

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. IX.—No. 4. Whole No. 420.

TORONTO, THURSDAY, June 5, 1884.

\$2.00 per Annum in Advance
Single Copies 5 Cents.

The Evangelical Churchman
PUBLISHING COMPANY,
TORONTO, CANADA

DIRECTORS
A. H. CAMPBELL, Esq., President
HON. S. H. BLAKE, Q.O. J. GEORGE HODGINS, Esq., LL.D.
REV. SEPTIMUS JONES, M.A. N. W. HOYLES, Esq., B.A.
B. HOMER DIXON, K.N.L. J. HERBERT MASON, Esq.
W. H. HOWLAND, Esq. H. MORTIMER, Esq., Hon. Treas.

CONTENTS.		PAGE
Hymn to the Trinity . . . . .	..	37
Abide in Christ . . . . .	..	37
Cheer up . . . . .	..	38
Well Based and Well Built . . . . .	..	38
MISSIONARY—		
Church Missionary Society . . . . .	..	39
BRITISH AND FOREIGN NEWS		
HOME NEWS . . . . .	..	40
CHURCH OF ENGLAND TEMPERANCE SOCIETY . . . . .	..	41
EDITORIAL—		
Editorial Notes . . . . .	..	44
The Church Missionary Society . . . . .	..	44
Bishop Hall and Episcopacy . . . . .	..	45
THE SUNDAY SCHOOL—		
The In-dwelling Spirit . . . . .	..	46
BOOK REVIEWS		
CORRESPONDENCE . . . . .	..	47
CHILDREN'S CORNER—		
Max : A Story of the Oberstein Forest . . . . .	..	47

HYMN TO THE TRINITY.

"Oh, Holy, Blessed, and Glorious Trinity!"

[Tune—Aurelia.]

Hark! from those heights of glory,
On soft, melodious wing,
Float down the angel voices
With praises to our King.
Thou, Earth, take up the story
And waft it back on high,
In honor, praise, and glory,
To Triune Deity!

Thou Great, Almighty Being!
Whose power did all create,
All-present and All-seeing,
Thy praise we celebrate;
To Thee we lift our voices
And ask defence from harm,
In Thee each heart rejoices,
And trusts Thy potent arm.

And Thou, O blest Redeemer!
Whose life for us was given,—
Oh, where could love supreme
Be found in earth or heaven?
Come Thou and dwell within us,
Oh, take us for Thine own!
From sin and shame, oh, win us,
And make our hearts Thy throne!

Thou, too, O Sanctifier!
Whose perfect gift is peace,
Oh, raise our thoughts still higher,
And cause our fears to cease!
Breathe o'er us Thy sweet blessing,
Rich comfort now impart,
That we, this grace possessing,
May rest with peaceful heart.

O Father, Son, and Spirit!
Our faith in Thee increase;

To us, though void of merit,
Give power, and love and peace;
Oh, tune our hearts for Heaven,
That we Thy praise may sing
Where sight, for faith, is given
To view the Triune King!

H. A. THOMAS.

Wallaceburg, Ascension Day, 1884.

ABIDE IN CHRIST.

'Come unto me.'—MATT. xi. 28. 'Abide in me.'—JOHN xv. 4.

It is to you who have heard and hearkened to the call, 'Come unto me,' that this new invitation comes, 'Abide in me.' The message comes from the same loving Saviour. You doubtless have never repented having come at His call. You experienced that His word was truth; all His promises He fulfilled; He made you partakers of the blessings and the joy of His love. Was not His welcome most hearty, His pardon full and free, His love most sweet and precious? You more than once, at your first coming to Him, had reason to say, 'The half was not told me.'

And yet you have had to complain of disappointment: as time went on, your expectations were not realized. The blessings you once enjoyed were lost; the love and joy of your first meeting with your Saviour, instead of deepening, have become faint and feeble. And often you have wondered what the reason could be, that with such a Saviour, so mighty and so loving, your experience of salvation should not have been a fuller one.

The answer is very [simple. You wandered from Him. The blessings He bestows are all connected with His 'Come to me,' and are only to be enjoyed in close fellowship with Himself. You either did not fully understand, or did not rightly remember, that the call meant, 'Come to me to stay with me.' And yet this was in very deed His object and purpose when first He called you to Himself. It was not to refresh you for a few short hours after your conversion with the joy of His love and deliverance, and then to send you forth to wander in sadness and sin. He had destined you to something better than a short-lived blessedness, to be enjoyed only in times of special earnestness and prayer, and then to pass away, as you had to return to those duties in which far the greater part of life has to be spent. No, indeed; He had prepared for you an abiding dwelling with Himself, where your whole life and every moment of it might be spent, where the work of your daily life might be done, and where all the while you might be enjoying unbroken communion with Himself. It was even this He meant when to that first word, 'Come to me,' He added this, 'Abide in me.' As earnest and faithful, as loving and tender, as the compassion that breathed in that blessed 'Come,' was the grace that added this no less blessed 'Abide.' As mighty as the attraction with which that first word drew you, were the bonds with which this second, had you but listened to it, would have kept you. And as great as were the blessings with which that coming was rewarded, so large, yea, and much greater, were the treasures to which that abiding would have given you access.

And observe especially, it was not that He said, 'Come to me and abide with me,' but, 'Abide in me.' The intercourse was not only to

be unbroken, but most intimate and complete. He opened His arms, to press you to His bosom; He opened His heart, to welcome you there; He opened up all His Divine fulness of life and love, and offered to take you up into its fellowship, to make you wholly one with Himself. There was a depth of meaning you cannot yet realize in His words: 'Abide in me.'

And with no less earnestness than He had cried, 'Come to me,' did He plead, had you but noticed it, 'Abide in me.' By every motive that had induced you to come, did He beseech you to abide. Was it the fear of sin and its curse that first drew you? the pardon you received on first coming could, with all the blessings flowing from it, only be confirmed and fully enjoyed on abiding in Him. Was it the longing to know and enjoy the Infinite Love that was calling you? the first coming gave but single drops to taste,—'tis only the abiding that can really satisfy the thirsty soul, and give to drink of the rivers of pleasure that are at His right hand. Was it the weary longing to be made free from the bondage of sin, to become pure and holy, and so to find rest, the rest of God for the soul? this too can only be realized as you abide in Him,—only abiding in Jesus gives rest in Him. Or if it was the hope of an inheritance in glory, and an everlasting home in the presence of the Infinite One: the true preparation for this, as well as its blessed foretaste in this life, are granted only to those who abide in Him. In very truth, there is nothing that moved you to come, that does not plead with thousandfold greater force: 'Abide in Him.' You did well to come; you do better to abide. Who would, after seeking the King's palace, be content to stand in the door, when he is invited in to dwell in the King's presence, and share with Him in all the glory of His royal life? Oh, let us enter in and abide, and enjoy to the full all the rich supply His wondrous love hath prepared for us!

And yet I fear that there are many who have indeed come to Jesus, and who yet have mournfully to confess that they know but little of this blessed abiding in Him. With some the reason is, that they never fully understood that this was the meaning of the Saviour's call. With others, that though they heard the word, they did not know that such a life of abiding fellowship was possible, and indeed within their reach. Others will say that, though they did believe that such a life was possible, and seek after it, they have never yet succeeded in discovering the secret of its attainment. And others again, alas! will confess that it is their own unfaithfulness that has kept them from the enjoyment of the blessing. When the Saviour would have kept them, they were not found ready to stay; they were not prepared to give up everything, and always, only, wholly to abide in Jesus.

To all such I come now in the name of Jesus, their Redeemer and mine, with the blessed message: 'Abide in me.' In His name I invite them to come, and for a season meditate with me daily on its meaning, its lessons, its claims, and its promises. I know how many, and, to the young believer, how difficult, the questions are which suggest themselves in connection with it. There is especially the question, with its various aspects, as to the possibility, in the midst of wearying work and continual distraction, of keeping up, or rather being kept in, the abiding communion. I do not undertake to remove all difficulties; this Jesus

right often?"
oved. "I had
it calms and
as not through
now, quietly
lament as if
happened thee.
have much to
g. Unharness
fe, and divide
that they may
ious business;

ing tears, and
and, with the
huntsman, in
were moving
the expected
allinger valley
posited in the
nd Max were
gether to the
hours' sleep

When they
er's house he
nd pressing it
oy, from this
n thø as my
nd rely upon
myself speak
t too good for
idle a gun so
sman, and be
-night, boy!"

and, and old
own cottage.
to be hunter,
ese splendid
cret, inward,
ld he, a poor
sh could ever
ho possessed
and garden,
for him, how
at necessary!

to the spot;
ome, that he
his mother.
however, he
to awake her
e morning,"
all hear all."
elf down on
But it was
Even in his
ovely, bright

teaches us
es in heaven
poor cries,
and fragrant
en censer.—

an salvation
Christ, the
er for man-
zed in Him
y Him.—De

mploying Dr.
lve Pellets"
he blood and
ther serious
ther humors.