

images, made of wood and stone, that we worship, but the gods they represent." St. Leguori, in the Mission Book, states: "The priest blesses the bread and wine as Christ did; he speaks over them the same words that Christ spoke, *and thus* the bread and wine now on the altar, are changed, as they were at the last supper, into the body and blood of Jesus Christ." What an absurdity, that as Jesus gave these elements to His disciples they were changed, as their catechism declares, into another or the same "body and blood, soul and divinity" of Himself. Pope Urbain, in a Roman Council, thus spoke: "The hands of the pontiff are raised to an eminence granted to none of the angels, viz: that of creating God, the Creator of all things, and of offering Him up for the salvation of the whole world." Well may we be called Protestants, for we emphatically protest against the blasphemous assertion that any man, be he priest, prelate or pope, has ever been given the power to re create the Lord and Saviour, Jesus Christ, or, as Pope Urbain declares, "God, the Creator of all things."

The church of Rome boasts that it never changes, but this doctrine was not fully developed for many hundred years after the death of the apostles. St. Augustine, St. Basil, and many other authorities, taught that the elements, bread and wine, were but figures used by our Saviour, as He had also said: "I am the door," "I am the vine." Again, the word wine is never used in the Gospels, when speaking of this sacrament. It is "the cup," or "the fruit of the vine." The Lord's Supper was instituted at the time of the Passover, when nothing fermented was allowed in the dwellings of the people, showing it was the unfermented juice of the grape that Jesus gave them; and in St. Mark it is specially said: "*they all drank of it.*" Why should Romanists withhold it from the people? Again, the priesthood ceased after the end of the daily sacrifice, which had typified Christ, the Lamb of God. After He was offered up there is no mention of priests in Scripture in connexion with the ministry. Christ is our only High Priest, and all God's people a royal priesthood. See 1 Peter, 2: 9. Therefore St. Paul exhorts us to "offer our bodies a living sacrifice." With such sacrifices God is well pleased. But we are told in Heb. 10: 10, Jesus was offered "*once for all.*" And in the 12th verse, "He offered *one sacrifice for sins forever.*" How absurd, unscriptural, and idolatrous, to offer Him in the shape of this wafer, thousands of times a day, as is customary in the weekly mass, throughout the world.

We give these remarks, not in an unkindly spirit, but because we fear this important subject is but too lightly regarded by many in these days.

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MONTREAL BLACKBOARD LESSON.

A year ago last September, the subject was, if I remember rightly, "The organization of our Society." We talked about the Board, the Branches, Auxiliaries, and Mission Bands, and placed the names on the board as we went along. The system was compared to the government of Canada—Federal, Provincial, County, and Parish. We ran over it again, and the girls asked questions, and gave their own ideas of its unity, and the work assigned to each part. One of the girls compared it to a tree. "If there are *Branches* what is the *trunk*?" "That must be the Board."

There were only a few in the room; they crowded round the black-board, and soon had a graphic illustration—a large tree, with the names Board and Branches in their appropriate places. Leaves and buds were added, with much enthusiasm, the chalk informing us that these were the auxiliaries and Mission Bands. I don't think we spoke of the roots. If our girls were to talk it over now most of them could say "The love of Christ constraineth us."—[A Leaf from "Day Star."

"FREELY HAVE YE RECEIVED, FREELY GIVE."

"SHALL I take and take and never give?"
It was not in the lily to answer, "Yea;"
So it drank the dew and sunlight and rain,
And gave out its fragrance day by day.

"Shall I take and take and never give?"
The robin chirped, "No, that would be wrong;"
So he picked up the cherries and flew away,
And poured out his soul in a beautiful song.

"Shall I take and take and never give?"
The bee in the clover buzzed, "Ah no!"
So he gathered the honey and filled his cell;
But 'twas not for himself that he labored so.

"Shall I take and take and never give?"
What answer will you make, little one?
Like the blossom, the bird and the bee, do you say,
"I will not live for myself alone?"

—"The Child's Own Paper."

In the year 1884, three young disciples in Spain were thrown into prison for not worshipping the host as it was borne past. Like Paul and Silas they prayed and sang praises even in jail, and one passing by in the street sent them five francs for their sweet singing. When the ten days of their sentence had expired, the judge demanded the fine of fifty francs. They had not money to pay it, and he sent them back to prison for another ten days. Two days later, he set them free; for the priest had complained that his parishioners stood morning and evening before the prison, listening to the hymns they sang, and they were exciting so much interest that he was afraid many more would become Protestants.