

ful.' Even to the unworthy receiver He is present, as He is wherever we meet together in His Name; but in a better and more gracious sense to the worthy soul, becoming by the inward virtue of His Spirit its Food and Sustenance. This real Presence of Christ in the Sacrament His Church hath always believed. But the monstrous notion of His Bodily Presence was started 700 years after His Death, and when once an opinion had taken root, that seemed to exalt the Holy Sacrament so much, it easily grew and spread till, at length, 1200 years after our Saviour's death, it was established for a Gospel Truth by the pretended authority of the Romish Church.'

Such expositions and declarations as these might be multiplied to almost any extent. But without keeping you any longer, and without offering the grand testimony of the holy men and great scholars of the present century, I would simply leave these teachings of some of our greatest Divines to speak for themselves, trusting that they will bring forth in you good fruit to the glory and praise of God.

Certainly, my reverend Brethren, the whole subject is so great, so mysterious, so wonderful, that it is better not to look for or expect a definition as to the mode of our dear Lord's Presence, but rather to leave much to each man's faith, and hence I feel deeply that, as long as we reject the doctrine of Transubstantiation, which, to my mind, is an attempt to define the indefinable, and which at any rate our Church says is repugnant to the plain words of Scripture and overthroweth the nature of a Sacrament, as long as we reject the doctrine of Transubstantiation on the one hand and refuse the teachings of Zwinglius on the other, there is ample room within the bosom of our beloved Church for men who differ widely in their own personal opinions and beliefs, each deriving his view from his own prayerful contemplation of the Word of God and of our grand old Book of Common Prayer, and all loving and respecting each other as 'good men and true,' even although they know that they do not all understand or estimate exactly in the same way what the Holy Scriptures, as received by Christ's Holy Church and interpreted by our Prayer Book Services, teach us concerning the great Mysteries of God. Only let us all pray, my reverend brethren, that we may be led into the way of truth and hold the Faith in unity of spirit, in the bond of peace and in righteousness of life. Only let us pray unto our great God to give unto us the increase of faith, hope and charity, and then indeed we shall all be built up and edified, 'till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.'

TENTEN EXERCISES.

"Thus saith the Lord, consider your ways. O that they were wise, that they understood this, that they would consider their latter end.' This is the message and the purpose of this holy season of fasting, self-examination, retirement and prayer. Let each one seriously ask himself. What is my way? What shall my end be?

"Is your way a religious, a Christian way? and will your end be everlasting life? Will your present walk lead you to CHRIST, to heaven, to happiness eternal; or is it conducting you down to Satan, to hell, to woe unending? These questions are vital and personal enough to demand careful consideration. No time is more suited for such consideration than the present Lenten Season.

"Selfishness, indifference, and worldliness, the three evils which are the special enemies of our religious life. Love of personal comfort, pride in our own opinions, and delight in our

own way, prevent us from pleasing CHRIST in all things. Carelessness in holy duties results in indifference, and souls are rushing on to death without a thought of the eternal issue that hangs upon the judgment. Business and pleasure blind men to the true purpose of their life. Even among the baptised members of CHRIST there does not seem to be a loyal devotion to His service, nor is He and His cause first in their thoughts.

"The evidence of this worldliness among Christians is found in their eagerness after gain and pleasure, the amount spent on self, the little given to CHRIST in attendance upon Public Service and the Blessed Sacrament, the way we gratify ourselves and the small amount of real self denial we practice. None of us are guiltless. The best way of delivering our souls from those evils is by self denial and prayer, by acts of penitence and faith, by self examination and regular frequent use of the means of grace.

"Suffer me to express this hope that each one of you will do nothing this Lent to show that you are in real earnest in your Christian life.

"I may suggest some things that should be done:

"1. DAILY DUTIES OF DEVOTION.—Private Prayer, morning and night at least. Family Prayer. Bible reading. Self-examination. Meditation. Spiritual reading.

"2. SELF DENIAL.—In what I cannot say; only deny yourself in something, steadily, daily, regularly.

"3. ATTENDANCE AT CHURCH.—Add at least one service (if you can do no more) to your usual habit. If you have been a half-day worshipper on Sundays, now go twice. If you attend twice on Sundays, add the Wednesday evening service. If this is already your rule, add the Friday evening service, or some other. A daily attendance (if you have grace enough) would be the best of all.

"4. THE HOLY COMMUNION.—Partake weekly, after careful consideration. It is the chief source of spiritual strength.

"5. GIVING.—Be sure and pay the LORD that which is His, that is to say, one tenth of your income; and also the proceeds of your self-denial.

"6. AMUSEMENTS.—Cut your self clean off from worldly pleasures of all sorts. I need not specify them. Loyalty to Christ's Church, and regard for your brethren, will prompt this compliance with the regulations of the Church to which you belong.

"7. PERSONAL RELIGION.—Choose one special and besetting sin to be overcome, and one special grace to be cultivated.

"8. CHRISTIAN CHARITY.—Convert some soul from the error of his way. Use intercessions. Be thoughtful for servants and those in your employ. Arrange matters so that they can get to Church often, and help them to spend Lent profitably.

"Begin your Lent by keeping Ash-Wednesday earnestly and devoutly, coming to the special services of the day, and consecrating your resolves in the Holy Communion. 'Do all to the glory of God,' and try to spend these holy days that you may be brought to the foot of the Cross, that all sin may be taken away from you through the precious SAVIOUR, who died for our cleansing, and ever lives to help us unto His eternal glory. And for our encouragement, let us consider the faithful saying, 'If we suffer, we shall also reign with Him.'—Selected.

THE "doctrines and worship" of the Church cover the entire teaching of our Book of Common Prayer, and no man may put the limit where he pleases and say the Nicene Creed I accept and nothing more. He is bound to accept the whole by his ordination vows, and if a

Bishop, by his Episcopal oath. The Articles, it is true, are next to the cover of our Prayer Book and have a special title page, but, thank God, they are not yet outside the cover, and their title page emphasizes their presence.—G. F. S.

SAYING "NO."

Many persons, and especially young persons, are betrayed often by the pestilent sophism that to say "no" is somehow ungenerous and discourteous. There is something benevolent to the casual eye, in that yielding disposition which cannot pain another, as it declares, with a refusal, and which wins a kind of transient regard for others because of what is deemed to be its good nature. Let us understand, right here, if we find ourselves yielding to such weakness, that it is not another's feelings that we are so much considering as our own. It is not merely the pain which saying "no" gives them that we are thinking of, as the pain which saying it gives us. And what is such a consideration, when we try it in the crucible of a candid logic, but sheer selfishness and not benevolence at all? The young mother cannot deny her child its wildest demands, because, as she tells you, she cannot bear to wound it with the pain of a refusal. But would she hesitate to refuse the child if there were no pain to her own feelings involved in that refusal? and is it generosity or unselfishness to sacrifice the child's real good to her own feelings? Ah! what a rare school for the training of the will into a firmer habit, and a braver readiness for denial exists in every home among us! You that are parents, read over again the story of our first mother's fall, and see there how every complex misery that has come into the world in the horrible train of sin entered in when that innocent wife in Eden weakly refused to say No! Look again on all the various ramifications of that life that make up home and family, and remember, whether you are a child there or a parent, encountering the temptations of youth or those of maturity, that God has set you there pre-eminently to put the weak will in you under the yoke of an early and steadfast discipline, and thus to learn how the truest grandeur of life consists not in yielding, but in refusing to yield.

And as in the family so out of it. Says Emerson, speaking of character in the merchant: "In his parlor, I see very well that he has been hard at work this morning, with that knitted brow and that settled humor, which all desire to be courteous cannot shake off. I see plainly how many firm acts have been done; how many valiant noes have this day been spoken, when others would have uttered yeas." Who that hears me does not know that it has been that fatal facility in saying "yes" that has dragged more fair and prosperous barques down to ruin than any financial storm that ever swept the seas of commerce. Some concession, both weak and wicked (wicked because it involved not only our own ruin, but the ruin of others), to plausible solicitations to go upon a neighbour's paper, to divide risks in some gigantic speculation; to launch out into habits of living that are neither suited to one's means or his education, all these are occasions when many a man of business has tasted the bitter fruits of a timid, ruinous reluctance to say no!—occasions, too, on the other hand, when the courage and firmness and promptness and persistency with which one could say so have been the four corner stones of all a man's subsequent success!—The Rev. H. C. Potter, D.D.

JESUS CHRIST is the Sun of Righteousness. His Church is like the moon; she has no light of her own, but she reflects the Light which she derives from that Sun.