

we must not shut our eyes to the fact that the movement means a new and aggressive influence against that work. That it is an earnest effort is evident, because part of the scheme is the education of their boys. Schools have been established where Moslem boys will be offered free education, the idea being, no doubt, to withdraw them from the influence of Mission schools. Nor is this all. The education of the girls is also to be cared for. When Moslems condescend even to think of the mental cultivation of their girls, it is a sign that they are very much in earnest, and an indication that the pressure of the necessity of moving with the world is being felt by them. To us here at home the lesson seems to be that we must increase our missionary enterprises, and must send such reinforcements to India to aid in fighting the good fight, that not even a temporary check may be sustained by those who are waging the battle.

THE Bishop of Derry has been for some time past delivering a series of addresses on Sunday evenings in the Cathedral, Derry. These discourses, which are in his Lordship's best style, and are attracting immense congregations, are remarkable not only for the lucidity, power, and gracefulness which are characteristic of the Bishop, but also for a breadth of view and largeness of grasp which appeal powerfully to the sympathy of all denominations. The congregations are composed not only of Churchmen, but of the members of other religious bodies. In his last discourse the Bishop paid a touching tribute to the memory of the late Dr. Witherow, who, he said, was a loss not only to the Presbyterians, but to all Christians.

FAMILIAR WORDS ON THE HOLY COMMUNION.

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HISTORY.—Just before His death, our Lord most solemnly and affectionately appointed this holy commemorative ordinance. From then until now has it been observed, in remembrance of Him, by the faithful throughout the world. As "oft" as they have done this, they have shown forth His death until He come again. Persecution and martyrdom have not been able to prevent their obedience to the dying wish and command of their Friend and Saviour.

NATURE.—It is not as an ordinary meal. In it, we must not fail to discern the Lord's Body. The Bread is His Body; the wine is His Blood. This is to be taken in an holy and Scriptural sense. We cannot explain or understand it. We dare not try to. In just what was the deep and holy meaning of the Master we all accept His words. Vexed and vexing questions are ignored. Humility forbids prying. The Church has not attempted to solve or to define the mystery. She never shrinks from using the Master's words in the Master's sense. She leaves the deep spiritual meaning to God and the soul. The Lord commands and we obey.

OBEDIENCE.—A sacrament, besides all other benefit, has the grace and virtue of obedience; and obedience, blessings beyond numbering. It is God's test of our faith and trust. Our Exemplar was obedient, even unto the death upon the cross; and who are we that we should not be? The "stranger may feign obedience," but the true children will strive to "bring every thought to the obedience of Christ."

"IN REMEMBRANCE."—In this act, we keep in mind not only the death and passion of our Saviour, but also all that He ever said and did, all that He was and is; we keep His life and example in mind as well as His suffering and

death; we help to keep Him in this way in the minds and memory of all men; we help to teach people to remember Who is and whence comes their salvation; we remember too, in the sense not only of retain but of recall; we keep recalling all these things to their minds; we refresh and renew their knowledge of Christ; we commemorate His virtues, His tender and marvellous example; "Do this in remembrance of Me," we were told, and so we keep His whole Being in mind, His words and acts, His nature, His entire life, character, and career, all that made and makes Him what He was to the race, the world's Saviour and the Church's Head.

A SACRAMENT.—Besides its commemorative value, a sacramental. Very tenderly does the Church dwell upon this in her warnings and exhortations. Her words, in offices and collects, are very solemn and full of instruction. In her catechism, too, see how carefully she sets forth the dignity of this holy mystery. One of the divinely appointed "means of grace," full of deep and sacramental power and unction; bold, indeed, is he who affects to ignore it, or who wilfully neglects it. Needful and helpful are the sacraments, or would they have been enjoined? "Spiritually taken and received by the faithful," the Eucharist becomes the highest of feasts, a sacramental supper, a feeding of the soul upon the manna of heaven.

THE "WORTHY" PARTAKER.—This term has a special meaning. In one sense, none are worthy, for all are sinful. Yet, if we have a full trust in God's mercy, be not in malice nor guilty of any grievous crime, repent truly of our sins past, have a lively and steadfast faith, and study to serve God in true holiness and righteousness, we are accounted "worthy" partakers of the Lord's Supper.

IMPEDIMENTS.—If any be in open and notorious sin; if any be in malice or lack of charity; if any be in scruple or doubt; if any be a hinderer or slanderer of the Word, an adulterer, or given to any other gross or secret sin; if any have repented not; have forgiven not others; have not searched and examined his conscience; have not purposed full amendment of life; have not made restitution of every wrong possible to the uttermost, he has neither part nor lot in this matter. Yet he is not shut out of God, but of Himself.

DIRECTIONS.—In order, then, that I may help you come, my friend, holy and clean to this feast, no dissembler, but a "worthy" partaker, let me exhort and entreat you as follows:

1. If you have wronged any, go and restore threefold, i. e., perfectly. Haste, too, for you know not that it be not already too late. Restitution is the lowest evidence you should be willing to render of sincerity of repentance. Add interest to principal.

2. If you have estranged any, be the first to seek reconciliation. Forgive, as you would be forgiven. If God is love, how can his children be hatred?

3. If you be in any known sin, if you know your "besetting sin," make a special struggle against it, and do not give up because you find it hard to put down.

4. If you have fully purposed amendment of life in all particulars, be prompt and resolute in carrying out this wise and holy purpose. Be not satisfied to "take an opportunity;" do better, and make it; now and to-day is the accepted time.

5. If you have not searched and examined your own conscience, it cannot be for lack of ways and means by which to do so. The "rule of God's Commandments" is so great and good a test, that if we come up to that, we need not apply any lower. It is the highest scriptural standard and measure. No one dare lower it. If you be truly sincere you would not have me do so, if I would or could. By these commands, try yourself, one by one;

judge other persons always with leniency, your self with severity. Show neither charity nor quarter to self!

6. If you have "scruple or doubt," have you not a friend? Many people need personal guidance. Besides an Heavenly Friend, have you not an earthly? I mean not some ordinary relative or intimate. Is there not another near by? Is he not willing and anxious to help you? Why was he called and sent? Why did he come? Why was he appointed and ordained, among other duties, to this very office? Why was he placed over the parish and set to the care of souls?

OPEN YOUR GRIEF.—Our people do not always let their rectors make full proof of their ministry among them. If you seek a physician when you need him, then seek the pastor, or send for him, if in trouble of mind or conscience (not for every trifle, but if sorely troubled), and he will give you his best counsel. Did you ever know him refuse? The man of God, he is for the people of God. Seek him, or some other minister of God's Word, and "open your grief;" that is one thing he is for. No formality. No prying. All will be as informal and secret as the counsel of a doctor's office. Speak to him as to a brother or father. Tell him all your trouble, every bit of it. If you cannot meet him, are you ready to meet God? Is his face and eye more dreadful than God's? As the physician has means and ways of cure, so has he, so has the Church, so has the Bible. What a holy office-practice for the cure of souls; how holy the materia medica of the man of God. Your conscience shall, by prayer and other remedies, be healed and quieted, and scruple and doubtfulness removed. If any require comfort, or counsel and guidance, and receive it not, it is their own fault, and they are their own hindrance!

KNOW THYSELF.—Divine and comfortable is the Holy Communion. Humble and hearty should be our thanks to God, and very carefully should we examine ourselves before we presume to come unto it; and so very searching have I been in my language and counsel. Only to "such as are religiously and devoutly disposed," can I consistently administer it. Its benefits are to the "penitent heart" and the "lively faith." The rules which I have given will enable you to learn yourself, that marvellous book of whose unwritten pages no one should be ignorant. So, and so only, shall you be a meet partaker. If your heart condemn you not, then have you confidence towards God.

A CAUTION.—Yet, be not discouraged. Not every sin is sin unto death. If we sin wilfully after that we have received a knowledge of the truth, our state is more serious; sins of surprise will always follow us; if we truly repent and utterly forsake the sin we are forgiven.

THE DOOR EVER OPEN.—While life lasts, the door of return is open. I speak now to the timid, to the negligent, to the prodigal, yea, to the self-accused, also. None of these classes really wish to stay away, yet they do not wish to go unprepared.

1. If self-accused, repent: not in all the world is there a deadlier enemy than an unrepented sin. Be converted and live; make not bad worse by delay; shake sin off as St. Paul did the viper, you are dallying with it, and it may yet be your death and destruction.

2. If timid, seek your friend and pastor. He will show you the way to God's pardon and peace, and show you again and again if need be, and will not grow impatient and will love to aid you.

3. If prodigal, separate yourself no longer from your brethren and abstain not wilfully. Be careful, lest you find it harder every day to return to the family board.

4. If negligent of life, "not-so-very bad," only "not as I should like to be," have a care,