lars, the mode and incidents of that ceremony, become of its essence. There is an utter absence of these particulars in the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of His apostles and of the Church to Him, and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of, and living fellowship with, the Father, and the Sen, and the Holy Spirit.

THE SUPPER OF THE LORD

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolical utterances, but He often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. teaching, as in His parables, or in the command to wash one another's feet, was often in symbols, and ought ever to be received in the light of His own emphatic declaration, "The words that I speak unto you they are spirit and they are life." The old covenant was full of ceremonial symbols; the new covenant, to which our Saviour alluded at the last supper, is expressly declared by the prophet to be "not according to the old."2 We cannot believe that, in setting up this new covenant, the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood cannot be an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fulness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His Church is not designed