

that it is in their hearts if they are not Christians. Their place is ready for them, our Lord has taken bountiful care of that, and we are now asked to help to fit them for their places. The *heartiness* of Christian love will be our strongest instrument. As we show it, we shall win the confidence of others. Our heartiness will lead them to make us known of the secrets of their bosoms. Their needs will be laid bare to us. They will turn to us in their times of need, and we shall be able to win them for our Master.

An amusing story is told of a negro quack doctor. He had an invariable specific of alum and beeswax for every disease. Asked why he always gave this remedy, he replied that whenever anyone was ill it meant that some portions of the body had fallen apart, and he gave the alum to draw the parts together, and the beeswax to solder them. It is to be feared that many would-be physicians of the heart have a theory as baseless and a practice as uniform. Every one, they think, must be treated in just the same way. They must be preached to, their sin denounced, their want of faith reprov'd. This is the ignorance of spiritual quackery. Men need not so much reproof and denunciation as sympathy. Not the repellent righteousness of the Pharisee, but the cordiality and variety of love will win them. For no two persons is just the same treatment wise. A quick sympathy will probably divine almost at once the needs of each case, and what cannot be thus divined a hearty interest will soon unfold. There is a place of peace for every heart, and our love has the blessed mission of leading souls to their home. Let it be said over and over again—not theories nor "views" will win men, but love. Nothing else shows such variety as love. See how it manifests itself in the work of God. Now it is found in the beauty of a wonderful world, now in tender pleadings with a sinful heart, now in wise leading in a path of perplexity, and now in a strong and terrible justice that punishes sin. And we must strive to reflect its variety in dealing with men. We shall do so as we draw nearer to the Fountain of love. In that blessed atmosphere we breathe and absorb love; and as we turn back to the darker ways of men, we shall bring its brightness and its warmth with us.

GRACE, like fire, cannot be hid; you may as soon conceal musk in your hand as grace in your heart.—*Swinmuck*.

### A CHRISTMAS CAROL.

LISTEN! the bells in the steeples  
In jubilant gladness ring  
To welcome the coming of Christmas,  
And the birthday of the King  
Who was born in the lowly manger  
Of Bethlehem, long ago,  
When the song of the herald angels  
Was sung to the world below.

Thou hast clad thyself in raiment  
Of spotless white, O Earth,  
Like a bride on her marriage morning,  
To celebrate Christ's birth.  
Oh, were our lives as spotless,  
Our hands unstained with sin,  
And the latch of each heart were lifted  
To let the Christ-Child in!

Bring to the dear Lord's altar  
The soul's white flowers to-day;  
Let the rose of thy love shed incense  
Sweet as the breath of May;  
Let the lily of faith eternal  
Lift its cup of myrrh to Him  
Whose love is the star that leads us  
Through ways that are dark and dim.

O Earth send back to heaven  
The grand and glorious strain  
That startled the wondering shepherds  
On far Judea's plain.  
Glory to God in the highest,—  
Sing it again and again,—  
On earth be peace, on earth be peace,  
Good will, good will to men.

—*Eben E. Rexford, in Ladies' Home Journal.*

FOR PARISH AND HOME.

### OUR PRAYER BOOK.

#### VIII.

#### THE HOLY COMMUNION: THE DOCTRINE OF THE CHURCH.

THE teaching of the Church of England concerning the Holy Communion is a splendid commentary upon the words of the great and good John Wesley: "I believe the Church of England comes nearer the scriptural plan than any other national church upon earth." It is true to the Word of God throughout. In the Catechism, in the Articles, in the service for Holy Communion, it is distinctly taught that "the supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and, likewise, the Cup of Blessing is a partaking of the Blood of Christ." It is clear from these words that while the thought of the Holy Communion as furnishing an outward token and sign is present, yet there is a clear statement that it is also a most blessed means of grace. The word "communion" is one of those

words which carries its meaning on its face. It means "common-union." It refers to the community which there is in spiritual things amongst all believers.

The Holy Communion is a commemoration feast. It seems to say, "Keep Jesus Christ in memory." The communicants seem to answer,

"This will I do, my dying Lord,  
I will remember Thee."

But it is much more than a commemoration. It is a God-appointed means of grace; so that our souls are strengthened and refreshed "by the Body and Blood of Christ, as our bodies are by the Bread and Wine."

Faith is the hand of the heart, by which the blessing is received. The teaching of the Catechism limits the reception of "the body and blood of Christ" to the "faithful," those who are full of faith; while the office of "The Communion of the Sick" teaches the presence of Christ in the soul of the believer, without the use of the elements of bread and wine. The words ought to be carefully remembered by all. They are, if the sick man "do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, he doth eat and drink the Body and Blood of Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth." It is evident that this teaching is in thorough accord with the words of Christ that faith is the great essential for the soul's feeding upon the bread of life: "He that cometh to me shall never hunger; he that believeth on me hath everlasting life." It is faith that leads the soul to Christ; it is faith that keeps the soul in Christ; it is faith that feeds the soul with Christ.

It is well known that the error of transubstantiation is bolstered up by an appeal to the word "is" as found in the texts, "This is my body," "This is my blood." The word "is" is taken as if it could only have a literal meaning. But such an interpretation of the word is contrary to the constant usage of Scripture. As Ridley pointed out, long ago, the words "This cup" is the New Testament cannot mean that the cup was turned into a New Testament. There is a double figure used; the cup is put for the wine, and the wine is called the New Testament. The meaning of the expression "This is my body" is, "This bread represents or stands for my body." It can have no other meaning, from the fact that Christ's body stood before their eyes, untouched, unharmed, and un-