

WHEN I AM DEAD.

When I am dead,
I would not have the rude and gaping
crowd
Around me gather and 'mid lamentations
loud,
Tell of my virtues, and with vain regret
Bemoan my loss, and, leaving me, forget.
But I would have the few of kindly heart,
Who, when misfortune came, so nobly
did their part,
And oft by thoughtful deeds their love
express—
These would I have, no more, no less,
When I am dead!

I would not have the high and storied
stone
Placed o'er my grave, and then be left
alone;
But I would have some things I once did
love,
Ere I did leave the joyous world above,
Placed o'er me. And each succeeding
year
I'd have my friends renew them, and oft-
en linger near,
With loving thoughts upon the dear one
laid below,
And talk of times departed long ago,
When I am dead!

Visitor Pulpit.

THE BASIS OF A BELIEVER'S JUSTIFICATION.

BY REV. J. A. CAHILL.

And by Him all that believe are justified.—
Acts 13: 39.

The sum total of Christ's work in its relation to believers is included in their final purification and glory. Salvation, when applied to a sinner embraces Christ's work for him, and in him. And, though this be true, yet the Scriptures recognize diverse blessings emanating from God and bestowed upon believers through the Incarnate Son. Some of these affect the subjective spiritual condition of believers, such as regeneration and sanctification—the Spirit's work upon the soul, others affect their judicial relation to God, as adoption and justification. But, though these represent different relations between God and his children, yet they all flow through Christ.

He to us, is made wisdom, righteousness, sanctification, and redemption. Our text teaches that those who believe in Christ enter into a new, judicial relation, called justification, and that this change of relation is through Christ's work, "And by him all that believe are justified." Hence that part of the redemptive work to which we now invite attention is, the basis of a believer's justification.

Justification is freedom from guilt, —an act by which a person is treated as innocent. Many appear to confound remission of sins with justification, but, to us, they appear entirely distinct. While one is a pure act of mercy, the other is a display of justice. A man may be charged with the crime of theft, tried and found guilty of the crime, but, owing to his circumstances he may be pardoned and set free. Here is an act of mercy. But if he prove himself to be innocent of the crime, he is *likewise* set free. In the latter case, it is not an act of mercy but an exhibition of justice. Freedom is his just due. We conclude then that a person may be found guilty and pardoned; or, may be proved innocent and acquitted. One is an act of mercy the other an act of justice. But no human law can prove a person guilty and at the same time justify him, i. e., no human law can justify the guilty. Paul could forgive the harm he received from Alexander, the copper-smith; but to make him innocent of the wrong, would be beyond finite power. But, though it be impossible with the finite, it is not with the infinite. Our Heavenly Father through the wondrous substitution and mediation of Jesus, even in the same sentence, pronounces the repentant sinner not only freely pardoned, but fully justified.

He, as he stands in Christ, is as free from guilt, as the angels that never disobeyed. He is not only looked upon as innocent, but shall be treated as though he had not sinned, i. e., (in his judicial relation to God), he stands before God without spot or blemish. The justification of the believer, then, is that act by which God pronounces him not guilty. But, it may be asked, are we not erring creatures, continually sinning, with hearts prone to wander? How then

can we stand before God who cannot look upon sin with any allowance? How can we stand in his presence and be pronounced not guilty? This has been the question of the ages. Worldly wisdom has attempted an answer and failed, for it knows not God. Job asks, "How should man be just with God?" This to the angels is a mystery, for these things they desire to look into. The whole created universe can never answer this question. But the God of the universe is able, and in his infinite love to us, has answered it. Justified through the redemption which is in Christ Jesus. Freely by his grace. And this leads us to ask, what are the grounds upon which the believer is justified?

The believer's justification is based upon the perfect obedience and atoning death of Jesus Christ. God can be just in acquitting the believer, because of the work of Christ for us, and not on account of any work of grace in us. It is the righteousness of the second Adam that removes the curse entailed upon us by the sin of the first Adam. This when placed to our account justifies us from all things. In Scripture there are two kinds of righteousness spoken of. First, that which is of the law, second, that which is by faith. That which is by the law requires perfect obedience. Its voice is, Do, and live, disobey, and die. It admits of no compromise. It makes no allowance for sins.

Legal righteousness must continue during all our life. It must include all our duty to God and to our fellow man. He that offendeth in one point is guilty of all. It must likewise extend to all the faculties, viz., body, soul, and spirit. The coin must be of full weight, made of the required metal, and bear the proper image. Can we stand before God and claim such righteousness? Dare any say, I have never sinned in thought, word, or in deed. That I have kept the whole law all through my pilgrimage. If one could claim this completeness by the law, then, to that one grace has become of none effect.

But even if I, by the law, am found guilty, am I not able to satisfy its demands, pay the penalty, and still be acquitted? The law not only demands perfect obedience, but also the bearing of the penalty incurred by us, which is death. Sinner, I ask, can you bear that penalty in and for yourself, and, at the same time, while suffering as a rebel, render perfect homage to God, from whose peaceful presence you have been driven? Can the finite, render an infinite atonement? Can you in time pay a penalty that reaches into eternity? Are you able, sinner, to redeem yourself? How forlorn then the condition of those under the law, by the deeds of which, no man living can be justified. It is the law which condemns. It is the law that kills.

How blessed, compared with this, is the righteousness which is by faith. While the one says to the sinner, do, and live, the other says, believe and be saved. The latter rests upon the work of Christ as its basis. Christ to the believer becomes the end of the law for righteousness, and hence, in Christ's complete work he finds justification of life. Justification rests upon Jesus as the sinner's substitute, the imputation of Christ's righteousness to us. When we could not fulfil the demands of the law which we had broken, having nothing with which to satisfy them, Christ became our surety. He took us in spiritual bankruptcy and paid all our debts, becoming sin for us. He performed a work for us, which he presented to the Father, and which was, by the Father, accepted.

The death of Christ was not of itself a sufficient basis upon which God could justify the believer. It required likewise his perfect obedience, or, pure life. Hence Christ spent years on earth a man of sorrow. He lived in the world as well as died for the world. The life of Christ was vicarious, as well as his death. Let the Saviour's death alone, be presented to the Father, and let it alone plead for our acquittal, even though death be the penalty for sin. The Father, in behalf of justice, would answer, "I require complete obedience, and until that be rendered by the substitute there can be no liberty for the captive." It is the obedient and not the

punished, that can be acquitted. "Without holiness no man can see the Lord." Again, suppose Christ present his perfect life to God as the plea for our justification, claiming he had for us obeyed the law in our nature. But there is the penalty of the law, by us incurred, which is death. This still stands against the sinner and must be paid, before he can be acquitted. "For without the shedding of blood there is no remission of sins." Hence we conclude that Christ's pure life as well as his death was required, by the righteous law of God, in order to justify the believer. In the former he rendered obedience for the believer; in the latter he paid the believer's penalty. Both were necessary; the one giving force to the other. With this completed work Christ appears in the presence of God for us; and because of this work procures our acquittal. In this pure life and atoning death all the claims of justice are satisfied. By these the dark pall of death is forever removed from the believer. This life and this death, outweigh all the righteous claims of the court of heaven and justifies the penitent. Job's enigma is by these solved, "for we are justified freely by his grace, through the redemption which is in Christ Jesus." This work of Christ for us removes all our guilty fears, and gives to the saints a glorious hope even in the shadow of death. This is the righteousness which is by faith, and by virtue of which we receive justification. This righteousness is the best in earth or even in heaven. To the believer, it is the pure gold of the gospel. In this righteousness arrayed, even though conscious of a sinful nature, we stand before God complete. By it we are acquitted without the deeds of the law. This righteousness is so complete that anything added to it is but a miserable excrement. If before God we would stand, it must be through the work of Christ alone, the work that he completed upon the cross, when he cried, "It is finished!" In this work we find deliverance from the curse of the law. This is the wedding garment furnished by the Son of God at the marriage feast. By the first Adam our relation to God was severed and the race plunged into condemnation. By the second Adam a new union was formed, and we receive, through it, justification unto life. All this is by his grace; and it by grace it is no more of works; otherwise grace is no more grace.

But the question may be asked, do not our works in some sense secure for us, or have an influence upon our justification? We answer they do not. Spiritual activity is the fruit of the tree, but it can never be the source of its life. The branch before it can bear fruit must be in the vine, and from the vine receive its life. Those who perform their christian deeds in order to obtain justification, impliedly admit that they have not yet obtained it. Therefore they are under condemnation. Those who work for life will not by work obtain life; but those who work from life have obtained it. They are the saved in Christ Jesus. Life must precede activity; hence, before there can be spiritual activity there must be spiritual life. If my justification be granted upon the condition that I live a holy life, it cannot be granted upon the merits of Christ's work for me. Hence our works, forming in any way the basis of our acquittal, subverts the divine plan, which is, Christ our righteousness sacrificed for us. Christ's work can no more be united with the deeds of the law, as the ground of a believer's justification, than oil and water can be mixed. They belong to different covenants, covenants, which only come together, and embrace each other in the meritorious work of Christ. It was at the crucifixion that mercy and truth met together. The deeds of the law belong to the covenant of works. The work of Jesus belongs to the covenant of redemption. Now we cannot be under these two covenants at the same time, unless they overlap each other. Paul says of believers, ye are not under the law, but under grace. We cannot be saved by the law, for it is *holy*, but we are carnal, *sold* under sin. But wherein the law was weak through the flesh, the gos-

pel comes to our aid and proclaims to us spiritual emancipation. Christ did not become flesh and dwell among us to patch up the old and faulty covenant of works. His mission to this lost world was not to supplement the law. He came to launch forth, and to be the mediator of a new covenant of redemption, a covenant established upon better promises, viz., the innocence and death of the Son of God. Hence, if we would approach unto, and commune with the infinite it must be through the divinely appointed medium, viz., that of substitution. The believer can stand before Jehovah acquitted, by presenting the sacrificed life of an innocent victim. By such an offering alone, is an offended Deity made propitious. This divine scheme was beautifully set forth in type in the offering of righteous Abel. By that offering he confessed that he was a sinner, alienated from God, to whom, in and of himself, he could not approach. In that offering of the slain lamb, Abel says "By presenting to God this sacrificed life of this innocent victim, and by having that life intervene God and my guilt, the wrath can be averted and the divine favor restored." God had respect to this offering, for in it was embraced the divine scheme of substitution.

This same economy was grandly realized in substance, when Christ, having upon the cross obtained eternal redemption for us, entered by his own blood into the holy place, not into earthly courts made with hands, but into heaven, there to appear in the presence of God for us. The believer can now enter with boldness into the holiest by the blood of Jesus which has removed the veil, and by which alone he has communion with God. Behold, before the throne, the Lamb of God that beareth away the believer's guilt.

But again, there is no normal union or agreement between the elements of these two covenants. Take for example the law and faith. The law says, my demands are just, they are my right. They must be satisfied to the letter. Not one jot or tittle can pass. The uttermost farthing must be paid. Faith says, I am destitute and entirely dependent. I have nothing but helplessness and sin. I know the demands are all just, but I cannot fulfil the least of them. All my hope is in another. Here you see is at once discord and disaster. But between the law and obedience there is perfect agreement. The law demands complete fulfilment. Obedience answers, I am able for the task, for it is my delight to honor the law by fulfilling all its claims. There is also perfect harmony between grace and faith. Grace bestows upon the undeserving and needy without money and without price; and faith being very humble, and in deep and awful need, accepts thankfully, having nothing wherewith to pay. In this basis then we can trace the divine impress, that which is worthy of the infinite love. In it we behold help for the needy, hope for the disconsolate, and justification for the guilty. Yes! and all freely bestowed because of the work, and intercession of another. It is God that justifies because it was Christ that died, yea, rather, that is risen again. Who then shall dare condemn.

This doctrine of the grounds of justification does not ignore the need of holy living; but rather establishes that need. These who are justified, are regenerated. In them is to be found the new life in germ, at least; the fruit of which life is always holy living. The tree is made good and then the fruit is, of necessity, good, for a good tree cannot bring forth evil fruit. If I prove that the tree has a life of which the fruit is not the source, a life whose origin is independent of the fruit, I by no means deny the need of the tree bearing fruit; but when I in conjunction with this prove that the life is the source of fruit, that fruit is always a result of life, without which it cannot be produced, I establish the very basis upon which we can reasonably look for fruit, and fruit, too, the essence of which, will be in harmony with the nature of the life which produces it. Ye shall know the nature of the life only by the nature of the fruit; for grapes do not grow on

thorns nor figs on thistles. If then justification through Christ's imputed work points to Christ as the source of spiritual life in the believer, it establishes the very foundation of holy living, which is always a fruit of Christ's life in us, and Christ's life in us is based upon Christ's work for us. Hence, if we bear no fruit there must be something wrong with our vital and judicial union with Christ, the Vine.

Sinner, you may, like wicked Cain, present for an offering to God, the toil of your hands, and the sweat of your brow; but remember that such do but mock the infinite justice, and by such oblations God can never be approached.

Come then to him in his own appointed way. Take the blood of the Innocent Victim. The blood which is before the throne of God is a sweet-smelling savour; the blood that God has accepted as sufficient. Present that blood as your plea and thou shalt, by it, be justified, and be at peace with thy God. Being justified by faith, we have peace with God through our Lord Jesus Christ.

"THE TRUE HOLY ORDERS."

Is Mr. Spurgeon a true minister of the gospel? Have his character and work clearly attested that he is called of God to the work of the ministry? One would think, that the fidelity with which he has preached the truths of the gospel, and the blessings which have crowned his ministry, render it impossible to give a negative answer to these questions. Yet an English clergyman recently took the opportunity of declaring in public, that he was merely a layman. Mr. Spurgeon, referring to it as an instance of ecclesiastical folly, the *Church Times* argues the case to prove that he is only a layman, because the law recognizes only ministers of the Established Church as clergymen, as if the authority and status of a minister were settled by the legislation of the State. We prefer John Wesley's test, "Has he gifts, grace, and fruit?" If a man has the gifts of intellect, the grace of spiritual life, the baptism from on high, and the results of ministerial labor—conversion and sanctification—follow his ministry, then his ministry is fully attested and vindicated.

The words at the head of this article form the title of a remarkable sermon, preached in Westminster Abbey last Whitsunday, by Dr. Cunningham Geikie, whose "Life of Christ," and other able works have made his name known to the whole christian world. Dr. Geikie once resided in Toronto; and is a brother of Dr. Geikie of this city. He was formerly a Congregationalist; but has been for some years a minister in the Church of England. His text on the occasion was "Ye shall receive power after that the Holy Ghost is come upon you." In this discourse, he enforces practically the same doctrine that is presented in Rev. Wm. Arthur's "Tongue of Fire," with a special application to the conditions for the ministry.

We were pleased to hear that Dr. Geikie, since he has been an Episcopalian, has not adopted High Church theories. We were also gratified to know that in that historic church such sound and scriptural views of truth were preached. The sermon was published in the last English *Wesleyan Magazine*. The main line of thought is striking and suggestive. He shows that all the previous attainments of the Apostles and primitive disciples were insufficient to qualify them for the ministry, without the gift of the Holy Ghost. Till they received this, the vital condition of their efficiency, the power demanded by their office, was still wanting.

The Apostles had three years of intimate fellowship with the Great Teacher, who spake as never man spake. They were fully acquainted with his life and teaching. Yet, they were to tarry in Jerusalem, till they were endued with power from on high. From this the inference is drawn, that education and knowledge, no matter how excellent, are insufficient to qualify for this work. They were also men of pure moral character—men of tried loyalty and devoted

love to the Master, sincere, devout, and earnest; but all these joined to their knowledge did not qualify them to be successful ambassadors for their Risen Lord, without the anointing from on high, which Dr. Geikie pointedly maintains is as necessary to qualify the ministry of today for their work, as it was for the Apostles and early preachers of the gospel.

But the most striking point in this sermon is the way this line of thought is applied to "Holy Orders" and Apostolic Succession. He maintains that no "orders" or ordination can fit a man for the work of the ministry, without this supreme qualification, for which the Apostles were to wait. The way this is expressed is so fresh and forcible that we must give it in Dr. Geikie's own words:—

"It was the glory of the Twelve in later days that they had been ordained to their magnificent office by the Lord himself. No hand of mere mortal man, however exalted, had consecrated them. Those afterwards set apart by themselves to feed the flock of the Church, doubtless thought it a supreme honor that the shadow of an apostle had fallen upon them, and that his hands had been laid on their heads; but the Twelve could glory in having been designated to their office by the imposition of the very hands that had been nailed to the Cross. If they had not administered the Sacraments before he left them, they had reclined with him at the Last Supper, when he broke the bread and took the cup, and tasted of both at the very institution of the great rite which was to be observed forever, as his appointed memorial, till his return. And since his ascension they had broken bread, day by day, in a gladly solemn fulfilment of this institution, daily partaking of Holy Communion together, in its earliest, simplest and most beautiful form. But though their 'orders' were thus derived from no human source, but directly from Christ, and though they had the right to celebrate the Lord's Supper by his express command, delivered to them from his own lips, they still came short in the essential necessities of their Commission.

"It is idle, therefore to talk of 'Orders,' however pure and illustrious they may be thought, as giving one a title to undertake the ministry of the Church in any of its branches. Suppose it could be proved that ordination in any case had come down through an unbroken succession of bishops from the very Apostles themselves, what would it advantage the recipient of an imposition of hands in which apostolic grace had been diluted by unnumbered transmissions, when Holy Orders, received directly from the hands of our Lord himself, left the very princes and founders of the Church incompetent for their duties, and debarred from the discharge of them till a further mysterious preparation had been granted them?"

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