

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. IX.—No. 21. Whole No. 437. TORONTO, THURSDAY, Oct. 2, 1884.

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

The Evangelical Churchman

PUBLISHING COMPANY,

TORONTO, CANADA.

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THE ETERNITY OF GOD.

O Lord! my heart is sick—
 Sick of this everlasting change;
 And life runs tediously quick
 Through its unresting race and varied range:
 Change finds no likeness to itself in thee,
 And wakes no echo in thy mute eternity.

Dear Lord! my heart is sick
 Of this perpetual lapsing time,
 So slow in grief, in joy so quick,
 Yet ever casting shadows so sublime.
 Time of all creatures is least like to thee,
 And yet it is our share of thine eternity.

Oh! change and time are storms
 For lives so thin and frail as ours;
 For change the work of grace deforms
 With love that soils, and help that overpowers;
 And time is strong, and, like some chafing sea,
 It seems to fret the shores of thine eternity.

Weak, weak, forever weak!
 We cannot hold what we possess;
 Youth cannot find, age will not seek—
 Oh! weakness is the heart's worst weariness;
 But weakest hearts can lift their thoughts to thee;
 It makes us strong to think of thine eternity.

Thou hadst no youth, great God!
 An Unbeginning End thou art;
 Thy glory in itself abode,
 And still abides in its own tranquil heart.
 No age can heap its onward years on thee,
 Dear God! thou art thyself thine own eternity!

Without an end or bound,
 Thy life lies all outspread in light;
 Our lives feel thy life all around,
 Making our weakness strong, our darkness bright;
 Yet it is neither wilderness nor sea,
 But the calm gladness of a full eternity.

—[Selected.

ABIDE IN CHRIST, IN STILLNESS OF SOUL.

'In returning and rest shall ye be saved; in quietness and confidence shall be your strength.'—Isa. xxx. 15.
 'Be silent to the Lord, and wait patiently for Him.'—Ps. xxxvii. 7 (marg.).
 'Truly my soul is silent unto God.'—Ps. lx. 1 (marg.).

There is a view of the Christian life in which it is regarded as a sort of partnership, in which God and man have each to do their part. It admits that it is but little that man can do, and that little defiled with sin; still he must do his utmost, —then only can he expect God to do His part. To those who think thus, it is extremely difficult to understand what Scripture means when it speaks of our being still and doing nothing, of our resting and waiting to see the salvation of God. It appears to them a perfect contradiction, when we speak of this quietness and ceasing from all effort as the secret of the highest activity of man and all his powers. And yet this is just what Scripture does teach. The explanation of the apparent mystery is to be found in this, that when God and man are spoken of as working together, there is nothing of the idea of a partnership between two partners who each contribute their share to a work. The relation is a very different one. The true idea is that of co-operation founded on subordination. As Jesus was entirely dependant on the Father for all His words and all His works, so the believer can do nothing of himself. What he can do of himself is altogether sinful. He must therefore cease entirely from his own doing, and wait for the working of God in him. As he ceases from self-effort, faith assures him that God does what He has undertaken, and works in him. And what God does is to renew, to sanctify, and waken all his energies to the highest power. So that just in proportion as he yields himself a truly passive instrument in the hand of God, will he be wielded of God as the active instrument of His almighty power. The soul in which the wondrous combination of perfect passivity with the highest activity is most completely realized, has the deepest experience of what the Christian life is.

Among the lessons to be learnt of those who are studying the blessed art of abiding in Christ, there is none more needful and more profitable than this one of stillness of soul. In it alone can we cultivate that teachableness of spirit, to which the Lord will reveal His secrets,—that meekness to which He shows his ways. It is the spirit exhibited so beautifully in all the three Marys: In her whose only answer to the most wonderful revelation ever made to human being was, 'Behold the handmaid of the Lord; be it unto me according to Thy word;' and of whom, as mysteries multiplied around her, it is written; 'Mary kept all these things and pondered them in her heart.' And in her who 'sat at Jesus' feet, and heard His word,' and who showed, in the anointing Him for His burial, how she had entered more deeply into the mystery of His death than even the beloved disciple. And in her, too, who sought her Lord in the house of the Pharisee, with tears that spoke more than words. It is a soul silent unto God that is the best preparation for knowing Jesus, and for holding fast the blessings He bestows. It is when the soul is hushed in silent awe and worship before the Holy Presence that reveals itself within,

that the still small voice of the blessed Spirit will be heard.

Therefore, beloved Christian, as often as thou seekest to understand better the blessed mystery of abiding in Christ, let this be thy first thought (Ps. lxii. 5, marg.): 'My soul, only be thou silent unto God; for my expectation is from Him.' Dost thou in very deed hope to realize the wondrous union with the Heavenly Vine? Know that flesh and blood cannot reveal it unto thee, but only the Father in heaven. 'Cease from thine own wisdom.' Thou hast but to bow in the confession of thine own ignorance and impotence; the Father will delight to give thee the teaching of the Holy Spirit. If but thine ear be open, and thy thoughts brought into subjection, and thine heart prepared in silence to wait upon God, and to hear what He speaks, He will reveal to thee His secrets. And one of the first secrets will be the deeper insight into the truth, that as thou sinkest low before Him in nothingness and helplessness, in a silence and a stillness of soul that seeks to catch the faintest whisper of His love, teachings will come to thee which thou never hadst heard before for the rush and noise of thine own thoughts and efforts. Thou shalt learn how thy great work is to listen, and hear, and believe what He promises; to watch and wait and see what He does; and then, in faith, and worship, and obedience, to yield thyself to His working who worketh in thee mightily.

One would think that no message could be more beautiful or welcome than this, that we may rest and be quiet, and that our God will work for us and in us. And yet how far this is from being the case! And how slow many are to learn that quietness is blessedness, that quietness is strength, that quietness is the source of the highest activity,—the secret of all true abiding in Christ! Let us try to learn it, and to watch against whatever interferes with it. The dangers that threaten the soul's rest are not a few.

There is the dissipation of soul which comes from entering needlessly and too deeply into the interests of this world. Every one of us has his Divine calling; and within the circle pointed out by God Himself, interest in our work and its surrounding is a duty. But even here the Christian needs to exercise watchfulness and sobriety. And still more do we need a holy temperance in regard to things not absolutely imposed upon us by God. If abiding in Christ really be our first aim, let us beware of all needless excitement. Let us watch even in lawful and necessary things against the wondrous power these have to keep the soul so occupied, that there remains but little power or zest for fellowship with God. Then there is the restlessness and worry that come of care and anxiety about earthly things; these eat away the life of trust, and keep the soul like a troubled sea. There the gentle whispers of the Holy Comforter cannot be heard.

No less hurtful is the spirit of fear and distrust in spiritual things; with its apprehensions and its efforts, it never comes really to hear what God has to say. Above all, there is the unrest that comes of seeking in our own way and in our own strength the spiritual blessing which comes alone from above. The heart occupied with its own plans and efforts for doing God's will, and secure the blessing of abiding in Jesus, must fail continually. God's work is hindered by our interference. He can do His