

vice. The words literally are—the fruit of the vine,—not the fruit of the vine generally, but the fruit of *this particular* vine—the fruit of that vine, which represents my blood. The Father's kingdom was the Gospel era, so frequently designated in the New Testament, the kingdom of God. This kingdom would be ushered in the moment he shed his blood, which was near at hand. Then the supper would have a new significance, so that being present with these then as now, he might, with truth, be said to drink it, new with them of his Father's kingdom, and it was the first of the very same wine he would drink with them, even of that wine which represents his blood. The first celebration of the Supper, was indeed, more a sample than a reality. The event, which it was intended to commemorate, had not yet taken place. It was meant to show the disciples how they were to wait after his demise. It was rightly dispensation for the first time, after his passion. Then the wine was literally new. The blood, which it represents had not been shed, did not exist till then.

It is evident then, from all we have said, that this ordinance was meant very specially to suggest Christ's presence to us on this occasion, and that one chief benefit which Christ meant to confer on us, by instituting this ordinance was, that we might have the satisfaction of feeling that Christ is as it were once more among us. He was to leave his disciples but he would after, meet with them again. On every occurrence of this ordinance, every time they chose to celebrate it, he would descend from his glory, and again pre-entend at his table, as at its first celebration. A little while and they should not see him, and again, a little while and they should see him.

To the Christian who loves his Saviour, and knows well his benignity and grace, it must be a source of inexpressible delight that he is to meet with him and to feel that he is personally present in this ordinance. He needs not to wait till he see him in glory. He is present with him now. Will not his heart burn within him while he realizes his presence? Will he not sit under his shadow with great delight, and his fruit be sweet unto his taste? Will he not wish that it was always so—that he could always live by him, so loving and gentle and considerate to whom he would unburden his feelings—that he could ever realize his love and grace.

What an honor, my friends, is this day waiting us! We are to sup not with earthly royalty, but with the King of kings, and the Lord of lords—with the Creator of all the worlds of the earth. Do I use irreverend language? Nay, for does not our Saviour say elsewhere, "I will sup with him, and he with me?" Will not awe and reverence mingle with our feelings of love and confidence, as we remember in whose presence we are?

But let us now consider more particularly,

in the third place, *the nature of the entertainment* provided in this ordinance. That it is spiritual in its nature, our Saviour himself informs us. The bread we eat and the wine we drink are not the entertainment, but are intended, our Saviour tells us, to represent his broken body and shed blood; but as we cannot partake of these literally, it must be meant that we do so spiritually.

The food which our Saviour provides for us in this ordinance is two-fold, viz., that which flows *indirectly* from it—that which we receive *directly* from our Saviour's hand. It is suggestive of most important reflections. It makes over to us direct spiritual blessings.

First, it is suggestive. When we listen to a discourse, or to an ordinary lecture which is pregnant with interesting or important truths, we say we have had a rich treat to-day—we have had an intellectual or a spiritual feast. In this sense does the Lord's Supper afford us rich entertainment? It preaches to us a most edifying and comforting discourse.

It is especially vividly suggestive to us of that great event which is the ground-work of all our hopes, as Christians,—the pledge of peace below, and perfect bliss above,—that through which all things are now at last renewed, and paradise restored. It represents and reminds us of that atoning sacrifice, which opens up to us the door of heaven, lately so inexorably shut against us. Christ died to remove the obstructions which choked it up. Through his death we see the gates of heaven flung wide open by God himself, that we may enter in. Who would not rejoice and be glad in the presence of such precious truths as these? How can I fear, how can I doubt, when God has himself removed the obstruction—when he has himself opened up a door, and at such an unspeakable price, and invites all to enter by it? Well might the angels say, "Good will is shown from heaven to man." Rejoice, O earth, and ye inhabitants thereof! A light has arisen in the midst of your darkness. Ye are not forsaken, forgot, as ye imagined. The Lord has turned back your captivity. He has disannulled the terrible sentence which made you outlaws from his presence, through which you forfeited all title to your once glorious privileges, through which you were consigned to endless woe. Your terrible doom has been reversed. Your birthright is restored. Heaven, with all its blessedness and all its light, is once more within your reach. God invites you to come into it. Enter in and be happy. This, my friends, is the banqueting-house,—this is the entertainment to which God now invites us. Here, my friends, are the keys of the kingdom of heaven, which open so that no man can shut; here is that which has the magic power of bringing down in showers on our head, all the blessings of the kingdom of God. Here is the pledge of pardon—here is the price paid, in order that pardon and all the blessings of the kingdom of God might