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The Evangelical Churchman,

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MIZPAH.

"The Lord watch between me and thee when we are absent one from another."

A broad gold band, engraven
With word of holy writ—
A ring, the bond and token
Which love and prayer have lit.
When absent from each other,
O'er mountain, vale and sea,
The Lord, who guarded Israel,
Keep watch 'tween me and thee.

Through days of light and gladness,
Through days of love and life,
Through smiles, and joy, and sunshine,
Through days with beauty rife;
When absent from each other,
O'er mountain, vale and sea,
The Lord of love and gladness
Keep watch 'tween me and thee.

Through days of doubt and darkness,
In fear and trembling breath;
Through mists of sin and sorrow,
In tears, and grief and death—
The Lord of life and glory,
The King of earth and sea,
The Lord, who guarded Israel,
Keep watch 'tween me and thee.

—Argosy.

THE BIBLE—HOW TO LIVE BY IT.

How simple the question of duty would become, how easily perplexities would disappear, how plain the path of guidance would be if men would just live by the Bible literally, fully, fearlessly. And yet, reader, do you really dare to believe and claim all its promises? Do you really acknowledge that all its directions are practicable, possible and necessary

for you? O, that every young disciple would commence the life of God with these resolves: "The Bible shall be my rule of conduct in everything, and nothing that God has ever thought right to command shall be regarded by me as impracticable to obey. The Bible shall be my check-book of promises, and nothing that God has ever thought it worth His while to promise shall be deemed by me too great to claim."

Only let these two be linked together, as clasps around its pages—FAITH and OBEDIENCE—and this mighty Word will be to you the Anchor of Hope, the Strength of Duty, the Banner of Victory, the Antidote of Death, and the open gate of Heaven.

Read it devotionally, a little at a time, as your Father's letter to you, as your Saviour's message, day by day and hour by hour. And let these precious words be kept in the heart as bees linger over a single flower until its sweetness is absorbed. And if you would know the power of its promises, always put your name in every one. Not only read it but search it profoundly, study it carefully and systematically by topics, by books, by comparison of texts, by every help that the Holy Spirit and the Bible itself can afford. But do not go to man for aid, or paralyze your own mind by commentaries, until you have obtained, on your knees, all the light which the Great Teacher can pour in through the opened windows of prayer. The truths He thus teaches, you shall never forget.—*The Word, Work and World.*

THE IMPORTANCE OF LITTLE THINGS.

All the external details of a holy life may be divided into great and little things. We are wont to class amongst the first such good works as meet the eye—the conversion of souls, teaching and preaching, visiting prisons and hospitals, founding charitable institutions, also great fervour in religious exercises, unsparing fatigue in the glory of God, or unwonted austerity. Then, there are what we call little things, such as punctuality, modesty, watchfulness over the senses, diligent observance of rule, perfect obedience, a gentle voice, even a staid habit of moving, of sitting, the power of keeping from restlessness, of shutting doors quietly, and numberless similar trifles.

Now, most people think a great deal of those greater matters, while they neither prize nor practice these which they call little things; not unfrequently, indeed, we hear those who study such trifles accused of narrow minds or excessive scruple, but it is a great mistake to fancy that attention to trifles in the spiritual life is unnecessary, or that God's glory is only promoted in great things: it is often harder to serve Him well in seeming trifles than in those we call great. It requires far more vigor and energy to conquer one's self in little things than in some great matter, which, occurring perhaps but once in a life time, calls forth all one's courage and resolution, whereas little things are continually pressing on us, requiring a sustained effort. Punctuality, self-possession, modesty, are equally duties at all times, and there is no dignity or excitement about them to carry us over the difficulty.

Then, again, there is but little external help in the victory we obtain in such matters; there is neither credit nor fame to be won by them, while the more showy external works are known and praised of men. Besides, there is a good deal of

weariness and vexation attending a diligent perseverance in these seemingly trifling matters. It is weary work to be always trying to avoid hasty movements and wandering glances, to keep watch over our tongue, and practise strict self-control in a number of minute details; there is nothing to gratify self-love in such petty aims. It is far harder to bear than to act, and thus a holy man hath said that "endurance is the perfection of strength." Great occasions of conquering self are rare; real persecutions, profound humiliations, excessive toil or privation, come but rarely, and do not involve such entire subjugation of self-will as the never-ending daily duties of Christian life; accordingly we find people who have achieved some hard thing giving way weakly under trifles, ready to perform great external works, but incapable of enduring a life of rule; practising severe bodily austerities, but giving undue license to their tongue; bearing real persecution, but keenly sensitive to a sharp word. Such persons may go bravely through severe temptations, and fall helplessly under some trifling assault; they will dream great things of all they would bear, even to death, for God's sake, thereby fostering vanity and self-conceit, and all the while they cannot put up with a disagreeable remark. No doubt it is easier to make one rare great effort than to keep up the ceaseless struggle against self involved in what are called little things.

WOMAN'S UNAPPLIED TALENT.

It is a watchword of the times that women can do more than the world or they have deemed possible. If in the fine arts, in literature, in business, in politics, why not in eternal interests? why not in "making straight paths in the desert a highway for our God?" The women of our churches have executive ability. Why should not the tact, the energy, the inventive resources called forth in the daily life of the household, or on greater occasions, be applied to Christian work beyond? But the talent is too often hidden in a napkin, when that call is heard, and we cannot avoid the conclusion that there is a vast amount of wasted power in our churches—wasted in needless work and worry, fretted away in vain ambition for higher social standing, lost in an aimless waiting for opportunities which are all the while standing at the door.

There is a vast amount of unapplied sympathy in the women of our churches. Woman is quick to feel and quick to give the helping hand. Blessed, God-given talent, not often hidden when our beloved are in need! But God gave us tender hearts for the world's healing. The ready tears that can flow over some page of poetry or romance should fall for "the hurt of the daughters of my people." We who can feel keenly and work bravely when friend or neighbor is in trouble, should be able to sympathise with wretched lives in far-off heathen habitations, never to be blessed by the sweet name of home till Christian women make it possible by precept and example, by prayers and almsgiving. A personal Savior calls for our sympathy in this work, His work. Every woman in our churches, however busy with household cares, possesses this talent. It was with a knowledge of these absorbing home duties, that our Lord taught us to pray daily, "Thy kingdom come," and it will come when, stirred by this divine sympathy, Christian women arise to all their privileges and opportunities.

There is another talent peculiarly our own. It is

here. He accordingly his intention, and he st in Harry in spite of eved, for business, re t to no purpose. Find heeded, he exerted his ituation for him else- placing him with an ere he received wages he did not occupy so was sincerely pleased rtune, and hoped that me friends. In this, nted. Harry shunned le way. Occasionally a to meet in Mr. Mil- ent if he could in any ther hand, sought by r to conciliate him, e discomfort of living upon principle. The d by his mother now was a sincere Christian, to be Christ-like, he only to bear Harry's ut to return good for

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