of the negotiations appears to have been extremely critical, and hence the contradictory reports that emanated from the capital. About the middle of October the difficulty was in a fair way to be adjusted, but a few days later, when the question of indemnity was broached, the understanding partially arrived at came to naught. Okubo is reported to have suggested an indemnity of five millions as the price at which the Japanese were willing to retire from Formosa, and acknowledge the sovereignty of China over the whole island; and, on the rejection of this proposal, to have next claimed a modified indemnity, and an acknowledgment that his Government was justified all through in the matter of the expedition. This also the Chinese refused to concede, but they offer to pay 100,000 taels as compensation for the massacre of the Looche-wans wrecked on their coast. The Japanese Commissioner refused to listen to such an offer, and from the unyielding attitude of both parties a rupture seemed inevitable. On Saturday, the 24th of October, both the Commissioner and the Minister announced their intention of leaving Peking on the morning of Monday following. General Lo Gendre and a portion of the embassy started in advance of these voyagers, and on their arrival at Tien-tsin were not a little puzzled to account for the non-appearance of the latter at the expected time. On the 25th, however, Her Britannic Majesty's Minister, Mr. Wade, at the request of the Chinese, we believe, had induced Okubo to put off his departure and make another effort to arrange the matter amicably; and, after a week's further negotiations, the agreement which we stated at the outset was arrived at, with Mr. Wade's assistance."

## Book Notices.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. Toronto. Messrs. Jas. Bain & Son.

The January number of this ably-conducted Quarterly, contains the following original articles: The Homeric Conception of Life and Immortality, by Rev. S. D. Hammond, M.A.; Ultramontanism and Civil Society, by Rev. Thomas Crokery, of Derry; Geological Evidences against Evolution, by Andrew Taylor, M.A.; The Penal Element in the Sufferings of Christ, by the Rev. John Laidlaw, M.A.; Ferdinand Christian Baar, by Rev. P. J. Olney, U.D. The Place of Man Theologically Regarded, by Rev. Prof. McGregor, D.D. Christian Perfection, translated from the German of Albrecht Ritschl, and full notices of current literature.