

ers who are not confirmed to speak to their Clergyman so that they may be carefully prepared and receive this great help and blessing at no distant day.

Important Truths, No. V.

The Teaching of the Apostle S. Paul with regard to the Holy Communion.

First of all, the Apostle teaches that, when men feast upon a Sacrifice, they acknowledge that the Sacrifice and its benefits (if there are any) are thus signed and sealed to them. And this being so, the Apostle urges that we cannot possibly be partakers at the Lord's Table and also at the Table of Demons. And he also teaches that the Cup of Blessing, which Christians in S. Paul's days were always constantly blessing, is the Communion, i. e., the joint partaking of the Blood of Christ, so that the partakers are made one with Him and with each other, and further, that the Bread broken and set apart, as Our Lord commanded, is the Communion, i. e., the joint participation in the Body of Christ, so that those, who worthily participate, are renewed in their union with Christ, their living Head, and with all their brother men, nay, with the whole Body of Christ existing in this world and in the world of souls. And in the next verse the Apostle still further emphasizes the fact, that, by our thus "communicating" and renewing our union with Christ our Head, we also renew and continue a certain wondrous union with each other. "For," says S. Paul, "we being many are (thus) one Bread and one Body (even the Body of Christ), because we are all partakers of this one Bread." But besides these most important and glorious lessons, we are here taught by the Apostle incidentally that the Bread is Bread, and yet that this Holy Sacrament is a mystery of wondrous power.

And we have exactly the same teaching in the very next chapter, for there S. Paul urges upon the Corinthians, in burning, earnest words, that they must not come carelessly, and tells them that "who-soever shall eat this Bread and drink this Cup of the Lord unworthily,

shall be guilty of the Body and Blood of the Lord." And then after urging that, with a view to a due approach, there must be self-examination, the Apostle adds as his reason that "he that eateth and drinketh unworthily, eateth and drinketh to himself condemnation, because he does not discern, because he does not set apart as holy the Body of the Lord." Thus, the Apostle speaks of the elements as being bread and wine to the very end, i. e., after consecration, as well as before, and yet he urges that he who partakes of this holy food carelessly, is guilty of the Body and Blood of the Lord, and indeed eateth and drinketh to his own condemnation, because he sets at naught the inward grace, because he does not discern or count as holy the Body of the Lord. Hence we are taught a lesson of deep reverence for our Saviour, truly present in His most holy mysteries, and ready to be represented or offered, and beneficially appropriated by the eye of faith.

At the same time we shall do well to observe that the mode of our Lord's Presence is in Holy Scripture left open, it is not revealed. He is the wisest man, therefore, who keeps closest to the very words of Scripture, never attempting to define what God has not defined, but trusting that we, who now see through a glass darkly, and who now only know in part, shall at length be permitted to see our dear Lord face to face, and to know Him, even as we are known.—Extract from the Bishop's primary charge, 1894.

From Canon XVIII. (A.D. 1603.)

When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed: testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the World, in whom alone all the mercies, graces and promises of God to mankind, for this life and the life to come, are fully and wholly comprised.