

which makes against it. The Church of England, rightly understood and set forth, is the nearest to the Primitive Church, and therefore will be the centre of a re-united Christendom in God's good time.

THE HOLY COMMUNION.

"We were talking about the Holy Communion the other evening," said Samuel. "What you said about the Lord giving us His Body and Blood therein, and we receiving it, seemed to stick by me. And then as it fell out, the Lesson in Church the very next Sunday was all about Christ saying that His Flesh was to be our meat, and His Blood our Drink. The sixth chapter of St. John it was."

"So it was," I said, "I noticed it too."

"That's a wonderful chapter," remarked Fletcher. "It begins with our Lord giving five thousand men bread in the wilderness, and then goes on to His discourse about how He Himself is the Bread of life."

"I have no doubt that He was teaching his disciples beforehand about that holy Feast which He was going to ordain a year or two after. He never used any words about eating and drinking His Body and Blood except in this talk in the sixth chapter of St. John, till when at His last supper He took the bread and the cup: His words were, 'Take, eat, this is My Body,' and 'Drink ye all of this, this is My Blood.' So He must have speaking about that and nothing else."

"Yes," said I, "He must have known what He was going to do—that before long He would institute the Holy Communion—therefore it

seems natural He should be speaking about it now."

"Just as in the next chapter," said old Fletcher, "He spoke beforehand of the blessings of the gift of the Spirit, though St. John expressly says that the Holy Ghost was not yet given."

"Our Lord began his discourse, I think, by telling the Jews they ought to seek more earnestly after spiritual than after bodily food."

"Ah! that was because they followed Him, hoping to get some of the loaves that the five thousand people had been fed with," said Samuel.

"He says, 'I am the bread of Life, he that cometh to Me shall never hunger, and he that believeth on me shall never thirst,' and the Jews murmured, did they not?" I asked.

"But why did they murmur? Because He said I am the Bread which came down from heaven.' They said directly, 'Is this not Jesus, whose father and mother we know?' as much as to say, 'he is only a man, what is the difference between him and anybody else, that he can be food for us?'"

"And then," I said, "come the words, 'he that believeth on Me hath everlasting life. I am that Bread of life.' I don't exactly see what they mean."

"They must mean," answered Fletcher, "that he that believes on Christ has everlasting life because he believes Christ's words, and feeds on the Bread of Life. If I believe that common bread will sustain my earthly life, I feed upon it; so if I believe that spiritual bread will sustain my spiritual life, I feed upon that."