

mated, and of which all previous sacrifices were but faint types and shadows. The confirmees may have their attention directed to a striking passage in the First Epistle of St. Paul to the Corinthians, in which he plainly associates the two feasts—the Jewish and the Christian—“Christ our passover is sacrificed for us, therefore let us keep the feast (or festival), not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Cor. v. 7, 8.) When we remember that the Lord’s Supper was the only feast of the first Christians, and that whenever they met it was to “break bread,” we can understand the application of the Apostle’s words—words which are wrought into our own Communion Office in the Proper Preface for Easter Day—“He is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world.” The peculiar language used by our Lord in instituting the Sacrament of His Body and Blood in the Holy Communion, seems to have been borrowed from Jewish phraseology. The lamb when set on the table to be eaten was commonly called the body of the paschal Lamb. The Jews spoke of eating the body of the Lamb; and when Christ blessed the bread, He said of it, “This is my Body,” as though He would say, “Heretofore you ate the body of the Lamb, a type of Me, to be delivered to death for you. Now I abrogate this for ever, and instead I give you my body to be crucified and broken for you; and so hereafter, when you eat this bread, think not of the paschal Lamb, which, like all types, is now done away in Me, but believe that you feed on my Body broken, to deliver you, not from Egyptian bondage, but from the far worse bondage of death and hell.”

It may be observed that the above words are quoted from Bishop Harold Browne’s *Exposition of the Thirty-nine Articles*, a work that admirably reflects the true position of the Catholic Reformed Churches of these islands, as against Rome on one side and Geneva on the other. The Bishop goes on to say—“In almost all respects the institution of the Eucharist was likened to the sacrificial feasts of the Jews, most especially to the feast of the Passover. It had only this point of difference, that whereas in all the ancient feasts the victim was actually killed and then its natural body was eaten, here the feast was instituted (though on the day of His death) yet before our blessed Lord was crucified, and bread and wine were substituted in the room of His natural Flesh and Blood. Yet the bread and wine He called His Body and Blood, even as the flesh of the lamb was called the body of the Paschal Lamb. And we can scarcely fail to infer that as the flesh of the old sacrifice was never called the Body of Christ but (what it really was) the body of the lamb; and as, on the contrary, the elements in the newly-founded feast were called the Body and Blood of Christ, so the new festival must have had a closer connection with the great and true sacrifice than had the slaughtered victim which represented Him in the old Festival. The bread and wine were His Body and Blood in a sense beyond that in which the Paschal Lamb was Christ—that is to say, not merely in a figure, but in more than a figure. . . . Just as when the first Passover was instituted the Israelites were commanded ‘to keep this feast by an ordinance for ever’ (Ex. xii 14; xiii, 10)—to sacrifice the Lamb and eat it as they had been instructed by Moses; so the disciples are commanded to observe this new feast even as they were instructed by their Master and Lord. ‘Do this,’ i.e., ‘Do what you now see Me do.’ Break the bread, bless it, and consecrate it; then distribute it among yourselves, and eat it; and likewise with the wine. And this all is to be done ‘in remembrance of Me.’ The Passover was in remembrance of the deliverance from Egypt and from the destruction of the first-born; and when it was kept the Israelites were to tell their child-

ren what the ordinance meant (Ex. xiii, 8. But this sacrament is a remembrance of greater deliverance and of that gracious Master who wrought the deliverance; and as often ‘as we eat this bread and drink this cup we do show the Lord’s death till He come’ (1 Cor. xi. 26). In all ways, therefore, it may be a remembrance of Christ, but specially it is a remembrance of His death. It is a memorial, a showing forth of that sacrifice which He offered on the Cross, and which we feed upon in our souls. As it is a commemoration of the sacrifice” (*Exposition* pp. 711-717.) The above extract will assist in making clear to the minds of the confirmees the nature of the Sacrament of the Lord’s Supper, to which they are about to be admitted for the first time, as “a continual remembrance of the sacrifice of the death of Christ,” the first object, be it observed, for which it was ordained, according to the teaching of our Church.—*Irish Ecclesiastical Gazette.*

#### DEVOTIONAL PAPER.

‘The first day of the week cometh Mary Magdalene early when it was yet dark unto the Sepulchre.’—St. John xx. 1.

The opening words of this chapter seem to throw us, assembled together as we are upon ‘the first day of the week,’ into relationship with the events the chapter has to record.

The assembling together of Christians upon the first day of the week is the imprint of Easterday upon the Christian era. The first Easter uttered a voice which every first day of the week has since reverberated; and as the echo tells of the voice which awakes it, so the first day of the week bears testimony to an event which was to give it a distinction, and a sanction higher than that which had formerly attached to the seventh day. And if the assemblage together of Christians upon the first day, is a monument of the Resurrection, the worship of Christians is that monument’s inscription, for, in worshipping ‘Him who was dead’ do they not attest their faith in His Resurrection?

By this point of contact between ourselves and the first Easter day, the mind is prepared and faith emboldened to understand and believe the Scriptures that Jesus has risen again from the dead.

Faith can turn to good account the smallest foothold, and it finds one here. At this moment we are in the presence of a reality, our assemblage on the first day; and the weekly recurring Lord’s Day may be traced like a woven chain right back to Apostolic times. At the other end of the chain is a reality as real as that which now appeals to our eyes and ears—the reviving of Jesus Christ from His deep but brief sleep, and His reappearance from death and the sepulchre. ‘Cometh Mary Magdalene.’

Mary Magdalen had no peculiar rights in the resurrection beyond the other pious women, the disciples, the believers, or beyond ourselves. If Christ had been Jesus alone this could not be said, but God in one person with Jesus multiplies Jesus infinitely, and His death and His resurrection. This infinite multiplication of the Cross and Resurrection gives the whole Cross and the whole Rising again to everyone who shares humanity in common with Christ. “All things are yours.” There may be but one sun in the heavens; but there is a sun there for every land, and a sun for every inhabitant of every land. None can claim peculiar rights in the sun. The sun is practically multiplied by the number of observers.

And the Cross and Resurrection are multiplied by the number of the human race.

If Mary Magdalene seemed to have peculiar rights in the Resurrection, those peculiar rights lay in her adoring devotion, and in her deliverance from sevenfold thralldom of Satan which

Christ had wrought in her. It would be more true to say that the resurrection she had experienced in her own life and character fitted her to receive the revelation of the Resurrection of her Lord. It was only to those who had passed through such a resurrection as she had that Jesus Christ appeared after His Resurrection. To those who were ‘dead in trespasses and sins’ and who were clinging to dead hopes, He did not show Himself.

And to us His resurrection can never be the substantial fact it is, only so far as we reckon ourselves to be dead indeed unto sin and alive unto God. ‘If any man will do His Will, he shall know of the doctrine’ (John vii. 17). If we have the real impression in wax, we can have no difficulty in believing that the real exists, or in learning its beauty. And if the resurrection of Jesus Christ is impressed in the wax of our own character, as it was in Mary Magdalene’s, we shall have no question of it, or of its power and glory.

The man of science will tell us that we do not really see those objects which appear to the eye—that when we say we see a house or a town, it is really the image of that object, as it is reflected in the mirror of the eye, which we perceive.

Then we may see the Resurrection of Jesus our Saviour as really and as clearly as we see anything—reflected not in the tiny mirror of the eye, but in the mirror of our character.

Our characters, which may have entombed or may still entomb dead hopes, despair of living the noble lives we could wish, and subjection to the corruption of evil, but which may be revived to day, in the power and glory of Resurrection, to a lively hope and to dominion over the sin which had beset and enslaved us.

Mary Magdalene, hastening to the sepulchre ‘when it was yet dark,’ is a picture of humanity—humanity which was awaiting upon the events of that day to learn its destiny. The whole race—for to this end Christ both died and rose again and revived, that he might be the Lord both of the dead and the living.

It is yet dark and she gropes her way to a tomb, her soul distraught by yearnings unutterable, and the only relief she can promise herself is in the melancholy duty of doing the last offices for the dead.

This is humanity without the resurrection—going swiftly to a tomb, ‘while it is yet dark,’ torn by longings which can find no satiety.

But Mary Magdalene returning finally from the sepulchre is a picture of the Church: she has seen her Lord and goes to preach His resurrection; every longing, every passion finds a home and is at rest in Christ arisen.

And if Mary Magdalene, carrying a word spoken by the lips of Jesus Himself, stands for the Church which carries His message to the people, God grant yet another parallel to complete the picture, in the rising up of many amongst us as Peter and John to go to the sepulchre and see and believe.—*Family Churchman.*

THE Gospel of Jesus Christ is the true remedy for human ill. It can change the heart, it can renovate society, it can give health and life to a diseased and dying world, for it has done it, and is doing it still in instances unnumbered.—*Rev. H. M. Thompson.*

THE presence of evil thoughts in our hearts does not prove that our religion is a deception, unless they are encouraged and delighted in.

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