

Israelites partook of it, they were reminded of that marvellous deliverance, and were required to tell of it to their children. The passover was instituted on the night of that deliverance. The Lord's supper was instituted on the night when Jesus was betrayed to be crucified; and serves for a memorial of his sufferings and death. When we remember him, we are to remember his agonies, his body broken, and his blood shed. In preaching the gospel, Paul determined to know nothing but Jesus Christ, and him crucified. So, in the eucharist, Christ is presented to view; not as transfigured on Mount Tabor, or as glorified at his Father's right hand, but as suffering and dying. We delight to keep in memory the honors which they whom we love have received; but Jesus calls us to remember the humiliation which he endured. To the lowest point of his humiliation, the supper directs our thoughts.

The simple ceremony is admirably contrived to serve more than a single purpose. While it shows forth the Lord's death, it represents at the same time the spiritual benefit which the believer derives from it. He eats the bread, and drinks the wine, in token of receiving his spiritual sustenance from Christ crucified. The rite preaches the doctrine that Christ died for our sins, and that we live by his death. He said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."¹ These remarkable words teach the necessity of his atoning sacrifice, and of faith in that sacrifice. Without these, salvation and eternal life are impossible. When Christ said, "My flesh is meat indeed, and my blood is drink indeed,"² he did not refer to his flesh and blood, literally understood. He calls himself the living bread which came down from heaven.³ This cannot be affirmed of his literal flesh. To have eaten this literally, would not have secured everlasting life; and equally inefficacious is the Romanist ceremony, in which they absurdly imagine that they eat the real body of Christ. His body is present in the eucharist in no other sense than that in which we can "*discern*" it. When he said, "This is my body," the plain meaning is, "This represents my body." So we point to a picture, and say, "This is Christ on the cross." The eucharist is a picture, so to speak, in which the bread represents the body of Christ suffering for our sins. Faith discerns what the

¹ John vi. 53.² John vi. 55.³ John vi. 51.