IS IT BY FAITH, OR BY SANCTIFICATION?

Since views, so widely different, are taken of Rom. 8: 1-4, I think it will be a good work in the interest of truth, to transcribe what Rev. Robert Frew, D. D., has written. His interpretation is, to my mind, precisely the teaching of the passage.

The first verse of this chapter seems to be an inference from the whole preceding discussion. The apostle having established the doctrine of justification and answered the objections commonly urged against it, now asserts his triumphant conclusion. There is, therefore, etc.; that is to say it follows from all that has been said concerning the believer's justification by the righteousness of Christ and his complete deliverance from the law as a covenant, that to him there can be no condemnation. The design of Paul is not so much to assert the different offices of the law and the gospel, as simply to state the fact in regard to the condition of a certain class, viz., those who are in Christ. To them there is no condemnation whatever; not only no *final* condemnation, but no condemnation *now*, from the moment of their union to Christ and deliverance from the curse of the law. The reason is this: that Christ hath endured the penalty and obeyed the precept of the law in their stead.

"The law of sin and death may be explained of the moral law, which through good in itself, has ever since the fall been the occasion both of sin and death. On the other hand, the law of the spirit of life in Christ Jesus may be explained of the gospel, which is ministered by the life-giving spirit of Christ. He reveals and applies it. Now the gospel covenant sets free from the law of sin and death, and therefore, this sense gives a good reason why there is no condemnation to them that are in Christ Jesus. But if we understand the apostle in the second verse to speak of the opposite principles of grace and corruption, and to affirm that the law or influence of the former hath made him free from the influence of the latter, we make him assert what is not consistent with the experience of the people of God, and assign as a reason of the assertion in the first verse what is not a reason, since the sanctification of believers cannot be regarded as the ground of their deliverance from condemnation. The apostle must not be made to say "There is no condemnation," etc., for we are sanctified or freed from the law of corruption; but there is no condemnation for the gospel hath delivered us from the condemning sentence of the law. This view likewise accords best with the continuation of the subject in the third verse, which assigns the reason of the assertion in verse second.

"By the sacrifice of Christ, God indeed showed his abhorrence of sin, and secured its final overthrow. It is not, however, of the *sanctifying influence* of this sacrifice that the apostle seems here to speak, but of its *justifying power*. The sense, therefore, is that God passed a judicial sentence on sin, in the person of Christ, on account of which, that has been effected which the law could not effect (justification namely). Sin being condemned in the human nature of Christ, cannot be condemned and punished in the persons of those represented by him. They *must* be justified.

"This view gives consistency to the whole passage, from the first verse to fourth inclusive. The apostle clearly begins with the subject of justification, when, in the first verse, he affirms that to them who are in Christ Jesus there is no condemnation. If the question be put—why is this? the second verse gives for answer that believers are delivered from the law as a covenant of works. If the question again be put—whence this deliverance? the third verse points to the sacrifice of Christ, which, the fourth verse assures us, was offered with the very design that the righteousness of the law might be fulfilled in us." This clause, according to the principle of interpretation laid down above, does not relate to the believer's obedience to the righteous requirements of the law. The apostle has in view a more immediate design of the sacrifice of Christ. The right or demand of the law (δικαίωμα) was satisfaction to its injured honor. Its penalty must be borne as well as its precept obeyed. The sacrifice of Christ answered every claim, and as believers are one with him, the righteousness of the law has been "fulfilled in them."

"The whole passage is thus consistently explained of justification."

Those who have any difficulty in taking the law of sin and death, in this passage, for the moral law as explained above, have just to remember the scripture teaching, that the law was added because of *sin*, "because of the transgressions;" that "without the law, *sin* is dead"; that "by the law is the knowledge of *sin*"; and that "*sin* is the transgression of the law." In regard to its being the law of *death*, its ministrations is expressly called in the Word of God, "the ministration of *death*." We can easily see then, how "there is no condemnation" to one who is set free from this law, for this is the law that condemns—the law whose ministration is expressly called the ministration of *condemnation*."

The law of sin, in the christian's members does not condemn. No one will venture to say, that Paul was not free from condemnation, though he deplored the warring of this law; and when he closes his remarks on this law confessing that he himself with the flesh, serves the law of sin, is it not a most marvellous interpretation that makes him say with the same breath, or write with the next dash of his pen, that he is set free from this law. But, lo, less marvellous is the interpretation that makes him say in the face of all his teaching of justification by faith, that there is no condemnation to one, because he is set free from this law of sin in his members. In order to be thoroughly stripped from the last investment of this delusion, that justification, or freedom from condemnation, is by sanctification we have only to remember that "God justifies the *ungodly*" who believe on him; and that from that moment their "faith is reckoned for righteousness," and to them there is no condemnation. Or we have to go and learn what this means, "Verily, verily I say to you, he that hears my word, and believes him who sent me hat everlasting life, and comes not into *condemnation*, but has passed out of death into life.

Let us rejoice that the glorious doctrine of sanctification—progressive sanctification is so clearly taught, in so many passages of God's Word, and not be seeking it in passages where it is not to be found. J. MORRISON.

Onslow, N. S.

UNINTERRUPTED STUDIES.

CHANCELLOR O. S. WALLACE

James Bradford Taylor was accustomed to break away from his studies, when he found his thought too completely engrossed by them, to spend a season in meditation or in the wrestlings of importunate prayer. This was not because he underrated his books, but because he rated duty fellowship with God. His habit was consistent with his purpose to be *an uncommon christian*.

Uncommon Christians, who at the same time are good scholars, are needed imperatively to day. Emphasis, therefore, may wisely be laid upon the importance of interrupting study at proper times, and with sufficient frequency, that the spiritual nature may be refreshed.

A Christian college or university should be expected to make provision for such hours and days of retirement from the heat and weariness of study as may be needed for the highest development of its students.

Chauncey M. Depew said not long ago that undue brain work was liable to lead to three results: irritability; loss of clear, quick, safe judgment; and sudden death. Many of the over-worked among students, teachers and preachers can testify that they have lost something of their old time manhood; that they are nervous, sensitive, quick to take offence, peevish. Some, if they could see themselves as others see them, would be able to add that they have not the quickness of discernment and the sureness of decision which they had once. By over-weariness they have been robbed of something of their former gifts and powers.

Because of the dangers resulting from undue attention to books, college gymnastics and athletics are encouraged. Once a day, at least, the boys interrupt their studies and go out to play. Once in the twenty-four hours they interrupt their studies to sleep. Nor does any one suggest that sleep and exercise, though they take precious hours, are an interference with the legitimate work of the student.

If bodily exercise profiteth a little, what of spiritual exercise? And if it is wise to set apart generous portions of time for the recreation of the body, why should this not be done for the recreation of the soul?

Beyond what is commonly done something might be done, the effect of which, while not against the interests of sound scholarship, would help to produce a riper, nobler type of manhood than that which is now coming from our institutions of higher learning.

Not many months ago a representative of a Canadian university stated in a letter that in a university it was impracticable to suspend all lectures one day in each month that all might have an opportunity to engage in a consideration of the work of foreign missions, and in exercises designed to deepen the spiritual life of the students and professors. Unwittingly he was writing to the representative of a university, where that thing which he declared impossible was done habitually, and with the most satisfactory results.

The student, whether a Christian or not, who can wisely ignore that great world movement which goes under the name of foreign missions does not live to day. Greater than the Eastern question, than the explorations in the hidden parts of the continents, than the new conclusions of the philosophers, than the latest contributions to literature, than the inventions which startle the world, than the jealousies of nations, is that aggressive, deathlessly enduring and heroic all pervasive, ever sanguine, masterfully unselfish propaganda which is animated by the religion of the Man of Nazareth. It is well for the universities and colleges to take practical cognisance of this movement as one of the phenomena to which the alert attention of all should be called. That every institution which is called Christian may well do this, needs hardly to be affirmed.

A monthly suspension of routine work to give place to a missionary program is both sane and salutary. The college or university in which this cannot be done to advantage, hardly deserves to be called Christian.

The interruption of studies from time to time for the deepening of the spiritual life is feasible and desirable. Does the ordinary student, even in our Christian institutions of learning, increase in spirituality? Does his fellowship with the Father grow more sweet? Answers to this question, if it were asked publicly, would be given tardily; but that an answer, sad, regretful, full of shame and self reproach, would be given promptly within the hearts of many students is certain. Engrossed by tasks, tempted by ambition, positioned by pride of intellect, the young man whose studies were begun with high spiritual resolves and aspirations has departed into a far country. And there he has lost his Father's treasures, and the whole outlook of his life has changed for the worse.

The antidote of all this is the wise, frequent interruption of study, accompanied by an uplift of the eyes upon that which is far and high. The first words of a poor hymn are, "Take time to be holy." This is a significant and necessary admonition.—Baptist Outlook.

IS THE WORLD GROWING BETTER?

THE CHRISTIAN GUARDIAN.

An esteemed correspondent asks us this question, "Is the world growing better? or is it true that heathenism and Mohammedanism are making more rapid progress than christianity?" Perhaps a few figures, illustrative of the progress of christianity in recent times, will be more satisfactory than a more elaborate answer. Dr. Daniel Dorchester is an acknowledged authority on religious statistics, and we cannot do better than to quote from his work entitled, "The Problem of Religious Progress." It is to be regretted that the edition of this valuable work at hand does not bring the statistics quite down to date; if it did, the case for christianity would be much stronger than it is. Dr. Dorchester's book was published in 1881, and since that time great progress has been made; but as it is quite evident that the rate of progress has not declined during the last fifteen years, the statistics of the years immediately preceding it furnishes a pretty fair basis or calculation as to what it has been during this latter period.

In order to get a correct impression of what has been done in the spread of christianity and the moral conquest of the world in modern times, it may be as well for us to go a little way back. In 1500 there were 100,000,000 christians in the world; in 1600 there were 125,000,000; in 1700 there were 155,000,000 and in 1800 there were 200,000,000. It was during the eighteenth century that the great Wesleyan revival, and the extraordinary quickening of the churches of Christendom which resulted from it, took place. This, too,—or the closing years of it—was the beginning of the modern missionary era; and we shall presently see the result of the impulse which was given to the life and activity of the church. In 1830 the number of christians had grown to 228,000,000; in 1840 to 300,000,000; in 1850 to 342,000,000; in 1876 to 374,000,000; and in 1880 to 410,000,000. Thus it will be seen that while christianity gained one hundred millions in the first sixteen hundred years of its history, and another one hundred millions in the three hundred years following that period, the entire result of the progress of eighteen hundred years has been more than doubled before the end of the eighth decade of this century. And should this rate of increase be maintained, it is safe to say that the two closing decades of the century will add at least fifty millions to the number of christians in the world, bringing up the grand total to 460,000,000.

"Looking at the territorial area of the earth," as Dr. Dorchester observes, "we notice similar progress. The latest computations fix the total area at 52,062,470 square miles, of which christian nations have under their civil control 32,419,910 square miles; and the pagan and Mohammedan, 19,624,555 — three fifths christian, and two fifths pagan and Mohammedan. Dividing the christian nations, we find under the civil dominion of Protestant Governments, 14,337,187 square miles; under Roman Catholic, 9,304,605 and under Greek church governments, 8,778,123 square miles." The acquisition of foreign territory by Great Britain itself is a momentous fact, which has a direct bearing upon the subject of the progress of christianity in the earth. It is without a parallel in the history of the world. "She bears rule over one-third of the surface of the globe, and one-fourth of its population. Her possessions abroad are in area of sixty times larger than the parent state. She owns three millions and a half square miles in America; one million each in Africa and Asia, and two and a half millions in Australasia." And even these figures do not fully set forth the magnitude of the British Empire, as they take no account of the British possessions in South America, of Egypt, which, though not formally, is essentially a part of the empire, and of the immense area in southern and central Africa, which has since these computations were made, come under her control.

The increase of population in the countries under Christian Governments has an important bearing on this subject. In 1500 the population of such countries amounted to an aggregate of 100,000,000; in 1700 it was 155,000,000; in 1830 it was 387,788,000, and in 1876 it was 685,459,411. The proportion of this increase which has been made in countries under Protestant Governments is remarkable. In 1500 the population under Roman Catholic governments was 80,000,000, and under Greek church governments about 20,000,000. In 1100 the population of countries under Roman Catholic rule was 90,000,000; under Greek church governments 33,000,000, and under Protestant governments, 32,000,000. In 1830 the figures stood thus: Roman Catholic governments, 134,164,000; Greek church governments, 60,000,000; Protestant governments, 193,624,000. In 1876 the population of countries under Roman Catholic governments was 180,787,905; under Greek church governments, 96,101,894; under Protestant governments, 408,569,612.

It is true, indeed, that this increase has not been all christian. The heathen and the Mohammedan population has increased as well as the christian population. But where the christian and the non-christian religions have existed side by side, the former have increased far more rapidly than the latter. A striking illustration of this was given by Sir William Hunter, one of the very highest authorities on the subject, in an address delivered by him at the great missionary conference held in London in 1888. Speaking of India, he showed that during the last nine years of which they had comparative statistics, there had been an increase of ten and a half per cent. in the whole population, but the increase of the native christian population was sixty-four per cent. The fact is, the only religion in the world today that is making progress in the sense of gaining upon the world's population, is the religion of Christ. And among the churches of Christendom those which are making the most rapid strides are the Evangelical Protestant churches. The Baptists, including all the bodies bearing that name, had 1,443,565 communicants in 1860; but in 1880, the number had been increased to 2,938,673. The Methodist communicants increased in the same time from 2,818,414 in 1800, to 5,009,100. It is to be regretted that comparative statistics of the other Evangelical churches are not at hand, be such as to show that there is no ground to doubt that the world is growing better, and that christianity is rapidly gaining upon the world's population, and that nothing but fidelity on the part of christian people is necessary in order to secure its speedy and complete triumph.

GOD NEVER DISAPPOINTS US.

BY REV. THEO. L. CUYLER, D. D.

We cannot trust ourselves too little, and we cannot trust God too much. "Trust in the Lord with all thine heart, and lean not upon thine own understanding." Somewhere in the future there hangs before us in the air a golden ideal of a perfect life, but as we move on the dream of complete victory over sin moves on also before us. It is like the child's running over the hill to catch the rainbow; when he gets over the hill, the rainbow is as far off as ever. If our expectation of spiritual growth and of conquest of temptation rests on our own resolutions and our own strength, then our day dreams are continually doomed to disappointment.

"My soul, wait thou only upon God; for my expectation is from him." God never disappoints us. When we study the Almighty in the book of nature or the book of revelation, we find our utmost expectation overtopped by the wonderful reality. When we obey God, we find the rich reward sooner or later, just as surely as day follows the sunrise. When we trust God, he never fails us. When we pray to him aright, with faith, with submissiveness, with perseverance, and with honest desire to glorify him, he answers us. I don't believe that our Heavenly Father ever turned a deaf ear to an honest prayer offered in the right spirit. He is a Sovereign, and doth his own wise will; and if it pleaseth him to keep us waiting for the answer, then we must understand that delays are not always denys.

If we had only to demand from God just what we desire, and in the way and the time that suits our pleasure, then we would be snatching God's sceptre and trying to rule the Ruler of the universe. Did you ever know a child that ruled its parents without ruining itself? And if it spoils our children to have their own way, I am sure that it would be for our ruin if we could bend God to all our wishes. If this be our "expectation" from God, then the sooner we abandon it the better. God keeps all his promises, but he has never promised to let you and me hold the reins. He answers prayer, but in the way and at the time that his infinite wisdom determines. Some prayers are not answered at once. More than one faithful mother has gone to her grave before the child for whose conversion she prayed had given his heart to Jesus. Some prayers are answered in a way so unlooked for that the answer is not recognized; eternity will make it plain;" for many petitions are answered according to the intention, and not according to the strict letter of the request; the blessing granted has been something different from what the believer expected. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left side. So God sometimes takes off his hand of blessing from the thing we prayed for, and lays it on another, which is more for our good and his own glory. He often surprises his people with unexpected blessings, and heaven will have abundance of such surprises.

Let us rejoice to remember that our Saviour is God; and in him dwelleth all fulness. "Of his fulness have we all received," said the beloved disciple, and John was not disappointed. Neither was Paul when he found himself "filled with might in the inner man." There is a fulness of grace and love and power and peace and comfort that his redeemed children have never been able to explore, much less to exhaust. I left some little brooks, nearly run dry, the other day, up in the mountains, but I found yonder harbor, fed from the fathomless Atlantic, as full as ever. "Oh, how shallow a soul I have to take in Christ's love," said the holy Rutherford; "I have spilled more of his grace than I have brought with me. How little of the sea can a child carry in his hand; so little am I able to take away of my great sea, my boundless and running over Christ Jesus!"

"My soul, wait thou only upon God; for my expectation is from him." There can be no divided responsibility; it is God or nobody. As the old Puritan writer Trapp reminds us, "They trust not God at all who trust him not entirely. He that stands with one foot on a rock and another foot on a quicksand will sink as surely as he that hath both feet on a quicksand." The stake is indescribably tremendous, for it involves my eternal destiny. Even heaven is as yet only an "expectation," but it is from him!

"My hope is built on nothing less
Than Jesus' blood and righteousness;
On Christ, the solid rock, I stand;
All other ground is sinking sand."

—The Evangelist.

IN NOVA SCOTIA ANOTHER TRIUMPH

The Case of John S. Morgan, of Bridgewater.

PROMINENT BUSINESS MAN

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BRIDGEWATER, N. S., Nov. 23.—(Special).—No business man is better or more favorably known in this part of Nova Scotia than Mr. John S. Morgan, tinsmith of this town. For eighteen years he suffered from one stage to another in the progress of kidney disease, but without help until he got hold of Dodd's Kidney Pills. He tells the story in his own words, and says:—

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I was then in constant misery from rheumatic pain and the dread of passing urine which was of a very dark color and caused me the most intense misery.

I realized my danger, but from something I read about Dodd's Kidney Pills I made up my mind to use them, and commenced at once."

"I have used twenty boxes, have regained my weight and I am now as strong and well as ever before in my life."

"When I commenced using Dodd's Kidney Pills I was entirely unfit for the duties or enjoyments of life and they have saved and prolonged it. I trust my testimony may be the means of doing good to others."

INCONVENIENT MEMORIES.

Some men's memories are so retentive as to be an inconvenience to them. If they read something bad or trashy, it haunts them for weeks. Bayard Taylor often complained of the tenacity with which his memory held to the most absurd things. But Bayard Taylor read everything that came his way, and thus degraded his memory to the uses of the park horse. Bryant also had a marvellous memory, but he never abused it. Knowing that it never forgot anything, he was fastidious about his reading and never browsed among unclean or worthless books. His memory, therefore, instead of anything annoying, soothed and exhilarated him.

When at sea he was always too sick to read much. But such was his familiarity with the English poets, that he would beguile the time by reciting page after page from favorite poems. However long the voyage, he never exhausted the resources of his memory. "If allowed a little time," he said, in his later years, "I could recall every line of poetry I have ever written." Young people gifted with a retentive memory should imitate, in their reading, the fastidiousness of Bryant, rather than voraciousness of Taylor. Now and then a young man or young woman, when tempted to read a bad book, says to himself: "Oh; I'll only look it through; it won't hurt me." But it will. And the stronger the memory the greater and more lasting will be the injury. The evil which a bad book does lives long after its title is forgotten. It raises bad thoughts and images, which will not down when we bid them.—Ex.

He began to talk very gently about different sorts of kindness, and that if I wished to be kind like a christian, I must be kind without hoping for any reward, whether gratitude or anything else. He told me that the best followers of Jesus in all times had tried hard to do everything, however small, for God's sake, and to put themselves away.—Juliana Horatia Ewing.

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It does not pay to have fifty workingmen and their families live on bone soup and half rations in order that one saloonkeeper may flourish on roast turkey and champagne.—National Temperance Advocate.

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To PATRICK McCARTEN, formerly of the Parish of Gagetown, in the County of Queens and Province of New Brunswick, Farmer, and to the heirs, executors, administrators or assigns of GRACE McCARTEN, deceased, formerly the wife of the said Patrick McCarten, and all others whom it may concern:—

NOTICE is hereby given that under and by virtue of a power of Sale contained in a certain Indenture of Mortgage bearing date the ninth day of June, A. D. 1876, and made between the said Patrick McCarten and Grace his wife of the one part, and one Sarah Gallagher, of Boston, in the State of Massachusetts, Spinster, of the other part, registered in the Queens County Records in Book H. No. 1, pages 46, 46 and 47, which said Indenture of Mortgage has been duly assigned to me, the undersigned, George Palmer, by indenture dated the twentieth day of July, A. D. 1877, and registered in the said Queens County Records in Book I. No. 1, pages 520 and 521, there will, for the purpose of satisfying the moneys secured by the said Indenture of Mortgage, default having been made in the payment thereof, be sold at Public Auction, at Phœnix Square, in the City of Fredericton, in the County of York and Province of New Brunswick, on Saturday, the sixth day of February next, at twelve o'clock noon, the lands and premises mentioned and described in the said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land and premises situate, lying and being in the Parish of Gagetown, in the County of Queens and Province aforesaid, bounded and described as follows: Commencing at a boundary on the South-west side of the road now occupied by Owen McCoskee, on the West side of the Oatnabog Road leading to Gagetown. Now thence along said road in a Northeasterly direction to the place of beginning, containing two hundred acres more or less" together with all and singular the buildings and improvements thereon.

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