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The Evangelical Churchman

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SALVATION BY GRACE.

Not what these hands have done
Can save this guilty soul ;
Not what this toiling flesh has borne
Can make my spirit whole.

Not what I feel or do
Can give me peace with God ;
Not all my prayers, and sighs, and tears,
Can bear my awful load.

Thy work alone, O Christ,
Can ease this weight of sin ;
Thy blood alone, O Lamb of God,
Can give me peace within.

Thy love to me, O God,
Not mine, O Lord, to Thee,
Can rid me of this dark unrest
And set my spirit free.

Thy grace alone, O God,
To me can pardon speak ;
Thy power alone, O Son of God,
Can this sore bondage break.

I bless the Christ of God ;
I rest on love divine
And with unfaltering lip and heart
I call this Saviour mine.

—Dr. H. Bonar.

ABIDE IN CHRIST FORSAKING ALL FOR HIM.

'I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found IN HIM.'—PHIL. iii. 8, 9.

Wherever there is life, there is a continual interchange of taking in and giving out, receiving

and restoring. The nourishment I take is given out again in the work I do; the impressions I receive, in the thoughts and feelings I express. The one depends on the other,—the giving out ever increases the power of taking in. In the healthy exercise of giving and taking is all the enjoyment of life.

It is so in the spiritual too. There are Christians who look on its blessedness as consisting all in the privilege of ever receiving; they know not how the capacity for receiving is only kept up and enlarged by continual giving up and giving out,—how it is only in the emptiness that comes from the parting with what we have, that the Divine fulness can flow in. It was a truth our Saviour continually insisted on. When He spoke of selling all to secure the treasure, of losing our life to find it, of the hundredfold to those who forsake all, He was expounding the need of self-sacrifice as the law of the kingdom for Himself as well as for His disciples. If we are really to abide in Christ, and to be found in Him,—to have our life always and wholly in Him,—we must each in our measure say with Paul, 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, that I may win Christ, and be FOUND IN HIM.'

Let us try and see what there is to be forsaken and given up. First of all, there is sin. There can be no true conversion without the giving up of sin. And yet, owing to the ignorance of the young convert of what really is sin, of what the claims of God's holiness are, and what the extent to which the power of Jesus can enable us to conquer sin, the giving up of sin is but partial and superficial. With the growth of the Christian life there comes the want of a deeper and more entire purging out of everything that is unholy. And it is specially when the desire to abide in Christ uninterruptedly, to be always found in Him, becomes strong, that the soul is led to see the need of a new act of surrender, in which it afresh accepts and ratifies its death to sin in Christ, and parts indeed with everything that is sin. Availing himself, in the strength of God's Spirit, of that wonderful power of our nature by which the whole of one's future life can be gathered up and disposed of in one act of the will, the believer yields himself to sin no more,—to be only and wholly a servant of righteousness. He does it in the joyful assurance that every sin surrendered is gain indeed,—room for the inflowing of the presence and the love of Christ.

Next to the parting with unrighteousness, is the giving up of self righteousness. Though contending most earnestly against our own works or merits, it is often long before we come really to understand what it is to refuse self the least place or right in the service of God. Unconsciously we often allow the actings of our own mind and heart and will free scope in God's presence. In prayer and worship, in Bible reading and working for God, instead of absolute dependence on the Holy Spirit's leading, self is expected to do a work it never can do. We are slow to learn the lesson, 'In me, that is, in my flesh, dwelleth no good thing.' As it is learnt, and we see how corruption extends to everything that is of nature, we see that there can be no entire abiding in Christ without the giving up of all that is of self in religion,—without giving it up to the death, and waiting for the breathings of the Holy

Spirit as alone able to work in us what is acceptable in God's sight.

Then, again, there is our whole natural life, with all the powers and endowments bestowed upon us by the Creator, with all the occupations and interests with which Providence has surrounded us. It is not enough that, when once you are truly converted, you have the earnest desire to have all these devoted to the service of the Lord. The desire is good, but can neither teach the way nor give the strength to do it acceptably. Incalculable harm has been done to the deeper spirituality of the Church, by the idea that when once we are God's children the using of our gifts in His service follows as a matter of course. No; for this there is indeed needed very special grace. And the way in which the grace comes is again that of sacrifice and surrender. I must see how all my gifts and powers are, even though I be a child of God, still defiled by sin, and under the power of the flesh. I must feel that I cannot at once proceed to use them for God's glory. I must first lay them at Christ's feet, to be accepted and cleansed by Him. *I must feel myself utterly powerless to use them aright.* I must see that they are most dangerous to me, because through them the flesh, the old nature, self, will so easily exert its power. In this conviction I must part with them, giving them entirely up to the Lord. When He has accepted them, and set His stamp upon them, I receive them back, to hold them as His property, to wait on Him for the grace to daily use them aright, and *to have them act only under his influence.* And so experience proves it true here too, that the path of entire consecration is the path of full salvation. Not only is what is thus given up received back again to become doubly our own, but the forsaking all is followed by the receiving all. We abide in Christ more fully as we forsake all and follow Him. As I count all things loss for His sake, I am found IN HIM.

The same principle holds good of all the lawful occupations and possessions with which we are entrusted of God. Such were the fish-nets on the Sea of Galilee, and the household duties of Martha of Bethany,—the home and the friends of many a one among Jesus' disciples. Jesus taught them in very deed to forsake all for Him. It was no arbitrary command, but the simple application of a law in nature to the kingdom of His grace,—that the more perfectly the old occupant is cast out, the more complete can be the possession of the new, and the more entire the renewal of all within.

This principle has a still deeper application. The truly spiritual gifts which are the working of God's own Holy Spirit within us,—these surely need not be thus given up and surrendered? They do indeed; the interchange of giving up and taking in is a life process, and may not cease for a moment. No sooner does the believer begin to rejoice in the possession of what he has, than the inflow of new grace is retarded, and stagnation threatens. It is only into the thirst of an empty soul that the streams of living waters flow. Ever thirsting is the secret of never thirsting. Each blessed experience we receive as a gift of God, must at once be returned back to Him from whom it came, in praise and love, in self-sacrifice and service; so only can it be restored to us again, fresh and beautiful with the bloom of heaven. Is not this the wonderful lesson Isaac on Moriah teaches us? Was he not the son of promise, the