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impossible that St. Paul should have ascribed such awful punishments as debility, sickness and death to a reception of the Eucharist unworthily, if the sin consisted merely, in not having a vivid recollection, or a memory not sufficiently fervid or spiritual. As temporal death was the penalty of profaning the Passover, so unless the Eucharist had a sacrificial import, such awful results could not have resulted from its profanation, or the profanation itself have been called, "being guilty of the body and blood of the Lord." The sin which merited so grievous punishments was the pleading of Christ's death before God in a presumptuous and unworthy manner. This constituted the profanity. As under the Levitical dispensation, "he that despised Moses' law died without mercy. of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the Covenant an unholy thing, &c. (Heb. x. 28, 29.) The unworthiness which incurred such severe condemnation, was, "not discerning the Lord's body," and forgetting that "the bread which we break is the communion of the body of Christ." Even among those Christians who hold that the Eucharist is simply "a setting apart Bread and Wine by prayer for sacramental use, and a partaking of the same in order to remember Christ," instinct is too powerful to allow them to go wholly astray. The "indescribable dread" with which Presbyterians in the Highlands of Scotland look upon the Lord's Supper is described in the life of Norman Macleod, and proves that in spite of theological standards, they believe the Eucharist to be something more than a mnemonical help. The "week's preparation" for communion, and the preparatory fast for an annual celebration, show that something more serious than a solemn reminiscence is involved. And the same is implied by St. Paul's statement that there is a "showing forth of the Lord's death." A showing to whom? Not to the communicants, for that would be unmeaning, nor yet to the world, because the early Christians