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PSALM XXVII.

Jehovah is my light and my salvation ;
 Whom shall I fear ?
 Jehovah is the stronghold of my life ;
 Of whom shall I be afraid ?
 When the wicked came against me,
 To devour my flesh,
 Oppressing and hating me, they stumbled and fell.
 Should a host encamp against me,
 My heart shall not fear ;
 Should war rise against me,
 Even then will I be trustful.
 One thing have I asked of Jehovah,
 That will I seek after :
 That I may dwell in the house of Jehovah
 All the days of my life,
 To enjoy the graciousness of Jehovah,
 And to delight in his temple.
 For he will conceal me in his pavilion
 In the day of evil ;
 He will hide me in the shelter of his tabernacle :
 Upon a rock he will exalt me.
 Then shall my head be set on high,
 Above mine enemies around me ;
 And I will offer in his tabernacle
 Sacrifices with a trumpet sound :
 I will sing and strike the harp to Jehovah.
 Hear my voice, O Jehovah ! when I call ;
 Deal kindly with me, and answer me.
 Unto thee my heart respondeth,
 When thou sayest, "SEEK YE MY FACE !"
 "Thy face, O Jehovah ! I will seek."
 Hide not thy face from me ;
 Turn not away thy servant in anger :
 Thou hast been my help ;
 Cast me not off, neither forsake me,
 O God of my salvation !
 When my father and my mother have forsaken me,
 Let Jehovah gather me in.

Teach me thy way, O Jehovah !
 And lead me in an even path,
 Because of mine enemies.
 Yield me not to the will of mine adversaries ;
 For false witnesses rise against me,
 That pant after cruelty.
 O had I not confidence
 That I should see the goodness of Jehovah
 In the land of the living—
 Wait thou for Jehovah !
 Be of good courage, and let thy heart be firm ;
 Wait thou for Jehovah !

ABIDE IN CHRIST AT THIS MOMENT.

'Behold, now is the accepted time ; behold now is the day of salvation.'—2 Cor. vi. 2.

The thought of living moment by moment is of such central importance—looking at the abiding in Christ from our side—that we want again to speak of it. And to all who desire to learn the blessed art of living only a moment at a time, we want to say, The way to learn it is to exercise yourself in living in the present moment. Each time your attention is free to occupy itself with the thought of Jesus,—whether it be with time to think and pray, or only for a few passing seconds,—let your first thought be to say, Now, at this moment, I do abide in Jesus. Use such time, not in vain regrets that you have not been abiding fully, or still more hurtful fears that you will not be able to abide, but just at once take the position the Father has given you : 'I am in Christ ; this is the place God has given me. I accept it ; here I rest ; I do now abide in Jesus.' This is the way to learn to abide continually. You may be yet so feeble as to fear to say of each day, 'I am abiding in Jesus ;' but the feeblest can, each single moment, say, as he consents to occupy his place as a branch in the vine, 'Yes, I do abide in Christ.' It is not a matter of feeling,—it is not question of growth or strength in the Christian life,—it is the simple question whether the will at the present moment desires and consents to recognise the place you have in your Lord, and to accept of it. If you are a believer, you are in Christ. If you are in Christ, and wish to stay there, it is your duty to say, though it be for a moment, 'Blessed Saviour, I abide in Thee now ; Thou keepest me now.'

It has been well said that in that little word now lies one of the deepest secrets of the life of faith. At the close of a conference on the spiritual life, a minister of experience rose and spoke. He did not know that he had learnt any truth he did not know before, but he had learnt how to use aright what he had known. He had learnt that it was his privilege at each moment, whatever surrounding circumstances might be, to say, 'Jesus saves me now.' This is indeed the secret of rest and victory. If I can say, 'Jesus is to me at this moment all that God gave Him to be,—life, and strength, and peace,'—I have but as I say it to hold still, and rest, and realise it, and for that moment I have what I need. As my faith sees how of God I am in Christ, and takes the place in Him my Father has provided, my soul can peacefully settle down : Now I abide in Christ.

Believer ! when striving to find the way to abide in Christ from moment to moment, remember that the gateway is : Abide in Him at this present moment. Instead of wasting effort in trying to

get into a state that will last, try and remember that it is Christ Himself, the living, loving Lord, who alone can keep you, and is waiting to do so. Begin at once and act faith in Him for the present moment : this is the only way to be kept the next. To attain the life of permanent and perfect abiding is not ordinarily given at once as a possession for the future : it comes mostly step by step. Avail thyself, therefore, of every opportunity of exercising the trust of the present moment. Each time thou bowest in prayer, let there first be an act of simple devotion : 'Father, I am in Christ ; I now abide in Him.' Each time thou hast, amidst the bustle of duty, the opportunity of self-recollection, let its first involuntary act be : 'I am still in Christ, abiding in Him now.' Even when overtaken by sin, and the heart within is all disturbed and excited, O let thy first look upwards be with the word ; 'Father, I have sinned ; and yet I come—though I blush to say it—as one who is in Christ. Father ! here I am ; I can take no other place ; of God I am in Christ ; I now abide in Christ.' Yes, Christian, in every possible circumstance, every moment of the day, the voice is calling, Abide in me : do it now. And even now, as thou art reading this, O come at once, and enter upon the blessed life of always abiding, by doing it at once : do it now.

In the life of David there is a beautiful passage which may help to make this thought clearer (2 Sam. iii. 17, 18). David had been anointed king in Judah. The other tribes still followed Ish-bosheth, Saul's son. Abner, Saul's chief captain, resolves to lead the tribes of Israel to submit to David, the God-appointed king of the whole nation. He speaks to the elders of Israel : 'Ye sought for David in times past to be king over you ; now then, do it, for Jehovah has spoken of David, saying, By the hand of my servant David will I save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.' And they did it, and anointed David a second time to be king, now over all Israel, as at first only over Judah (2 Sam. v. 3),—a most instructive type of the way in which a soul is led to the life of entire surrender and undivided allegiance, to the full abiding.

First you have the divided kingdom : Judah faithful to the king of God's appointment ; Israel still clinging to the king of its own choosing. As a consequence, the nation divided against itself, and no power to conquer the enemies. Picture of the divided heart. Jesus accepted as King in Judah, the place of the holy mount, in the inner chamber of the soul ; but the surrounding territory, the everyday life, not yet brought to subjection ; more than half the life still ruled by self-will and its hosts. And so no real peace within and no power over the enemies.

Then there is the longing desire for a better state : 'Ye sought for David in times past to be king over you.' There was a time, when David had conquered the Philistines, that Israel believed in him ; but they had been led astray. Abner appeals to their own knowledge of God's will, and David must rule over all. So the believer, when first brought to Jesus, did indeed want Him to be Lord over all, and hoped that He alone would be king. But, alas ! unbelief and self-will had come in, and Jesus could not assert His power over the whole life. And yet the Christian is not content. Now he longs—sometimes without daring to hope that it can be—for a better time.