

Board you are aware is composed of all the Bishops in the province, and of clerical and lay delegates from each Diocesan Synod. When the Provincial Synod meets, the Board has to give a strict account of its stewardship. I scarcely understand your question, "What machinery is there for bringing the Board of Domestic and Foreign Missions under the control of the Diocesan Synods?" You surely do not mean to suggest that the greater should be subordinate to the less, or that what is practically the action of the Provincial Synod should be liable to the review of each Diocesan Synod. You might as well propose that the laws of the Dominion Legislature should be subject to the revision of every Provincial House of Assembly! Pray forgive my venturing to express a sincere regret that your article should have taken a line which, in my judgment, is not calculated to further the interests of the Church of England in any direction, or to strengthen the hands of her Bishops and clergy, as well as her best laity in their laudable effort to raise her out of that cold selfishness which so long we have deplored, and which has made her appear behind other surrounding bodies in Christian zeal and liberality. In reality we do not believe she is so, and we wish to show this to the world. But in whatever degree the reproach has been true in times past, we feel that it is just because we have been forgetting the Apostolic precept and the example He sets before us all, "Love not every man on his own things, but every man also on the things of others. Let this mind be in you that was also in Christ Jesus." Yours, &c.,
T. BEDFORD JONES, LL.D.,
Archdeacon.
Napanee,
May 21st, '88.

ANSWER TO DR. CARRY.

SIR,—I did not say in my letter on the wine question "it is the direct curse." It was an error of the compositor, it should have been "as the direct curse." You can hardly take up a book without some typographical or grammatical errors, and certainly most of the correspondence in newspapers is full of it. I never attempt to correct errors of the press.

First question—Wine is spoken of in the following passages as a blessing: "And wine that maketh glad the heart of man, &c." Psalm civ. 16; "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," Tim. iii. 3, and many other passages classifying it with corn and oil. There are other passages which represent wine as the direct curse—such as the following: "Who hath woe? Who hath sorrow? &c." They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder," Prov. xxiii. 29, 30, 31, 32. Again Prov. xx. 1, "And be not drunk with wine," Eph. v. 18. There are many other verses in the Scriptures referring to the same thing. We read "one is hungry and another is drunken," if a correct translation would indicate that the Corinthians used fermented wine at Communion, and also that it had already led to abuse; but we are told that the word which is translated drunken means satiated, plentifully fed, merely the contrary of hungry. "I will satiate the soul of the priests with fatness." Were it intoxication for which St. Paul reproved them, he would not have summed up as he did, 1 Cor. xi. 33, "Therefore, my brethren, when ye come together to eat, tarry one for another, and if any man hunger, let him eat at home." No allusion is made to intoxication nor suspicion of it conveyed. It is a safe and wise rule in hermeneutics, that the Bible must never be interpreted in the interest of immorality.

Question 2nd and 3rd—History has, from its earliest chapters, made frequent mention of the sweet wines of Eastern nations prepared and preserved unfermented, a wholesome, nourishing food. Some of the Eastern Churches have preserved from primitive times the custom of using the natural unfermented grape-juice or fruit of the vine in the communion service. This sweet, new wine was that which, if put into new bottles (of goat skin), would not ferment and burst, but if put into old bottles, which contained the germs of ferment in the dregs of their former contents, it would ferment and burst, fermenting wine would certainly burst old or new bottles.

The unfermented wine question has been discussed so often and so ably, that nothing can be said on the subject which has not been said before. I think it is immaterial whether fermented or unfermented wine is used in the sacrament. In some Churches of England, and among Presbyterians, Methodists and Baptists, unfermented wine is used by some of them. Bishop Patterson was travelling in a remote part of New Zealand where he could find nothing as a substitute for wine but water, he, therefore, consecrated the water for the communion and administered it to the sick person. In a letter which I recently received from a lady in Montreal, she says:—
"I am glad to find you so sound on the temperance

question. Many of the clergy are not so. I am sorry for their example's sake to say it caused a great deal of surprise and comment here, when some time ago at a meeting of the Synod in Montreal, many of the most influential ministers voted against the use of unfermented wine at the sacrament, and carried their point too. I don't believe the Lord sanctions its use—fermented wine—when it has proved to be a stumbling block to more than one." I have a great aversion to controversy on any thing.
May 23rd.
P. TOCQUE.

ALGOMA.

SIR,—Will you give me space gratefully to acknowledge a most unexpected but none the less acceptable gift of \$20 from the C.C.M.G., Ottawa, which has been sent to be used for Church purposes. This will enable me to put a prayer-desk in addition to a pulpit into St. George's Church, Lancelot. We still require an altar and reredos, those in use at present being only temporary structures.
May 18th, '88.
WILLIAM CROMPTON.

SKETCH OF LESSON.

1ST SUNDAY AFTER TRINITY. JUNE 3RD, 1888.

The Child Samuel.

Passage to be read.—1 Samuel iii. 1-20.

A poor man had several children. A rich neighbour offered to adopt one of them, promising at the same time to enrich the poor man if he was allowed to do so. The father and mother looked at their children one after another, as they lay in their beds, and considered that they could not part with any of them. If they had but one, would it not have been much harder to part with him? Hannah had greatly desired to have a child, and when her wish had been fulfilled she took her boy Samuel, her only child, and gave him to God that he might minister in His service in the Tabernacle. What a pious woman! How she must have loved God! And how better could she dispose of her only son?

I. *The Aged High Priest.* The High Priest, Eli was now very old, and could not perform his duties so well as formerly, without assistance. But he had sons and why should they not help him? Alas! they were very bad men, among the wickedest of the land. How sad for Eli to have such sons! And so Samuel came to minister before Eli.

II. *The Ministering Child.* How delightful to see a little boy kind and attentive to an old man! How pleasing to see such a boy loving the house of God, and anxious to do what he can for it! So Samuel waited on Eli, and ministered before the Lord. Lamps were kept burning all night before the Altar in the Tabernacle. Samuel lighted them at night, and put them out early in the morning. He also "opened the doors of the house of the Lord" (iii. 15). From time to time his mother came to see him, bringing him a little coat. How pleased he must have been to see her. And how pleased she must have been to find him growing up so dutiful and godly a boy.

III. *The Message of Judgment.* Now in those days God seldom revealed Himself to man as He had done to Moses. But one night he came to Samuel and called him by his name. Samuel, thinking that it was Eli that called, hastened to him. But Eli made him lie down again, for he had not called him. This occurred three times. At length Eli perceived that it was God who was calling the child, though Samuel himself was not aware of it. When, therefore, God called again, Samuel, as Eli directed, replied "Speak, Lord; for Thy servant heareth." Then God told him what he intended to do to Eli and his house, because his sons were so wicked, and he had not restrained them. (iii. 11-14) Samuel in the morning went about his business as usual, but he was afraid to tell poor old Eli of the terrible judgment God had pronounced against him. But Eli called Samuel and made him tell him all that God had said, so that sorry as Samuel was to make the old Priest sad, he was compelled to do so. Poor old Eli received the terrible message with resignation. He said, "It is the Lord, let Him do what seemeth Him good." In the next lesson we shall hear more of Eli's sons and of the fearful judgment. Meanwhile we are told that "Samuel grew, and the Lord was with him." From that time forward he became the great Prophet of Israel. (vv. 19-20).

"WHAT'S IN A NAME?"

Shakspeare said there was nothing, but there is. Would Caesar have had such notoriety if his name had been Caleb W. Pickersgill? Think of Patti drawing \$7,000 a night if the bill-boards announced her as Jane Brown! The idea is absurd. Dr. Pierce's Pleasant Purgative Pellets is a name that has made a record. These tiny, sugar-coated pills cure sick and bilious headache, bowel complaints, internal fever and costiveness.

THE DAY.

MORNING HOURS.

Guide Thou my way, Who art Thyself
My everlasting End;
That every step, or swift or slow,
Still to Thyself may tend.

EVENING HOURS.

Live, Jesus, live, and let it be
My life to die for love of Thee;
And grant mine eyes one day to see
The sweet reward of love in Thee.

THE WEEK.

SUNDAY—FAITH.

I BELIEVE in God, Who all things made;
I believe in God, Who the ransom paid;
I believe in God, Who makes men pure;
And I hold my faith with a courage sure.

MONDAY—HOPE.

All my hope O God, on thee I place,
For each pledge of glory, each means of grace,
And in every bright or trying hour
I will trust Thy promise, Thy love, Thy power.

TUESDAY—CHARITY.

I devote my love to Thee alone;
May my heart O God, be Thy lowly throne;
May I love all men for love of Thee;
May my life proclaim that Thou lovest me.

WEDNESDAY—SORROW FOR SIN.

I have sinned O God—Thy power defied;
I have grieved Thy love, and Thy patience tried:
My ungrateful life I now deplore,
And I firmly purpose to sin no more.

THURSDAY—THANKSGIVING.

I give thanks O God, and worship Thee;
For the care and blessings bestowed on me;
For the grace and comfort ever nigh,
For help to bring me to Heaven on high.

FRIDAY—SELF-DENIAL.

By the love O Jesu, of Thy Cross,
I will live, and counting all else but loss,
For the love of Thee my cross will bear,
And will follow Thee till the crown I wear.

SATURDAY—OFFERING OF MYSELF.

O my God, myself to Thee I give,
And for Thee alone I desire to live;
O receive me, Lord, and make me Thine,
Come and dwell within me, for ever mine.

ALL THE WEEK.

To holiness my life I give;
The powers of sin defy;
I love the faith by which I live,
And in that faith will die.

HINDERING.

"Lest we should hinder the gospel of Christ. (1 Cor. ix. 12). Many an active and willing helper in the church is too often an unconscious hinderer of the gospel. Let us each try to find out how we may have hindered, that we may do so no more. A vexation arises, and our expression of impatience hinders others from taking it patiently. Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We let out a fearing or discouraged remark, and another's hope or zeal is wet-blanketed. "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." (Deut. xx. 8; Judges vii. 8) —Frances R. Havergal.

A feeling of dullness and languor,
Which is not akin to pain,
And resembles suffering only,
As the mist resembles rain,

is often the first indication of incipient disease. In such cases the famous "ounce of prevention" is the highest wisdom, and may be found in its most potent form in Dr. Pierce's Golden Medical Discovery, which by its wonderful blood-purifying and invigorating tonic properties, will quickly restore the ebbing vitality, repair and strengthen the system, and thus ward off threatening sickness. Its saving influence reaches every organ of the body.