por craim. This is particularly folt in iterium what he says on the Confession of Farls and Directionary.

As much perspective and the Confession of Farls and Directionary.

As most perspective and the Confession of Farls and Some service in Broco. Very control of the Confession of Some service in Broco. Very control of Confession of Some service in Broco. Very control of Confession of Some service in Broco. Very control of Confession of Confessi object the faking dawn or me pro-pared to problem arring Protestant see, -a greater sin than anything in a heating temple, 's or a re-con-nof more poin being experienced, it the water-baptism of Protestant it than want is left through the or-ton of the said state of 'Pepiat, Adalomatam.and Infidel,' will surely But let no some be so sumple as to se that persons pressed with engage-the most important, will be as fool-

Sabbath School Teacher

LESSON XLVI

Сомыт то Мемовт ук. 26, 27.

COUNTY TO SIEMONY VS. 26, 27,

PARALLEL PARRAGES.—I Cor. x. 16.

With v. 26, read Luke xxii. 19; with v.

7, Mark xiv. 28; with v. 28, Lov. xvii. 11;
ith v. 29, John xvi. 22; with v. 80, Zecl.

Cantant Tautu.-"The death of Christ

te life of men."

INTERNATIONAL TEXT.—For as often as eat bread, and drink this cup, ye do be the Lord's death, tilt he come. 1 Cog

is leason is of gray, "incress, because the most weighty truth it sets forth, (the ordinance it authorizes, (c) of the matances in which the appointment made, and (d) of the unhappy errors have prevailed concerning "the sup-

assovor feast proceeded a cortain proad and wine being used in it, us, breaking in on the courses of at meal, gave a new meand mean-elements. We shall for the sake

at speaks to the senses !

hat is addressed to the judgment?

'Mal feeds the cost!'
Bazan and Winn. Old and fitting
blans, Gen. 11. 18, where Melchizedek
a common act in a typical character,
c. 4 and Heb. vii 1. 16. All men untiond the use and value of these artiand it is deeply to be deplored that
is great sin with intoxicating drinks of
ana kinds, renders any acplanation or
reace to the wine-growing Palestine
fiel.

the wine-growing relacting the work spanish excitose also. Our "took broad and brake," an set does reasoner claim to the control of the control of the control of the blessing, the gave it to the disciding the control of the control

alterations man has made in the files grape for the purposes of mate indulgence, are not greater than man has made furthis simple rite. Sinary man who read Matthew and "mass" would recognize the rite instituted.

"masa" would recom-stituted.

Sat 14 and and to the with the un-ling. He is to be worshipped "in

7 God's service is to be with the un-mining. He is to be worshipped "in (John IV. 34).

3 Papaking to the twelve Ja-six said, it my body." The Greek word for the James of the James of the James of the Lat James of the James of the James of the Lat James of the James of the James of the Lat James of the James of the James of the Lat James of the James of the James of the Lat James of the James of the James of the or "tree," one have the James of the James of the lates of the James of the James

(c) It was to be eaten, showing that as the eaten bread becomes jound to our lody so the believed Christ becomes on why us. (d) It was broken after bluesaus, showing no change look place into the rate body. They who hold this change seal body. Free did not be too the continuous and the local body of the continuous and the local body of the beautiful that he can be said in the longue to warre that can be said in the longue to warre that can be said in the longue to warre that can be said in the longue to warre that can be said in the longue to warre that can be said to the longue to warre that can be said the longue to warre the longue to warre the longue to warre the longue to warre the longue to be said t

as with the Jewa tor the remission or par-don of an. The many are represented by the disciplic. The many are represented by 171 A word is used here, not employed as to the loreal, "all." This is so far annihily refeasing the cup to the people. It hooks like a prophetic condem action of a "But," like a prophetic condem action of a "But," thereby the salt, "the twelve," serves in dithe clurch, to do take the cup." No, but the clurch, the day of the day of the clurch, the day of all the clurch. What right have the latity to the latest.

would prove to most. We set right have the lairly the breat?

The frequency of this ris. "As often, and its commentation a stor, we learn from Luke No. 10 and 10 c. At. 25, 26.

(9) I sum now construction a more Aughting, and counted upon the grown was flushed, and the kingdom of my and was flushed, and the kingdom of my and was flushed, and the kingdom of my and was flushed budgitt in. V. 20. See Luke Xin. 18.

III. What person for freed gives you a check for the whole amount, or writes a promise in your favour, it is not from the paper, or the mk, or both, that your rober, comes, but from the king promised. So here. Our sins deserve death: Christ dier for us, and the shedding of its bleed per curse us paviou. This is hold forth to in the firing and does our souls good as far as we believed.

J crast is telling us this in various ways, by

n the rite, and does our some a ways, by a we believe it. Jeans it celling us this in various ways, by wraching and the Scriptures. His blessing makes them offectual. He tells the sarrie by the sacraments, and his blessing and no hing in them, or in him that administers them, makes offectual. The sacraments are means of grace, i.e., grace coines through them, as gas or water through the pipes.

But further, the Seriptures describe the covenit, God speaks to us from his side, the searaments seaf it, and the speaks like that God and men come together in them. They are thus much more than a pictoral presentation of spiritual blossing. In eating and drunking with knowledge and finit, we feed on Christ, that is we get strength from union with him, as the body gets strength from the most him, as the body gets strength from the properties.

ILLUSTRATION.

"When a man goes thirsty to the well," says McCheyae, "his thirst is not allayed morely by going there; on the contrary, it is increased by every slep he goes. It is by what he draws out of the well, that his thirst is satisfied. And, just so, it is not by mere

ary.—Spencer.

A writer quaintly says:—A father once kept a cancelled bond for his family to look upon, and soe bow he had pand a heavy dobt, through much self-sacrifies, to make them happy. Christ cancelled the claim of justice against us, nailing it to his cross. In the Lord's hipper his family look upon this cancelled bond.

SUGGRETIVE TOPICS

The New Testament feast—how described—who observed—with whit rite connected—by whom contained—where—when—how mist place—to whom on-land—where—when—in what place—to whom—in which circumstances—with what elements—the meaning of the described of which is a summary of the containing of the described of the containing of the

The Majesty of Kindness.

O, the nagesty of Kindness.

O, the nagesty of bove it has disarmed the bold, ambission swoulder. Who has not read the well-known ancedote of the holy and nobles mudel John Fletcher, of Maslets ? He had a niphew, an officer in the Sariaman service, prefigate, ungentle manly, and dopraved. He depravity hurred hum to desperation. He wated on his sidest uncle, (teneral de Gous, and having obtained a private ambience, he presented a oaded patol, and sand, "Uncle de Gons, if you do not give me a draft on your banker for five hundred crown, I will allow John Tho general, though a better of the dependent of the section of the dependent of the section of the companion of the section of the section of the companion of the section of the sec

so in the sacrament the bread ist's body. At the door into dra's for the money, and at the sanction exposituated freely with hum on his important on the sacrament of the sacram

duced he began to tell him with exuitation that he had her called input his under Do. Goors, who had recated him his under Do. Goors, who had recated him his under Do. Goors, who had recated him his under his called him his him had her him her him had he him him had he him had he

your soul in ledi."

By this time the unhappy man was palo be trembled alternately with fear and passion: he argued, he enterned; sometimes he withdrew the pistol, and fixing his back consisted all soon, stood as a seatind to present the season of the se

prayed with him and for him.

By Mr. Pistchier's kind mediation the suu was made up. He has, however, been highly censured for this noble action. Let it be remombered that the agroune was made and unwouted, but firmness in this monath and unwouted, but firmness in reliance on the Voice that police the starra long and spake the promise.—Faction Hood's Bn-gyclopadia of Peacs Ancedotrs and Aryumenis.

Church-Membership.

Church-Membership.

The way to make clutch-membership a thing sought and prized is to show that it is a thing worth having. I would not join e church that spent its tune in patty debutes, and wasted its eargies in party struggles. I would not if were a child be attracted to my father's church if round the table I heard nothing but sharp crificism of sermous, covert intrinuations against our if in has home I mat had temper and careless hiving on the part of there who went next day to the communion. But let them also in their profession, and I am drawn to it. I et them so live that I identify the communion of the

The following is an amusing incident, which actually occurred in one of our chicoles—"The reading leason was on wird geren. After the leason was on wird geren. After the leason was reticule came the usual routine of questions are regarding, the strange correctness of the goose's flight, &c. The teacher saked—"Who guidel and led this feathery dock in their completed wandering." A pause ensued, when a bright-yed little gard back the silence with: "The old gauder, of course."

Our Joung Solks.

Heroism

"Oh, down!" gaid Willy Grey, as he he sat down on the saw horse, and besked at the kinding wood which he ought to have been splitting up for hir molter, "I do wish I could do something for the world—some great action that every one could adultive and that would make the country and the whole world better and hexper. I wish I could be a leave like Washington; or a former mis-ineary like Judeon; but I can't do anything or be anything."

"Why do you want to be a here?" asked his courn, John Mayrard, who coming up just then happened to excele at his solito

Dist then happened as a '97 year 'Oh!' said Willy, coloring, 'exad willy, coloring, 'exademics a here and talk, about his probes them after his obtained. 'That other does, or it?' said John want to be incored for the sake, or his od about?'

Willy did not exactly like this

with about?"

Willy did not exactly like this way oputing it.

"Not only that, but I want to do good to people, convert it a heathen, or—or—save a sinking alop, reare the country, or something like that."

people, convert it a heather, ore-or-mave a sinking slay, r race the country, or some-thing like that. That sounds have been men who have thought the fact short themselves, and the most about their work. And as far as I can recollect now, the greatest—I mean according to the Christian standard—have shows begun by shirty the nonrest duty, however small, and here John book up the lowever small, and here John to keep the result began to split the kindling wood.

Will jumped off the saw horse and be-yon to pick up the strikes without a work, and to pick up the strikes without a work.

but though he said nothing, he thought the more
"I've wasted at of time in thinking
what things I might do, if I only had the chance," he thought. "I've neglected the things I could, and ought to do, and made a lot of trouble for mother. I guess I'd bet-ter begin my herobum by fighting my own laxiness."
Will any boy adopt Willy's resolution, and earry it out in his daily life?—Child's World.

Love for Love

liagged, dirty, ugly. He had fallen in the muddy gutter; i.e. hands and face were black, his mouth wide open, and seeding forth sounds not the most musical. A rough hand lifted him up and placed him aguast the wall. There he stood, his tears making little gutters down his bearined cheeke. Men as they passed laughed at him, not carring for a mousen! to stop and intended to the stop of the stood of the stoo

friendless! A lady is passing; her kindliness of heart prompts her to stay and say a kind word to the boys who are joking their companion and kaughing at his sorrow. Then she looks fixedly at the dirty, crouching lad against the wall.

She has him examined, then taken to the hospital. Afterward she visits him kindly and frequently.

and frequently.

A year parses by.
There is a fire one night. A dwelling house is in flames. The engine has not yet arrived. The inmates cannot be rescued. A boy has looked on. Suddenly he shouts: "O, she lives here!"

Thon he climbe up the heated, falling status. He fights against the sufficiently status. He hunts about till in finds what he sought. She has fainted—dying perhaps. No i he will save her. Ever minutee of agonizing suspense, and she is after in the cool air.

the cool air.

The bystanders are struck with the intre-pidity of the boy. Hr only walks away muttering:

"She didu"t turn away from me when I was hurt."

The Boy at the Palace Gate.

A little bey in England wiphed very much to see the Queen; so he deformined to go at once to her palace, and ask to see her. But the soutnet, on guard before the gate, only laughed at the boy, and pushed him asked with his number. Still the lad could not give up his purpose, now he had come of the property of the pro little boy in England wished very much

to see
Christ takes us by
into the presence of his heaven.
For the dear Son's sake ye are unde we.
For the dear Son's sake ye are unde some.
Without him we can never be adsome. Without him we can never be adsome. Without him we can never be
to U.d. to sak all blessings for the sake of
Gud, for lan octure way will prayer ever
the heard or answered. No one who longs
the King in his beauty but will find
the King in his beauty but will find
any receipt to lead him

Egyptian Light on Bible Texts.

Customs and habits of his still extension in Egypt illustratio many usages referred to in the libbs. The Sunday at Home screet the following example:

The following example:

The of thy slaces from off thy test, for the place where the standard in holy and the place with the standard in holy and the place where the test as an act of construction in the Esta as an act of construction in the Esta as an act of construction in the standard in the act of the standard in the act of

appearing before his upperlipe.

Now I rared loved Joseph ... and he made him a coat of many colors. General xxvvii is a coat of many colors. General xxvvii is soften seen in the attract of Corred a come a form 8 yras, and he made in press of clots of diverse colors, so pravided as to form it rude thought effective pattern. The edges are their bridded, and some times every claboratory. In the colors we will I cost out to y choose."

Cyam by its diverse of the colors of the

working a sign of divorce and of great contemps.

"By fatth Jacob, when he was dying, blessed both the sons of Josoph; and worshipped, leaving apon the top of his staff." Hebrows vi: 21.

The Coptic Christians, down to the present time, lean upon a staff, or sort o crutch, in their worship; it is made with a transverse piece of wood at the top, thus, T; on this staff they place both hands, and thus support themseives as they stand daring the prayers and the reading of the gospel. Their services are very long; but this is doubless a primitive usage.

"On the top of their houses, and in the

making "a great ery" in the streets.

"Their thorat is an open sepalabre."

Peslma v: 8.

Many of the Arabs bury without seefins to the present day; and where a soofin is used, they do not fasten down the lid, but soor it will easily have shawls. The wealthy have family vaults, the walls of which ries a foot or two above the surface of the ground. When the vasil is opened for in fresh tenant, or when the walls place of the ground. When the vasil is opened for in fresh tenant, or when the walls feld for in fresh tenant, or when the walls feld for in fresh tenant, or when the walls feld for the proceeding from the opens sepul-side for the feld for the work of the wells.

Who Thinks?

Who Thinks 7

Who thinks that our territory is about four thousand miles across by railroad? Who thinks that the second of the s

In vain ye bow your knees, at the a of Jesus; unless your souls bow [and mit] to his righteeness.