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The Evangelical Churchman

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DIRECTORS.

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MARTIN LUTHER.

From the Swedish of Bishop Tegner.

He came, the darkness breaking,
That robed a world in night,
The great revealer, waking
The truth's forgotten light.
He burst the clouds asunder,
Till glows the glory round,
And clear, as rolls the thunder,
His fearless words resound.

And see! on snowy pinion,
The heavenly dove arise!
Through all the earth's dominion,
O'er land and sea she flies.
Her olive leaf she beareth
To him, her chosen one.
Green earth her beauty weareth;
The desolation's gone.

Then reason's eyes unsealing
Her dreary slumber breaks;
Faith's radiance revealing,
Her joyful wonder wakes.
Reason and faith forever
Now journey hand in hand,
Leading the way together,
To the celestial land.

Let all the earth sing praises,
To Father and the Son!
See, high, the heaven-light blazes!
The glory-fire begun.
No more let doubts deploring
Disturb the sacred flame,
Let every heart adoring,
Immortal joy proclaim!

—N. Y. Independent.

LIKE CHRIST: AS ONE THAT SERVETH.

'If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.'—John xiii. 14.
'I am among you as He that serveth.' Luke xxii. 27.

Yesterday we thought of the right that the Lord has to demand and expect that His redeemed ones should follow His example. To-day we will more specially consider in what it is we have to follow Him.

'Ye also ought to wash one another's feet,' is the word of which we want to understand the full meaning. The form of a servant in which we see Him, the cleansing which was the object of that service, the love which was its motive power,—these are the three chief thoughts.

First, the form of a servant. All was ready for the last supper, to the very water to wash the feet of the guests according to custom. But there was no slave to do the work. Each one waits for the other: none of the twelve thinks of humbling himself to do the work. Even at the table they were full of the thought, who should be greatest in the kingdom they were expecting (Luke xxii. 26, 27). All at once Jesus rises (they were already reclining at the table), lays aside His garments, girds Himself with a towel, and begins to wash their feet. O wondrous spectacle! on which angels gazed with adoring wonder. Christ, the King and Creator of the universe, at whose beck legions of angels are ready to serve Him, who might with one word of love have said which one of the twelve must do the work,—Christ chooses the slave's place for His own, takes the soiled feet in His own holy hands, and washes them. He does it in full consciousness of His divine glory, for John says, 'Jesus knowing that the Father had given all things into His hands, and that He was come from God and went to God, rose.' For the hands into which God had given all things, nothing is common or unclean. The meanness of the work never lowers the person; the person elevates and honours the work, and imparts his own worth even to the meanest service. In such deep humiliation, as we men call it, our Lord finds divine glory, and is in this the leader of His Church in the path of true blessedness. Just because He is the beloved of His Father, in whose hands all things are given, it is not difficult for him to stoop so low. In thus taking the form of a servant, Jesus proclaims the law of rank in the Church of Christ. The higher one wishes to stand in grace, the more it must be his joy to be servant of all. 'Whosoever will be chief among you, let him be your servant' (Matt. xx. 27); 'He that is greatest among you shall be your servant' (Matt. xxiii. 11).

A servant is one who is always caring for the work and interest of his master, is ever ready to let his master see that he only seeks to do what will please or profit him. Thus Jesus lived: 'For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many' (Mark x. 45); 'I am among you as he that serveth.' Thus I must live, moving about among God's children as the servant of all. If I seek to bless others, it must be in the humble, loving readiness with which I serve them, not caring for my own honour or interest, if I can but be a blessing to them. I must follow Christ's example in washing the disciples' feet. A ser-

vant counts it no humiliation, and is not ashamed of being counted an inferior: it is his place and work to serve others. The reason why we so often do not bless others is that we wish to address them as their superiors in grace or gift, or at least their equals. If we first learnt from our Lord to associate with others in the blessed spirit of a servant, what a blessing we should become to the world! When once this example is admitted to the place it ought to have in the Church of Christ, the power of His presence would soon make itself felt.

And what is now the work the disciple has to perform in this spirit of lowly service? The foot-washing speaks of a double work—the one, for the cleansing and refreshing of the body; the other, the cleansing and saving of the soul. During the whole of our Lord's life upon earth these two things were ever united: 'The sick were healed, to the poor the gospel was preached.' As with paralytic, so with many others, blessing to the body was the type and promise of life to the spirit.

The follower of Jesus may not lose sight of this when he receives the command, 'Ye ought also to wash one another's feet.' Remembering that the external and bodily is the gate to the inner and spiritual life, he makes the salvation of the soul the first object in his holy ministry of love, at the same time, however, seeking the way to the hearts by the ready service of love in the little and common things of daily life. It is not by reproof and censure that he shows that He is a servant; no, but by the friendliness and kindness with which he proves in daily intercourse that he always thinks how he can help or serve, he becomes the living witness of what it is to be a follower of Jesus. From such a one the word when spoken comes with power, and finds easy entrance. And then, when he comes in contact with the sin and perverseness and contradiction of men, instead of being discouraged, he perseveres as he thinks with how much patience Jesus has borne with him, and still daily cleanses him; he realizes himself to be one of God's appointed servants, to stoop to the lowest depth to serve and save men, even to bow at the feet of others if this be needed.

The spirit which will enable one to live such a life of loving service, can be learned from Jesus alone. John writes, 'Having loved his own which were in the world, He loved them to the end' (John xiii. 1). For love nothing is too hard. Love never speaks of sacrifice. To bless the loved one, however unworthy, it willingly gives up all. It was love made Jesus a servant. It is love alone will make the servant's place and work such blessedness to us, that we shall persevere in it at all costs. We may perhaps, like Jesus, have to wash the feet of some Judas who rewards us with ingratitude and betrayal. We shall probably meet many a Peter, who first, with his 'Never my feet,' refuses, and then is dissatisfied when we do not comply with his impatient 'Not only the feet, but also the head and the hands.' Only love, a heavenly unquenchable love gives the patience, the courage and the wisdom for this great work the Lord has set before us in His holy example: 'Wash ye one another's feet.'

O my soul, thy love cannot attain to this; therefore listen to Him who says, 'Abide in my love.' Your one desire must be that he may show you how He loves you, and that He Himself may

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