

people and partaken of by them. And these acts are significant. They unfold the plan of salvation. Eating and drinking are expressive of faith,—a faith that receives Christ. As the bread and wine received into the body becomes its nourishment and strength, so Jesus Christ, received by faith, becomes the life and nourishment of the soul. "He that eateth Me, even He shall live by Me." Bread is the staff of life; and Christ is the Bread of Life, of "which if a man eat he shall never die." Receiving is an appropriating act. It is a confession of having received Him as life and of now receiving Him as the sustainer of life. He gives life when, by faith, we receive Him as Saviour. We receive "life more abundantly" and increase of inner strength by feeding on Him at the Supper, and by receiving Him and feeding on Him, in every other means of grace. There can be no progress in holiness, no growing into the likeness of Christ apart from the constant and conscious reception of Him as the Abundant Life. Hence, the necessity of the Supper as a means of growth, and the obligation on all believers not to neglect this sacred duty and privilege.

6. *We eat and drink together.* We all sit at the same table, and all partake of the one bread. It is to this the apostle refers when he says. "We being many are one bread and one body; for we are all partakers of that one bread." Our eating and drinking together point to the unity of the church. We are born of the same Holy Spirit. We are indwelt by the same Christ. We have one Shepherd and we form one flock. We have one parent stem and form one living vine. We have one Head and form one perfect body. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." This union is very close. It is as though all had one purpose, all obeyed one Master, all were guided by one principle. "One is your