

AKIN, ISSUER OF
JOURNALS, COUNTY CLERK
5, 51 Adelaide Street East,
Toronto.

NEELY & COMPANY
TROY, N. Y., BELLS
known to the public since
rich, Chapel, School, Fire Alarm
bells; also, Church and Peals

EYE BELL FOUNDRY.
are Copper and Tin for Churches,
Fire Alarms, Farms, etc. FULL
TED. Catalogue sent Free.
LEWIS & TIFT, Cincinnati, O.

ST-BERRY'S BAL-
ULIO ORGAN BLOWER.
re particularly adapted for
or Farrier Organs, as they
lable as a Piano.
ulating and never over-blow-
been tested for the last four
proved to be a most decided
al balanced pressure prod-
of tone, while for durability
in and economy, they cannot
ble references given to some
Organists and Organ Build-
ished by direct application
Manufacturer, WM. BERRY
mers, Que.

AMERICAN LIFE
RANCE CO.

MACKENZIE, M. P.

RESIDENT:

WITH THE DOMINION
VERNMENT.

AD OFFICE
ST. WEST, TORONTO.

NE RETURN PREMIUM
PLAN

death occur prior to the
ntine period, the whole of
may have been paid will be
in addition to the face
securing a dividend of
remittances paid, should death
died.

MERCANTILE PLAN.

of business and professional
out large policies on the
ial Plan, show the demand
rance relieved of much of
the which constitutes the
the ordinary plans, is not
small incomes, but exists
our people.
ation apply to)

M. McCABE,

MANAGING DIRECTOR

TORONTO.

into Junction,
HO!

May 28, 1888.

CO.:

or barrel. I used the

N WATER

muscular Rheumatism,
late and permanent
e.

GOLDEN, Druggist.

and Bright's disease,
psia, &c.; these poison-
by St. Leon, as water
ctors say "impossible
its praise."

OOD & CO.,

Yonge-street.

Beers, Spirits, and
olesale and retail.

it would not be possible to deal with any Diocese but our own, and suggested that the money should be divided by the good lady between Algoma and Ontario. This has now been done, and I have great pleasure in acknowledging the receipt of \$100 from Mrs. Crawford on behalf of our Ontario Library. As soon as we know what books we have the money will be expended in the purchase of such volumes as we believe will be most servicable to our missionary clergy. I need scarcely add that we shall be grateful for other donations either of money or books from friends of the clergy.

I am, yours &c.,

T. BEDFORD-JONES.

Napanee, October 9th, 1887.

SKETCH OF LESSON.

20TH SUNDAY AFTER TRINITY. NOV. 3RD, 1889.

Before the Council.

Passage to be read.—S. Mark xiv. 55-65.

Make scholars repeat Acts. xiii. 27. These voices of prophets heard in the Scriptures read every Sabbath in Synagogue. These Scriptures had foretold the coming of our Saviour, and He had come; they had also foretold how He was to be treated (Isa. liii.); and the Jews fulfilled these prophecies also. See Him to-day on trial and condemned to die by those He came to serve.

I.—The Trial. 1. The Judges.—Annas takes Jesus privately and examines Him (S. John xviii. 19-19); then Sanhedrin summoned at dead of Passover night. At last Jesus has been taken. Annas, however, has not been able to condemn Jesus from anything He has said (S. John xviii. 20, 21), so they must (if there is any hope of condemning Him), call witnesses. Our judges anxious for prisoner to prove innocence! these judges anxious to prove Jesus guilty. "He must die" somehow! So they proceed to call

2. The Witnesses.—If these witnesses knew anything of Him, they would speak of His goodness, His love, &c. So they must get false witnesses (Ps. xxxv. 11), but none of this is what is required (Deut. xvii. 6). It is all contradictory except about one statement made three years before (S. John ii. 19).

3. The Prisoner.—How gentle under Annas, under ill-treatment there (S. John xviii. 22, 23), not even silent, he rebuked gently. Enraged at failure to convict Him, Caiaphas rises and asks Him the direct question on oath, is He "Christ the Son of God?" He can be set free if he denies it, but see (v. 62) not only does He declare it, but indirectly reminds them of Daniel's great vision (ch. vii. 9-14).

4. The Verdict.—Surely now they will repent and seek his pardon, but no, they condemn Him to death for blasphemy. Instead of making Himself God when He was only man (S. John x. 33), as they pretended, the truth was, that "He being God had made Himself man" (Phil. ii. 6, 7).

II.—After the Trial. 1. In the Court.—We do not treat our vilest criminals as they treated the Saviour. He was "bound" (S. John xviii. 24), "held" like a dangerous criminal (S. Luke xxii. 68), spat upon, beaten, insulted (S. Luke).

2. In the Council Chamber.—This second and fuller meeting of Sanhedrin at daylight to ensure legality. Jesus once more questioned; once more His public avowal. Then an anxious consultation, (S. Mark xvi) in order to put Him to death (S. Matt. xxvii. 1.) They cannot do it; as the Sanhedrin had no power. Only the Roman governor had the power. As he would not put any one to death for blasphemy, they accuse Jesus wrongfully of crimes against Roman government (S. Luke xxii. 2).

3. In the Temple.—Now morning, and some priests have to go to morning sacrifices in the temple. How different their spirit from David's (Ps. xvi. 6). Suddenly Judas breaks into Holy Place (S. Matt. xxvi. 8). They taunt him bitterly (v. 4), but he can no longer keep the money, so flings it to them and goes—not with penitence to Jesus's feet, but with remorse to hang himself. A week ago, one of the twelve most privileged men on earth, and now—!

FERMENTED WINE.

The argument against the use of fermented wine in the Sacrament of the Holy Communion, as I understand it, is substantially this:

1. We are in the very midst of a widespread and awful evil and sin—drunkenness. Its curse is carrying misery into the coming generation and threatening the moral hopes of the future with ruin.

2. This is due to the enormous use of alcoholic liquors, of one kind or another, as a beverage.

3. This use of such liquors is, therefore, both harmful and sinful, and should, if possible, be put down.

4. Our Lord could not have sanctioned such use by His example, much less by enjoining the use of an alcoholic stimulant in the Sacrament.

5. Where the language of the Scriptures, and especially the words translated "wine"—indeed our English word "wine" itself—must be taken to be generic and to refer—at all events sometimes—to unfermented and, therefore, to non-intoxicating grape juice.

Now the fallacy in this argument lies between the third and fourth of the above propositions; and it consists in the transference to other climes and lands of the local conditions under which the general question now presents itself to us. This fallacy betrays those who fall into it into a *petitio principii* which vitiates the whole after argument.

On the other hand, that for the use of pure fermented wine in the Sacrament is this:

1. In wine growing countries and among them, in Syria, pure fermented grape wine is the practically universal and health giving beverage of the people, and equally with bread, a staple of life.

2. There is not a particle of evidence that any other wine was ever used by or known to the Jews. There is no Hebrew word used for wine, which implies etymologically or by usage anything of the kind.

3. In the Jewish order for the Passover, the drinking of four cups of wine—necessarily of such fermented grape juice, for there was no other—was prescribed as part of the ritual, this wine being diluted with water that it might be drunk without excess.

4. In the prescribed language of this ritual, the wine in the cup was four times referred to as to the "fruit of the vine."

5. Our Lord took this cup, containing this prescribed wine and blessing it, said: "This do in remembrance of me." "Drink, all ye, of it." He spoke of it as "this cup"; but added that He would not drink again of the Paschal wine of thanksgiving or "the fruit of the vine," until He did so in His Father's Kingdom.

6. The wine, therefore, which He appointed for the Sacramental cup, and of which he bade us all drink, was that which was in the cup—the fermented grape wine of the Jews, which alone was known to them and which had been made a part of the Paschal feast.

This argument has, for well nigh two thousand years, been accepted as conclusive by the whole Christian world. It is too late for those who do not like the conclusion to which it inexorably brings us, to set down the facts upon which it is based as assumptions and to attempt to discover others which will lead to a different conclusion.—Rev. Wm. Chauncy Langdon.

CEYLON.

The Rev. R. L. Page, of the Cowley Society of St. John the Evangelist, gave his services as a Missioner during Lent in Ceylon. Writing on May 1, Father Page says: "In almost every place that I have visited, the work of the Church seems to have developed nobly since I last visited the island eight years ago. There seems to be much greater mutual toleration, a more large-hearted charity between the clergy of different schools, and a more widely extended appreciation of the Bishop; while the unity in matters of faith, and the brotherly love existing between the clergy I have met with, is truly refreshing. This is no

doubt to be attributed largely to the catholic-minded and loving spirit of the late Arcdeacon Matthew, and to the thoroughly earnest work that is going on." After speaking of the progress made in Catholic ritual, Father Page adds: "The planting of a branch of St. Margaret's Sisterhood in Columbo is a great gain to the Church, and if the Sisters develop in numbers and influence like the All Saints Sisters at Bombay, and the Sisters of St. Mary the Virgin at Poona, they will become a great strength to the Diocese. It is, however, to be hoped that whatever support may be given to them, the older institutions such as the Buona Vista Orphanage will not suffer. Mission work seems to be making steady progress in the island, notwithstanding the favour shown by Government to Buddhism. It is far in advance of Mission work in the Bombay Diocese. There is less opposition, and there is not the great difficulty of caste to contend with." In a letter to the Cowley Magazine he says: "Owing to the too favorable countenance that the Government gives to Buddhism, the Buddhist priests, who are very numerous, are endeavouring with some success to create a revival in their religion by restoring or building temples, holding frequent preachings, opening schools, and trying to withdraw Buddhist children from Christian schools. Moratuwa, near Colombo, where the Bishop's brother is in charge, is the most Christian place on the island. There are about 7,000 Romans, 5,000 Anglicans, and 2,000 Wesleyans. We have three churches there, the largest of which holds 700." Father Page concluded his work in Ceylon with a Retreat for the Clergy in St. Thomas's College.

THE GIFT OF A THORN.

"And lest I should be exalted above measure through the abundance of the revelations there was given to me a thorn in the flesh." "There was given to me;" can, then, the thorn be a gift from God? I am in the habit of seeing God's gifts in the abundance of the things which my life possesses, and I call those things the dangers of life which diminish the sum of its abundance. But here is a complete reversal of my thought; the abundance is the danger, and that which diminishes it is the gift. Paul has been exalted above measure; he has been standing on the heights of prosperity, and summering in the sunshine of a cloudless day. The cloudlessness of the day is his greatest danger, and there is sent a mist over the sun. His spiritual life has been redolent with the breath of flowers, and there is sent a thorn amongst the flowers. The thorn is for the time God's best gift to his soul; there is something protective in it. It has no fragrance, it has no beauty, but it yields one of the sweetest uses of adversity—it reminds a human spirit that it is, after all, only human.

My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to Thee on a path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by thee; then shall I know that my cross was a gift from thee; and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: "It was good for me to have been afflicted."

For a hard cough, a home-made syrup from the following recipe is very good: Equal parts of thoroughwort, slippery elm, flaxseed, and licorice. After steeping, add equal parts of sugar and molasses, and boil to a thin syrup. Dose, one to two teaspoonfuls.