

Toronto, who will remit them periodically to the Rev. E. F. Wilson, who has consented to superintend the Homes till April 1st, when he will rejoin his family in British Columbia.

Again entreating your thoughtful care of my diocese during my absence, I remain, dear brethren, yours faithfully,

E. ALGOMA.

Sunday School Lesson.

20th Sunday after Trinity. Oct. 30th, 1892.

THE LORD'S SUPPER—ITS INSTITUTION.

I. THE HARD SAYING.

In the sixth chapter of S. John's Gospel we find that comparatively early in our Blessed Lord's ministry He taught His hearers that He was the Bread sent down from Heaven to give life unto the world (v. 33). In that chapter we also learn that He taught that those who came to Him should never hunger, and that those who believed on Him should never thirst (v. 35). Later on in the same chapter He declared that He is the living Bread which came down from Heaven, that if any man shall eat of that Bread he shall live for ever, and that the bread that He will give is His Flesh, which He will give for the life of the world (v. 5). Furthermore, when the Jews inquired how He could give them His flesh to eat, without offering any explanation of how He could do it, He declared that "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you" (v. 53). Some of those who heard Him said: "This is an hard saying; who can hear it" (v. 60), and they forsook Him (v. 66).

Undoubtedly it was "a hard saying"—a very extraordinary saying, and one that only a very extraordinary Person would have uttered. No merely human teacher would ever dream of teaching his followers that they must eat his flesh and drink his blood. But though some of our Lord's disciples forsook Him because they could not understand the meaning of this extraordinary teaching, the rest must have been satisfied that in due time the difficulty would be explained, nor were they disappointed.

II. THE INSTITUTION OF THE LORD'S SUPPER.

When the time had at length arrived that our Lord was to be offered up as a sacrifice for the sins of the whole world, we learn from the Gospels that He went up to Jerusalem with His disciples to keep the Jewish Feast of the Passover (S. Matt. xxvi. 17-28). Among all those assembled in that upper room (S. Mark xiv. 15) not one but our Lord Himself realized how high unto death He was. He had foretold what was to happen to Him (S. Mark x. 33), and His subsequent agony in the Garden of Gethsemane (S. Matt. xxvi. 36-44) shews us how fully He Himself realized what was before Him on the morrow. (See S. John xiii. 1). Here, then, whilst celebrating the feast of the Passover, in which the lamb slain was but a type of the one only sufficient sacrifice which He Himself was about to offer, He with His almost dying words instituted the Sacrament of His Body and Blood. The meaning of the "hard saying" was now disclosed to His Apostles; and by the simple rite which He then instituted, He made it plain to them by what means He intended that they should be partakers of His Body and His Blood.

Our Lord took the bread into His hands and blessed and brake it and gave it to His disciples, and said, "Take, eat; this is my Body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it, for this is my Blood" (S. Matt. xxvi. 26-28). We do not learn from the sacred narrative that any of the Apostles began to enquire how the Bread and Wine which were then and there delivered into their hands by our Blessed Lord Himself, could be His Body and His Blood, or that they refused to receive the sacrament until they had been fully informed how the eating of the Bread and the drinking of the Wine was going to benefit their souls. All that we do learn is that they meekly received what was given them. Even then they probably realized that He was able in some very real and effectual manner to make His words true—but their faith in Him and in the power of His Word became as firm as adamant, when they were a few days later witnesses of His Resurrection and Ascension. We shall do well to follow their example, and accept with humility what He now offers us by the hands of His ministers, nothing doubting that we too shall thereby in some very true and real manner be made partakers of His most blessed Body and Blood. But it must be remembered always that the right participation in this holy sacrament is not a mere form or ceremony, but requires a full and living faith in Him, for in the same chapter of S. John in which our Lord declares that, "Except ye eat, etc." (see above v. 53), He also taught, "This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life." The partaking of the sacrament must therefore be one of the results of our belief in Him.

III. ITS PERPETUAL OBLIGATION.

When our Lord instituted the sacrament of His Body and Blood, He said, "This do in remembrance of Me" (S. Luke xxii. 19; 1 Cor. xi. 24); and S. Paul declares that as often as we eat this Bread and drink this Cup, we shew the Lord's death until He come. (1 Cor. xi. 26.)

The Christian Church all through the centuries which have since elapsed, and in every country of the world in which it has been planted, has regarded this command as of perpetual obligation; and the celebration of this sacrament has ever since constituted its chief act of worship. For in this sacrament the Church sets forth and pleads before God the Father the all sufficient sacrifice of our Lord and Saviour Jesus Christ, which is there commemorated, and also thereby exhibits a perpetual memorial before men of the making of that sacrifice. It is, as S. Paul says, a continual showing "forth of His death until He come." But it is not only a commemorative service, because those who are faithful partakers of the sacrament are thereby also made partakers of that sacrifice.

Family Reading.

Have you Read

How Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet effective action.

Children's Reproof.

I was one day reproving a little orphan boy for using such words as "goodness," "mercy," as exclamations. I told him it was only a mild way of swearing, which, if unchecked, might lead to open profanity; that those exclamations referred to various attributes of God, such as His *mercy*, *goodness*, and *graciousness*, and should not be so thoughtlessly used.

He seemed grieved and ashamed, for he had not thought that in saying these things he was taking God's name in vain, and disobeying the command of Christ to let our conversation be, "Yea, yea,"—"nay, nay."

As we were talking, a prattling boy who stood near said "But ma'am, everybody, even good Christians, have little ways of swearing. They say, 'upon my word,' and 'to save me;' and I heard you say 'mercy' once."

I felt reproved, as I stood in the presence of a little child who had so plainly rebuked me. I owned my error, and asked him to remind me if he heard me use any of the unnecessary and forbidden words again. Perhaps some other parents who are jealously watching the conduct of the 'little ones at home,' and striving to train them for Christ, may profit by this innocent reproof.

I know one little girl whose teacher had taught her to check the beginnings of sin against the third commandment. One day when she came home from school, where she had been watching and correcting herself, she said, "Mother, you say, 'bless me,' and Miss Brown says it is wrong to say any such things." Instead of being offended, her mother replied, "I know it, Jessie, and am very sorry I have the habit; and if you will remind me when I say it, I will give you sixpence each time for your mission box." So Jessie did as she was bid, and her dear mother overcame the habit, but it cost her more money and watchful effort than she thought possible.

May we not learn some important lessons from these young immortal plants everywhere blossoming about our pathway?

Making the Responses.

"O Lord, open Thou our lips, and our mouth shall show forth Thy praise."

Two faults frequently mar the beautiful worship of our Church. Some are *silent* worshippers, utterly isolated in thought and sympathy from the congregation. Others are loud indeed in their responses, but, through some *eccentricity* of tone or manner, they hinder the devotion of others, and

disturb the harmony which requires "one voice" as well as one "heart."

Dean Goulburn's earnest words should be pondered both by the *silent* and *eccentric*. "Be careful to make in an *audible* voice *all* the responses prescribed by the Church. If persons around us in the congregation are merely silent auditors of the service, our own devotion is instantly chilled. If, on the other hand, they have all the appearance of earnest worshippers, devotion soon stirs and wakens up in our own heart. Throw, then, your contribution of heart and soul and sympathy into the service of the Church, by making the responses simply and sincerely, in your natural voice."

Business Courtesy.

A successful business man thus expresses himself regarding business courtesy, and emphasizes a truth which some people forget or ignore, to their own injury: "I make it a point to reply to every communication of a business nature addressed to me. It doesn't matter what it is about, provided only that it is couched in civil language. I do this because courtesy requires that I should; but aside from that, I find also that it is good policy. Time and again, in my life, I have been reminded by newly secured customers that I was remembered through correspondence opened with me years before, and many orders have come through this passing and friendly acquaintance with people. On the other hand, I have known plenty of business men whose disrespectful treatment of correspondence has been bitterly remembered and repaid with compound interest. Silence is the meanest and most contemptuous way of treating anybody who wishes to be heard and to hear, and resentment is its answer every time."

No other Sarsaparilla possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.

The Mental Condition.

The strong mind is one which has accumulated power through hard mental activity. Much earnest study, much effort of thought, many a tussle with self-indulgence and love of ease, many a struggle with difficulties and obstacles, have combined to give it that vigorous force and elasticity which is to its possessor so valuable a boon. We look with pleasure upon the man thus favoured. We admire his clear thought, his sound judgment, his keen discrimination; we envy the ease with which he detects the point of an argument or solves an intricate question or applies a principle; but we do not see, and seldom even imagine, what toil and patience may have been the source of this mental strength. On the other hand, the man who has never learned to control his thoughts and compel them to work, who has shrunk from difficulty and indulged in lazy and idle reverie, must expect to be weak-minded; he has denied to his intellect the very food which it needs to build it up and strengthen it.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

"My historical studies," says Mr. Edward A. Freeman, "have made me more and more sure that this thing which we call Christianity cannot be human."