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## The Evangelical Churchman

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### CONTENTS.

	PAGE
Sunrise among the Hills . . . . .	337
Like Christ : because we Abide in Him . . . . .	337
Plausible Forms of Gambling . . . . .	338
BRITISH AND FOREIGN NEWS . . . . .	339
HOME NEWS . . . . .	340
CORRESPONDENCE . . . . .	342
CHURCH OF ENGLAND TEMPERANCE SOCIETY . . . . .	343
EDITORIAL—	
Editorial Notes . . . . .	344
The Advent . . . . .	345
The Collects . . . . .	345
Mr. Gladstone on Disestablishment . . . . .	346
THE SUNDAY SCHOOL . . . . .	346
MISSIONARY . . . . .	347
CHILDREN'S CORNER—	
Lady Temple's Grandchildren . . . . .	348

### SUNRISE AMONG THE HILLS.

"His mercies are new every morning, and His compassions fail not."

His mercies are new every morning,  
 Heavy and long is the night,  
 The sea moans in blackness of darkness,  
 There may be a wreck ere the night;  
 Lo! sudden, a gleam on the mountains,  
 The shadows are fleeing away;  
 God touches the clouds with sun-fingers,  
 And opens the gates of day.

His mercies are new every morning,  
 And O, his compassions ne'er fail,  
 To the timid sheep, cropping the herbage,  
 The mariner breasting the gale;  
 The child, born to love and to laughter,  
 The sinner, whom tears cannot shrive,  
 The mourner left "sleeping for sorrow,"  
 The sick man who wakes up alive!

"His mercies are new every morning?"  
 In the joy of our youth-time we sung;  
 "His mercies are new every morning,"  
 We sing yet, with falt'ring tongue,  
 And we'll sing it till bursts the grand music  
 That all earth's faint anthems stills,  
 And we see the day-star arising  
 Above the eternal hills.

—Dinah Mulock Craik.

### LIKE CHRIST: BECAUSE WE ABIDE IN HIM.

"He that saith he abideth in Him, ought himself also to walk, even as He walked."—1 John ii. 6.

Abiding in Christ and walking like Christ: these are the two blessings of the new life which are here

set before us in their essential unity. The fruit of a life in Christ is a life like Christ.

To the first of these expressions, *abiding in Christ*, we are no strangers. The wondrous parable of the Vine and the branches, with the accompanying command, "Abide in me, and I in you," has often been to us a source of rich instruction and comfort. And though we feel as if we had but very imperfectly learned the lesson of abiding in Him, yet we have tasted something of the joy that comes when the soul can say: Lord, Thou knowest all things, Thou knowest that I do abide in Thee. And He knows too how often the fervent prayer still arises: Blessed Lord, do grant me the complete unbroken abiding.

The second expression, *walking like Christ*, is not less significant than the first. It is the promise of the wonderful power which the abiding in Him will exert. As the fruit of our surrender to live wholly in Him, His life works so mightily in us, that our walk, the outward expression of the inner life, becomes like His. The two are inseparably connected. The abiding in always precedes the walking like Him. And yet the aim to walk like Him must equally precede any large measure of abiding. Only then is the need for a close union fully realized, or is the Heavenly Giver free to bestow the fulness of His grace, because he sees that the soul is prepared to use it according to His design. Many a one will discover that just here is the secret of his failure in abiding in Christ; he did not seek it with the view of walking like Christ. The words of St. John invite us to look at the two truths in their vital connection and dependence on each other.

The first lesson they teach is: He that seeks to abide in Christ *must walk even as He walked*. We all know that it is a matter of course that a branch bears fruit of the same sort as the vine to which it belongs. The life of the vine and the branch is so completely identical, the manifestation of that life must be identical too. When the Lord Jesus redeemed us with His blood, and presented us to the Father in His righteousness, He did not leave us in our old nature to serve God as best we could. No; in Him dwelt the eternal life, the holy divine life of heaven, and every one who is in Him receives from Him that same eternal life in its holy heavenly power. Hence nothing can be more natural than the claim that he that abides in Him, continually receiving life from Him, must *also so walk even as He walked*.

This mighty life of God in the soul does not, however, work as a blind force, compelling us ignorantly or involuntarily to act like Christ. On the contrary, the walking like Him must come as the result of a deliberate choice, sought in strong desire, accepted of a living will. With this view, the Father in heaven showed us in Jesus' earthly life what the life of heaven would be when it came down into the conditions and circumstances of our human life. And with the same object the Lord Jesus, when we receive the new life from Him, and when He calls us to abide in Him, that we may receive that life more abundantly, ever points us to His own life on earth, and tells us that it is to walk even as He walked that the new life has been bestowed. "Even as I, so ye also;" that word of the Master takes His whole earthly life, and very simply makes it the rule and guide of all our conduct. If we abide in Jesus, we may not act other-

wise than He did. "Like Christ" gives in one short all-inclusive word the blessed law of the Christian life. He is to think, to speak, to act as Jesus did; as Jesus was, *even so* is he to be.

The second lesson is the complement of the first: He that seeks to walk like Christ, *must abide in Him*.

There is a twofold need of this lesson. With some there is the earnest desire and effort to follow Christ's example, without any sense of the impossibility of doing so, except by deep, real abiding in Him. They fail because they seek to obey the high command to live like Christ, without the only power that can do so—the living in Christ. With others there is the opposite error; they know their own weakness, and count the walking like Christ an impossibility. As much as those who seek to do it and who fail, do those who do not seek because they expect to fail, need the lesson we are enforcing. To walk like Christ one must abide in Him; he that abides in Him has the power to walk like Him; not indeed in himself or his own efforts, but in Jesus, who perfects his strength in our weakness. It is just when I feel my utter impotence most deeply, and fully accept Jesus in His wondrous union to myself as my life, that His power works in me, and I am able to lead a life completely beyond what my power could obtain. I begin to see that abiding in Him is not a matter of moments or special seasons, but the deep life process in which, by His keeping grace, I continue without a moment's intermission, and from which I act out all my Christian life. And I feel emboldened really to take Him in everything as my example, because I am sure that the hidden inner union and likeness must work itself out into a visible likeness in walk and conduct.

Dear reader! if God give us grace, in the course of our meditations, truly to enter into the meaning of these His words, and what they teach of a life in very deed like Christ's, we shall more than once come into the presence of heights and depths that will make us cry out, How can these things be? If the Holy Spirit reveal to us the heavenly perfection of the humanity of our Lord as the image of the unseen God, and speaks to us, "*so, even so ought ye also to walk*," the first effect will be that we shall begin to feel at what a distance we are from Him. We shall be ready to give up hope, and to say with so many, It avails not to attempt it: I never can walk like Jesus. At such moments we shall find our strength in the message, *He that abideth in Him, he must, he can, also so walk even as He walked*. The word of the Master will come with new meaning as the assurance of strength sufficient: He that abideth in me beareth much fruit.

Therefore, brother, abide in Him! Every believer is in Christ: but not every one abides in Him, in the consciously joyful and trustful surrender of the whole being to His influence. You know what abiding in Him is. It is to consent with our whole soul to His being our life, to reckon upon Him to inspire us in all that goes to make up life, and then to give up everything most absolutely for Him to rule and work in us. It is the rest of the full assurance that He does, each moment, work in us what we are to be, and so Himself enables us to maintain that perfect surrender, in which He is free to do all His will. Let all who do indeed long to walk like Christ take courage at the thought of what He is and will prove Himself to be, if they