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The Evangelical Churchman

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NOT WORTHY, BUT WILLING.

Not worthy, O Lord, of Thy pardon,
 Not fit to partake of Thy grace?
 Not worthy, my Saviour, but longing
 To live in the light of Thy face.
 Not worthy to cling to Thy promise
 Of cleansing and healing divine,
 But eager to come at Thy bidding
 And claim all Thou givest as mine.

It is not because I have asked Thee—
 Tho' Thou hast encouraged my prayer—
 But Thou, who dost love me, hast offered
 My sins and my sorrows to bear.
 God offered and I have accepted
 The cleansing, the joy, and the light,
 And into my life there is flowing
 A wonderful beauty and might.

Still higher as onward I journey,
 My will rises toward Thine own;
 For God has accepted a sinner,
 And I have accepted a throne.
 There never was soul so unworthy,
 To meet with compassion like Thine;
 That I should be heir to a kingdom,
 And God, the eternal, be mine!

Not worthy, but willing to praise Thee
 With jubilant spirit and breath!
 Not worthy, but longing to triumph
 O'er sin and temptation and death.
 Then crown me, O Christ, with Thy merit,
 For all undeserving I am
 To learn the anthem of Moses,
 Its chorus, the song of the Lamb.

ABIDE IN CHRIST, EVERY MOMENT.

'In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.'—Isa. xxvii. 2, 3.

The vineyard was the symbol of the people of Israel, in whose midst the True Vine was to stand. The branch is the symbol of the individual believer, who stands in the Vine. The song of the vineyard is also the song of the Vine and its every branch. The command still goes forth to the watchers of the vineyard,—would that they obeyed it, and sang till every feeble-hearted believer had learned and joined the joyful strain,—'Sing ye unto her: I, JEHOVAH, DO KEEP IT; I will water it every moment; lest any hurt it, I WILL KEEP it night and day.'

What an answer from the mouth of God Himself to the question so often asked: Is it possible for the believer always to abide in Jesus? Is a life of unbroken fellowship with the Son of God indeed attainable here in this earthly life? Truly not, if the abiding is our work, to be done in our strength. But the things that are impossible with men are possible with God. If the Lord Himself will keep the soul night and day, yea, will watch and water it every moment, then surely the uninterrupted communion with Jesus becomes a blessed possibility to those who can trust God to mean and to do what He says. Then surely the abiding of the branch of the vine day and night, summer and winter, in a never-ceasing life-fellowship, is nothing less than the simple but certain promise of your abiding in your Lord.

In one sense, it is true, there is no believer who does not always abide in Jesus; without this there could not be true life. 'If a man abide not in me, he is cast forth.' But when the Saviour gives the command, 'Abide in me,' with the promise, 'He that abideth in me bringeth forth much fruit,' He speaks of that willing intelligent, and whole-hearted surrender by which we accept His offer, and consent to the abiding in Him as the only life we choose or seek. The objections raised against our right to expect that we shall always be able thus voluntarily and consciously to abide in Jesus are chiefly two.

The one is derived from the nature of man. It is said that our limited powers prevent our being occupied with two things at the same moment. God's providence places many Christians in business, where for hours at a time the closest attention is required to the work they have to do. How can such a man, it is asked, with his whole mind in the work he has to do, be at the same time occupied with Christ, and keeping up fellowship with Him? The consciousness of abiding in Jesus is regarded as requiring such a strain, and such a direct occupation of the mind with heavenly thoughts, that to enjoy the blessing would imply a withdrawing of oneself from all the ordinary avocations of life. This is the same error as drove the first monks into the wilderness.

Blessed be God, there is no necessity for such a going out of the world. Abiding in Jesus is not a work that needs each moment the mind to be engaged, or the affections to be directly and actively occupied with it. It is an entrusting of oneself to the keeping of the Eternal Love, in the faith that it will abide near us, and with its holy presence watch over us and ward off the evil, even when we have to be most intently occupied with

other things. And so the heart has rest and peace and joy in the consciousness of being kept when it cannot keep itself.

In ordinary life, we have abundant illustration of the influence of a supreme affection reigning in and guarding the soul, while the mind concentrates itself on work that requires its whole attention. Think of the father of a family, separated for a time from his home, that he may secure for his loved ones what they need. He loves his wife and children, and longs much to return to them. There may be hours of intense occupation when he has not a moment to think of them, and yet his love is as deep and real as when he can call up their images; all the while his love and the hope of making them happy urge him on, and fill him with a secret joy in his work. Think of a king: in the midst of work, and pleasure, and trial, he all the while acts under the secret influence of the consciousness of royalty, even while he does not think of it. A loving wife and mother never for one moment loses the sense of her relation to the husband and children: the consciousness and the love are there, amid all her engagements. And shall it be thought impossible for the Everlasting Love so to take and keep possession of our spirits, that we too shall never for a moment lose the secret consciousness: We are in Christ, kept in Him by His almighty power. Oh, it is possible; we can be sure it is. Our abiding in Jesus is even more than a fellowship of love,—it is a fellowship of life. In work or in rest, the consciousness of life never leaves us. And even so can the mighty power of the Eternal Life maintain within us the consciousness of its presence. Or rather, Christ, who is our life, Himself dwells within us, and by His presence maintains our consciousness that we are in Him.

The second objection has reference to our sinfulness. Christians are so accustomed to look upon sinning daily as something absolutely inevitable, that they regard it as a matter of course that no one can keep up abiding fellowship with the Saviour: we must sometimes be unfaithful and fail. As if it was not just because we have a nature which is naught but a very fountain of sin, that the abiding in Christ has been ordained for us as our only but our sufficient deliverance! As if it were not the Heavenly Vine, the living, loving Christ, in whom we have to abide, and whose almighty power to hold us fast is to be the measure of our expectations! As if He would give us the command, 'Abide in me,' without securing the grace and the power to enable us to perform it! As if, above all, we had not the Father as the Husbandman to keep us from falling, and that not in a large and general sense, but according to His own precious promise: 'Night and day, every moment'! Oh, if we will but look to God as the Keeper of Israel, of whom it is said, 'Jehovah shall keep thee from all evil; He shall keep thy soul,' we shall learn to believe that conscious abiding in Christ every moment, night and day is indeed what God has prepared for them that love Him.

My beloved fellow-Christians, let nothing less than this be your aim. I know well that you may not find it easy of attainment; that there may come more than one hour of weary struggle and bitter failure. Were the Church of Christ what it should be,—were older believers to younger converts what they should be, witnesses to God's faithfulness, like Caleb and Joshua, encouraging