

but with Christ. Self has been handed over to Him who paid the price for it, and He—Christ, who is now their life, has taken its place. To Him belongs the care and management of their evil nature with all its deformities: to them belongs, by faith, His divine nature in all its glory. We say "by faith," for to sense and sight this will not always be apparent; and even those who are risen with Christ will have need to the last of the shield of faith in order to quench the fiery darts of the Adversary.

Oh, Christian, live for Christ! Let "Thy life go for His Life!" Yes, let it go! You cannot have His and your own, too. If you would have the glory of the Lord fill the temple of your body, you must go out, as did the priests from the temple of Solomon. If He is to increase, you must decrease. May you know the "power of His resurrection" by yielding yourself, body and soul, absolutely and unreservedly, to be the vehicle of His indwelling life.—*Parish Visitor.*

EASTER COMMUNION.

Many of our Readers will doubtless be looking forward in reverent and loving anticipation to the *Easter Communion*, and have been and are still seeking through the aid of the Holy Spirit to prepare themselves for a right reception. Others however, may be hesitating for one reason and another, asking perhaps the questions, need I receive it? How can I go to Communion being so *unworthy*? To such, and indeed to all, we commend the following thoughts taken from an exchange:—

HOLY COMMUNION—NEED I RECEIVE IT?

A strange question surely for Christians to ask? Jesus said, "Do this in remembrance of Me," and professing Christians now ask: "Need we do this?"

If Jesus Christ is our Lord, his word is sufficient. He has commanded it, and were there no other reason it would be our *duty to obey his command.*

Obedience is at the very root of our Christian life, and if we put our opinions before Christ's commands, we may be sure there is something wrong.

But God's commands are very loving; he always makes his promises go hand in hand with them. He not only *bids* us to come to the holy communion, he *invites* us to meet him there, and promises to feed our souls and give us the joy and comfort of his presence within us.

It is, then, not only our *duty*, but our *highest privilege*, our truest joy, to seek in sweet communion with Jesus, at his holy table, the strength and comfort we need so much.

But *how are we to go?* We cannot live up to it! people say; we have so much to worry us! So many cares! We don't want to eat our own damnation! Better to stay away.

Yes, it is better to stay away than to come lightly and after the manner of dissemblers with God.

If you want to live in sinful pleasure, or to live godless, worldly lives, don't come to the holy communion, for St. Paul says, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils"—1 Cor. x. 21.

But remember what the choice means: we cannot choose the world now and God hereafter. We are living for eternity! Communion with God here is the only true preparation for communion with God in heaven. But there are others who long to come and feel that they are sinful and therefore unworthy.

"O agony of wavering thought,
When sinners first so near are brought:
It is my maker—dare I say?
My Saviour—dare I turn away?"

It is true, *we are all unworthy!* If we had to wait until we were worthy we should never come at all. No sinner could be worthy to stand in God's presence! But Christ came because we were sinners, he has given us grace because we were sinners. He has given us the Holy Communion because we were weak, helpless sinners, and therefore we know that sinners are welcome. Sinners! Yes! but sinners seeking grace and strength to fight against sin. A poor woman who was a sinner came to Jesus, and he did not spurn her from him, but it was with the tears of penitence, and the offerings of love. Another, a despised stranger, conscious that she had no claim of her own, was content, as a dog, to be fed with the crumbs. Did Jesus send her away empty? Listen to his words. "O! woman, great is thy faith; be it unto thee even as thou wilt."

Come with such penitence and faith and love, and, though *unworthy*, you will come *worthily*, or in a worthy and acceptable manner.

In the Church Catechism are five simple heads of self-examination:

1. *Repentance.*—Do I repent truly of my past sins?

2. *Amendment.*—Do I steadfastly purpose to lead a new life?

3. *Faith.*—Have I a lively faith in God's mercy through Christ?

4. *Thankfulness.*—Have I a thankful remembrance of his death?

5. *Love.*—Am I in charity with all men?

Try and use these faithfully in searching your hearts. Don't want to know the *best*, but the *worst* of yourselves, and if you are in doubt or difficulty, just as you would go to a physician about your bodies, you may go to God's ministers about your souls.—*Guardian.*

THE POWER OF CHRIST'S RESURRECTION.

In speaking of "the power of the Resurrection" the Apostle St. Paul adds another phrase: "the fellowship of His sufferings."

We may not divide these two. The one belongs to the other. To know the *power* of His resurrection, one must also know the *fellowship* in His sufferings. So then there is another death to die, over and above the natural death, and whatever goes with it. Christ's sufferings were summed up in His death for us sinners; to have fellowship in His sufferings is to die for Him, as He died for us. It is to die to the old nature, to the "old man" of our fallen and sinful estate, to self, to the flesh, with its affections and lusts. And this kind of death is, and must be, self-inflicted. Every one born into the world must endure sorrow and pain, some time or other, in the natural order of things. Those give him no fellowship in the sufferings of Christ, *unless* he unite them by faith to the Cross, and silently offer them to his Lord. Fellowship in Christ's sufferings there can be none, till one will that it be so.

So then, before the power we speak of can be felt or known, two things are demanded of us. First, faith in it; a faith which lays hold of that and that only, and confesses that no other power in the universe is, now, or ever will be, potent against death.

And secondly, there must be "a death unto sin, and a new birth unto righteousness;" a voluntary renunciation of the corruptions which are in the world through lust, and an effort to rise again into the better life in Christ. Without these two preparations in themselves, the power of His resurrection will remain to men an unknown force, as ineffective as the Unknown God to the men of Athens. Other forces shall affect them, this will not. Other powers may work on them after their kind, this will not. There are forces and powers of a natural order; they came out of nothing, and have no

promise to endure. There are laws in the natural order; they work death, or, at least, cannot fend off death. One power there is, supernatural, divine, greater than these. That power you may never feel, and simply because you do not believe that it exists, and will not take steps to put yourself into communication with it, by confessing Christ, and repenting and coming to Him for a life which only He can give.

It is then no disparagement to this mighty power of the resurrection to say that it is not uniformly felt in the world, that it varies in its effects on the human race, age by age and day by day. That must be so. For this, as we said, is a strange thing, unlike any law of nature, apart, and acting on its own plane. If it come under any law, it is under the law of a spiritual world, which we can not control, and before which we can simply bow and obey. And again, it is a law which any one with a will is free to resist, and may completely evade: he cannot keep it from helping others, but he can divert it from its path towards himself. A force such as this will be more or less discernible in its effects, in proportion, as men are more or less willing to yield to it. And since faith, and the readiness to suffer for Christ, are the essential conditions in us, so the power must be sought in operation only where men believe and live holy lives; and its work is most glorious and most wonderful, just where faith is strongest and self-denial most complete; where men who believe with all their heart and soul, and rejoice in tribulations, and trample this world under foot, and count all things but loss, that they may win Christ and be found in Him. And here we have a measure of the state of the Church. For, wherever faith is weak, and luxury overspreads the face of her people; when men hold feebly to the doctrine of the Creed, are greatly afraid of the criticism of the ungodly, and prone to compromise with the spirit of the day; when they avoid self-denial, as something too hard, and would fain serve God and Mammon at the same time; when, instead of consulting the living oracles, they seek to wizards and witches, who are everywhere to be had and glad of pupils; when these signs thicken in the air, know that the power of resurrection has lost its force, for the while, and expect the consequences, in the decay of your spirit life, the dimness of your perceptions, the loss of Christian manhood, and that debility, which threatens to end, as of old, in death.—*From Rev. Dr. Dix's "Christ at the Door of the Heart."*

EASTER JOY.

Can we wonder at the Christian's joy at Easter? It is not as a single event by itself, that the resurrection stirs our hearts: it is because it is connected with the whole nature of our being, with the whole work of Christ's life, and with the mysteries of our existence, and of the world forever. It throws a flood of light upon them all; it takes a hundred analogies that are scattered through life, and gives them meaning; it groups together many facts in one consistent whole. The relation between flesh and spirit is so constant a thing, that any thing which sheds light upon it must raise a shout of joy through all the brotherhood of man. It is not alone a band of true disciples receiving back a Master which keeps the feast; it is the *whole race of men, helped* in their daily struggles, which rejoices at this overwhelming announcement of their truest position and greatest power.

The resurrection of Christ was not an isolated fact, and did not stand alone. It gathers to itself all the words of the Sermon on the Mount, all the exhortations of nobleness of life, and living above this world, which had been dropping from Jesus' lips ever since He began His