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### SURELY HE COMETH !

God, who at sundry times in manners many  
Spake to the fathers, and is speaking still,  
Eager to find if ever or if any  
Souls will obey and hearken to His will :—

Who that one moment has the least descried Him,  
Dimly and faintly, hidden and afar,  
Doth not despise all excellence beside Him,  
Pleasures and powers that are not and that are :—

God, who whatever frenzy of our fretting  
Vexes sad life to spoil and to destroy,  
Lendeth an hour for peace and for forgetting,  
Setteth in pain the jewel of His joy :—

Gentle and faithful, tyrannous and tender.  
Ye that have known Him, is He sweet to know ?  
Softly He touches, for the reed is tender,  
Wisely enkindles, for the flame is low.

Hark ! what a sound, and too divine for hearing,  
Stirs on the earth, and trembles on the air ;  
Is it the thunder of the Lord's appearing ?  
Is it the music of His people's prayer ?

Surely He cometh, and a thousand voices  
Shout to the saints, and to the deaf are dumb ;  
Surely He cometh, and the earth rejoices,  
Glad in His coming who hath sworn, "I come."

This hath He done, and shall we not adore Him ?  
This shall He do, and can we still despair ?  
Come, let us quickly fling ourselves before Him,  
Cast at His feet the burthen of our care ;

Flash from our eyes the glow of our thanksgiving,  
Glad and regretful, confident and calm ;  
Then through all life and what is after living,  
Thrill to the tireless music of a psalm.

Yes, thro' life, death, thro' sorrow and thro' sinning,  
He shall suffice me, for He hath sufficed ;  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ.

—Frederic Myers.

### LIKE CHRIST : IN HIS HUMILITY.

'In lowliness of mind each counting other better than himself. Have this mind in you, which was also in Christ Jesus : who, being in the form of God, emptied Himself, taking the form of a servant, being made in the likeness of men ; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross.'—Phil. ii. 3-8 (R. V.).

In this wonderful passage we have a summary of all the most precious truths that cluster round the person of the Blessed Son of God. There is first, His adorable Divinity ; 'in the form of God,' 'equal with God.' Then comes the mystery of His incarnation, in that word of deep inexhaustible meaning : 'He emptied Himself.' The atonement follows, with the humiliation, and obedience, and suffering, and death, whence it derives its worth : 'He became obedient unto death, even the death of the cross.' And all is crowned by His glorious exaltation : 'God hath highly exalted Him.' Christ as God, Christ becoming man, Christ as man in humiliation working our redemption, and Christ in glory as Lord of all : such are the treasures of wisdom this passage contains.

Volumes have been written on the discussions of some of the words the passage contains. And yet sufficient attention has not always been given to the connection in which the Holy Spirit gives this wondrous teaching. It is not in the first place as a statement of truth for the refutation of error, or the strengthening of faith. The object is a very different one. Among the Philippians there was still pride and want of love : it is with the distinct view of setting Christ's example before them, and teaching them to humble themselves as He did, that this portion of inspiration was given. 'In lowliness of mind each counting other better than himself, have this mind in you which was also in Christ Jesus.' He who does not study this portion of God's Word with the wish to become lowly as Christ was, has never used it for the one great purpose for which God gave it. Christ descending from the throne of God, and seeking His way back there as man through the humiliation of the cross, reveals the only way by which we ever can reach that throne. The faith which, with His atonement, accepts His example too, is alone true faith. Each soul that would truly belong to Him must in union with Him have His Spirit, His disposition, and His image.

'Have this mind in you which was also in Christ Jesus, who being in the form of God emptied Himself, and as a man humbled Himself.' We must be like Christ in His self-emptying and self-humiliation. The first great act of self-abnegation in which as God He emptied Himself of His Divine glory and power and laid it aside, was followed up by the no less wondrous humbling of Himself as man, to the death of the cross. And in this amazing twofold humiliation, the astonishment of the universe and the delight of the Father, Holy Scripture with the utmost simplicity tells us we must, as a matter of course, be like Christ.

And does Paul, and do the Scriptures, and does God really expect this of us ? Why not ? or rather, how can they expect anything else ? They know indeed the fearful power of pride and the old Adam in our nature. But they know also that Christ has redeemed us not only from the curse but from the power of sin, and that He gives us His resurrection life and power to enable us to live as He did on earth. They say that He is not only

our Surety, but our example also ; so that we not only live through Him, but like him. And further, not only our Example but also our Head, who lives in us, and continues in us the life He once led on earth. With such a Christ, and such a plan of redemption, can it be otherwise ? The follower of Christ must have the same mind as was in Christ ; he must especially be like Him in His humility.

Christ's example teaches us, that it is not sin that must humble us. This is what many Christians think. They consider daily falls are necessary to keep us humble. This is not so. There is indeed a humility that is very lovely, and so of great worth, as the beginning of something more, consisting in the acknowledgement of transgression and shortcomings. But there is a humility which is more heavenly still, even like Christ, which consists, even Christ keeps us from shining, in the self-abasement that can only wonder that God should bless us, and delights to be as nothing before Him to whom we owe all. It is grace we need, and not sin, to make and keep us humble. The heaviest-laden branches always bow the lowest. The greatest flow of water makes the deepest river-bed. The nearer the soul comes to God, the more His majestic Presence makes it feel its littleness. It is this alone that makes it possible for each to count others better than himself. Jesus Christ, the Holy One of God, is our example of humility : it was, knowing that the Father had given all things into His hands, and that He was come from God and went to God, that He washed the disciples' feet. It is the Divine presence, the consciousness of the Divine life and the Divine love in us, that will make us humble.

It appears to many Christians an impossibility to say : I will not think of self, I will esteem others better than myself. They ask grace to overcome the worst ebullitions of pride and vain-glory, but an entire self-renunciation, such as Christ's, is too difficult and too high for them. If they only understood the deep truth and blessedness of the word, 'He who humbles himself shall be exalted,' 'He who loses his life shall find it,' they would not be satisfied with anything less than entire conformity to their Lord in this. And they would find there is a way to overcome self and self-exaltation : to see it nailed to Christ's cross, and there keep it crucified continually through the Spirit (Gal. v. 24 ; Rom. viii. 13). He only can grow to such humility, who heartily yields himself to live in the fellowship of Christ's death.

To obtain this, two things are necessary. The first is a fixed purpose and surrender henceforth to be nothing and seek nothing for oneself : but to live only for God and our neighbour. The other is the faith that appropriates the power of Christ's death in this, also as our death to sin and our deliverance from its power. This fellowship of Christ's death brings an end to the life, where sin is too strong for us ; it is the commencement of a new life in us where Christ is too strong for sin.

It is only under the teaching and powerful working of the Holy Spirit that one can realize, accept, and keep hold of the truth. But God be thanked, we have the Holy Spirit. Oh that we may trust ourselves fully to His guidance. He will guide us, it is His work ; He will glorify Christ in us. He will teach us to understand that we are dead to sin and the old self, that Christ's life and humility are ours.

Thus in faith Christ's humility is appropriated.

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