

see the wine we think of His precious blood shed for us. We think of His love as revealed in His sufferings. We remember these sufferings were *for us*. That He bore *our* sins in His own body on the tree. And when we think of all this our wanderings cease and we return to His side. It is the general experience of those who profitably partake of the supper that never is holiness easier, never is the devout life easier, than around a communion season. And the reason of this is not that Christians want to live a fitful, spasmodic life, but because Christ draws so near to them and they are able to think so vividly of Him then, that no sin seems possible, and they are able to love Him "with a pure heart fervently."

4. *Our own spiritual interests demand that we observe it.* Christ saw its necessity for the Christian life and so He gave it. It is a means of grace. The Christian who observes it must live a better life than the one who neglects it. His faith will be stronger by the views which it gives of Christ. His repentance will be more sincere by the views it gives of sin. His love will be more ardent by the views which it gives of what Christ has done, and still continues to do. His joy will be deeper, his hope brighter and his holiness more advanced, by the benefits he derives from it. The highest life is only lived by those who avail themselves of all the means of growth which Christ has put within their reach. He who neglects the Lord's Supper does so to his own hurt.

5. *We should also observe it that we may show forth Christ's death to others and thus lead them to look to Him for pardon.* The Lord's Supper preaches Jesus Christ. Our example, in going to the table, is an invitation to all the unsaved who witness us, to come to Christ and be saved. By refusing to go we disobey Christ when he tells us to confess Him before men, and we do our part in depriving the world of one of the greatest agencies God employs for its conviction and instruction.