

it abideth alone; but if it die, it bringeth forth much fruit." Thus our union is with a Christ glorified; we do not know Him otherwise; but the most powerful spring of affection for the heart is a Christ, man in the world, and a dead Christ. I am nourished by this; I eat it, and I live by this; but if we wish to bring back, so to speak, a Christ such as He has been in this world, as present, we overthrow entirely the intention of this institution, and even Christianity itself. Every time that we eat this bread and drink this cup, we shew the Lord's death till He come: but if we will introduce a living Christ to animate this dead one, so to speak, we destroy Him. Why then is it said, "They discern not the Lord's body"? What body? His dead body. A perfect love, His accomplished work, an obedience which was arrested by no difficulty, present themselves to our eyes! Is there anything else there but a dead body? . . . If so, I know not where I am, nor what the Supper means. Do not animate it with the life that Christ had before death; His obedience was not yet finished, nor His work accomplished, nor His love perfectly demonstrated. Do not animate it with the life of a Christ now risen; you take Him from me as dead; death is no more there—death which is the basis of salvation, the proof of obedience, the glorification of God. Take not from me this death, this body *broken*, this blood for ever shed, which tells me that all is accomplished, and—through the love of my Saviour—that sin is put away for ever. If you