

REVIVAL

. OF .

THE LORD'S SUPPER.

By **W. S., Senr.**

[The truths set forth in this booklet are of such great importance that I feel constrained to invite my readers to introduce it to all Christian friends. It would be doing good service to order a few copies of the publisher, and lend them about.]

LITTLEHAMPTON :

W. HIGNETT, PRINTER AND PUBLISHER.

PRICE SIXPENCE.

REVIVAL

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THE LORD'S SUPPER.

[The following letter was written with a view to help dear saints who may not have been accustomed to worship in the assemblies of God. It was intended to follow a communication from me which appeared in *The Christian*, 16th March, 1905. In that letter I sought to stir up all those who love our Lord Jesus Christ in all parts of the world to restore the appointment of the Lord's Supper in all its simplicity to constant fulfilment every first day of the week "till He come." The said communication which was published as above will be found at the end of this book.]

THE revival of the Lord's Supper is like the recovery of precious treasure which has long been buried in the sea. (And such a revival took place more than sixty years ago). Its preciousness is, however, known only to its rightful owners. The Lord's Supper is for disciples of our Lord Jesus Christ only. For Christians generally the adoption of this feast of remembrance in its integrity will be like a new revelation. Yet truly there are many who know experimentally the joy of sitting down to the Lord's table. But these are few compared with the many thousands of the Israel of God.

Let us now look at some of the "gold, silver, and precious stones" recovered from the sea of forgetfulness. The apostle Paul, writing to the Corinthians and also to Christians in every place, says: "I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was

betrayed took a loaf; and when He had given thanks, He brake it, and said, This is my body which is for you: this do in remembrance of Me. In like manner also the cup, after supper, saying, This cup is the new covenant* in My blood: this do, as oft as ye drink it, in remembrance of Me" (1 Cor. 11. 23-25 R.V.)

Thus we are furnished with a sure guide as to what we are to do, by having before us that which our Lord did on that awful night. First comes thanksgiving to God for the loaf. It must be a whole loaf, for it presents to us the body of the Lord. Then the loaf is to be broken, and everyone present is to eat of it—surely suggesting to us, "how that Christ died for our sins." Then again the voice of thanksgiving is to be heard before passing round the cup of blessing. The cup must contain "the fruit of the vine"; this may be in any convenient form. The inspired writers do not use the term wine, in speaking of this cup, but that may be implied. This cup speaks of everlasting joy and blessing secured for every believer; but it was provided for us through the precious blood of the Lord! We do not give thanks for the blood: but for that which represents the blood. The blood of Christ is of such infinite value that no expression of ours can compass it. The apostle Paul is constrained to exclaim, "Thanks be unto God for His *unspeakable* gift!" (2 Cor. 9. 15).

Let us specially note our Lord's charge in connection with breaking the bread, "This do in remembrance of Me." And again, before passing the cup of blessing,

* This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more" (Heb. 10. 16, 17).

"This do, as oft as ye drink it, in remembrance of Me." The acceptance of our feast of remembrance, as unto Him, all hangs upon this. Each disciple is to eat and drink in loving remembrance of his Lord. And that loving remembrance is shared by the entire assembly, few or many.

Having instructed us as to the manner of the Supper, the apostle proceeds to make this momentous comment, "for as often as ye eat this, the loaf, and drink this, the cup, ye proclaim the Lord's death till He come" (1 Cor. 11. 26, R.V.) This sentence does not in any wise justify the adoption of a different portion of the day other than evening for the Lord's Supper. In truth that could not be. The evening time was that chosen by our Lord for instituting the Supper, according to the gospel narratives. And in the Scripture under our special consideration the apostle repeats the word "supper" *three* times. The word in the Greek text is "*deipnon*," which occurs many times in the New Testament, and is always translated "supper," except in one case, where the word feast is introduced. Then we have unmistakable evidence in the 20th chapter of the Acts, both as to the day and the part of the day, as appointed under apostolic authority. The writer there says, "Upon the first day of the week when we were gathered together to break bread, Paul discoursed with them, ready to depart on the morrow, and continued his discourse till midnight. And there were many lights burning in the upper chamber, where we were gathered together" (Acts 20. 7, R.V.)

Several points should be noted in this passage. It is evident that the established practice, under apostolic

guidance, is for the disciples to gather together every first day of the week to break bread. It was not to hear the apostle Paul that they assembled on this occasion—they gathered together to break bread—a much^{er} higher incitement than that of listening to a discourse, even from an apostle. Paul, however, being one of those thus assembled, took the opportunity of discoursing to them; he would have much to impart, so continued his discourse till midnight. It is also clear that the breaking of bread was in the *evening*, for many lights were burning in the meeting room.* The terms “breaking of bread” and “the Lord’s Supper” are equivalent. But it is under the designation of “the Lord’s Supper” that we are furnished with full instructions as to how we are to keep this precious feast of remembrance.

Again, as to the day and the time of the day, let

* It may be helpful, through the grace of our God, to make a few further remarks respecting the breaking bread at Troas, as narrated in Acts 20. One might have expected to find there some record of the manner in which the Lord’s Supper was kept on that occasion. But there is none. The inspired writer of the Acts, who was Paul’s companion in travel, knew that the apostle had written full instructions respecting it, according as the Lord revealed to him. It was needless therefore to repeat it here. But the record shows us what was the regular practice of the disciples, and he emphasises the day as the first of the week, and the time—the evening—but no hour is defined. Undoubtedly the breaking of bread would be the first thing, for that was the special object which brought them together. After that, Paul evidently commenced his lengthened discourse. Then came the solemnising incident of the death of Eutychus, and his restoration to life. After this came a circumstance which *might seem to be* connected with the breaking of the bread at the Lord’s table. But not so. In Rotherham’s translation, the narrative thus concludes: “And so Paul going up (from the lower floor, to which the young man had fallen) and breaking the loaf and eating a little, for a considerable time also conversing, until dawn, thus went forth.” It is suggested that Paul having continued his discourse beyond midnight was somewhat exhausted, and there being no ordinary food available, but only the loaf from the Lord’s table; another day having now been entered upon, the bread had in a sense become common, thus the apostle availed himself of it, and ate a little.

us notice in that profoundly interesting and touching narrative of our Lord's appearing to Cleopas and his fellow-disciple on their way to Emmaus, that it was on the day of our Lord's resurrection—"the first day of the week." It was also evening when He took the loaf, and blest, and brake and gave to them: for they had constrained Him to abide with them, saying, "It is toward evening, and the day is now far spent." And is it not significant that at this "breaking bread" their eyes were opened, and they knew Him" (Luke 24. 29-32, R.V.)

I have much more to add, if the Lord will, concerning that aspect of the Lord's Supper opened up in 1 Cor. 10, as to the deep teaching that flows from this gracious ordinance. Meanwhile let us remember that in acting out our Lord's words, "This do in remembrance of Me," as to details pertaining to this service, namely, as to singing, reading the Scriptures, praise, thanksgiving, exhortation, and prayer, we are not cast upon our own resources. The Holy Spirit indwells every believer, see Eph. 2. 22; 1 Cor. 12. 13; 2 Cor. 1. 21, 22; etc., etc. There is therefore divine power and guidance in every assembly of God. Let us trust the Holy Spirit to lead us.

It is well to bear in mind the recent manifestations of the Holy Spirit's operations in Wales, and elsewhere, effecting regeneration in so many. It is the same blessed Spirit of God that leads the saints in worship and service. But His leading in the assemblies of God never diverges from the written Word, so that all believers are competent to judge as to the soundness of all that may be uttered. Although in grace the Holy Spirit helps and leads us, if we seek His aid, yet we are never relieved of our responsibility to "serve God with reverence and godly fear."

Note the apostle's word to Corinth, "I speak as unto wise men; judge ye what I say" (1 Cor. 10. 15).

REVIVAL OF THE LORD'S SUPPER.

IN the 10th chapter of the 1st epistle sent to Corinth we are introduced to that great mystery, the "one body." The body consisting of many members, the head of which is Christ, the Lord. A corporation this, perfectly unique: divine in its origin and structure; also indwelt by the Holy Spirit of God. If you would understand the ordinance of the Lord's Supper, you must enter into this mystery.

Our chapter commences by calling attention to the passage of the Red Sea, when the Israelites came out of Egypt. It is said, "They were all baptized, or immersed, unto Moses, in the cloud and in the sea."* A very important typical lesson for us here. But I cannot now dwell upon it. Yet I would note how near together (in the way of allusion) our Lord's two ordinances, baptism and the Lord's Supper, are brought in this Scripture. And truly, while the feast of remembrance declares our Lord's death; believers' baptism, or immersion, sets forth, for each saved soul, the wondrous truth, "I have been crucified with Christ" (Gal. 2. 20, R.V.) "We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6. 4, R.V.)

* They became identified with their law giver, and we most wonderfully become identified with the Christ. "The law was given through Moses. Grace and truth came by Jesus Christ" (Jno. 1. 17).

But the theme which occupies us now is the Lord's Supper, and I need not say this is full of wonders. Like its companion chapter, the 11th, its precious instruction is conveyed to us correctively. A special temptation to which the Corinthian converts were being exposed, led the apostle, under the Holy Spirit's guidance, to demand their consideration of the sacred character and significance of "the cup of blessing" and "the loaf" in the Lord's Supper. Their special temptation was, that having been delivered from the sin of idolatry through their faith in our Lord Jesus Christ; the liberty which they had in Christ was being abused. So having warned them against everything pertaining to the worship of idols, the apostle is further led to exhort them thus: "Wherefore my beloved, flee from idolatry. I speak as unto wise men: judge ye what I say. The cup of blessing which we bless, is it not a participation (or communion) of the blood of Christ? The loaf which we break, is it not a participation (or communion) of the body of Christ?" (1 Cor. 10. 14-16, R.V.) May we not say that the sacred character of the blood and the body of Christ attaches itself to the cup of blessing and the loaf? For our Lord, speaking of the loaf says, "This is my body," and of the cup of blessing, "This cup is the new covenant in my blood."*

Now note there is in the passage under consideration a transition in the teaching respecting the loaf. Primarily the loaf expresses the sacred body of Christ, in which He suffered for sin; enduring the agonies of

* An eminent translator of the Scriptures suggests in a foot note to Matt. 26. 26 we should read, "This sets forth my body." But that will not do: it seems like escaping from a mental difficulty. Faith, however, has no reasonings. The believer accepts all difficulties, and is happy in affirming that which is written.

the Cross: the Righteous One suffering for the unrighteous, that He might bring us to God.

But the same loaf also presents to us the body of the Christ (the bride of the Lamb), yet, in truth, also a veritable body in resurrection life, consisting of many members, of which He is the head; this is fully declared in 1 Cor. 12.

The Lord's Supper differs totally from all the ordinances of old. They were types and shadows. Our feast of remembrance is substance. The loaf and the cup are never called emblems. Some also unscripturally speak of them as elements. No, the Lord's Supper is a substantive thing. It is not a rite or ceremony. It is a channel for realising fellowship or partnership between living members of the living Christ—Himself their head in glory. The cup of blessing is *an expression* of the blood of Christ, and the loaf is *an expression* of the body of the Lord. Is it not so?

Hence our chapter proceeds, "The loaf which we break, is it not a participation of the body of Christ? Seeing that we who are many are one loaf, one body; for we all partake of the one loaf. Behold Israel after the flesh—have not they which eat the sacrifices participated with the altar?"* Parts of certain sacrifices were burnt on the altar, and parts were eaten by the priest and his sons.** This was a very sacred thing. So is the participation in the cup of blessing, and the eating of the loaf which we break in remembrance of Jesus Christ. The members of the Christ, in the eating and drinking, identify themselves with the blessed Lord,

* This affords no sanction to the error of calling the Lord's Table an altar. The loaf and the cup of the Lord's Table provide a feast, not a sacrifice.

** Leviticus 6. 26, 29; 7. 6.

“who loved the assembly (church) and gave Himself for it” (Eph. 5. 35).

In ~~this~~ connection it is good to remember that “God being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, *quickenèd us together with Christ* (by grace have ye been saved), *and raised us up with Him, and made us sit with Him* in the heavenlies, in Christ Jesus” (Eph. 2. 4-6, R.V.)

But to return to our subject, the apostle continues, “What say I then, that a thing sacrificed to idols is anything, or that an idol is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to demons,* and not to God: and I would not that ye should have communion [or participation] with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and the table of demons. Or do we provoke the Lord to jealousy? are we stronger than He?” (1 Cor. 10. 19-22, R.V.)

Now let me dwell a little upon the mystery of the unity of the body. In one Spirit were we (all who are saved by the precious blood of Christ) all baptized (*i.e.* immersed) into ONE body: whether Jews or Greeks (*i.e.* Gentiles) whether bond or free: and were all made to drink of one Spirit. For the body is not one member, but many. Surely we have need to *realise* more fully this blessed and responsible condition and position in which we believers are set. And this happy condition is unchangeable—we are members one of another, quite independently of distance, or any other consideration. The Christians in New Zealand, in England,

* Thereby identifying themselves with demons.

and France, and all countries throughout the world, are not only one in "the faith," but are a corporate unity—the Spirit of God indwelling them all, and the head of the body is Christ the Lord. See how beautifully the truth built upon this flows out in the 4th chapter of the epistle sent by Paul to Ephesus.

When we occupy our place at the Lord's table there is a beautiful *expression* of this unity—not that this unity in anywise depends upon our presence there. We are enjoined to "*keep* diligently the unity of the Spirit" (Eph. 4. 3). We are to *keep* that which is divinely formed. Men cannot form such a unity. When the saints have from time to time set up their standards of *union* the result has been, and must ever be, to make it manifest that they no longer seek to *keep* the unity of the Spirit.

We see then how fitly the "one loaf" presents to us this "one body." I need not point out that if a piece of bread be placed on the Lord's table, or a loaf in anywise cut up, the deep significance of the "one loaf" is lost, in both aspects of it, as taught in the Scriptures. And let us mark well that this is no mere figure or emblem, such as might be used with respect to any worldly corporation. We who are blest with spiritual perception speak of the body of the Christ, as set before us in our chapter (1 Cor. 10), as those who are in living union with the Head of the body—He whom God has made both "Lord and Christ." Hence it is that every member of the body, namely, every true believer, is divinely furnished with power and intelligence to grasp the significance of our Lord's word when He said, taking the loaf, "This is My body"; and again, when taking the cup, "This cup is the new covenant in My

blood." So likewise the word furnished by the Spirit of inspiration, "The cup of blessing which we bless, is it not a participation of the blood of Christ? The loaf which we break, is it not a participation of the body of Christ?" The carnal mind, which *cannot* receive the enlightenment of the Spirit of God, endeavours to *explain* by the theory of transubstantiation, in some form or other. The truth is that no explanation is needed, nor is any such possible. The child of God, divinely taught, relies upon the affirmation of God, as that which is far above the evidence of the senses. "God who quickeneth the dead, and calleth the things that are not, as though they were" (Rom. 4. 17). We do not ask the question *why* our Lord affirmed the loaf to be His body, and the cup to be the new covenant of His blood. Enough for us that our blessed Lord has so said. The Word of God is addressed to believers as spiritual and intelligent. God has given us a capacity to understand spiritual things, things which the unbeliever accounts foolishness. "If any man hath not the Spirit of Christ, he is none of His" (Rom. 8. 9).

There are some, even among believers, who through erroneous teaching, regard the loaf and the cup of the Lord's Supper as having the same significance as that word with which He tried and perplexed the *unbelieving* Jews, namely, "He that eateth My flesh and drinketh My blood hath eternal life" (John 6. 54). Now the Lord had previously said, "Ye will not come to Me that ye might have life" (John 5. 40). He had also said to them, "*I am the bread of life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst*" (John 6. 35). Also the Lord said, "*He that believeth hath eternal life. I am the bread of life.*"

Your fathers did eat manna in the wilderness, *and they died*. This is the bread that cometh down out of heaven, that a man may eat thereof, *and not die*. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever. Yea, and the bread which I will give is my flesh, which I will give for the life of the world" (John 6. 47-51). Let us remember also how it is written, "The *Word* became *flesh*, and dwelt among us" (John 1. 14). It is evident that our Lord was at this time pointing out the way of life to those who were dead in their trespasses, and that only way is *Himself*. Receiving Him, must be by receiving His word. This should be evident to all who believe.

We see then that our Lord was herein seeking to convey the living word to dead souls. But in the Lord's Supper He is dealing with quickened souls. Disciples of our Lord Jesus Christ: they eat of the loaf and drink of the cup, not because they are seeking for eternal life, but because *they have received it*. They assemble to keep a *feast*—a feast of remembrance. They come with the voice of thanksgiving, not of supplication.

All the loaves, and all the cups of blessing, ever placed upon the Lord's table could never save a soul. In truth, to eat of the loaf and to drink of the cup *unworthily*, is to eat and drink *condemnation* (see 1 Cor. 11. 29).

Mark well that the word *flesh*, which the Lord used so frequently, in the Gospel by John, never appears in connection with the Lord's Supper. An unsaved soul must first eat of the *living word*, *i.e.*, the truth as it is in Jesus: then, having assimilated, or imbibed the word of life, he becomes quickened into life eternal. Then, but never before, he may lovingly respond to his Lord's behest, "This do in remembrance of Me."

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WE come now to a portion of Scripture which, though frequently passed over, is notwithstanding of very great moment. It is the chapter which specially opens up to us the manner in which the Lord's Supper is to be kept, viz., 1 Cor. 11. The apostle was led to commence this subject by decreeing the headship of Christ, and to bring this out fully he was constrained to show the relative position of man and woman in this respect, according to the mind of God. From this flow most remarkable considerations as to why man is to wear his hair cut short, and why woman is to have long hair. Now the question may arise, "Does God concern Himself about the condition of His children's hair?" Yes, even so, does not our Lord tell us, "The very hairs of your head are all numbered" (Luke 12. 7). This is not a figure of speech, but *exact truth*. Let us never forget it. Our Father is interested in our persons, our dress, our deportment, the habit of our lives, also our needs and our desires; may I say also, our thankfulness, our inward joys, the unexpressed singing and melodiousness in our hearts. Yea, He knows *all* our thoughts. Especially He takes note of *every act of obedience*. He sees our manifestations of love to Himself, and to His Son Jesus Christ our Lord, also to all those who are His.

Now the portion before us is *rich* in its requirements

of obedience. We have need to remember always that potent word, "If ye love ME keep My commandments." Every expression of His will is a command. If we were before any *earthly potentate*, we should be constrained to deem it so.

Our chapter begins with words of exhortation and commendation. The apostle, like our blessed Master, is liberal in according praise. So he says, * "Become imitators of me, according as I also of Christ. But I *praise you*, that, in *all things*, ye have remembrance of me; and, according as I delivered over to you the instructions, ye are holding them fast.

"I wish you to know, however, that the head of *every man* is the Christ: whereas a woman's head is the man; and the Christ's head, God. Every *man* praying or prophesying, having anything on his head, puts to shame his head; whereas, every woman** praying or prophesying*** with her head unveiled, puts to shame her head; for it is one and the same with her having been shaven. For if a woman does not veil herself, let her hair be cut short also. But if it is shameful in a woman to have her hair cut short or to be shaven, let her be veiled. For a man, indeed, ought not to be veiling his head, seeing that he is God's image and glory; but the woman is man's glory. For man is

* I am using here Rotherham's valuable translation.

** This passage by no means implies a sanction for women to pray (*audibly*) or prophecy *in the assembly*. Such a supposition is distinctly negated by the apostle later on in the epistle. "Let the women keep silence in the assemblies; for it is not permitted unto them to speak" (1 Cor. 14. 34).

*** A woman may be gifted, and quite competent to speak. The Lord, however, who gave her the gift, has also given the injunction against using it in the assembly of God. She is of course free to use it elsewhere. Is it not a better thing, and well pleasing to the Lord, to silence the gift for the time being, rather than transgress His command by using it?

not of woman, but woman of man. For neither was man created for the sake of the woman, but woman for the sake of the man. For this reason, ought the woman to have permission* upon her head, because of the angels." (Reference to Eph. 3. 10 and 1 Pet. 1. 12 may help us to understand this allusion to the angels). "Notwithstanding, neither is woman apart from man, nor man apart from woman in the Lord. For, just as the woman is of the man, so also is the man through the woman ; but all things of God. Among your own selves judge ye : Is it becoming for a woman, unveiled, to be praying to God? Does not even nature herself teach you that *a man*, indeed, if perchance he have long hair, it is a dishonour to him ; whereas a woman, if she have long hair, it is a glory to her? Because the long hair instead of a veil has been given to her. If, however, any one thinks to be contentious, we, such a custom as this, have not, nor yet the assemblies of God" (1 Cor. 11. 3-16).

It is a high and wonderful privilege to be admitted to the counsels of God : and to have imparted to us the divine reasons for any of His requirements. Let us esteem it so. May we remember the word of our Lord, how He said, "It becometh us to fulfil *all* righteousness."

Having imparted to us this remarkable lesson concerning the Christ as HEAD ; and in connection therewith a lesson of obedience, which alas, is little regarded : the apostle is led to show in connection with the appointment of the Lord's Supper, that Jesus Christ is LORD.

* In a foot note Rotherham says the veil was a sign that the woman had permission to appear in public.

He now says, **“ In giving you this charge, I praise you not, that ye come together not for the better but for the worse.”* At the commencement of our chapter he praised these Corinthian saints for holding fast the instructions which he had delivered to them : but now he has to rebuke them, for they were profaning the solemn ordinance of the Lord. “ For first of all, when ye come together in assembly, I hear that divisions exist among you ; and I partly believe it. For there must be also factions among you, that they which are approved may be made manifest among you. When therefore *ye assemble yourselves* together, it is not possible to eat the Lord’s Supper.”

The Lord’s Supper is designed to be a most beautiful expression of unity—“ one body, one loaf.” The existence of faction was the first evidence that, in heart, the unity was broken ; the next manifestation was in the way of self-gratification and gross profanity.

The Lord’s Supper must ever be a separate service. It cannot be blended with anything else. It stands in the sanctity—separateness—of the blessed LORD who appointed it. In the Acts (chap. 20) it is recorded that the disciples gathered together *to break bread*. The breaking bread (or, Supper of the Lord) was their object. An able teacher, such as Paul, might be there. He was not their object. Whether he or any other were present, it made no difference : they gathered together *to break bread*. Ostensibly the saints at Corinth assembled themselves together for the selfsame purpose : but all was marred by their bad behaviour. So the apostle has to tell them, “ when *ye assemble yourselves*

* I now quote from the R.V., preferring in some instances the marginal rendering.

together *it is not possible* to eat the Lord's Supper." So now also, Christians may provide the loaf and cup of blessing, but if the right motive be wanting, it cannot be the Lord's Supper. "For in your eating each one taketh before other his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and drink in? or despise ye the assembly of God, and put them to shame that have nothing?"

Thus it would seem that there were some in "the faith" who were poor indeed. In what follows, Paul was led to emphasise that which at first sight might seem a strange circumstance, namely, that the appointment of the Lord's Supper as recorded in the inspired Word, was given directly by the Lord Himself to this His servant, the apostle to the Gentiles. As with the Gospel, so with the sacred ordinance of the Lord's Supper, Paul was not to derive it from those who were apostles before him, but from our gracious Lord Himself, long after He had risen from the dead, and had ascended up to the right hand of God. Had this not been so, some might have sought to weaken the importance of this most precious appointment, by calling it Jewish. But now we know that our blessed Lord has Himself conveyed it to us Gentile converts by His chosen servant. So he proceeds, "What shall I say to you? Shall I praise you in this? I praise you not."

For the moment the apostle only declares them to be in this thing beyond the possibility of praise; and presently he will show that some have come into the sphere of judgement.

"For *I received of the Lord* that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread [a loaf]; and when

He had given thanks, He break it, and said, This is My body, which is for you: this do in remembrance of Me. In like manner also the cup, after supper, saying, This cup is the new covenant in My blood; this do, as oft as ye drink it, in remembrance of Me." *

"For as often as ye eat this, the loaf, and drink the cup, ye proclaim the Lord's death till He come."

"Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily [that is, in an unworthy manner] shall be guilty of the body and blood of the Lord. But let a man prove [or judge] himself, and so let him eat of the bread, and drink of the cup."

Note, the Scripture does *not* say, Let a man judge himself and *refrain* from eating the bread and drinking the cup. Nay, but in contrition of spirit, remembering what is written in the 1st epistle of John 1. 6-9. Self-judgement is that which is required.

"For he that eateth and drinketh, eateth and drinketh judgement to himself, if he discern not [or discriminate not] the body."

In eating of "the loaf" we must ever bear in mind our Lord's word, "This is my body." The sacred character of that designation still attaches to the "one loaf" of the Lord's table. The neglect of this led the saints at Corinth to desecrate the Lord's Supper, and this brought upon them judgement from the Lord. Thus we read, "For this cause many among you are weak and sickly, and not a few sleep. But if we discerned [or judged] ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. Where-

* NOTE.—We give thanks for the loaf *and* for the cup of blessing. This is what our Lord did, and His example we are enjoined to follow. Actions, not words, must express our profound thankfulness for what His precious blood and His sacred body are to us.

fore, my brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; that your coming together be not unto judgement."

Here we have solemn fulfilment of the Scripture, "The time is come for judgement *to begin* at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God?" (1 Pet. 4. 17). The judgement executed in the case of Ananias and Sapphira betokened that judgement had begun at the house of God. Their sin was that of attempting to deceive the Holy Spirit. The sin of those at Corinth was the profanation of the Lord's Supper. So judgement came upon them also. "Many among you are weak and sickly, and not a few sleep." Some were afflicted with weakness and sickness, and not a few were cut off by death. How many in the generations past, and also the present, our Lord may have chastened in the same way, we know not. Many a mysterious sickness or death may have been in the way of chastisement, but we know not. This however we know, that our blessed Lord Jesus is Lord of all. In a day not far distant God has appointed Him to judge the world in righteousness. See Acts 17. 31. Meanwhile He judges His saints. He must be Lord in His own house, there to be lovingly obeyed. And He loves us too well to allow sin upon us. So if there be not self-judgement on our part, there must needs be chastening judgement from Him. We must, however, confine our judgement to SELF. We may not judge one another. It is written, "Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest *the counsels of the hearts*; and then shall each man have his praise from God" (1 Cor. 4. 5).

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THE LORD'S SUPPER.
CHRIST—OUR PASSOVER.

HOW wonderfully expressive is the word Passover as divinely given to the first and chiefest of those Feasts of Jehovah enumerated in the 23rd chapter of Leviticus. The Passover! God had a people in captivity in the land of Egypt. He had chosen them to be His people long before they were born. But now they were in bondage: they were held in captivity. Not that the Egyptians had ever fought against them and conquered them, nor indeed had the Egyptians any claim upon them; quite otherwise. One of the ancestors of these captive Israelites had been instrumental in saving the entire Egyptian nation in a time of famine. It was through treachery and injustice that the Israelites became bond-slaves in Egypt. But God had ordained an inheritance for the descendents of Abraham, Isaac, and Jacob. He had promised to plant them in the land of Canaan. So the time came to visit His people, and to take possession of them. The Egyptians were now to learn what a terrible thing it is to come under the sore displeasure of Jehovah. They thus became an object lesson for all time. The plagues brought upon them bear witness to the almighty power of God, and what a vain thing it is to resist His commands. Hence the terrible destructions that were

brought upon their land, their cattle, and upon the Egyptians themselves—and finally the visitation of death in one night upon all the first-born in the land of Egypt, from the first-born of Pharaoh which sat on the throne unto the first-born of the captive that was in the dungeon. (Ex. 12. 29).

Now it was one thing for the God of Israel to display His power thus on behalf of His people, but there was another consideration to be met, namely, the justice of Jehovah in visiting the Egyptians with sore judgements while providing deliverance for Israel. For both nations were sinners in His sight. The wonderful way of Jehovah was to exact death from the Paschal Lamb (a type of the Lamb of God): the blood of which the Israelites were commanded to sprinkle upon the door posts and lintels of their houses. Thus were they sheltered from the stroke of the destroying angel, who executed judgement upon the first-born of every *unsheltered* house throughout the land of Egypt.

God's message to His people Israel was, "When I see the blood I will pass over you."

This is a wonderful foreshadowing of what God has brought to pass for the salvation of all those who trust in His Son Jesus Christ our Lord. To us it is said, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain behaviour . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1. 18, 19).

Again, it is written, "In whom we have redemption through His blood, even the forgiveness of sins according to the riches of His grace" (Eph. 1. 7).

And it is added, "You hath He quickened who were dead in trespasses and sins; wherein in times past ye

walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind: and were by nature children of wrath, even as others" (Eph. 2. 1-3).

We *were* children of wrath. And there is wrath to come upon the world as surely as the destroying angel passed through Egypt to slay the first-born of the land of Egypt: "But the Christ our Passover was sacrificed for us" (1 Cor. 5. 8). His precious blood has spoken effectually for us. By that blood—the blood of the spotless Lamb, the Lamb of God, are we Christians—all of us—both sheltered from judgement, and also effectually cleansed from all sin" (1 John 1. 7).

Ponder it well, my soul, especially when seated at the Table of thy Lord, to keep the feast of remembrance; the spotless Lamb would have thee spotless too. Yea, the whole assembly of God (the ecclesia) He will shortly present to Himself all glorious, not having spot or wrinkle or any such thing—but holy and without blemish (Eph. 5. 27). The spotless Lamb is to have a spotless bride.

Now God commanded His earthly people to keep in perpetuity a feast of remembrance, that they might never forget, as a people, how He had saved them out of Egypt; and had passed them over in the night of judgement, through the blood of the lamb. This type, as we know, has been wondrously fulfilled, "For Christ our Passover hath been sacrificed" (1 Cor. 5. 8).

But note, God associated with the feast of the Passover the feast of unleavened bread.*

The lesson for us Christians is, that the Christ, having "put away sin by the sacrifice of Himself" (Heb. 9. 26), His disciples are also to put it away, or avoid it in daily life, not for a few days only, but all the days we are to spend upon earth. "These things write I unto you that ye sin not. But if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2. 1). May we ever remember that "Whatsoever is not of faith is sin" (Rom. 14. 23).

In that our Lord instituted "The Supper of Remembrance" immediately after the Passover, was it not to the intent that we never forget that judgement has been executed—not upon us guilty ones, but upon the precious Christ of God—and we are *passed over*.

This surely is the great lesson of the Passover. But let us note, with solemnised hearts, that the wrath of God is not yet spent. Look at the Jews, concerning whom the Scripture says, "The wrath is come upon them to the uttermost" (1 Thess. 2. 16). Think of them, scattered into all the world, a bye word and a proverb among all the peoples; persecuted and maltreated on every hand. It harrows the soul to read their history from the seige of Jerusalem unto this day. Moreover

* NOTE.—The Passover was ordained for the *evening* of the 14th day of the first month. An extraordinary thing this. A lamb had been slain for each family in Israel, the blood of which had been sprinkled as commanded, and the body roasted with fire. Each family that had slain the lamb, and had been saved by its blood, was now to feast upon it. Then on the day following, viz., the 15th of the month, commenced the feast of unleavened bread, which continued seven days—a complete time period. Leaven, in the Scriptures, always means a fermenting or corrupting influence. In fact, it expresses sin.

the worst has not yet come upon them. That terrible day of tribulation, of which our Lord Jesus Christ warned them, has not yet dawned, although indications of its approach may be seen. What does it all mean? They are a people of God—once His favoured people—and the Scripture says, "God has not cast away His people, which He foreknew" (Rom. 11. 2). What does it mean? You must read the BIBLE HISTORY of this people: and then you will understand the sorrowful story from the day when the Spirit of God said of them "NO PEOPLE." But the day will come when the word shall be spoken with mighty effect, "Comfort ye, comfort ye My people, saith your God" (Isa. 40. 1). Then shall be fulfilled all the precious promises which Jehovah made to them and their fathers. Meantime blessed are they that love them and do them good; and surely a curse will rest upon all their persecutors.

Meantime the day of God's wrath is soon to come upon the world. We ourselves, who now are saved through the precious blood of the Christ, were *children of wrath*, even as others" (Eph. 2. 3). And what a word to be remembered is that addressed to the Thessalonians: "Ye turned unto God from idols to serve the living and true God, and to *wait for His Son from heaven*, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1. 10).

But to return to our meditation of the Passover, in connection with the Lord's Supper. There was surely much significance in bringing these two feasts of remembrance together. It was night when the Israelites marched out of Egypt, saved through the blood of the lamb, and year by year on the evening of that day they

kept the feast. It was night when deliverance was wrought for us Christians. It was night when Satan entered into Judas Iscariot, and he went forth to do the deed of treachery, to which Satan, the murderer, had prompted him. And it was as night—a non-natural night—three hours darkness, from the sixth to the ninth hour, when our precious Lord wrought an eternal salvation for us, by the sacrifice of *Himself*.

And then night set in for Israel and the people of the world, and “men love darkness rather than light” (see John 3. 19). Jesus said, “I am the light of the world,” but He is gone. Nevertheless, though the true light has departed, the blessed Lord has left His disciples to be lights in the darkness. Hence it is said to believers in Jesus, “ye were once *darkness*, but are now *light* in the Lord: walk as children of light” (Eph. 5. 8). It is also written, “Ye, brethren, are not in darkness that THAT DAY should overtake you as a thief: for ye are all sons of the light, and sons of the day: we are not of the night nor of darkness” (1 Thess. 5. 4). Then there is that word by Peter, in which we are spoken of as a people for God’s own possession, “that ye may shew forth the excellencies of Him who called you *out of darkness* into His *marvellous light*” (1 Pet. 2. 9, R.V.)

The day has declined, it is evening or night, the darkness of this world is settling down upon it—how emblematic of the spiritual darkness that prevails around! This is the time for the children of light to come together to obey the behest of their Lord, who brought them into marvellous light.

There is also the dispensational truth—supper is the last meal of the day—fitting reminder of that precious

word, " Now once at the end (or consummation) of the ages hath He been manifested to put away sin, by the sacrifice of Himself " (Heb. 9. 26).

The end of the day! The consummation of the ages! Then as week by week we sit down to the memorial Supper on earth, what bright thoughts arise in our hearts concerning the Marriage Supper of the Lamb, when " the love " will have its way unhinderedly.



THE REVIVAL OF THE LORD'S SUPPER.

THE following was sent by the writer to *The Christian*, and appeared in that paper 16th March, 1905:—

While we rejoice concerning the Revival which has taken place in Wales and other places, I am desirous of showing the loving people of God that there is another Revival which we ourselves should perpetuate. And respecting this we may count upon the guidance of the Holy Spirit.

The bright reign of Josiah, King of Judah, was specially marked by the revival of the feast of the Passover, and much consequent blessing from God followed (see 2 Chron. 35. 1-19). How much more should we at such a time as this recall to mind the word that is written, "Even Christ our Passover has been sacrificed for us, therefore let us keep the feast" (1 Cor. 5).

Our Lord Jesus Christ ordained a feast of remembrance, and that feast is designated "the Lord's Supper" (1 Cor. 11). Now there are religious services known by the term "Communion." But what is advocated here is a spontaneous act of exact obedience to the Lord's appointment. He should see there is a manifestation of our loving remembrance of Him, according to His own precious Word. The manner of our doing so must be learned from the 1st epistle to the Corinthians, because the will of our Lord on the subject, as revealed to the apostle Paul, is expressly stated therein. Moreover, it should be carefully noted that this Scripture in particular is addressed to all believers in all places (see 1 Cor. 1. 2).

Now I will indicate the way in which all true Christians may, among themselves, as in apostolic days, fulfil our Lord's precious charge: "This do in remembrance of Me." And this may be done without altering or deviating from their usual Sunday services. The passage specified (1 Cor. 11) is our sure guide to the Lord's Supper. Marvellous that this should be so, for the assembly at Corinth was being chastened for its unfaithfulness in this very thing. But the word of correction sent to them is, in the wisdom of God, made to be the channel of instruction for us. Truly this is so throughout the Scriptures. Many and grievous were the errors of the assembly at Corinth, but the same potent remedy was applied to them all, namely, the Word of God. So their sad failure concerning the Lord's Supper

became, through the over-ruling grace of our God, the occasion of providing, at the hand of the apostle, most effectual guidance for all who should come after.

Now let me point out from the Scriptures some conditions necessary to be observed by all who would keep the Lord's Supper. First, as to our motive—it must be personal love to our Lord Jesus Christ that prompts us to keep the feast. “If ye love ME keep My commandments.” This is the testing word for us. Apart from this all is vain. The next point is as to time—The first day of the week (Sunday), commemorative of our Lord's resurrection, and the evening of that day is the appointed time. Our object, of course is to *please* our blessed Lord—and the way to accomplish this is to follow closely that which is written.

Thanksgiving is the fitting accompaniment. Any hymns selected should be expressive of profound worship, and joy in the Holy Spirit. The worshippers should well remember the invitation given as in Heb. 10. 16-22: “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” What the typical Feast of the Passover was to the Jews, the Lord's Supper is to us Christians. Hence our Lord ordained the commemorative Supper immediately after partaking of the Passover. But the salvation we celebrate when we partake of the Lord's Supper is as far above Israel's deliverance out of Egypt as the heavens are above the earth.

Now the great difficulty has been to bring the Lord's Supper to the happy experience of all believers, without disruption or alteration of Divine services as they now exist. But the way to do this, is to make the Lord's Supper a separate service in a *separate place*. Let us set apart one hour every Sunday evening for this purpose. Any hour in the evening that may be most suitable; possibly as early as five o'clock might be least likely to clash with other engagements. In every city, town, village, and suitable locality throughout the world. Christians should thus come together every Sunday to keep the Lord's Supper.

As a preliminary step, in every suitable locality a *few* spiritually-minded Christians should meet together, without reference to any

denominational questions, prayerfully to search the Scriptures with reference to this one precious theme, "The Lord's Supper."

This should be done quietly and unostentatiously. They should meet again and again for prayer and meditation, until all who form the meeting become "perfectly joined together in the same mind and in the same judgment" concerning this one thing. Then arrange to assemble together on a fixed Sunday evening, and then lovingly fulfil our Lord's behest, "This do in remembrance of Me." There should, with reference to this service, be no recognition of any official person, nor should we seek the sanction of any mortal man.

May these meetings be continued by the help and guidance of the Holy Spirit of God, until the Lord Himself shall come. For thus it is written, "As often as ye eat this, the bread (loaf), and drink this, the cup, ye do show the Lord's death, till He come" (1 Cor. 11. 26).

There should be no public demonstration, nor anything approaching to ostentation. We should do all in the spirit of that wondrous Scripture, Phil. 2. 2-13: "Fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of His good pleasure."

For one hour at least, week by week, let us manifest to our Lord Jesus Christ in the way which He has appointed, that we lovingly *remember* Him! I am an aged disciple, and what I have expressed is, by the grace of God, the result of much prayer and meditation, after long and varied experience. There is much more to be said on this profoundly precious theme.

BY THE SAME AUTHOR.

THE ECCLESIA:

THAT IS,

◁ THE ASSEMBLY OF GOD. ▷

PRICE - TWOPENCE.

Written as companion book to
"Revival of The Lord's Supper."