

*HIS REAL PRESENCE.*

Whether we believe it or not, Christ's Body and Blood are truly present in the Holy Communion, under the forms of Bread and Wine—as really and truly as He was present in the manger or on the Cross, though not in the same way; but in a spiritual, supernatural way which no man can explain. Want of faith on our part makes a great difference to us, but none at all to the Real Presence, as St. Paul teaches us, saying of certain unbelieving communicants, that they ate and drank damnation unto themselves, “not discerning the Lord's Body.” The word “discerning” here does not mean “seeing,” for we cannot see Christ's Body and Blood, but “distinguishing,” that is, knowing the difference between them and other things. The sin of these Corinthians was that they treated the Sacrament as if it were only bread and wine, and this sin was punished in many cases with sickness and death,

In order to find whether we fulfill the four conditions of Repentance, Faith, Thankfulness, and Charity, we must examine ourselves carefully by the rule of God's Commandments. We have to find out two things, with regard to our conduct, (1) What things we have left undone which we ought to have done, and (2) what things we have done which we ought not to have done. Or, as they are called, sins of omission and sins of commission. Suppose you went into a grocer's store and asked for a pound of coffee, and paid for it, and you found when you brought it home that it was short weight, and also that it was half-chicory, you would see at once that

the tradesman had doubly cheated you. If the coffee had been all good and yet short weight, the grocer would have cheated you by a sin of omission; but if he had given you full weight, yet of bad quality, by reason of adulteration, he would have been guilty of a sin of commission against you. As it is, he has done both. Now you do exactly the same to God. You defraud Him equally of His rights whether you fall short of a duty, or commit an actual sin. And as, unlike the tradesmen's customers, He can never be deceived, and will Himself examine into all man's sins at the last judgment, so now, as St. Paul says, “If we would judge ourselves, we should not be judged.”

Whether we intend to communicate or not, we should attend Holy Communion every Sunday and every great Holy-day that we can possibly manage. If we can get to only one service on the Sunday, we should choose the Holy Communion in preference to any other, because, as said before, it is the only one our Lord Himself appointed, and it is the one wherein He comes to us Himself. We should not leave the church until the Communion is over, and the Blessing given. If after having received the Holy Communion at an early hour, we have an opportunity of going to a second Celebration on the same day, it is a good thing to do so, and to spend the whole time in prayer and worship, but of course, we ought not to communicate again. Sometimes a Priest has to celebrate twice on the same day, and he therefore is obliged to receive a second time, but a layman is never to do so.—*The Christian Passover.*