

be yours—the gift of the Holy Ghost to enlighten, to regenerate, to sanctify you, to shed God's love abroad on your heart, to impart to you joy in the Holy Ghost here, is the pledge that God will, the price paid, that God may at length confer on you the blessedness of eternal life. This ordinance, believers, reminds you, that these blessings are yours. They have been purchased for you by the precious blood of Christ. Draw near and ask of God which of them you will, or all of them. God is not unfaithful, unjust, that he should refuse to acknowledge the purchase. Refuse to acknowledge the purchase, when the precious blood of his dear son is the purchase money? No, sooner shall heaven and earth pass away, than God refuse to do this. What abundant consolation have they, who have fled for refuge to the hope set before them in the gospel.

How well fitted, too, is this ordinance to remind us of the great love wherewith Christ loved us, and of the exceeding great sufferings which he endured for us. Here we behold his body broken, and his blood shed for us. Here we are reminded of the humiliation which he underwent,—of the ridicule and privations which he endured on our account,—here we are led to think of his dying the painful and ignominious death of the cross, amid the desertion of friends, the scoff of his enemies, the intense hatred and fury of fallen spirits, gaping on him with their mouths like a ravening and roaring lion, above all, writhing under the hot displeasure of Jehovah, impatient to crush him to the ground, because loaded with our transgressions. Reflections like these, must necessarily increase our sense of the exceeding love and compassion which our Saviour has, for the souls of men, and which could prompt him to endure such sufferings and hardships, in order that he might save their souls; must necessarily increase our love to him—our devotedness to his service,—our grief on account of our past remissness, and manifold short-comings,—our resolutions of, and earnest endeavor after new obedience.

But there are further, we have said, direct blessings of a very important nature, made over to us in this ordinance. There is, formally, sealed to us, anew, pardon, and all the new Testament dispensation. We not only can see in what this ordinance is meant to represent the price of our pardon, our title to the skies, but *there is conferred on us anew*, an interest in all blessings of the Gospel; we receive anew these precious blessings from our Saviour's hand, we feel that we are pardoned, restored to God's favor, and protection, may appropriate to ourselves all the blessings which his death purchased—we have all this on Christ's own authority. We take from his hands the bread and the wine, the symbols of his broken body and shed blood, and we feed on them as he has commanded us; that is to say, we take from his hands

the benefits flowing from his broken body—his shed blood, appropriate them to ourselves by inward digestion, meditate on them to our soul's comfort. Could a more admirable method than this for assisting our faith have been devised. It is virtually to convert faith into sight. We can hear Christ with our ears, we can see Him with our eyes, offer for acceptance all the blessings of salvation. We have thus, embracing the offers, a more personal assurance of our Saviour's forgiveness, and of our interest in these blessings. As we thankfully accept of the precious gifts from our Saviour's hands, and realize no longer vaguely, but clearly, that our sins are forgiven, that heaven is ours, conferred on us by our Saviour himself, will we not be filled with a peace which passeth all understanding, with a joy which is unspeakable and full of glory? Will we not make sure that these blessings are ours, by the heartiness with which we accept of them?

From one part of the ordinance, it would seem that it was especially intended to remind us of, and to renew to us our interest in that new covenant through which these blessings become ours. This, says our Saviour, is the cup of the new testament, or covenant, in my blood,—this represents the new testament, or covenant, purchased and ratified by my blood. The principal articles in this covenant are, God's promise to remember our sins and iniquities no more, to write his laws in our minds, and to put them in the fleshly tables of our hearts, that he should be a God to us, and we his people; in other words, to pardon us, to make us willing and obedient, the necessary consequence of which will be, that we will rejoice in him as our reconciled God, and he will delight in us as his obedient people. Through these stipulations, there is, virtually, guaranteed us all we need—pardon, sanctification, the enjoyment of God's love and favor, here and hereafter. When we take the cup and put it to our lips, we declare our hearty acceptance of these most advantageous terms, and our resolution to abide by them. We promise our hearty co-operation with that part of the agreement, which may be said, more especially, to belong to us; we express our willingness and anxious desire to become his people, by his making us, through the regenerating influences of his word and spirit, willing and obedient, and our readiness and resolution to do all in our power, with a view to this end. Even here you will observe the terms are all one-sided. God promises; we express our thankfulness for the promise. God engages to confer on us certain blessings, and to effect within us a certain work, we accept of the former, and declare our ready acquiescence in the latter, and our resolution that, with His grace, nothing on our part shall be wanting towards its accomplishment.

Such, my friends, is the Supper—the pleasant and wholesome entertainment which the