

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. IX.—No 6. Whole No. 422.

TORONTO, THURSDAY, June 19, 1884.

\$2.00 per Annum in Advance
Single Copies 5 Cents.

The Evangelical Churchman PUBLISHING COMPANY,

TORONTO, CANADA

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"O GOD THE HOLY SPIRIT."

"As many as are led by the Spirit of God, they are the sons of God."—ROM. viii. 14.

O God the Holy Spirit,
If but of Thee possess,
I shall, through Christ, inherit
The Kingdom of the blest:
If, by Thine influence o'er me,
I am but "born again,"
An heir of grace and glory,
I shall with Jesus reign.

Thou art the Wind that bloweth;
With rustling of the bough
It cometh and it goeth,
We know not whence or how:
Yet one short prayer will stay Thee,
Mysterious, Heavenly breath;
To feel Thee and obey Thee,
Oh, this is life from death!

Thou art the Rain that falleth
Upon the rocky ground;
The thirsty desert calleth,
And timely dews abound:
Hear me, O Lord, addressing
Petitions to Thy throne;
Oh, send down "showers of blessing"—
Softening this heart of stone.

Thou art the Dove that glideth
Gently from Heaven above;
Wherever it abideth
Dwell peace and joy and love:
One earnest prayer will lure Thee,
Soft wing and tender voice:
Oh, let me now secure Thee;
Now make my heart rejoice.

Thou art the Fire that burneth
With bright and steady flame;
Upwards to Heaven it turneth,
Telling from whence it came:

Oh, may the holy fire
My sinful thoughts refine,
Still burning clearer, higher,
Till my whole heart be Thine.

Thou art the Well that springeth
From cisterns out of sight;
With murmur sweet it singeth,
Uprising day and night:
Oh, may the living Fountain
Make melody in me,
Till on God's "holy mountain"
Its sacred source I see.

Come, waft me to that glory,
Blest Wind, most holy Dove;
Come, shed Thine influence o'er me,
Fountain and Fire of love.
O God the Holy Spirit,
Come, dwell within my breast,
Till I, through Christ, inherit
The Kingdom of the blest!

Richard Wilton

ABIDE IN CHRIST, TRUSTING HIM TO KEEP YOU.

"I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus."—PHIL. iii. 12.

More than one admits that it is a sacred duty and a blessed privilege to abide in Christ, but shrinks back continually before the question: Is it possible, a life of unbroken fellowship with the Saviour? Eminent Christians, to whom special opportunities of cultivating this grace have been granted, may attain to it; for the large majority of disciples, whose life, by a Divine appointment, is so fully occupied with the affairs of this life, it can scarce be expected. The more they hear of this life, the deeper their sense of its glory and blessedness, and there is nothing they would not sacrifice to be made partakers of it. But they are too weak, too unfaithful,—they never can attain to it.

Dear souls! how little they know that the abiding in Christ is just meant for the weak, and so beautifully suited to their feebleness. It is not the doing of some great thing, and does not demand that we first lead a very holy and devoted life. No, it is simply weakness entrusting itself to a Mighty One to be kept,—the unfaithful one casting self on One who is altogether trustworthy and true. Abiding in Him is not a work that we have to do as the condition for enjoying His salvation, but a consenting to let Him do all for us, and in us, and through us. It is a work He does for us,—the fruit and the power of His redeeming love. Our part is simply to yield, to trust, and to wait for what He has engaged to perform.

It is this quiet expectation and confidence, resting on the word of Christ that in Him there is an abiding place prepared, which is so sadly wanting among Christians. They scarce take the time or the trouble to realize that when He says "Abide in me," He offers Himself, the Keeper of Israel that slumbers not nor sleeps, with all His power and love, as the living home of the soul, where the mighty influences of His grace will be stronger to keep than all their feebleness to lead astray. The idea they have of grace is this,—that their conversion and pardon are God's work, but that now, in gratitude to God, it is their work to live as Christians, and follow Jesus. There is always the thought of a work that has to be done, and even though they pray for help, still the work

is theirs. They fail continually, and become hopeless; and the despondency only increases the helplessness. No, wandering one; as it was Jesus who drew thee when He spake, "Come," so it is Jesus who keeps thee, when He says "Abide." The grace to come and the grace to abide are alike from Him alone. That word *Come*, heard, meditated on, accepted, was the cord of love that drew thee nigh; that word *Abide* is even so the band with which He holds thee fast and binds thee to Himself. Let the soul but take time to listen to the voice of Jesus. "In me," He says, "is thy place,—in my almighty arms. It is I who love thee so, who speak *Abide in me*; surely thou canst trust me." The voice of Jesus entering and dwelling in the soul cannot but call for the response: "Yes, Saviour, in Thee I can, I will abide."

Abide in me: These words are no law of Moses, demanding from the sinful what they cannot perform. They are the command of love, which is ever only a promise in a different shape. Think of this until all feeling of burden and fear and despair pass away, and the first thought that comes as you hear of abiding in Jesus be one of bright and joyous hope: it is for me, I know I shall enjoy it. You are not under the law, with its inexorable *Do*, but under grace, with its blessed *Believe* what Christ will do for you. And if the question be asked, "But surely there is something for us to do?" the answer is, "Our doing and working are but the fruit of Christ's work in us." It is when the soul becomes utterly passive, looking and resting on what Christ is to do, that its energies are stirred to their highest activity, and that we work most effectually because we know that He works in us. It is as we see in that word *IN ME* the mighty energies of love reaching out after us to have us and to hold us, that all the strength of our will is roused to abide in Him.

This connection between Christ's work and our work is beautifully expressed in the words of Paul: "I follow after, if that I may apprehend that whereunto I also am apprehended of Christ Jesus." It was because he knew that the mighty and the faithful One had grasped him with the glorious purpose of making him one with Himself, that he did his utmost to grasp the glorious prize. The faith, the experience, the full assurance, "Christ hath apprehended me," gave him the courage and the strength to press on and apprehend that whereunto he was apprehended. Each new insight of the great end for which Christ had apprehended and was holding him, roused him afresh to aim at nothing less.

Paul's expression, and its application to the Christian life, can be best understood if we think of a father helping his child to mount the side of some steep precipice. The father stands above, and has taken the son by the hand to help him on. He points him to the spot on which he will help him to plant his feet, as he leaps upward. The leap would be too high and dangerous for the child alone; but the father's hand is his trust, and he leaps to get hold of the point for which his father has taken hold of him. It is the father's strength that secures him and lifts him up, and so urges him to use his utmost strength.

Such is the relation between Christ and thee, O weak and trembling believer! Fix first thine eyes on the whereunto for which He hath apprehended thee. It is nothing less than a life of abiding, unbroken fellowship with Himself of