

ITS NATURE The Holy Communion is a Memorial of Christ's Sacrifice, by which we bring it before ourselves, our fellow-men, and chiefly before God. In it we plead with Him, that for the sake of the crucified Saviour our sins may be forgiven and we ourselves made more fit for His life and service here and hereafter :

"For lo, between our sins and their reward
We set the Passion of Thy Son, our Lord."

We often say that acts are more effective than words. This is not only a solemn Act, but also one designed and commanded by God (1. Cor. xi. 24-26). It is a translation into action of the words "through Jesus Christ our Lord."

Again, the Holy Communion is a direct means by which we become united to Jesus Christ, "one with Him and He with us" (See Jno. vi. 51). In each Communion, as we bend in lowly adoration before the loving Saviour, we should absorb more and more of His character, His spirit. Lastly this service is intended to be the strongest bond between members of the Christian family, the highest expression of the Communion of Saints" (1 Cor. x. 17.) Drawing nearer to God we are to draw nearer to our brethren.

PREPARATION We are to "examine" ourselves (1 Cor. xi. 28) whether—(a) we truly repent of past sins ; (b) have a lively faith in God's power and willingness to forgive those sins, and (c) are in charity with all men. If are not in charity with any one, it is our duty to forgive him (which surely in view of the example of Jesus Christ we should be able to do) and to make a personal effort towards reconciliation (Matt. v. 23, 24.) As a further evidence of charity the Church expects every communicant to bring some offering of money, however small, which is usually given to the poor.