

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY AUG. 25, 1887.

[No. 84.]

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Department of Indian Affairs,  
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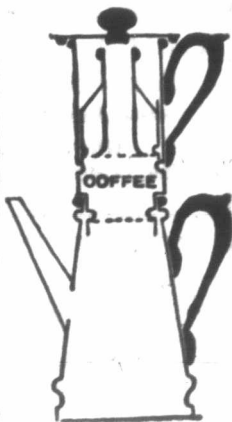
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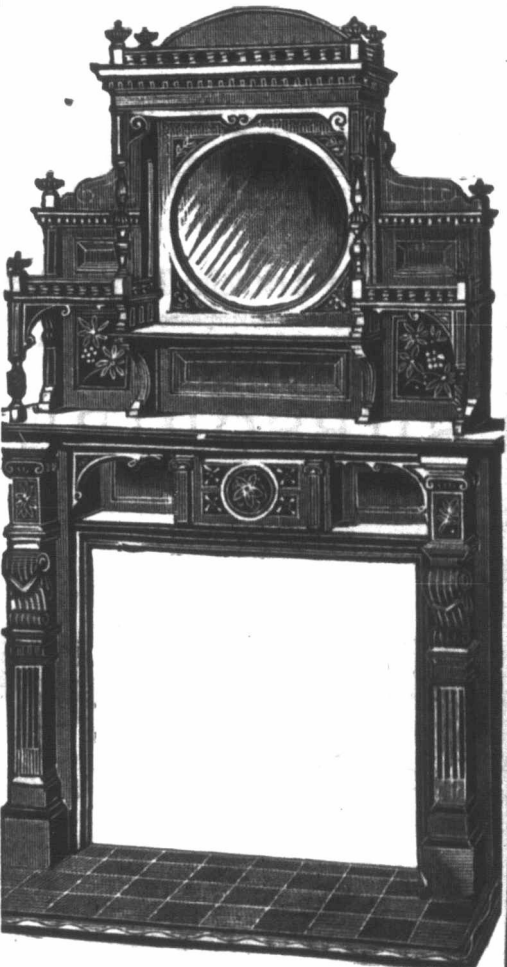
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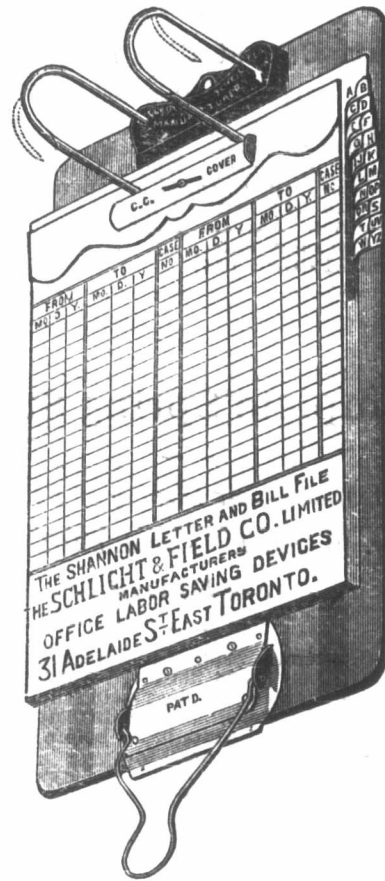
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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS FOR SUNDAYS and HOLY-DAYS.

August 28th.—TWELFTH SUNDAY AFTER TRINITY.  
Morning.—1 Kings xxii. to 41 1 Corinthians viii.  
Evening.—2 Kings ii. to 16 or iv. 8 to 38 Mark ii. 23 to III. 13.

THURSDAY, AUG. 25, 1887.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

To CORRESPONDENTS.—All matter for publication in any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

SELF HUMILIATION.—While we trust that Bishop Perry will be warmly welcomed in Nova Scotia, we fully agree with an esteemed contributor whose comments on the election in N. S. appear on next page. We regard it as a particularly unhappy coincidence that at the same time the Canadian Church was celebrating the centenary of the founding of its episcopate that the oldest, the pioneer diocese should have gone abroad to select its Bishop. This step may, and we trust will prove to have been wise, but we are none the less certain that we have native clergy who have the requisite talents, culture, character and experience to have ruled Nova Scotia with eminent advantage to the Church. But it is useless lamenting a lost opportunity unless it leads to measures for preventing further cause for regret.

Without wide intimate knowledge of local opinion and feeling it is difficult to say why the Nova Scotians turned from their own country to another land to find a Bishop. But we are satisfied from what transpired that the motive was a determination to have a ruler who was not committed to a party. Whether Dr. Sullivan would have accepted the position we cannot say, but he would have been elected had not a conviction prevailed that he was too closely identified with the party, we say the party because there is only one party in the Church in Canada that is organized as such and which works wholly for party purposes. The late election in this respect will, we hope, have a wholesome influence in teaching clergy and laity alike that the days of party agita-

tion in Canada are numbered, that Churchmen are weary of strife and are becoming too intelligent to suffer themselves to be ticketed and boxed off into pens like cattle at a fair in order to gratify the vulgar ambition of lay party leaders and the few clergy who are in their pay.

Is it, then, desirable that Canadian sees should be the exclusive monopoly of Canadian clergy. That point being decided it will be necessary to consider what steps should be taken to ensure the election of either natives of or long settled here. It will be found that these questions are interlaced with problems relating to the national life of Canada. A national episcopate awaits the full development of national sentiment. Against this ever growing the fates seem to be conspiring, for the danger is now imminent that from being a dependency of Britain we shall sink into becoming a dependency of the United States. That is what Commercial Union will bring which so many politicians are advocating, for Canada it will be national suicide.

DANGER OF REACTION.—After our article was in type on the danger which exists that prohibitory laws will intensify the very evil they are intended to cure, we received *Church Bells* for Aug. 5th, and find in it the following remarks on the same topic. We are gratified to find that our very able contemporary takes precisely the same view of this question as we have set forth.

'There is, of course, no doubt whatever that in a hundred ways our moral conditions need reformation, but of one point we may make ourselves perfectly certain, that if we are indeed seeking for a reformation that is thorough and enduring we must look at things carefully on all sides of them, and we must be unboundedly patient, and we must stop our ears, as Ulysses stopped those of his crew against the Sirens, whenever we are being tempted into listening to the undeniable fascinations of artificial treatment. Mr. Gustafson would make us all sober by law; Major Steton Churchhill would make us all pure by 'arbitrary power committed to one man.' Purity and sobriety are great virtues but they will never be come at in these ways. To think that you can thus reach them is to fly in the face of all experience, and to refuse to look at human nature and the conditions of it with a clear, receptive, unbiassed and widely searching mind. If to-morrow you could have your 'arbitrary power committed to one man,' you might purify our streets, no doubt, but not our hearts; and next day, angry and mad at your insolent assumption of omniscient judgment for us, it is but too likely we should rise up, not only to sweep you away as a nuisance, but to reveal, alas! in new and exaggerated debaucheries.'

There is not the shadow of doubt that the anger and madness predicted, has in Canada led to an enormous increase of the evils of excessive drinking wherever prohibition in any form has been put in force.

UNCHURCHING PRESBYTERIANS.—The Dean of Lincoln writes as follows to the *London Guardian*.

"Allow me to say that I never used, or thought of using, the expression "unchurching the Presbyterians." It seems to me quite out of place and unintelligible. It was said by Archdeacon Farrar to be the result of my argument. In reality we have here one of those fallacies which amused us when we sat under a Professor of Logic—viz., an expression bearing two different significations. Of course the Presbyterians as baptised men are members of the Church, and no reasonable person would deny this. But I cannot accept the Presbyterian body as a branch of the Church, simply because as an English Churchman I adhere to the definition of the Church given in Article xix.—

"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is

preached, and the Sacraments be duly administered according to Christ's ordinance.'

"By faithful men is meant, I apprehend, not men who have faith in anything, but who believe in their hearts the true faith, the faith once delivered to the saints. And duly administered means administered by those who are duly sent forth for the purpose.

"The whole discussion proves, I think, very strikingly the absolute need of the definitions which it is desired to formulate."

THE DECLINE OF METHODISM.—The decline of Methodism in England is so marked and has so direct a bearing upon the questions affecting Church life and progress, or retrogression in Canada, that we place the facts before our friends for them to study the phenomenon, and see whether they cannot do something to bring the Church here into equal activity as at home.

The year's returns, presented to the Wesleyan Conference just held, show a loss of 86 members, which on a total of more than 412,000 is of course nothing; but what is serious for Wesleyanism is that some 300,000 souls have been added to the population, and it has no part in the new comers. The number of preachers who have died is 80, and the net number added to the list of supernumeraries 56, against whom are to be set 29 "ordained," so that there is a net decrease of 97. Dr. Osborne complained bitterly of the leakage. Since 1881 the number of members ought to have been increased by 115,000, the real increase has been only 32,000. Mr. Bone complained that the Church of England was exerting an unfair influence in villages and some towns; which is, of course, the Methodistic way of saying that she is showing the energy and zeal which it is her bounden duty to put forth.

A report on Village Methodism for the southern section of England discloses other reasons for uneasiness. The greater part of the rural Bethels are said to be in a wretched state, and the debts on the buildings amount to a fifth of their value. Nor are the Methodists alone in this evil case. The Baptists and Independents report that their difficulties in rural districts are greater than have ever been known before.

PROHIBITIONIST BLASPHEMY.—How Churchmen, or indeed any Christians of ordinary sensibility can mix up with persons who use the language common to prohibitionists is a mystery—they must be undergoing a process of unconscious degradation. *Church Bells* says:—

"The advanced apostles of teetotalism hold Temperance in no sort of regard whatever. 'I began to dislike the word Temperance,' says one of them in a recent speech of his at the Prohibition Conference. Let us carefully consider one or two expressions from Temperance periodicals, and we shall never fall into the error any more of insulting these contemners of moderation by crediting them with the old fashioned and apostolic virtue of Temperance. Thus we read about 'the ecclesiastical rite of administering the poison to communicants at the Sacrament.' Again, ministers are said 'to insult Him whom they profess to reverence by using an alcoholic representation of Him,' by using 'the Devil in solution.' Again, a certain member of the party having had occasion recently to attend the service of the Holy Communion, assures us that 'when the vessels had got the liquid poured in the smell was something dreadful, and I could liken it to nothing else than a wine and spirit vault.' Wonderful, incomparable consistency! 'Moderation we have always condemned,' cries yet another of the same school. Yes, so it would seem: moderation in wits and words, gentlemen, as well as in liquors."

—The crosses we make for ourselves by anxiety as to the future, are not the crosses sent by God.



## PROHIBITION A CAUSE OF DRUNKENNESS.

ANOTHER and a very painful illustration of the danger incident to the use of prohibitory force in the interests of temperance has occurred in the city of Toronto during the last few weeks. The city council last year decided to close 74 saloons. With their intention to diminish the evils of drinking we heartily sympathise, but their policy is clearly not adapted to secure the end in view. The idea was to get in the thin end of the prohibition wedge, and year by year to drive it further until the city would be practically governed by the prohibition law and party. The immediate result of the closing of these places was to increase drunkenness to such an alarming extent that the press is discussing the cause and remedy. One somewhat important factor in this and other questions is however overlooked and is always overlooked when prohibition is discussed, that factor is human nature, particularly the human nature of men of the British race. It is doubtless a terrible weakness in Britons in the opinion of prohibitionists that those born and bred in the old land, or springing from those who were, utterly detest, abhor and indignantly resent that insolent and impertinent meddling with their private tastes and habits in diet which prohibitionists seem so much to enjoy, which indeed seems to be the inspiration of their zeal. Hence the mischievous outbreak of excessive drinking in Toronto, it simply arises from the same passion for liberty which has in all ages characterised our race, and won for it and the world all the liberty civil and religious now enjoyed. The result in this instance is revolting, but history abounds with incidents which show how serious are the evils arising from attempts to suppress by law that which men regard as lawful. Were the vegetarians to become a majority they would prohibit butchers' shops, as these persons assert and believe that meat eating is one of the chief causes of disease and crime. But if they did so there would be an enormously increased consumption of beef and mutton, as all sane people would feel bound to protest against an enforced vegetarian diet. Some would go to excess and eat meat gluttonously just as so many have been drinking to excess to exhibit their anger at the prohibitionist policy in Toronto. That the closing of so many saloons has increased drinking needed not however this painful demonstration. Any person accustomed to pass through the streets and observe could see that the saloons left open were crowded as they had never before been. We took pains to enquire about this, and have information not only from an official source, but from saloon keepers, to the effect that the business of the closed houses has been transferred to those left open, and has largely increased the amount of drinking, as a crowded bar creates that rough joviality which is so tempting, to the saloon keeper so lucrative, and to the drinkers so dangerous. We take this opportunity of entering our protest

against the falsehoods being circulated in the temperance press on this matter, and the shameless mendacities being palmed off on the American press in reference to the present regime in Toronto. We have no hesitation in saying that vice and crime never were so rampant in Toronto as they are to-day, and that if prohibitory measures are carried further the result will be to turn tens of thousands of our best citizens into violaters of the law. The Scott Act has demonstrated that force of law cannot restrain men from what they consider a lawful custom. The same law in human nature which has ever made restrictions upon social and personal habits, not inherently and universally recognised as sinful, to result in those restrictions being set aside because of their intensifying the evils they were intended to check, that innate passion for personal liberty so masterful in the British race will make prohibition the deadliest antagonist of temperance. Human nature is too potent a factor to be ignored—as it is utterly ignored by those whose zeal for temperance is not according to wisdom.

## THE CANADIAN CHURCH DISPARAGING HERSELF.

[COMMUNICATED].

THE Episcopal election in Nova Scotia must be a matter of profound humiliation to every thoughtful churchman throughout the Dominion. That any particular diocese might be unable to agree upon the election of one of its own presbyters need not greatly surprise us, for we are all equally jealous of those whom we regard as our own equals. But that in the judgment of this pioneer diocese there is not one man in the whole of Canada worthy of her Episcopate is surely a most disheartening comment upon her hundredth anniversary. We have nothing to say about Dr. Edghill's election; he was practically one of themselves; he was a man of high character, of great eloquence and ability, and above all of profound devotion who would in all probability uplift any diocese of which he might become chief pastor. We have nothing to say against Bishop Perry; he is one of the most learned and able of the younger bishops of the American Church, well fitted to do a great work for God in the vast diocese over which he has in the Providence of God been called to preside. But why should Canadians try to tempt him away from a field where such vast opportunities lie before him for doing great things for Christ and His Church? Is there in this light any comparison between Nova Scotia and Iowa as spheres of labor? And will the bishop accept the election—perhaps the Nova Scotians have had assurances that he will; but looking at the probabilities from the stand point of disinterested spectators we should feel certain that he will not. Why should he? He is amongst his own people who understand him, presiding over his own clergy who trust and love him. He has before him an almost boundless field of labor,

teeming with great promises for the future; just the sphere to which a man of great ability would devote himself with exulting glee. Why should he leave it? What has Nova Scotia to offer to tempt him away? Perhaps a larger salary, perhaps more refined society, no doubt less work and a smaller sphere for work, and with this alone amongst strangers whose habits and manners and feelings differ very widely from those to which he has been accustomed. Certainly if Bishop Perry is what the Nova Scotians no doubt took him to be when they elected him, he will not take the bait. There is no conceivable motive except selfish and personal ones that could induce him to make the change. Looking at the matter in this light we sincerely hope that he will follow the example of the noble-hearted Garrett of Taves, and refuse for any considerations of ease or advantage to desert the post of vantage which he holds. And what then? Only that Canada will have subjected herself to another humiliation; will have put another slight upon her own clergy; will have taught the world to despise her because she despises herself. Catch an American diocese or an English Premier choosing a Canadian bishop or priest to preside over one of their dioceses. And yet we speak that we do know that there are clergymen in this Dominion who in natural ability, in learning, in godly zeal, in capacity to organize and to govern in ability as preachers and speakers are not a whit behind Bishop Perry or Dr. Edghill, who also in most of these respects, to say nothing of the practical knowledge they have acquired of the people, are vastly superior to any English clergyman who would think of accepting a colonial diocese. If we would have the respect of others we must respect ourselves.

## "WHAT MEANEST THOU BY THE CHURCH?"

WHENEVER the proposed Supplement to the Catechism receives the consideration of the Upper House of Convocation, we very earnestly hope that that consideration may be wholly free from one mistake which most persistently assailed the deliberations of the Lower House. That is, the Broad Churchman's characteristic *Idolon Specus*—the pre-occupation which makes him unable to speak of the gifts enjoyed within the Church of England, for fear of seeming inconsiderate towards those who are without; the inability to do justice to the central body for fear of giving offence to those who hover about the circumference. We are just as much bound in charity to make clear to those in full communion with us what are the blessings to be found in that communion as to abstain from wantonly or presumptuously defining what may, and may not, be found elsewhere. People have a right to know, and the Clergy have a mission to make known, all the means of grace committed to the historic Church; and that right and mission must be recognised, whatever inferences may be drawn as to the defects of other religious bodies. Doubtless harsh and

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insolent language in regard to Dissenters has done grievous harm in the past, and will always tell with swift and stern reaction against the cause which is dishonoured by its use. But there is nothing harsh or insolent in telling to our own children the full wealth of help which God has guarded for them in the English Church; and this is the whole scope and purport of the catechetical instruction now approved by the Lower House. A man will soon find that a creeping palsy is advancing on his teaching if he is to say nothing positively without considering whether all the inferences that can be drawn from it will be acceptable to all sorts of Christians who may chance to hear or read it. A sincerely minded and well instructed Dissenter would, without any harshness, but without any doubt or hesitation, declare the whole sum of the benefits to be found in his connection; and he would expect to find in Churchmen a like confidence of belief in the privileges of their communion. However widely a Catechism may be used or read, its motive and intention is towards the children of the religious body in which it is promulgated; and in the present case that intention is, as Canon Rawlinson pointed out, placed beyond all possibility of mistake by the second question and answer in the present Catechism, as it stands in the Prayer-book. There are few things more needed in the English Church, few which would do more for the true principles of charity than positive and systematic instruction about the manifold means of grace. But this is impossible, unless we may sometimes fix our eyes on the centre without letting them at that moment stray off to see the exact range of the circumference, and sometimes speak of the privileges of Anglicans without immediately and precisely saying whether we exclude a Baptist or include a Roman. The line of thought and teaching for which we plead in this matter was well marked by Canon Vaughan when he told the House that what they had to look to was simply the bearing which these questions and answers would have upon their own children; but the plainest and best statement of the case came from Canon Cadman:—"They must not suppose it was not their duty to assert the truth because some one might be offended at it, and because it might condemn him. They were not condemning others in asserting the great privilege that God had conferred upon them and their children in becoming members of a Church which from the very beginning had had this order of ministry." We are grateful for the clear-sighted frankness of the words.

THE IRISH QUESTION.

THE London *Guardian* remarks that when Mr. Gladstone appeals from the verdict of the most distinguished of his countrymen, who have condemned his Home Rule scheme, to the opinion of intelligent foreigners, he appeals from men who know most to those who know least of the subject in hand. The *Guardian* proceeds to say:

"But the place of the intelligent foreigner is in some degree occupied by the intelligent fellow-countryman, who has been removed for a while by circumstances from the clash of party conflict and the atmosphere of English opinion, and is thereby enabled to view the scene with something of the impartiality of a spectator. How it looks to such a spectator has been told us in an article in the *Nineteenth Century* by Sir Mountstuart Grant Duff. He has been away for six years, too busily occupied in his important post in India to be able to give much attention or interest to what was going on at home. Now that he has come back he finds things greatly altered in many ways. It would be interesting to follow his sketch point by point along the line of domestic, foreign, and colonial matters, but our immediate business is only with the Irish question. That he finds in one respect unaltered. Ireland was the burning question when he went away, and it is still the burning question when he returns. But in all other respects he sees it strangely metamorphosed. In 1881 the party which followed Mr. Gladstone had two objects in view—the redress of Irish grievances and the repression of anarchic forces, and the latter object was made at least as prominent as the former. Now, however, he finds that party "in the closest alliance with the very anarchic forces," which they were then trying to repress. He left Mr. Gladstone "most anxious to hand over the worries and responsibilities of power to younger men;" he finds him now "apparently desirous not only to regain power but to hold it." But while things have changed round him, Sir M. Grant Duff has kept the same opinion which he held six years ago. He is a Liberal, advanced and philosophical, but he has seen no reason for shifting his views in accordance with his leader, and he still believes, as he believed before, that if we surrender to the Parnellites, we shall first ruin Ireland and then have to reconquer it. To him three things appear evident. First, that the land of Ireland cannot support its present population, make what changes we will in the land laws. Secondly, that the new departure initiated by Mr. Gladstone, be it right or wrong, has frightened away every possibility of British capital. And thirdly, that the demoralisation and pauperisation of the people, resulting from the spasmodic legislation of the last fifty years, have reached an issue "which the best Irishmen contemplate with horror." "Oh, but," it is said, "a Home Rule Government would cure all that." Perhaps it might in time, but only by allowing the country to "work out its own salvation through half-a-dozen famines like that of 1846, and two or three civil wars;" and what would "the civilised world" say then to an England which looked calmly on while this process was completing itself? That is the aspect in which the actual condition of things presents itself to an impartial observer from a distance. Let us hope that the Crimes Act will prove the first step towards a more hopeful prospect. But it is confessedly only the first step. The Land Bill, whose object is to check harsh evictions

and facilitate the transition from dual to single ownership, is following close upon its heels. Enlarged local government wants only time to be matured, and might have had that time if it had not been consumed unprofitably in obstruction. It is absurd to charge a Government which has been only prevented by the Opposition from bringing all these measures to the front with having no remedy for Ireland but coercion. But it is certain that not one of these measures will have the least chance of success till the supremacy of law has been restored."

BOOK NOTICES.

We have received from a Chicago publisher, whose name we decline to give, a book which we refuse to mention by its villainously misleading title. This book, ostensibly written for the instruction of the young, and likely by its name to secure the patronage of buyers of presents, is nothing more or less than a compilation of licentious indecency under the guise of medical advice. It is stated to be the work of a female; it may be, such females abound in Chicago, as in all large cities, but they are not so anxious for publicity as the authoress of this work, having not lost all sense of shame. We warn booksellers and all others to beware of Chicago books however innocent their titles, unless they have the imprint of well-known honourable publishers. There is another book on the same lines as the one above noticed, which is intended to debauch the minds of girls. We repeat—beware of books from Chicago. Temptations and stimulants to vice are quite plentiful enough without importing them from the States.

"THAT WHICH IS LEAST."

We live at such a railroad speed now-a-days, and everything, from a hotel to an ironclad, is on such a colossal scale that we are in some danger of losing sight of the small things of life. Vast fortunes are made and too often squandered without bettering by one iota either the owners or others. The man who has the largest income or the most luxurious establishment, who has won a great victory or made a great discovery which may revolutionize the history of nations—these are the men whom the age delights to honour. Little wonder, then, it is that small things are apt to be overlooked as of no moment; those who are ever bustling along the crowded highways of life have no eye for the quiet beauties and calm pleasures of the many by-ways; they have no appreciation of little things. In Nature the infinitely small may often be found as full of wonders as the overpoweringly great; a wayside plant or an ant-hill equally testifies that "God made us all for good," and may disclose secrets as marvellous and as interesting as an orchid or a glacier. It is almost a truism that from apparently the slightest moving causes, events of the greatest magnitude may and do ensue. Thus to the dropping of a tear upon a stone we owe, through Alois Senefelder, the invention of lithography.

How often do we wish that we had great wealth and envy its possessors, with whom apparently to desire and to have are the same thing, and we are ready to grumble at what we think our own hard lot, or to complain that money should, as we fancy, be so unequally distributed. But may not this be because we have never tried to realise the pleasure to be derived from slender resources? We overlook the advantages which may be enjoyed from small means rather than large—the condition of "neither poverty nor riches" which Agur desired; we too often sigh after the proverbial two birds in the bush while letting the one in our hand fly away. Could we but read many a rich man's heart, we should find him envying those of us who have little, yet enough. It has been well said that "there be as many miseries beyond riches as on this side of them." The value of money is much over-rated; it appears to be the ruling idea of the day; its praise and its worship seem to be becoming almost universal, and the possessors of great wealth are often surrounded by a halo of false importance. There are, however, keen pleasures and pure delights beyond the purchasing power of a well-filled purse. Let us suppose, for instance, that one of us with means limited indeed, yet ample for daily wants, and leaving a limited margin for occasional



well-considered expenditure, is fond of books. He has seen with intense delight reviews or advertisements of books which he longs to have on his shelves, and which he has noted down among his wants, with the reflection that he must wait a while. When the time comes that he feels his purse equal to the little strain, the keen delight with which the desire for the volumes becomes possession is unknown to the rich man, who has but to write to his booksellers an order to have a cartload of books at his door in forty-eight hours. With the advent of large means the edge of real enjoyment is too often blunted. The small treats which we can only afford now and then, the occasional holiday, the little additional personal comfort or domestic luxury here and there—things such as these, whose rarity is half their charm, have a subtle flavour all unknown to those with whom they are a mere matter of course, and to whom their very facility of attainment makes them insipid.

To be pleased or content with little things does not necessarily imply a pettiness of mind or narrowness of heart. It is the little things which make up life; what we are apt to think matters of no consequence, trifles it may be of manner, of look, of conduct, of speech, are the oil which makes life's machinery run smoothly. What we call the little things of existence may, for aught we know, be God's great things. May they not be hallowed by the thought that they do not escape our Father's care? The hairs of our head are but small things, "yet they are all numbered." Nothing is too small for God to care for. No life is so retired, so insignificant, or so monotonous that it does not afford opportunities for little acts of kindness or of charity. Who shall gauge the power of a little act or word of personal sympathy to soften and lift up from sin, sorrow or despair? Acts of charity, too, are not the monopoly of the rich, and who shall despise small efforts in this direction when we remember our Lord's comment upon the widow's mite? Moreover, it is by fidelity in little things that we prepare ourselves to fill spheres of greater usefulness when called to them. Let us, then, not despise "the day of small things." If our lot has for the time been cast in a daily round of small duties, cares or interests, let us not murmur at this, lest we find ourselves seeking to "climb above the degree of fortune wherein God has placed us by our birth." Rather let us remember the promise, "Thou hast been faithful over a few things; I will make thee ruler over many things."—*The Rock.*

#### CONVOCAATION AND THE CATECHISM.

The following is the form in which the Lower House of the Southern Convocation presented to the Upper House its proposed additions to the Church Catechism.

I. (Q.) What meanest thou by the Church?—(A.) I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my baptism.

II. (Q.) How is the Church described in the Creeds?—(A.) It is described as One, Holy, Catholic, and Apostolic.

III. (Q.) What meanest thou by each of these words? (A.) I mean that the Church is One, as being One Body under the One Head; Holy, because the Holy Spirit dwells in it and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

IV. (Q.) We learn from Holy Scripture that in the Church the evil are mingled with the good. Shall it always be so?—(A.) No; when our Lord comes again, He will cast the evil out of His Kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself without spot, and blameless.

V. (Q.) What is the office and work of the Church on earth?—(A.) The office and work of the Church on earth is to maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying grace to men by the power of the Holy Ghost.

VI. (Q.) How did Our Lord provide for the government and continuance of the Church?—(A.) He gave authority to His Apostles to rule the Church; to minister His word and Sacraments; and to ordain faithful men for the continuance of this ministry until His coming again.

VII. (Q.) What orders of Ministers have there been in the Church from the Apostles' time?—(A.) Bishops, priests, and deacons.

VIII. (Q.) What is the office of a Bishop?—(A.) The office of a bishop is to be chief pastor and ruler of the Church; to confer Holy Orders; to administer confirmation; and to take the chief part in the ministry of the Word and Sacraments.

IX. (Q.) What is the office of a priest?—(A.) The office of a priest is to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution and blessing in God's Name; and to feed the flock committed by the Bishop to his charge.

X. (Q.) What is the office of a deacon?—(A.) The office of a deacon is to assist the priest in Divine Service, and especially at the Holy Communion; to baptize infants in the absence of the priest; to catechise; to preach, if authorized by the bishop; and to search for the sick and the poor.

XI. (Q.) What is required of members of the Church?—(A.) To endeavour by God's help to fulfil their baptismal vows; to make full use of the means of grace; to remain steadfast in the communion of the Church; and to forward the work of the Church at home and abroad.

XII. (Q.) Why is it our duty to belong to the Church of England?—(A.) Because the Church of England has inherited and retains the doctrine and ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

#### THE NEW VICAR OF BRAY.

*Mr. Gladstone, (loquitur).*

In good King William's peaceful reign, when loyalty no harm meant,

A zealous Tory then was I, and shewed no small discernment;

To teach the crowd I never failed, that Tories were appointed,

To save the King, and Church, and State, from rebels unappointed.

CHORUS.

And this is law, I will maintain, until my dying day,

That whatsoever parties reign, still I'll in office stay, sir.

When Peel at length assumed the reins and Free Trade came in fashion,

Protective laws I hooted down as hurtful to the nation.

The Treasury Bench I found would suit, full well my constitution,

And there I first began to air my matchless elocution.

And this is law, etc.

When Palmerston took things in hand, to ease a nation's grievance,

With this new wind I veered about, and swore to him allegiance;

Old principles I did revoke, set conscience at a distance,

Sent Derby to the right about and laughed at all resistance.

And this is law, etc.

When Disraeli began to shine and seemed to dim my glory,

A downright Liberal I became, and grew to hate a Tory;

The Whigs began to look askance, but I scouted moderation,

And held my own, in spite of all, by much prevarication.

And this is law, etc.

When Chamberlain came on the stage, with precepts Communistic,

I joined the crowd, with him and Dilke, and other folks deistic;

Propped up by them I kept my place and promised less taxation,

Then straight sent up the Income Tax and went for confiscation.

And this is law, etc.

When Salisbury and Churchill came I made out at a glance, sir,

That Parnell and his motley crew were now my only chance sir,

So now for Home Rule straight I go, unheeding revolution,

And fondly hope before I die, to smash the Constitution.

And this is law, etc.

From the *London Globe*, of Wednesday, March 24th, 1886.

A layman writes:—"In paying subscription for another year for the paper, I would say, I should not like to be without the *DOMINION CHURCHMAN*. The course taken by it in upholding lawful authority, and in repudiating the loose disorderly state of things in the Church, are worthy the consideration of those who wish to see the Church perpetuated in all its glorious benedictions to men.

Solitudenarianism feeds the sects, and the sects starve the Church, or would like to, and feed infidelity more than they are aware of—God bless you in your work."

## Home & Foreign Church News.

*From our own Correspondents.*

### DOMINION.

#### NOVA SCOTIA.

*Episcopal Centenary.*—The one hundredth anniversary of the consecration of the first Colonial Bishop, Dr. Ingles, to the see of Nova Scotia, was celebrated on the 12th August. The occurrence was jointly observed with the Queen's Jubilee, so that the day was not so universally honored as it otherwise would have been.

There are now in all sixty-nine bishops in the British colonies or dependencies, and thirteen missionary bishops in other parts of the world. The total number of clergymen who are supervised by the colonial and missionary bishops is 8352, that is, each bishop has on the average forty-four clergymen under him. In England and Wales the same proportionate numbers of bishops and clergy would require 450 bishops.

In 1678 efforts were made to send a bishop of the Church of England to America. Dr. Murray was even nominated, but the state refused to allow it.

In 1701 the Society for the Propagation of the Gospel was founded and gave the Church aid in the British Province of North America, sending a missionary to St. John's, Newfoundland, in 1703. Two years later another was sent by the Bishop of London.

In 1709 fourteen ministers met at Burlington, New Jersey, and prayed the Crown for a suffragan bishop, and in 1715 two bishops were asked for. Both these applications were refused, the Hanoverians dreading lest Jacobite influence might thus be encouraged. But in 1728 two bishops were consecrated by the non-juror bishops of England, namely, Talbot and Weldon, but so great was the jealousy of the Government that neither publicly acknowledged his episcopate, the ordering of any confirmation or other acts being performed quietly. In 1749 the S.P.G. sent six clergymen in response to an appeal of the "Lords of Trade and Plantations." In 1758 the Church of England became the established religion in Nova Scotia, leaving perfect liberty to Protestant dissenters. This privilege was extended by a subsequent law to adherents of the Roman Church. In 1753, 950 out of 1800 people in Halifax belonged to the Church of England.

In 1784 it was resolved that there should be a bishop of Nova Scotia, and when Dr. Chandler declined the appointment, the choice fell on Dr. Inglis, who had become an exile from New York with seventeen other clergymen and members of his congregation, owing to his support of the British in the war of revolution, settled in Nova Scotia. He subsequently proceeded to London, and was there, on August 12th, 1787, consecrated Bishop of Nova Scotia by the Archbishop of Canterbury and the Bishops of Rochester and Chester. His son, John Inglis, became bishop of the same diocese in 1825.

From this single diocese of Nova Scotia, which began its existence in 1787, seventeen have sprung in Canada, stretching from ocean to ocean. Given in chronological order, the following is the list of dioceses in the Dominion, with the dates of the foundations of the sees: Nova Scotia, 1787; Quebec, 1798; Toronto, 1839; Frederickton, 1845; Rupert's Land, 1849; Montreal, 1850; Huron, 1851; Columbia, 1859; Ontario, 1862; Moosonee, 1872; Algoma, 1873; Mackenzie River, 1874; Saskatchewan, 1874; Niagara, 1875; Caledonia, 1879; New Westminster, 1879; Athabasca, 1883; Qu'Appelle, 1884.

#### ONTARIO.

WELLINGTON.—Some six months ago the Ven. Archdeacon Lauder appointed the present incumbent to this Mission, which had previously met for some time for worship under the faithful leadership of the Warden, acting as Lay Reader, Mr. D. E. Clark, who is deserving of high commendation for his fidelity and perseverance in keeping the few faithful together and continuing the Sunday School.

Pursuant to the above named appointment, the missionary commenced work. The few he found in the parish at once rallied with a heartiness of co-operation, a warmth of zeal, a generous liberality, and with joyful gratitude; presenting a lively contrast with their long years of lonely sadness and depletion.

While the male members raised the required salaries, the ladies at once set to work to purchase a new organ, to repair, paint, and decorate the church, which was sorely dilapidated, to put in the chancel a new and beautiful altar, providing suitable colored bookmarkers, cloths, anti-pendants, all unique and

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very beautiful. The cost of all the work thus accomplished is about \$300, without one dollar of debt left as a burden.

The work so far has been a success under God's blessing, every family has been visited. The congregation is gradually filling the church. The Sunday School is nicely growing in members. Cottage meetings have been held in various parts of the mission which were always crowded with people, but have been suspended during this heated term, the same may be said of a very interesting Bible class, soon again to be resumed.

The vestry resolved at the beginning to meet all current expenses of salaries and incidentals by the weekly offertory, by the adoption of the envelope system, which pays all demands, with a small balance left for charity at the close of every Lord's day.

**GEROW GORE.**—Is an associate mission with Wellington. Here a few were found who had not been "tossed to and fro and carried about with every wind of doctrine," but had hoped against hope, that a brighter day would come. These people are now encouraged with a congregation nearly filling the church every Sunday at three o'clock. They have also just bought a new organ at the cost of \$100, which is played by Miss Wilson, a lady of the congregation, who is bravely mastering the mysteries of church music, under the very able tuition of Miss Shaw, the highly accomplished organist of St. Andrew's church, Wellington. Both these ladies' services are gratuitous. In the two missions we have just gathered together 51 communicants.

Wellington and Gerow Gore were formerly associate missions of the parish of Hillier.

**TORONTO.**

**Honor to a Canadian Clergyman.**—Professor Clark, of Trinity College, has been appointed by the Bishop of Michigan and the trustees, to deliver the Baldwin lectures in the University of Michigan. These lectures are of a character similar to the Oxford Bampton lectures. The Lecturer last year was Dr. Cleveland Coxe, Bishop of Western New York, and next year will be Dr. Potter, Bishop of New York. The lectures will not interfere with Mr. Clark's work at Trinity College.

On Sunday morning, 14th inst., an open air service was held on Presque'isle Point, Rev. R. H. Harris officiating. The infant daughter of Mr. W. J. Weller (of the Murray Canal staff of engineers), was christened. Mr. Sherwood, lighthouse keeper, lent his organ, and Miss Collette Harris, organist of St. Paul's church, Brighton, conducted the musical portion of the service. She was assisted by an impromptu choir. Altogether the service was most impressive. A large number of the campers came over to Brighton for the evening service on the previous Sunday.

Mr. Harris will hold service on next Sunday morning at the camp, as a large proportion of the campers belong to his congregation in Brighton. Mr. F. W. Arnton and family, Dr. Barker, Mr. W. Jones and Mr. Harris's family being amongst the number.

**ROACH'S POINT.**—*Christ Church.*—On Saturday last a garden party was given in aid of the Parsonage Fund by the following ladies: Mrs. E. B. Osler, Mrs. J. D. Edgar, Mrs. John Kay, Mrs. R. H. Bethune, of Toronto, and Mrs. Roe, of Newmarket, in the beautiful grounds of Beechcroft, Roach's Point, Lake Simcoe. The weather was all that could be desired, and more than two hundred visitors enjoyed the pastimes and edibles provided. The financial result was to entirely pay off the debt of \$135. A short time before this a very handsome altar cloth with dark blue velvet hangings in rear was presented to Christ Church by Mrs. R. H. Bethune. Frontals for the pulpit and desk to match the altar cloth have been added by the same lady, thus greatly improving the appearance of the church.

**NIAGARA.**

**HAMILTON.**—St. Matthew's Church building is rapidly progressing; it is but a short time ago, two months, June 25th, since the corner stone was duly laid. The building will be sufficiently ready for the opening service in the middle of September next. The mission room at every service continues to receive very full congregations. The Sunday School is also increasing in numbers with much enthusiasm. There is also diligent attention given to choir practice. Withal the field of St. Matthew's new parish is a splendid one; it has been humbly undertaken in faith. Rev. Thomas Geoghegan is now aided in the grand work of the new parish by the Rev. C. E. Whitcombe, who has recently returned, much improved in health, from California.

**DUNVILLE.**—The new church is a fine large and well-designed building. It will soon be finished.

Port Maitland will very shortly be set off from Dunville as the centre of another charge. South Cayuga will form a part of it.

**ST. CATHARINES.**—There is a very strong protest from this city against the recent permission given to vessels to pass through the Welland Canal on Sundays. The leading public men and all the pastors of the churches united in protesting at a large meeting held for that purpose in the court-house. The mayor presided and hoped that the persons present would speak in unequivocal language in condemning the desecration of the Lord's Day.

Dr. Youmans was elected secretary. Rev. W. J. Armitage presented the following resolution:

"That the incorporation of the Divine Statute of the Sabbath into the civil laws and constitution is recognised and approved by the most enlightened nations. That the law of the Sabbath is consistent with free institutions and the principles of human liberty, inasmuch as science, experience and observation demonstrate that a seventh day's rest is a requirement of human nature and a source of benefit to its observer. That the laws of this Dominion recognise the binding character of Sabbath observance, and this meeting of citizens hereby enters its earnest and emphatic protest against the attempt to break down the law of the Sabbath by the opening of the Welland Canal for the passage of vessels on that day."

In speaking to the resolution, Mr. Armitage said that Moses was the greatest lawgiver, because he was taught of God, and his law as handed down to the Israelites was the basis of all human law, there being few laws on the statute books of civilised nations not drawn from them. Especially is this the case with laws relating to the Sabbath, thus proving their Divine origin. The word Sabbath means rest, and, for religious and human reasons, every seventh day has been set apart as a day of rest. One day's rest in seven has been proven necessary by science, experience and observation, and God's infinite wisdom had deemed it necessary. The speaker was proud of his Canadian birth, proud of Canada's laws, and more especially of her Sabbath laws, and thought it a lasting disgrace that the servants of a government which made the laws should be compelled by that government to break them. Sunday was the workingman's day, and he would adjure the workingmen present never to give up their rights, and their right to the Sabbath last of all.

There were many other speakers. Rev. Mr. Barson (Presbyterian) and Rev. C. W. Macnab (Church of England) urged that a memorial be presented to the Government without delay, per I. C. Rykert, M.P., county member, which the mayor said would be done.

**ELORA.**—At the end of July a handsome stained glass window was erected in the chancel of St. John's Church. The window is in three parts and is of the Gothic style. The side lights being 11 feet 6 in. high and the centre 14 ft. 6 in. high. The design is very rich and the coverings are rich and harmonious. The figure in the centre to the right represents a baptismal font, and that to the right a chalice with appropriate emblems surrounding each. The centre light has a figure of "The Good Shepherd," rich in coloring underneath the words "Feed my Lambs;" at the top is a cross and crown with the words "No Cross, no Crown;" at the bottom in a square of beautiful coloring is a Pelican feeding its young. Across the foot of the window an inscription "Victoria Jubilee, June, 1887." It was manufactured by McCausland & Son of Toronto, and reflects great credit on the skill and taste displayed by them. The congregation have much reason to be proud of their acquisition and of thankfulness to their late incumbent, Rev. P. L. Spencer for having commenced the undertaking, and to the ladies of the congregation who carried the work to so successful a completion. It is also under contemplation to fill the eighteen-side lights of the church with suitable stained glass as also to beautifully finish the inside of the chancel. Last week the children of the Sunday School had their annual picnic and thoroughly enjoyed themselves.

**HURON.**

The Lord Bishop will be from home some time. He preached in the Church of the Holy Trinity last Thursday at evensong, in Winnipeg, where he participated in the consecration of the Bishop of Saskatchewan, and he goes thence to Vancouver, so that he is not expected home till the latter days of September.

**SANDWICH.**—Rev. D. U. Hind, of Chesley, has been appointed to the incumbency of St. John's Church, Sandwich, by his Lordship of the Diocese.

**WINGHAM.**—His Lordship has appointed Rev. Mr. Turnbull, to the rectory of Wingham, lately rendered vacant by the resignation of Rev. R. McCosh, who has resigned on leave of absence for two years, and has gone to what he considers a more genial climate for his wife's health.

**LONDON WEST.**—The scholars and teachers of St. George's Church Sunday School, had a very pleasant time on Wednesday, August 3rd. Their annual picnic was held in the beautiful grounds of Mr. T. F. Kingsmill. The young folks having enjoyed several games and amusements, seated themselves for dinner. After which there was a very pleasant afternoon of games and races, and the happy scenes of the little children rejoicing over their prizes. As the shades of evening were falling they left for home, and the elder ones of the party spent a still longer evening in their pleasant society, as if unwilling to part. We are pleased for the remembrance of "auld lang syne," that St. George's Sunday School retains its old life and is prosperous.

**WARDSVILLE.**—Mr. Lowthian, lay reader, has been taking the duty in this parish in the absence of the rector, Rev. W. J. Taylor, who has just returned after a trip to the States and to the Upper Lakes.

**SIMCOE.**—Rev. John Gemley, rector of Trinity Church, has returned from his vacation. During July, he took Sunday duty in Trinity Church, Montreal. Last Sunday he preached in his own church, morning and evening, when large congregations were present to welcome him. In the evening he has d his discourse upon the text, Matt. xx, 34. In the course of his sermon he spoke of Roman Catholicism making vast strides; new churches, nunneries and schools in all directions. The Protestants too are active. The Methodists are building a great church; its capacity will be over 3000.

**DELAWARE.**—The annual Sunday School picnic of Christ Church, Delaware, was held on the 10th inst., near the Petrifying Spring, in Lobo. The weather was fine and the attendance good. In the afternoon a presentation was made to Miss Annie Hammond, who has for some years been organist of the Sunday School, but has now resigned, having been appointed organist of the church. The present consisted of a combined work-box and writing-desk, and was much admired. The accompanying address was signed on behalf of the teachers and scholars by S. R. Asbury, incumbent, and D. Lamont, superintendent.

**MOORETOWN.**—Tuesday the 2nd, there was a meeting of the Ladies' Aid in the chapel. The old officers were unanimously returned. They have realized during the year, \$255. Sunday being a century since the first Bishop, the Rev. Dr. Charles Ingles, came to North America, the Rev. Dr. Armstrong preached a special sermon, in which he showed the great progress of the Church, there being in England's possessions alone, eighty-two bishops. He also said that Nova Scotia was the first Colonial Diocese, and that the Rev. Dr. Chas. Ingles, brought a flag from New York at the time of the Revolution, and placed it in the Church at Halifax, where it remains to this day.

**WATFORD.**—A few evenings ago, the parishoners waited on the Rev. G. W. Wye at the parsonage, and presented him with a carriage and harness, and the following address. The rector gave them heartfelt thanks for their generous thoughtfulness:

To the Rev. G. W. Wye.—REV. AND DEAR SIR.—You are doubtless aware of the object for which representatives of your different congregations have assembled here this evening; and the presentation which we are now about to make you, is only a small token of the very high esteem in which you are held, by those amongst whom it has pleased God to place you as a minister of the Holy Word.

We beg you to accept this carriage and harness, accompanied by our sincere and heartfelt prayers, that you and the members of your family, may live long to enjoy the comforts which, we trust, they will afford you; and, also, that it may be your lot long to remain amongst us as our spiritual adviser; and, when our walk in this world is ended, may we all meet upon the Heavenly Shore, and be reunited in the one fold under one Shepherd. Signed on behalf of the Trinity Church, Watford, A. G. Brown, J. L. Gower; St. James' Church, Brooke, Wm Powell, Alex. Cowan; Grace Church, Warwick, Wm. Crone, M. Burchill.

**RUPERT'S LAND**

The projected Branch Home for Indian children at Elkhorn, Manitoba, is now being built and will be ready before winter sets in. It cannot, however, be opened until provision is made for its maintenance.



## FOREIGN.

WALES.—It is said that the resignation of Archdeacon Wynne Jones, owing to age and infirmities, is likely to lead to important changes in the diocese of Bangor. Canon Pryce has been appointed to the Archdeaconry of Bangor and Anglesea, and Canon Griffith, rector of Machynlleth, to the vacant residentiary stall. If the consent of the Ecclesiastical Commissioners be obtained, it is in contemplation to separate the Archdeacons of Anglesea and Bangor; and in that case the archdeaconry of Archdeacon Pryce will be that of Anglesea, Archdeacon Evans will be transferred to Carnarvonshire under the title of Archdeacon of Bangor, and Canon Griffith will be appointed Archdeacon of Merioneth.

Lord Tredegar has not only presented an excellent site for the new church about to be erected on the East Moors, Cardiff, but has contributed £1,000 to the building fund. The cost of the new church will be £5,000.

A letter has been received by the Church Missionary Society from Bishop Crowther, to the effect that he was recently shipwrecked on the coast, near Cape Palmas, in the steamship *Senegal*. The captain, crew, and passengers escaped safely to shore, Bishop Crowther, his wife, and other ladies being in a surf boat. But on shore the Kroomen of the locality proved to be wreckers, came down upon them, robbed them of everything, proceeded to the ship, which was still bumping on the rocks, pillaged it, and would have stripped the poor escaped passengers and sailors of their very clothes had not some orderly Kroomen from a neighboring factory, which belongs to an European, become aware of what was happening, and went down and rescued them. The other Kroomen made off with the property. The Bishop has lost over £200 of public moneys which he had with him for various purposes. The captain had also all his papers taken away.

IRELAND.—On the occasion of his recent primary visitation in the Cathedral Church of St. Patrick, Armagh, the lord primate delivered an address in which he reviewed the present condition of the Irish Church. He said:

He believed it would be generally admitted that there never was a time in the history of the Church when more life, activity, and progress were putting forth their energies in various channels, both at home and abroad, for the furtherance of God's Word. But they could not close their eyes to the infidel spirit of the age, which though not peculiar to this age especially, was widely prevalent among the disciples of pure theism, of spiritualism, and science falsely so-called. Those among them who were members of the General Synod of their Church must have observed how a desire for prudent legislation on matters affecting the interests and usefulness of the Church in its religious, social, or financial position had taken the place of the unhappy craving for doctrinal changes and liturgical revision, thus restoring the Church to the confidence of many of its most loyal and earnest members, who, filled with the spirit of alarm and uneasiness for the future, keep aloof for a time; and he firmly believed that each year as it passed over them would tend to confirm the wisdom of this course, which seems rather to lengthen her cords and strengthen her stakes than to remove her landmarks. Of course, he could not venture to predict the future. For himself he would rather take up this position than be among those whom Archbishop Cranmer described in similar circumstances in a letter to the Lords of King Edward the Sixth's Privy Council as the unquiet spirits which can taken nothing, but is of their own fancy, and care not to make trouble and unquietness when things are most quiet and in good order. Such spirits were in the Church, and were not limited to the revisers of the Liturgy. But if the spirit of the age to which he had referred was tending to infidelity by professing to rid Christianity of what they call the trammels of traditional orthodoxy, even this, paradoxical as it might seem, had its corresponding advantages. It had been remarked that an epidemic disease indirectly saved more lives by rousing to cleanliness and ventilation than it destroyed directly; so if they used it aright the prevalence of infidelity might do more good than harm, as it might set them to the purifying of their religious atmosphere and the burnishing of their armor to meet all attacks.

Lord Justice Fitzgibbon, in a letter to the Archbishop of Dublin, urging the claims of the Church Jubilee Fund, gives the following figures, which will be read with general interest: The members of the Irish Church number 640,000, as against 471,000 Presbyterians and 49,000 Methodists in Ireland.

ACCOUNT BY AN EYE WITNESS OF BISHOP HANNINGTON'S MURDER.—The Church Missionary Society has received from the Rev. A. Downes Shaw, missionary at Frere Town, East Africa, the following narrative taken down by him from a young African Christian named Christopher Boston, who was with Bishop Hannington when he was killed, but who escaped, and has only lately arrived at Frere Town:

"The bishop was kept a prisoner for seven days. We were all quite free to walk about. We had our guns, and all the loads were left in our house; nothing was taken away, only there was a soldier there always to see that we did not take anything away. On the seventh day the messengers returned from Mwangi, and there was much firing of guns. We asked what the news was, and were told that Mwangi refused to give us permission to go on to U-Ganda, that we were to go back the way we came, and that on the morrow we should start. We all slept well that night. About 7 A.M., on October 29, some soldiers came and began to bind us. Some of us struggled a good deal, and then those who did had their hands tied behind, and were put in wooden slave collars, but those who submitted were only tied with their hands in front. Some Waganda, whom we had not previously seen (they came back with the messengers) came and talked to us. They asked, 'who gave you permission to come this way? You have come without leave, and must return at once.' About 2 P.M., the sultan came to see us; he had the bishop's umbrella in his hand, and when it rained he put it up. He divided us among the soldiers, putting one of us to two soldiers, and then we were taken away, each one to the soldier's house who had charge of us. At 3 P.M., we were brought out and put together in a line, and marched off, taking a road leading in the way by which we had come. Before leaving the houses our guards had taken away our clothes, and gave us pieces of bark-cloth to wrap round our loins. We were marched a long way—it took us more than two hours to reach the spot where we halted. Shortly before reaching that place we saw in front of us the bishop and his boy, Ikutu, who carried his chair; they were surrounded by a great many soldiers. Ponto, the bishop's cook, was with us, with his hands tied behind him. We came to a place where there were many trees on one side and a valley on the other. Here the bishop was with the soldiers. We stopped within a few yards of where he stood, and could see him quite plainly. He tried to sit down, but the soldiers would not let him. They began to pull his clothes off him. They took away all his clothes and left him naked, with only his boots on. This they did, for they wanted his clothes. Then most of the soldiers left the bishop and came and stood near us. Suddenly a gun was fired off as a signal; then two soldiers, who were standing one on either side of the bishop, stabbed him in his sides with their spears, and he fell down on his back."

Mr. Shaw proceeds:

Here all was lost to the poor fellow. He said: "When I saw the bishop stabbed I trembled, because I knew they would kill me." The soldiers set on the forty old helpless men with great ferocity, and he was stabbed in the side and fell down as dead. Seeing him fall, the man who struck him must have imagined him to be dead, and left him to attack another. Christopher said: "All was dark to me till I woke up about 3 A.M. the following morning. It was very cold, and the cold had revived me. I sat up and found that my bowels were coming out of the wound in my side. I picked a broad plantain-leaf, and having put my bowels in, I bound this leaf over the wound to keep them inside. I saw my dead comrades round, but did not look for the bishop's body, I was too ill to do that. I could not stand up, but crawled away in the direction of the country where we left Mr. Jones. I knew that three of our people had not been brought to the slaughter, but I thought that all the others were dead. I struggled along for some days. I saw many people; the women pitied me, and gave me food. Of the men, some said, 'Kill him;' others, 'No, we don't want his blood in our land; let him go on, and he will die somewhere else;' I found a man who was kind to me, and let me live with him for a time; he knew all about the murder of our people, and used to tell me lots of things. I asked why they killed the bishop with spears, and did not shoot him. He said, 'Ah! the gun is the weapon of the white man, they make it, and they know what charm to use, so that it will not kill them, so that it would be no use trying to kill him with a gun; but the spear is our weapon, and the European has no charm against it, therefore the white man was killed with the spear.' After many days—I do not know how many—I reached Kannyi, where the bishop slept on the 19th; here I was treated very kindly and stayed some time."

Mr. Shaw adds:

This narrative was taken down by me from the man himself, Christopher Boston. He knows a very little English, but spoke Kiswahili. He is one of our Frere Town boys, having years ago being released

from a slave dhow, trained in our schools, and when of a suitable age, sent out to earn his living. When we were commencing our work at Taita there was a need of promising lads to go up to assist Mr. Wray with his work. Christopher was one of these. When I went to Taita to visit Mr. Wray I found that Christopher was making himself very useful in many ways. When Bishop Hannington was making up his caravan to go to U Ganda, Christopher volunteered to go.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

## PROHIBITIONIST WORD JUGGLING.

SIR,—I do not see how any religious and considerate man can help forecasting very evil results from the word-juggling, which the prohibitionists have introduced. When Temperance, a word of the highest moral meaning, and in Christianity of the highest spiritual meaning, a "fruit of the Spirit," the grace of holy self-restraint, is disgraced by being clapped as a label on the mechanical constraint to which a criminal is subjected;—the consequences of such a perversion are likely to be wide and deep. There are four sermons by a loyal son of the Church of England, which she is not likely to forget, South's on "the fatal Imposture and Force of words," from the text "Wo unto them that call evil good," and good evil, &c. A still wiser son of the Church, the judicious Hooker, has warned us no less clearly that "the mixture of those things by speech, which by nature are divided, is the mother of error." The end will be, if persevered in, that expressed by Shakespeare's clown: "Words are grown so false, I am loath to prove reason with them." I know how easy it is to scoff at all this philological pettiness in the face of the enormous drink evils, &c. I not only hope, but I am sure I have a far deeper sense of the evil of drunkenness, than have the unbelieving and irreligious advocates so numerous and prominent in this movement; and churchmen are sufficiently inured to their scoffs to be indifferent to them. But let me give to honest churchmen a single warning example of the mischiefs of such misuse of Christian terminology. Until about two centuries ago "Regeneration" was always used in the Bible and Catholic sense, now through the improper use of that word the doctrine has been to a large extent either obscured or abolished. I imagined something better was to be expected from the Rev. Dr. Roy than his reported speech. I was painfully disappointed. What excuse is there for such extraordinary juggling as, "What he understood by Prohibition was the voluntary abandonment by Society of the use of intoxicating liquor?" Ought not any man of education and of an ordinary measure of moral sense to be ashamed of such a sentence? A theory that so obfuscates the understanding stands self-condemned. But we have more of this juggling. "He would feel much obliged to any one who would define the word 'Moderation' for him." Sensible and religious people say with Pandarus, "Be moderate, be moderate." But Dr. Roy replies with the passionate Cressida, "Why tell you me of moderation?" Does Dr. Roy mean to admit that he himself used words inconsiderately in his speech? and yet in the first paragraph he makes what "he regarded as a very moderate calculation." Does that need explanation? A learned divine once wrote a book on "the moderation of the Church of England." Was the very title unintelligible? Very likely Dr. Roy would describe himself as "a moderate churchman," and with the rest of us he talks of moderate opinions, of a moderate price, of moderating one's indignation, of a Presbyterian Moderator—never thinking that the word is so desperately obscure. The whole difficulty, is morals, which have as their subject matter the passions and appetites, are not to be measured with a carpenter's rule, and moderation while invariable in its character is not to be determined by the quantity eaten or drunk; and the very essence of the virtue lies in the determination of the individual. English lexicographers do not think this word "moderation" so obscure as Dr. Roy takes it to be. For example, Temperance is there defined in a good English dictionary: "Habitual moderation in the indulgence of the natural appetites and passions." Surely it was not intended to define the *obscurum per obscurius*? Did our translators think "caviare to the general," such as, "Let your moderation be known unto all men;" "I will give you the former rain moderately;" that "women should adorn themselves with modest apparel," *modest* being of the same root with *moderation*? But fortunately I find just come to hand a definition from the London *Lancet* which, I hope, may

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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.

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.

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. Marys, Aspden, by the original donor of the stope church.

ASPDEN 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 dissevered 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.

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,



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"What do you do when the devil tempts you so that you feel dry and cold, and without any spirituality?" "Take him to a prayer-meeting," was the prompt reply; "he don't trouble me long when he finds where he has to go."

The most successful general is the one who knows best how to make use of the enemy's stratagems to his own advantage. So must we turn the weapons of our spiritual enemy against himself if we would come off victorious in the conflict.

HE RESTORETH MY SOUL.

I am often so weary of sorrow,  
So weary of struggling with sin,  
So timid concerning the morrow,  
So faithless of entering in  
To the beautiful rest that remaineth  
Secure in the city of God,  
Where shall enter no evil that staineth,  
Nor ever the spoiler hath trod.

But aye when the struggle is sorest,  
And dark are the clouds on my soul,  
Dear Lord, the sweet cup that thou pourest  
Has balm, and I drink and am whole.  
From the quenchless old well of salvation  
I quaff the pure waters divine,  
And a sense of triumphant elation  
Is thrilled through this spirit of mine.

No hand but thine own, blessed Master,  
Could comfort and cheer in the day  
When the touch of a sudden disaster  
Has cumbered and tangled the way.  
No look but thine own could illumine  
When night gathers black o'er the land,  
And strength that is failing and human  
Lies prone on the desolate strand

But ever Thy help is the nearest  
When help from the earth there is none,  
And ever the word that is dearest  
Is the word of the Crucified Son;  
And aye when the tempest-clouds gather  
I fly for sweet shelter and peace  
Through the Son to the heart of the Father  
That terror and tremor might cease.

He restoreth my soul and I praise Him  
Whose love is my crism and crown;  
He restoreth my soul; let me raise Him  
A song that His mercy will own.  
For often so weary of sorrow,  
So weary of fighting with sin,  
I look and I long for the morrow,  
When the ransomed their freedom shall win.  
—Margaret E. Sangster.

HINTS TO HOUSEKEEPERS.

DRINK FOR HOT WEATHER.—Two pounds of sugar, one quart of water, the beaten whites of four eggs, two ounces of tartaric acid. Stir well together and bottle. When ready to use, put a little soda into a glass of ice water, and add two or three table-spoonfuls of the syrup, and drink while it is foaming. A few drops of vanilla may be added to the syrup when prepared, if liked.

TO REMOVE TAR STAINS.—A correspondent writes that tar is instantaneously removed from hand and fingers by rubbing with the outside of fresh orange or lemon peel, and wiping dry immediately after. It is astonishing what a small piece will clean. The volatile oils in the skins dissolve the tar, and so it can be wiped off.

TO COLOR STRAW HATS (or rather paint them, as that is the speediest way of changing them to the color you may desire).—Take one-fourth of a tube of paint—we will say dark green; to this add enough drying oil to make the paint a thick liquid; then with a good-sized sable brush paint the hat. A hat can be painted at only a very trifling cost and only a few moment's time.

For canning small fruits a good rule is to allow one-third of a pound of sugar to a pound of fruit. Put water to the sugar, in the proportion of about a teacupful of water to each pound of sugar, make into a syrup and skim carefully. Add the fruit, let it boil ten minutes, and it will be ready for canning. For pears, peaches, gages, etc., allow

about the same quantity of sugar as for raspberries; pie plant will need a full half pound of sugar to a pound of stalk. Peaches should be pared, and can be canned whole or in halves; pears should be canned whole, and if dropped immediately into cold water when pared will not turn black; gages and plums should have the skin pricked with a needle to prevent it bursting.

When the cellar is damp it soon becomes mouldy. To avoid this the windows should only be opened at night, and late—the last thing before retiring. There is no need to fear that the night air is unhealthy—it is as pure as the air of midday, and is really drier. The cool air enters the apartment during the night, and circulates through it. The windows should be closed before sunrise in the morning, and kept closed and shaded through the day. If the air of the cellar is damp, it may be thoroughly dried by placing in it a peck of fresh lime and charcoal in an open box. A peck of lime will absorb about seven pounds, or more than three quarts of water, and in this way a cellar or milk room may soon be dried, even in the hottest weather.

THE INSPIRATION OF THE BIBLE.

(Concluded.)

What we most need is the book itself. It is its own best witness and defender. Christians sometimes try to defend the word of God. It seems like half a dozen poodle dogs trying to defend a lion in his cage. The best thing for us to do is to slip the bars and let the lion out, and he will defend himself! And the best thing for us to do is to bring out the word of God, and let "the sword of the Spirit" prove its own power, as it pierces "even to dividing asunder of soul and spirit."

Suppose, for example, all the good people of this town should try the Bible, say for a single year. Suppose you start to-night, and say, "We have heard about that book, and now we will begin and practice its teachings just one year." What would be the result? There would be no lying, no stealing, do selling rum, no getting drunk, no tattling, no mischief-making, no gossiping, no vice nor debauchery. Every man would be a good man, every woman a good woman; every man would be a good husband, father, or brother; every woman a good wife, mother, or sister; every one in the community would be peaceable; there would be no brawls, no quarrels, no fights, no lawsuits; lawyers would almost starve to death; doctors would have light practice, and plenty of time to hoe in their gardens; courts would be useless, jails and lock-ups empty, almshouses cleared out of their inmates, except a few old stagers left over from the past generation; taxes would be reduced, hard times would trouble nobody,—all would be well dressed and well cared for; and presently the news would go abroad, and we should hear in Boston, "What wonderful times they are having up there in old Spencer. The people have all gone to living according to the Bible." The news would get into all the local papers, the Springfield papers; the Boston papers, the New York papers; the telegraph wires would be kept busy with the news; they would hear of it in Cleveland, in Cincinnati, in Chicago, in St. Louis, in New Bedford, and Fall River, and Portland; and the reporters would start off to investigate. One would be inquiring, "Are there any houses to let in Spencer? any to sell? any building lots? any farms for sale?" Capitalists would come here; some man from Boston would say, "I am going to move to Spencer; I am sick of the noise and hurry of the city, and I want a place where I can bring up my children, and not have them go to perdition;" there would be a general rush from all quarters to Spencer. It would raise the price of real estate twenty-five per cent. in six months; taxes would come down, property would go up, and good people from far and near would want to move into town, and nobody who was worth having there would want to move out. And this would be the direct result of reading and obeying this book. Now, if a book will do that for a community, what kind of a book is it? Is such a book the Lord's book or the devil's book? It seems to me that a book which will do

such a work as that, must be the Book of God, inspired by the breath of the Almighty.

The book is its own witness. It bears its own fruits and tells its own story. The great trouble with us is, we do not read this book, we do not use it, we do not understand it. It is a sorrowful fact that you can hardly go into a prayer-meeting but you are likely to hear a quotation for Scripture that is not in the Bible and never was. You may hear, "In the midst of life we are in death," from the prayer-book: "He tempers the wind to the shorn lamb," from an old romance; "God unchangeably ordains whatsoever comes to pass," from the Catechism; accompanied by passages misquoted, misunderstood, and misapplied, which show that the people do not read their Bibles, and do not understand them; and the worst thing about it is, one-half the people who go to meeting do not not seem to know the difference. We need to read the Bible, to search it, study it, believe it, and obey it, and we shall find that it is filled with sanctifying power to our own souls, and it is the word of salvation to the lost and perishing.

But says one, "I do not understand the Bible. I read it, but I cannot make anything of it. Somehow it is obscure, and my mind does not take hold of it." How do you read your Bible? "Oh, I read a chapter now and then; I read it here and there."

Suppose your boy comes home from school and says, "I can't make anything of this arithmetic; it is all dark to me." You say to him, "How did you study it?" "Oh, I read a little at the beginning, and then I turned to the middle and read a little here and there, and skipped backward and forward. But I don't understand it, I can't see into it."

You say to him, "My son, that is not the way to understand arithmetic. You must begin at the beginning, with the simplest elements, master every principle, learn every rule, solve every problem, and perform every example, and then the whole book will be open to you as you go on."

When you read a novel do you begin in the middle, and read a page here and a line there, and skip about hither and thither, and say, "I can't make anything out of this book?" No, you begin at the beginning, where "A solitary horseman was seen one dark, tempestuous night, riding along upon the margin of a swollen stream which wound about the base of a lofty mountain, on which stood an ancient castle," etc., etc. There is where you begin; and then you read every line and every page of the book until you get to the end. Sometimes they print a column or two of a story in a paper, and go and scatter it through the town, and at the end of it you will read, "The remainder of this thrilling story will be found in the columns of the *Weekly Blazing Comet*;" and then you start off down to the news-room and buy the *Blazing Comet* to find out how the story ends! Why will you not take the Bible and read it in the same way? Why will you not give as much attention to the faithful words of the living God as you will to a pack of lies spun out by some sinful man? Why will you not take the Bible and read it from beginning to end, and see how it comes out? You will find it the grandest and most thrilling story the world has ever known. Sometimes, when you have not time to read a novel through, you read the first chapter or two, to find out who the hero is, and you skim through the pages and read the closing chapters and find out who was murdered, who was hung, and who was married; and then you can guess the rest, for there is usually about so much sawdust put in the middle for stuffing. Why will you not do as much as this for the Bible? Begin at the beginning, and read until you find out who is the hero of the story. You will find that the presence of one Person pervades the whole book. If you go into a British navy-yard, or on board a British vessel, and pick up a piece of rope, you will find that there is one little red thread which runs through the whole of it—through every foot of cordage which belongs to the British government—so, if a piece of rope is stolen, it may be cut into inch pieces, but every piece has the mark which tells where it belongs. It is so with the Bible. You may separate it into a thousand parts, and yet you will find one thought

15, 1887.

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—one great fact running through the whole of it. You will find it constantly pointing and referring to one great Personage—"the Seed of the woman" that shall crush the serpent's head; "the Seed of Abraham," in whom all the nations of the earth shall be blessed; "the Seed of David," who shall sit on David's throne and reign forevermore; the despised and rejected Sufferer, the Man of Sorrows, the Christ of God, born in Bethlehem, crucified on Calvary, rising triumphant from Joseph's tomb, ascending to sit at God's right hand, and coming again to judge the world and reign as King and Lord of all forever. Around this one mighty Personage this whole book revolves. "To him give all the prophets witness;" and this book, which predicts his coming in its earliest pages, which foreshadows his person and his ministry through all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendors which shall crown and consummate his mighty work.

God's Word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made, and the church which he has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world: "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow nor sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there will be no more curse: but the throne of God and the Lamb shall be in it." At the beginning, we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live for ever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims and comforting words. It is a book which unfolds the divine purpose, and not only reveals the way of salvation, but marks the pathway of the people of God through this wilderness, and foreshows the destiny of the world which he has made and the church which he has redeemed.

When we look at these facts we see that this is no man's book. When Columbus saw the river Orinoco, some one said he had discovered an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love and grace. It is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ our Lord.

—Faith without works is as dead as a skeleton; works without faith as lifeless as a belted tree.

#### A TOUCHING INCIDENT.

An incident occurred recently in one of the police courts of Chicago, in which a little street boy's devotion to his drunken mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning she was arraigned before the magistrate. Clinging to her tattered gown were two children, a boy and a girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the Judge, sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up and, taking his sister's arm, he cried out: "Come on; we've got to get that money or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll git it!"

The children hurried out of the court room, and, going from store to store solicited contributions to "keep mam from going to jail," the boy bravely promising every giver to return the money as soon as he could earn it. Soon he came running back into the court room, and, laying a hand full of small change on the magistrate's desk, exclaimed:

"There's two dollars, Mr. Jedge, and I can't git no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to jail, 'stead o' her I'll stay longer to make up for it."

The bystanders wiped their eyes and a policeman exclaimed: "Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the Judge, and the woman, clasping her boy in her arms, sank upon her knees and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.—*Companion.*

#### THE ASSYRIAN MISSION.

The Archbishop of Canterbury has received the following from Mar Goriel, Bishop of Urmi, and Mar Yonan, Bishop of Superghan, the two Persian dioceses of the Chaldean Church, in which his Grace's Mission has begun its labors.

[TRANSLATION.]

"JAH.

"To His Grace of the Chief Shepherd, honorable in virtues, the Archbishop and Metropolitan of All England and Primate, whose prayers and blessings are besought. After asking prayers and blessings, first, we have received a great gift from your Grace in your kind care for us, and especially in your sending these two virtuous, polite, and clever Apostles. We rejoice at their coming, and we are strengthened by them, because they are virtuous and self-denying laborers, enduring voluntarily from day to day both in teaching the boys, in giving lessons to the priests and deacons, and visiting the villages on Sundays, in visiting the sick and helping the afflicted, they weary themselves with all their strength in all that is given to them since the day that they came to us till this day, so that it is to be said 'they do not give sleep to their eyes, nor slumber to their eyelids.' Secondly, I that am a receiver of your blessings, who am by the mercy of God a Bishop in the country of Urmi, both with my Priests and with the Chiefs of my diocese, all of us look on them with love and good will. We honor and love them as we would our own Archbishop, and still more. All of us obey and listen to their words; and so also the other diocese, except those few people who have gone out of the Old Church to the Church of Rome or to the congregation of Presbyterians; they contradict us, and no wonder if they do the same to your Apostles. Thirdly, the harvest truly is plenteous, but the laborers are few, and as mediator between the Lord of the harvest and us, you, our Father, are placed. We are in hope that you will not refuse to strengthen our dejected Church that depends on your care, on whatever comes from your hand temporal or spiritual.

"JAMES GORIEL,

"In the mercy of God, Bishop of Urmi.

"Signed with our own hand and signet.

"In the Eastern month of May, 5th in it, 1887."

[TRANSLATION.]

"JAH.

"Superghan, April 23rd, 1887.

"To the Reverend, Honourable, and Mighty, Light of all Creation, the Archbishop of Canterbury, Metropolitan, because Christ is our helper in heaven and earth, you are our helper and carer for us, We, inhabitants of the diocese of the Nestorians, dwelling in Urmi, offer our request to the high presence of our Holy Father. Much, very much we thank you for sending those two reverend Apostles, Canon Maclean and Mr. Browne, to help and visit our poor and afflicted nation, raising schools and rebuilding our churches. Now this is our request to you, our Father and Brethren which we have in London, the great city. We hope in the Lord that you will not be vexed with us, and will not tire of this good deed that you are doing for us; as the Holy Spirit raised up King Cyrus to rebuild the House of the Lord, even at Jerusalem, so also God has raised up the gentle spirit of you, our Father, to build up the Old Church of the Nestorians. Again the harvest is plenteous, and there must be labourers for the harvest. We hope in the Lord the business is growing well in Urmi in the hands of these two Apostles spiritual. We hope in the Lord that you will help this poor and lame people. You know the country of Urmi has no trades, that there may be benefit for the poor people, we hope that you will send us help for matters of judgment, and will send us money for the churches, schools, &c. Again, if it pleases you, we will send a letter from the congregation of the Nestorians, that you may not be deceived by the words of strangers (who say) that there are no Nestorians in Urmi; and we all expect your blessed right hand to defend us and to protect us, and our poor, impoverished and oppressed people. The grace of our Lord Jesus Christ and the love of God our Father, and the fellowship of the Holy Ghost be with us all. Amen.

"The Bishop MAR YONAN,  
of (the plain of) Urmi, in the  
Country of Hadarbaijan."

#### AS THE LORD COMMANDED MOSES.

The children of Israel were very particular to do all the work in the ark exactly as Moses told them, because the command came from the Lord through him. When they had so done and the work was finished, then Moses blessed them. It was the blessing of the Lord given to his faithful people, who had worked conscientiously, and it was given through His ordained servant. When we confess our sins in church, God's minister pronounces the absolution; when the service closes he lets us depart with a blessing, which comes from God through him. We should always try to realize that we have every right to take this absolution, and this blessing, home to our hearts as ours from the dear Lord Himself, only we must be quite sure that we have "truly repented us," and have done all that the Lord commanded, as He commanded. The conscientious performance of even the smallest duty, and true sorrow for what seem slight failings in right-doing, and most hidden sins, entitle us to the blessed privilege of the love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost, given to us by the consecrated lips of God's ordained servant.—*Churchman.*

—Let me plead for the foreign missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing. The glory and heroism of Christianity lie in its missionary life.—*Phillips Brooks.*

THE LITURGY.—The value of a liturgy is that it makes sure of always praying for the right thing, in the right way, and at the right time. The extraordinary prayer of one man in the congregation may, perchance, at times hit the needs of everyone present, but it is only a chance; whereas it is a certainty with a Liturgy and a Christian Year.



Childrens' Department.

THE MISSION BAND.

Our Mission band was formed one day, With purpose good and true: To teach the wise and helpful way To children and to you.

The wise and helpful way is one Which useful makes our lives; Which shows some loving kindness done, And for some goodness strives.

Now if you think we are too small, To work in cause so high, Remember that the oak tree tall Did in the acorn lie.

Remember, too, the Saviour was The Christ-child first, then Man. He loves our work, and us, because We do the best we can.

The good we do lives evermore; For we are sowing seed Which God Himself is watching o'er Whose care is all we need.

Our Mission band has done some good, We feel that we can say; And now to do still more, we would Ask all your prayers to-day.

We'll join in work our hearts and hands, Until at last the song Of Christ that's sung in Gospel lands Shall to the world belong.

WITHOUT EQUAL.—Wilson Montrose, of Vienna, Ont., having used Dr. Fowler's Extract of Wild Strawberry in his family, says, "I cannot speak too highly of it, for children as well as aged people troubled with diarrhoea it has no equal."

LITTLE SAILOR JEM.

How is it I don't hear you speak bad words?" asked an "old salt" of a boy on board a man-of-war, as they were sitting together up on the rigging.

"Oh, because I don't forget my Captain's orders," answered the boy brightly.

"Captain's orders!" cried the old sailor; "I did not know he gave any orders."

"He did," said Jem, "and I keep them safe here," putting his hand on his breast. "Here they be," said Jem, slowly and distinctly: "I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

"Them's from the good old log-book, I see," said the sailor, "which I don't know much about in these days."

"Then I'm afraid you've lost your reckoning, sir," said Jem, "and are drifting on to the breakers."

"What then?" asked the old man, slowly.

"You'll be wrecked," answered Jem, "wrecked forever."

The old sailor had been wrecked. He knew what it was to be in a ship breaking up and going to pieces on a wintry coast. He knew what it was to be lashed to a spar, half naked, hungry, cold, benumbed, tempest-tossed. He had heard the shrieks of the perishing. Yes, he well knew what being wrecked was.

"Wrecked forever," said the old

sailor, slowly; "that's a very long time, boy."

"Yes, sir," replied little Jem, "it is so."

Jem looked wistfully at him, and the old man turned away his head, saying:

"That wrecking forever is a bad business."

"Yes, sir," said Jem, "it is a very bad business."

"And is there no way of escape?" asked the old man.

"Our minister that used to preach at the Bethel, I'll tell you what he says. He says the admiralty of heaven has got out a life boat for poor souls. That life-boat is Jesus Christ. It was launched on Calvary, and has been round picking up poor souls lost in the stormy waters of sin ever since; and he used to tell us, 'Stretch out your arms to get in, and pray, Lord, save me, or I perish.'"

"And does he?" asked the old sailor.

"I know about myself," said the boy, humbly. "I was going down, and cried to the Lord, and he had mercy on me, and took me in, and I've shipped with Him ever since. He is a good captain, the captain of our salvation, sir. Won't you ship, too?"

"I should be a poor hand for that craft," said the old man feelingly.

"Besides saving you, He'll fit you for His service," said Jem. "There's no difficulty on that account. He's good—very good."

"Thank ye, boy, a thousand times," said the old man, with a tear on his weather-beaten cheek. "I'm afraid we old sinners are too water logged and sin-soaked to be worth saving, but young ones jump into the life-boat before it's too late, and ship for the port if heaven. It's a blessed chance."

A BOY'S LESSON.

"If more fathers would take a course with their sons similar to the one my father took with me," observed one of the leading business men of Boston, "the boys might think it hard at the time, but they'd thank them in after life."

"What sort of course?" we asked.

"Well, I was a young fellow of twenty-one, just out of college, and felt myself of considerable importance. I knew my father was well off, and my head was full of foolish notions of having a good time and spending lots of money. Later on I expected father to start me in business, after I'd 'swelled' round a while at club and with fine horseflesh. Like a wise man, father saw through my folly, and resolved to prevent my self-destruction, if possible.

"If the boy has got the right stuff in him let him show it," I heard father say to mother one day. "I worked hard for my money, and I don't intend to let Ned squander it, and ruin himself besides."

"That very day father came and handed me fifty dollars, remarking:

"Ned, take that money; spend it as you choose, but understand this much: it's the last dollar of my money

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What shall we teach our children that they may go out into the world well bred men and women?

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you can have till you prove yourself capable of earning money and taking care of it on your own account.'

I took the money in a sort of dazed manner, and stammered out:

"I—Why, I—I want to go into business."

"Business!" exclaimed father, contemptuously. "What do you know about managing the mercantile business? Get a clerkship and learn the alphabet before you talk to me of business;" and father left me to ponder on his words.

"That fifty dollars was the last money my father ever gave me till at his death I received my part of the property. I felt hard and bitter then, felt my father was a stingy old fogey, and mentally resolved to prove to him that I could live without his money. He had aroused my pride—just what he had intended, I suppose. For three days I looked about for a place to make lots of money, but I found no such chances, and at length I accepted a clerkship in a large retail store at four hundred dollars a year.

"Another bit of 'stinginess' at this time was demanding two dollars a week for my board through that first year. At the end of my first year I had laid aside two hundred dollars, and the next year, my salary being raised a hundred, I had five hundred laid by. One hundred cents meant more to me in those days than one hundred dollars had previously. At the end of four years' clerking I went to my father with fifteen hundred dollars of my own and asked him if he was willing to help me enter business. Even then he would only let me hire the money—two thousand dollars—at six per cent. interest. To-day I am called a successful business man, and I have my father to thank for it. Those lessons in self denial, self-respect and independence which he gave me put manhood in me.

"Years afterward father told me it cost him the hardest struggle of his life to be so hard with his boy, but he felt it was the only course to make a man of me. Many times have we had a hearty laugh over that two-dollar board bill."—*Youth's Companion.*



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VERY VALUABLE.—"Having used B.B.B. for biliousness and torpid liver, with the very best results I would recommend it to all thus troubled. The medicine is worth its weight in gold." Tillie White, Manitowaning, Ont.

### GOD'S WORD IN THE HEART.

There was once a little boy who went to Sunday School regularly, and learned all his lessons well, so that he had a great many Bible verses in his mind. He was a temperance boy. This boy was on a steamboat making a journey. One day as he sat alone on deck looking down into the water, two ungodly gentlemen agreed that one of them should go and try to persuade him to drink. So the wicked man drew near to the boy, and in a very pleasant voice and manner invited him to go and drink a glass of liquor with him. "I thank you, sir," said he, "but I never drink liquor."

"Never mind, my lad, it will not hurt you; come and drink with me."

"Wine is a mocker—strong drink is raging. Whosoever is deceived thereby is not wise," was the boy's ready answer.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and will make you feel pleasantly."

"At the last it biteth like a serpent and stingeth like an adder," said the boy. "I think it wiser not to play with adders."

"My fine little fellow," said the crafty man, putting on his most flattering air, "I like you; you are no child; you are fit to be a companion of gentlemen. It will give me great pleasure if you will come and drink a glass of the best wine with me."

The lad looked him steadily in the eyes, and said, "My Bible says, 'If sinners entice thee, consent thou not.'" That was a stunning blow to the tempter, and he gave up his wicked attempt and went back to his companion.

"How did you succeed?" said he. "Oh, the fact is," he replied, "that little fellow is so full of the Bible that you can't do anything with him."

And every boy's mind, and every girl's mind, should be so full of the Bible, that wicked tempters cannot do anything with them.

Now there is one Bible verse which shows that this is just the right use to make of the Bible.

"Thy Word have I hid in my heart, that I might not sin against Thee."

Children, hide just as much of God's precious Word in your hearts as ever you can.

—Every violation of truth is not only a sort of suicide in the liar, but is a stab at the heart of human society.

—There are some mortals whose bodies are but the ornamental sepulchres of their dead hearts.

A VALUABLE DISCOVERY.—F. P. Tanner, of Neebing, Ont., says he has not only found B.B.B. a sure cure for dyspepsia, but he also found it to be the best medicine for regulating and invigorating the system that he has ever taken. B.B.B. is the great system regulator.

HAVE YOU TRIED IT?—If so you can testify to its marvellous powers of healing and recommend it to your friends. We refer to Dr. Fowler's Extract of Wild Strawberry, the grand specific for all summer complaints, diarrhoea, cholera morbus, dysentery, cramps, colic, sickness of the stomach and bowel complaints of infants or adults. Let its merits be known to all those who have not used it.

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The "DOMINION CHURCHMAN" will give to the organizers of Clubs, \$10,000 worth of presents in premiums.

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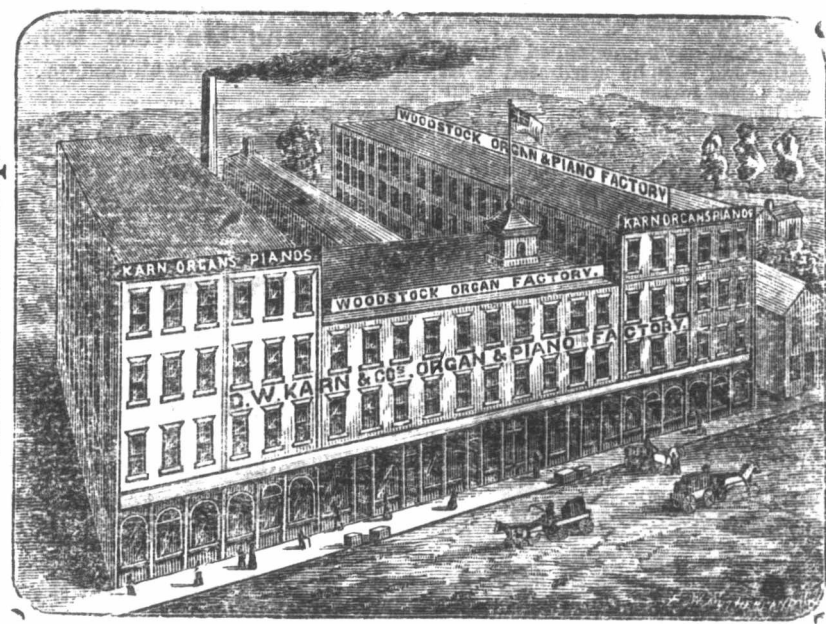
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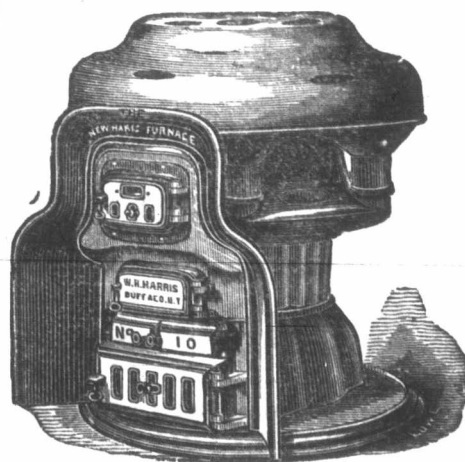
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