

satisfy his longing. "Moderate drinking" is defined as consisting with "a clean tongue, a good appetite, a slow pulse, a cool skin, a clear head, a steady hand, good walking power, and light refreshing sleep."

Dr. Roy has exactly the same nonsense about the word "Temperance." "There was no such thing as temperance in the moderate use of intoxicating drinks." That is Manicheism in all its naked blasphemy. It assails Christ and Christianity, and is a wanton insult to innumerable saints through all the centuries. No excess of drunkenness is more wicked than such a proposition; and it is a special piece of undutifulness to the Church whose minister he is. See the Sixth Rubric at the end of the Communion Office in the Prayer Book.

That "Temperance" in Latin "has rather the meaning of abstinence than moderation" is so grossly inaccurate, that if Dr. Roy ventures to re-affirm his statement, I am prepared to show the exact opposite. At any rate there is no ambiguity about the Greek word which we render by "temperate" and its cognates—*engkrateia* is keeping a firm hand upon. Has it helped the cause of morality that the monkish or priestly vow of celibacy has been allowed to usurp the name of "chastity?" And just as little will the cause be helped by allowing total abstinence, which may be a true result of Temperance, to usurp that sacred name. There is room and need for even more than I have written, but I must make no further demand on your space or your reader's attention. I warn my fellow Christians against this recrudescence of an ancient heresy. The baseless assumptions of the Extremists may deceive the simple, but common sense is being more and more disgusted with them.

Port Perry, Aug 11th, '87.

Yours,

JOHN CARRY.

ALGOMA.

SIR,—There is a little mistake in your issue of Aug. 11th; perhaps from my imperfect copy. May I ask for room to make correction and to say that the cheque from the lady at Welwyn was £10 sterling, and not £1, for the improvements at Lancelot.

I would also mention that the cheque for £100 sterling, obtained at the request of our Bishop, has been paid into my banking account, with which to build a tower and spire to St. Mary's, Aspidin, by the original donor of the stope church.

ASPIDIN P. O.,

WILLIAM CROMPTON.

Muskoka, Canada, August 13th, 1887.

THE CHRISTIAN MINISTRY.

SIR,—Will you allow me to call the attention of some of your readers, who might not otherwise see it, to the most valuable article of Dr. Salmon in the "Expositor" for July, 1887, upon the "Christian Ministry." In a small compass it seems to me to present simply and clearly the present aspect of this most important question in relation to the latest discoveries and speculations, whilst it is so written as to contain the principal facts bearing upon the whole matter.

One sentence only with which the article closes, I should fear might lead to misapprehension with regard to a point of great importance: viz., the work of St. John in completing the episcopal constitution of the church. Dr. Salmon says that "direct evidence upon this subject is wanting." This needs to be qualified by the consideration of the weight of "indirect" testimony cited by Bishop Lightfoot, "Essay on the Christian Ministry," and referred to also in his great work on The Ignatian Epistles, which is sufficiently strong to lead Bishop Lightfoot, fifteen years ago, to assert that "the institution of an episcopate cannot without violence to historical testimony be disavowed from the name of St. John." I trust that many of my brethren may keep this number of the "Expositor" by them for future use and reference. Perhaps you, Sir, might see your way to publishing some parts of it also.

C. W. E. BODY.

Trinity College, Toronto,

Aug. 13, 1887.

SKETCH OF LESSON.

12TH SUNDAY AFTER TRINITY. AUG. 28TH, 1887

Forty Years in the Wilderness.

Passages to be read.—Deut. vii. 1-10.

The Israelites left Egypt to go to the land of Canaan. They reached the borders of that land in about a year and a half; but they did not go in to take possession "because of their unbelief." Heb. iii. 17-19. (Compare Num. xiii. and xiv). Our lesson to-day is an outline of their life for this time, and is also a picture of our own life in this world of trouble and sin.

1. The Dark Side of the Picture.—If they had entered Canaan they might have had homes of their

own with gardens and fields. But they could not make homes in the wilderness. There was no sufficient pasture for their flocks, nor food for themselves. They must wander from place to place to find pasture; must live in tents that could be easily moved. So our life here is a life of change (Prov. xxvii. 1; St. James iv. 13, 14; 1 St. Peter i. 17; ii. 11).

Israel would often suffer from heat in the day and cold at night (compare Gen. xxxi. 40); from hunger and thirst (v. 3). Their life was one of hardship. So with us: most of us know something of toil and weariness: cannot go through life without it. Gen. iii. 19; Eccles. i. 13).

Israel was disappointed, too; did not get what they expected; so with us (St. Matt. vi. 19).

They must have seen their friends dying one by one, and buried in the Wilderness. It was a life of sorrow (Num. xvii. 32, 35). So too with us: Our life here is a life of sorrow, pain, sickness, loss of friends (Job v. 7; xiv. 1).

What brought all this trouble on Israel? It was sin. (Num. xiv. 26-32; Ps. lxxviii. 32-33; xc. 7-9; Ezekiel xx. 15, 16). It is the same with ourselves: Sin "brought death into the world and all our woe," (Rom. v. 12). See what Solomon said, (Eccles. ii. 22, 23).

Now look at the other side.

2. The Bright Side of the Picture.—Look at the words of Moses, Ps. xc. 1). Israel had no earthly home, but God was always with them, round about them, wherever they went. He was their dwelling place and true home; He punished them for their sins, but only in love (v. 5; Ps. ciii. 13, 14). How tenderly were they guided? (Ex. xiii. 22). How generously supplied? (v. 3, 4, 16). How helped in all danger and trouble (Isaiah lxiii. 6). See what Israel might have said, (Sam. iii. 22, 23, 31-33). It was a life full of mercies. And must we not say the same of our life? (Heb. xii. 5-7). "The Lord is good to all." (Ps. cxlv. 9; St. Matt. v. 45).

It was a life of hopefulness. Though the elder Israelites died in the wilderness, the younger ones could look forward to possess the Promised Land. (Num. xiv. 29-31).

And the years of wandering were not lost. (Deut. xxxii. 10). See what they learned:

(a) To fear sin; which had kept their fathers out of the land; (Ezek. xx. 18; Ps. lxxviii. 7, 8; Heb. iii. 19).

(b) To trust in God; for they were dependent on Him from day to day, (v. 8).

(c) To keep God's laws; all these years they were learning them. (Deut. iv. 5).

(d) To endure hardships. They could not live in ease and sloth, had to take long marches, search for pasture, &c., so that when at last they stood on the borders of the Land of Promise, they were no longer afraid of their enemies.

So our life here is a preparation, not for death only, but for life after death. Look at Dan. xii. 2; St. John v. 2, 8, 29; 1 Cor. xv. 19-23. Self-indulgence, worldly pleasures, riches, &c., will not prepare us for this. (Rev. xxi. 27). Let us then cultivate such habits, thoughts, words, deeds, interests, pleasures, songs, as become those who are citizens of that heavenly country (Col. iii. 1, 2; 2 Cor. iv. 17, 18). Let our prayer be that of Moses (Ps. xc. 12-17).

Family Reading.

JOHN RUSKIN ON PRAYER.

Mr. Ruskin, in his autobiography, mentions an incident which occurred on returning from Venice. He was taken ill at Padua by a sharp fit of nervous fever, but was soon able to continue his journey. Nearing Paris:

"I opened my English letters, which told me that my eldest Croydon cousin, John, in whose prosperity and upward rounding of fortune's wheel all of us had been confident, was dead in Australia. So much stronger than I, and so much more dutiful, working for his people in the little valley of Wandel, out in the great opposite desolate country; and now the dust of it laid on him, as on his brother the beach-sand on this side the sea. There was no grief, for me, in his loss, so little had I known, and less remembered, him; but much awe, and wonder, when all the best and kindest of us were thus struck down, what my own selfish life was to come to, or end in. With these thoughts and fears fastening on me, as I lost sight first of Mont Blanc, and then of the lines of Jura, and saw the level road with its aisle of poplars in perspective vista of the five days between Dijon and Calais, the fever returned slightly with a curious tingling, and yet partly, it seemed to me, deadness of sense-

tion, in the throat, which would not move, for better nor worse, through the long days, and mostly wakeful nights. I do not know if diphtheria had been, in those epochs, known or talked of, but I extremely disliked this feeling in the throat, and passed from dislike into sorrowful alarm (having no Coultet now to give me tisane), and wonder if I should ever get home to Denmark Hill again. Although the poetical states of religious feeling taught me by George Herbert's rhymes, and the reading of formal petition, whether in psalter or Litany, at morning and evening and on Sunday forenoon, were sincere enough in their fanciful or formal ways, no occasion of life had yet put me to any serious trial of direct prayer. I never knew of Jessie's or my aunt's sicknesses, or now of my cousin John's, until too late for prayer; in our own household there had been no instantly dangerous illness since my own in 1835, and during the long threatening of 1841 I was throughout more sullen and rebellious than frightened. But now, between the Campo Santo and Santa Maria Novella, I had been brought into some knowledge of the relations that might truly exist between God and His creatures, and thinking what my father and mother would feel if I did not get home to them through those poplar avenues, I fell gradually into the temper, and more or less tacit offering, of very real prayer, which lasted patiently through two long days, and what I knew of the nights, on the road home. On the third day, as I was about coming in sight of Paris, what people who are in the habit of praying know as the consciousness of answer came to me, and a certainty that the illness, which had all this while increased, if anything, would be taken away. Certainly in mind, which remained unshaken, through unabated discomfort of body, for another night and day, and then the evil symptoms vanished in an hour or two on the road beyond Paris, and I found myself in the inn at Beauvais entirely well, with a thrill of conscious happiness altogether new to me, which if I had been able to keep! That happy sense of direct relation with heaven is known evidently to multitudes of human souls of all faiths, and in all lands; evidently often a dream—demonstrably, as I conceive, often a reality; in all cases, dependent on resolution, patience, self-denial, prudence, obedience, of which some pure hearts are capable without effort, and some by constancy. Whether I was capable of holding it or not, I cannot tell, but little by little, and for little, yet it seemed invincible, causes, it passed away from me. I had scarcely reached home in safety before I had sunk back into the faintness and darkness of the under world."

TEMPTATION A MEANS OF GRACE.

If you are strongly tempted, give thanks for it. It is no occasion for mourning or discouragement, but the reverse. It is a sign that you are in the "high places" of Christian experience, where "wicked spirits" (Eph. vi. 12) are peculiarly numerous and strong. It is a sure sign that the Spirit of God is in you, for "the flesh lusteth against the Spirit;" it is the presence of the Spirit there that calls forth the malice of Satan. It was when Jesus was "full of the Holy Ghost" that He was tempted of the devil.

The best, if not the only way to triumph over a temptation, is to turn it into a means of grace. You are beset behind and before, without and within. You find your will itself, seemingly, if not actually, consenting to the snare presented. What then? Christ is by your side; yes nearer still; He is within you. There is nothing in Him that consents to this snare. Take refuge there. Let the force of the temptation drive you instantly into the safe shelter of His purity and power, and so become a mighty means of grace to advance you to a position in Christ which, but for it, you might never reach. Nothing will so foil the Tempter and his wiles. Nothing will so strengthen your Christian character and standing.

We are reminded here of the characteristic and suggestive remark of a very quaint, but godly man, who had an original way of putting things, peculiar to himself, and who, moreover, was also keenly alive to the designs of Satan, and singularly successful in defeating them. He was asked,