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## The Evangelical Churchman

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### GIVING AND LIVING.

Forever the sun is pouring its gold  
 On a hundred worlds that beg and borrow;  
 His warmth he squanders on summits cold,  
 His wealth on the homes of want and sorrow;  
 To withhold his largeness of precious light  
 Is to bury himself in eternal night.  
 To give  
 Is to live.

The flower shines not for itself at all;  
 Its joy is the joy it freely diffuses,  
 Of beauty and balm it is prodigal,  
 And it lives in the light it freely loses;  
 No choice for the rose but glory or doom,  
 To exhale or smother, to wither or bloom.  
 To deny  
 Is to die.

The seas lend silvery rays to the land,  
 The land its sapphire streams to the ocean;  
 The heart sends blood to the brain of command,  
 The brain to the heart its lightning motion;  
 And over and over we yield to our breath,  
 Till the mirror is dry and images death.  
 To live  
 Is to give.

He is dead whose hand is not open wide  
 To help the need of a human brother;  
 He doubles the strength of his lifelong ride  
 Who gives his fortunate place to another  
 And a thousand million lives are his  
 Who carries the world in his sympathies.  
 To deny  
 Is to die.

—Boston Transcript.

### ABIDE IN CHRIST AS THE BRANCH IN THE VINE.

"I am the Vine, ye are the branches."—JOHN xv. 5.

It was in connection with the Parable of the Vine that our Lord first used the expression, "Abide in me." That parable, so simple, and yet so rich in its teaching, gives us the best and most complete illustration of the meaning of our Lord's command, and the union to which He invites us.

The parable teaches us the nature of that union. The connection between the vine and the branch is a living one. No external, temporary union will suffice; no work of man can effect it: the branch, whether an original or an engrafted one, is such only by the Creator's own work, in virtue of which the life, the sap, the fatness, and the fruitfulness of the vine communicate themselves to the branch. And just so it is with the believer too. His union with his Lord is no work of human wisdom or human will, but an act of God, by which the closest and most complete life-union is effected between the Son of God and the sinner. "God hath sent forth the Spirit of His Son into your hearts." The same Spirit which dwelt and still dwells in the Son, becomes the life of the believer; in the unity of that one Spirit, and the fellowship of the same life which is in Christ, he is one with Him. As between the vine and branch, it is a life-union that makes them one.

The parable teaches us the completeness of the union. So close is the union between the vine and the branch, that each is nothing without the other, that each is wholly and only for the other.

Without the vine the branch can do nothing. To the vine it owes its right of place in the vineyard, its life and its fruitfulness. And so the Lord says, "without me ye can do nothing." The believer can each day be pleasing to God only in that which he does through the power of Christ dwelling in him. The daily inflowing of the life-sap of the Holy Spirit is his only power to bring forth fruit. He lives alone in Him, and is for each moment dependent on Him alone.

Without the branch the vine can also do nothing. A vine without branches can bear no fruit. No less indispensable than the vine to the branch, is the branch to the vine. Such is the wonderful condescension of the grace of Jesus, that just as His people are dependent on Him, He has made Himself dependent on them. Without His disciples He cannot dispense His blessing to the world; He cannot offer sinners the grapes of the heavenly Canaan. Marvel not! It is His own appointment; and this is the honour to which He has called His redeemed ones, that as indispensable as He is to them in heaven, that from Him their fruit may be found, so indispensable are they to Him on earth, that through them His fruit may be found. Believers, meditate on this, until your soul bows to worship in presence of the mystery of the perfect union between Christ and the believer.

There is more: as neither vine nor branch is anything without the other, so is neither anything except for the other.

All the vine possesses belongs to the branches. The vine does not gather from the soil its fatness and its sweetness for itself,—all it has is at the disposal of the branches. As it is the parent, so it is the servant of the branches. And Jesus, to

whom we owe our life, how completely does He give Himself for us and to us: "The glory Thou gavest me, I have given them;" "He that believeth in me, the works that I do shall he do also; and greater works shall he do." All His fulness and all His riches are for thee, O believer; for the vine does not live for itself, keeps nothing for itself, but exists only for the branches. All that Jesus is in heaven, He is for us: He has no interest there separate from ours; as our representative He stands before the Father.

And all the branch possesses belongs to the vine. The branch does not exist for itself, but to bear fruit that can proclaim the excellence of the vine; it has no reason of existence except to be of service to the vine. Glorious image of the calling of the believer, and the entireness of his consecration to the service of his Lord. As Jesus gives Himself so wholly over to him, he feels himself urged to be wholly his Lord's. Every power of his being, every moment of his life, every thought and feeling, belong to Jesus, that from Him and for Him he may bring forth fruit. As he realizes what the vine is to the branch, and what the branch is meant to be to the vine, he feels that he has but one thing to think of and to live for, and that is, the will, the glory, the work, the kingdom of his blessed Lord, the bringing forth of fruit to the glory of His name.

Wondrous Parable of the Vine,—unveiling the mysteries of the Divine love, of the heavenly life, of the world of Spirit,—how little have I understood thee! Jesus the living Vine in heaven, and I the living branch on earth! How little have I understood how great my need, but also how perfect my claim, to all His fulness! How little understood how great His need, but also how perfect His claim, to my emptiness! Let me, in its beautiful light, study the wondrous union between Jesus and His people, until it becomes to me the guide into full communion with my beloved Lord. Let me listen and believe, until my whole being cries out, "Jesus is indeed to me the True Vine, bearing me, nourishing me, supplying me, using me, and filling me to the full to make me bring forth fruit abundantly." Then shall I not fear to say, "I am indeed a branch to Jesus, the True Vine, abiding in Him, resting on Him, waiting for Him, serving Him, and living only that through me, too, He may show forth the riches of His grace, and give His fruit to a perishing world."

It is when we try thus to understand the meaning of the parable, that the blessed command spoken in connection with it will come home to us in its true power. The thought of what the Vine is to the branch, and Jesus to the believer, will give new force to the words, "Abide in me!" It will be as if He says, "Think, soul, how completely I belong to thee. I have joined myself inseparably to thee; all the fulness and fatness of the Vine are thine in very deed. Now thou once art in me, be assured that all I have is wholly thine. It is my interest and my honour to have thee a fruitful branch; only *Abide in me*. Thou art weak, but I am strong; thou art poor, but I am rich. Only abide in me; yield thyself wholly to my teaching and rule; simply trust my love, my grace, my promises. Only believe; I am wholly thine; I am the Vine, thou art the branch. Abide in me."

What sayest thou, O my soul? Shall I longer