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AROUND THE  
LORD'S TABLE

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*Donald Tamm*

*"This Do in Remembrance of Me"*

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# Around the Lord's Table

A Series of Articles Written by Conscientious and  
Thoughtful Men About the World's Greatest  
Commemorative Institution



First Collated and Edited in 1917  
by A. B. Lipscomb  
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AND as they were eating, Jesus  
A took bread, and blessed, and  
brake it; and he gave to the disciples,  
and said, Take, eat; this is my body.  
And he took a cup, and gave thanks,  
and gave to them, saying, Drink ye all  
of it; for this is my blood of the coven-  
ant, which is poured out for many unto  
remission of sins.



O what a feast ineffable is this,  
Thy table spread with more than angels' food!  
Angels the highest never taste the bliss,  
The dear communion of thy flesh and blood.

—G. Y. Tickle,  
In "Another Week."

## FOREWORD

Several have written from time to time to inquire if we did not have some helpful book that would aid them in presiding at the Lord's table. This little volume, we believe supplies this need; and we send it forth with the earnest prayer that it may prove both useful and inspiring. It would not help you much to memorize some brother's talk and offer it as your own, but it will help you greatly to read and study all that appears in this volume in a prayerful and painstaking manner, and then in the fear of the Lord prepare your own talk.

In this volume several brethren have set forth the scriptural teaching concerning the origin, elements, and purpose of the Lord's Supper. Here, too, will be found some very valuable suggestions as to the preparation we should make and the spirit of godly fear and self-examination that should pervade the Christian assembly during its observance. Thus it should not only prove valuable to the overseers who preside at the Lord's table, but to all who participate.

We thank all who have had a part in the making of the book, and ascribe praises to the Lamb "without blemish and without spot."—*A. B. Lipscomb.*

Note: This second edition has been thoroughly revised, eliminating repetitions and adding other material which, it is hoped, will improve the book and make it still more interesting and helpful.—*J. T. H.*

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## Around the Lord's Table

### CHAPTER I

#### A General View of the Supper

BY E. A. ELAM

In studying and teaching any subject, all the Bible gives on that subject must be considered; not until then is God's will fully known. Human theories and wisdom must not be pressed or even presented. Nothing like "our plea," "our position," "our practice," "our doctrine," must enter into the consideration, and nothing like a partisan spirit must control the heart while one endeavors to learn and teach the will of God. We cannot know anything about the Lord's Supper which the Bible does not teach; we cannot do anything it does not require, and we must do all it does require.

The best article which has ever been written on the Lord's Supper since its institution was written by Paul—was written by inspiration. Since all have that article, it is not absolutely necessary to copy it here; but let all turn to it now and read it—1 Cor. 11: 17-34—and note every fact, truth, and point in it.

#### I. WHO INSTITUTED THE LORD'S SUPPER?

Paul in this article says Jesus instituted it. Matthew (26: 26-29), Mark (14: 22-25), and Luke (22: 14-23) say the same. Matthew says: "And as they were eating [the passover described in Matt. 26: 17-26; Mark 14: 12-21; Luke 22: 1-16; John 13; and before they had arisen from the table], Jesus took bread [margin—"a loaf"], and blessed it." Luke and Paul say "gave thanks," which is the same thing. Matthew, Mark, Luke, and Paul all say he "gave thanks," or "blessed," "and brake it." It is absolutely safe in eating the Lord's Supper to first give thanks for the bread and then break it. "After supper" he "took a cup"—"the cup"—"and gave thanks," and told all to drink of it. It is absolutely safe to follow this example. Then Jesus instituted the Lord's Supper.

#### II. WHEN?

"In the night in which he was betrayed." God instituted the Passover before that which it commemorated took place—the passing of the angel over every house in Egypt which had blood upon it and the death of the first-born in every Egyptian family; and Jesus established the Supper before

his death—in that most eventful and most awful night of the world's history and before his crucifixion and the terrible scenes of the next day. Men erect monuments of deeds already passed, but they cannot erect a monument of a deed which has not yet transpired. God alone could do this, for he alone knows the future.

### III. THE ELEMENTS OF THE SUPPER

The bread Jesus took, for which he gave thanks, and which he then broke, was the unleavened bread of the Passover, of which they had just been eating. The margin says "a loaf." It is absolutely safe to use unleavened bread now. "The cup" contained "the fruit of the vine." (Matt. 26. 29.) It was provided for the celebration of the Passover. Luke (22: 17) speaks of this cup prepared for the Passover, and in verse 20 he speaks of the cup as symbolic of Christ's blood. In preparing the Lord's Supper now, all should be sure they have "the fruit of the vine"—pure "fruit of the vine"—and not something else. Water, whisky, or some decoction called "wine" will not do. It is safe only to use what Jesus and the inspired apostles used.

### IV. THE PURPOSE OF THE SUPPER

#### (a) *The Body and Blood*

"This is my body which is given for you." (Luke 22: 19; 1 Cor. 11: 24.) The bread represented Christ's body, or was symbolic of his body. With his literal body of flesh and blood whole in all its parts right before them, they knew they were not eating his literal body and drinking his literal blood. This is like many other expressions which we understand: "The seven good kine are seven years"; "the seven good ears are seven years"; "the seven thin and ill-favored kine" and "the seven empty ears" are seven years (Gen. 41: 26, 27); "the seed is the word"; "the field is the world"; "the reapers are the angels" (Matt. 13); "I am the door"; "I am the vine"; "My Father is the husbandman"; "thou art the head of gold" (Dan. 2: 38). The bread represented the body of Christ, and was to do so in the observance ever afterwards of the Lord's Supper. It was a memorial of his body that was soon to be torn by nails and pierced by the spear. "For this is my blood." As the bread represents his body, so this "fruit of the vine" represents his blood, is symbolic of his blood.

#### (b) *"This Cup Is the New Covenant in My Blood"*

"For this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 28.) "This cup is the new covenant in my blood." (Luke 22: 20.) This has been repeated most correctly hundreds of times in the observance of the Supper. What does it mean? Is its meaning impressed, as it should be, upon the church?

Since there is a "new covenant," there was an "old covenant," or will. "In that he saith, A new covenant, he hath made the first old." (Heb. 8: 13.) "He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 9, 10.) This first covenant referred to was the law of Moses, which God made with the children of Israel when he "took them by the hand to lead them forth out of the land of Egypt." (Heb. 8: 9.) This law, covenant, or will was dedicated with the blood of animals; but the new testament, or new will, or new covenant, with the blood of Christ, of the Lamb of God—with "better blood" than that of animals. (See Heb. 9: 11-28.) Jesus, as the Lamb of God, must offer himself, must be slain, and his blood must be shed, in order to seal unto men this new covenant of God. The new testament, or new covenant, was made binding by the blood of Jesus, as the first one was made binding by the blood of animals. Under the law of Moses people were benefited and blessed by the blood of the animal sacrifices as they lived according to the covenant sealed by that blood; today people are cleansed and saved by the blood of Jesus when they obey the will, or comply with the covenant, of God sealed or dedicated by his blood. This should be made clear and kept plainly before the people. This fact the Lord's Supper proclaims every time it is observed.

It was necessary for Jesus to suffer and die for the world. The grain of wheat must die that it may live (John 12: 24); as has been stated by another, trees must be felled and ripped to pieces before they are useful for lumber; the face of the earth must be torn and mutilated by the plow before it will yield to man its increase, or abundant harvests; "and apart from shedding of blood there is no remission" (Heb. 9: 22). Jesus must "give his life a ransom for many." (Matt. 20: 28.) To give "his life," Jesus must pour out his blood "for many unto the remission of sins." He puts "away sin by the sacrifice of himself." (Heb. 9: 26.) All Christians have been redeemed by his blood. (1 Pet. 1: 18-21.) He "gave himself for us, that he might redeem us," etc. (Tit. 2: 14.) The church, therefore, has been purchased with his blood. (Acts 20: 28.) His blood cleanses from all sin (1 John 1: 7), and is the propitiation "for the sins" of the whole world (1 John 2: 2). Jesus came, then, as the "word made flesh," to live among us, "that by the grace of God he should taste of death for every man" and "that through death he might bring to nought him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." (Heb. 2: 9-14.) Only those who accept and obey his blood-sealed covenant can be saved by his blood.

All this was necessary that God "might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3: 26.)

All this is embraced in the expressions: "This is my body which is given for you" (Luke 22: 19; 1 Cor. 11: 24); "This cup is the new covenant in my blood, even that which is poured out for you" (Luke 22: 20).

(c) *"This Do in Remembrance of Me"*

The crumbling and perishing bread, the flowing "fruit of the vine," in the wisdom and goodness of God, commemorate this most wonderful and greatest of all events—that which rescues the earth from the bondage of Satan and the human race from sin and the grave. Men choose such enduring substances as marble, bronze, iron, for monuments to commemorate great human events; but God has selected and ordained this simple, but divine, institution, and it will live fresh and glorious after the most enduring and costly monuments erected in human wisdom have crumbled into dust. Jesus left this monument of his suffering and death that all coming generations might look upon it and imbibe the spirit of him who died to save the race. "This do [not something else] . . . in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." It is full of hope, looking to Christ's triumph and return. In this way Christians show their faith in the second coming of Christ, as well as in his death and shed blood for the remission of sins. In this way all Christians *preach* the gospel—"proclaim the Lord's death till he come"—preach the second coming of Christ as well as the fact that he "died for our sins according to the scriptures." This is the tenderest, most eloquent, most logical, and most convincing preaching of all. The more inconvenience and trouble Christians put themselves to, the rougher the road to the meeting place, the longer the distance traveled, the hotter or colder the weather, the more eloquent, more logical, and more convincing the preaching thus done. "This is the love of God, that we keep his commandments."

(d) *Communion of the Blood and Body of Christ*

"The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread." (1 Cor. 10: 16, 17.) The margin says "from" "one loaf." It is safe to have "one loaf," "to break" that, and all to partake of that "one bread." With what thoughtfulness, seriousness, comfort, and joy should all partake of the "one bread" and drink of "the cup," realizing that this is communion or "participation" (margin) in the body and blood of Jesus!

V. WHEN EAT THE SUPPER?

After all that Jesus had said in regard to the Supper had been made clear to the apostles by his resurrection and ascension; after they had received the

Holy Spirit in the measure of a baptism to teach them all things, to bring to their remembrance all things he had said to them (John 14: 26), to guide them into all the truth and to show the things of Jesus unto them (John 16: 13, 14), and to enable them to teach in order all things whatsoever Jesus had commanded them (Matt. 28: 19, 20); after receiving this guidance of the Holy Spirit, the apostles taught all Christians to meet on the first day of the week to break bread (Acts 20: 7), to come together to eat the Lord's Supper (1 Cor. 11: 20, 33), to continue "stedfastly in . . . the breaking of bread," etc. (Acts 2: 42), and not to forsake *their own* assembling together (Heb. 10: 25). The passages in the New Testament sealed by Christ's blood which teach the church to assemble on the first day of the week for the worship of God teach also that the Supper was observed on that day.

VI. CHRIST IS PRESENT

"I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come." (Luke 22: 18.) "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." (Verses 29, 30.) These passages teach that Jesus meets with his disciples here in their assemblies to partake of the Lord's Supper and to otherwise worship God as he directs. Every time the Supper is observed, Jesus is present in divine approval.

VII. THE RESULT OF NEGLECTING THE SUPPER

This is a spiritual Supper, is spiritual food, and upon it Christians feed. To neglect this is to neglect spiritual food and, therefore, spiritual growth or development. Speaking with reference to the Corinthians' perversion of the Supper, Paul says: "For this cause many among you are weak and sickly, and not a few sleep." (1 Cor. 11: 30.) To neglect this spiritual food is to become weak and sickly spiritually, and finally to die spiritually. To neglect this is to show disrespect for Jesus and a lack of faith in him—in what he has done, what he is *now* doing, and his promise to come again. In God's goodness and wisdom he gave this Supper to be observed as he directs; and to neglect it, and especially to refuse to observe it, is to question both the wisdom and goodness of God. Who can afford or has the presumption to do this? Does God appoint, at the great cost of the life and blood of his only begotten Son, nonessentials? Note that Heb. 10: 25 says: "Not forsaking our own assembling together." If some have the custom of doing this, we must look to our own love for Jesus and our own hearts and responsibilities and not forsake our duty. This, as all service of God, is a personal and individual matter. "But as for me and my house, we will serve Jehovah." (Josh. 24: 15.)

## VIII. WHO SHOULD PARTAKE OF THE SUPPER?

All disciples, all Christians, alike, should partake of the Supper, as all should do all things Jesus commands. "Drink ye all of it." (Matt. 26: 27.) Mark (14: 23) says: "They all drank of it." "But let a man prove himself, and so let him eat of the bread, and drink of the cup." (1 Cor. 11: 28.) One Christian is not to eat and to drink for another, but each one is to do these for himself, discerning the body and blood of Christ.

## IX. THE MANNER OF EATING THE SUPPER

It must be observed in godly fear and self-examination, in reverence and love. It must be noted that the church "came together" or "assembled" to eat the Supper. In God's wisdom and goodness, for the mutual edification and good of the church, he calls the church together to observe the Supper. To the sick and feeble the Supper may be carried; but it is disrespect for God and Jesus and God's wisdom for church members to fail to assemble with the church on account of being too busy on Sunday morning or on account of a little rain and cold, and then to eat the Supper at home. This is not God's order. The church are to "wait one for another," that all may observe the Supper together. This is no trivial matter to be attended to in a perfunctory and formal and heartless manner. The Supper may be observed in an unworthy manner. To do this is to be guilty of the body and blood of Christ. To turn this Supper into a carnal feast and to eat because of hunger, and, therefore, not to discern the Lord's body and blood, is to observe it in an unworthy manner.

## X. WHAT FOLLOWS THE SUPPER

"And when they had sung a hymn, they went out into the mount of Olives." (Matt. 26: 30.) Jesus and his apostles went out of the upper room in the house in Jerusalem where they had eaten the Passover and Jesus had instituted the Lord's Supper; but not before Jesus, *after instituting the Supper*, had delivered all the exhortations in John 13, 14, 15, 16, and had offered the prayer in John 17. So it cannot follow that the church cannot or should not now do anything after eating the Supper except to sing a song and "be dismissed."

## CHAPTER II

## Special Phases of the Supper

## 1. Importance of the Supper

BY E. G. SEWELL

When Jesus instituted this sacred ordinance, he said, as reported by Paul: "This is my body, which is for you; this do in remembrance of me." (1 Cor. 11: 24.) This shows that it is a memorial institution to be observed in memory of the most important event that ever occurred in all the annals of time. The whole world was involved in sin, and was wholly unable to save itself from ruin. In this terrible dilemma, the God of heaven began to devise a remedy. In the first place, his love was brought into requisition. Jesus said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) The world had never known such love as this—a love that not only proposed to save people from their sins in this life, but proposed something that would give them eternal life. This was at once the grandest thing ever devised for the human race. The tender mother would jeopardize her own life to save the life of her child; but this sort of love, while dearer than mortal life, is but an item when compared with the love that reaches out so far as to provide for the eternal salvation of the souls of men. God knew when he exercised this love that it would cause the death of his own dear Son; yet he faltered not for a moment to make the sacrifice. This shows what a high estimate God placed upon the value of the human soul—that he was willing to give up his Son to be a sacrifice upon the cross to accomplish that important end. The contemplation of such love ought to move the souls of men toward God. No wonder, then, that a memorial institution should be provided to perpetuate that love till time shall end.

The breaking of the loaf on the first day of the week is intended to remind us of the awful torture that was put upon the Son of God when his precious body was rudely nailed to the cross. It is enough to make a human being shudder to think of such a thing; yet Jesus willingly yielded himself to that terrible ordeal that human souls might be saved. Each Christian should remember every time he breaks bread on the first day of the week that Jesus endured that awful suffering that his soul might be saved. He ought to try to picture out in his mind how terribly Jesus suffered that he might live. It was a slow, terrible, torturing death, and we need to be reminded of it every first day of the week, lest we become indifferent regarding the price of our



soul's salvation. And when we drink the wine on that day, we should remember how the blood, the very life of our blessed Savior, was shed that we might be saved.

There is nothing connected with the plan of salvation more tenderly touching than the shedding of the lifeblood of the Son of God. Nothing could more deeply impress the great love of God, our heavenly Father, and of our Lord and Savior Jesus Christ, than the wine, the consecrated memorial of the blood of our blessed and holy Redeemer. And surely Christians ought to think much on these wonderful manifestations of love as they attend to the Lord's Supper. It will help wonderfully to strengthen the inner man to have our hearts, our memories, and our very souls set on these wonderful and sacred events always when attending to the Lord's Supper. And yet, very many Christians seem to feel but little more interest while attending to this ordinance than when attending to their daily employments. Frequently they are seen whispering, even laughing, while these sacred emblems are being handed around. It does them no good whatever to attend to things that are so sacred in any such manner. Indeed, it is dishonoring to Christ, who died for them, and tends to carnalize the whole matter of service to God in this ordinance. Such a course manifests no sort of appreciation of God's love, nor of the sacrifice that Jesus made upon the bloody cross for a perishing world. A great reformation is needed along this line on the part of some.

A proper attendance upon the Lord's Supper is a wonderful means of grace to strengthen the hearts and lives of Christians in all things connected with the service of God. Every one should have some such thoughts as the following while attending to this divine institution: "If the Lord could afford to do so much for me as to die for me upon the cross and thus shed his precious blood that I might be saved, I ought to give my life to his service and to his honor and glory by serving him faithfully and by doing all I can for the conversion and salvation of other souls." Too many Christians appear to be satisfied if they accomplish their own salvation, and seem to take no thought and make no sacrifice for the salvation of others. Surely, partaking of the Lord's Supper ourselves in memory of what he has done for us ought to keep us all alive to the doing of all that we can possibly do toward the salvation of others. How can Christians be contented to work for a lifetime to save their own souls and do nothing toward the salvation of others? Indeed, regular attendance upon this ordinance ought to keep all Christians alive to the great work of saving other souls, so that when they reach the glory home they may find some others there to say: "You helped me to reach this happy home."

## 2. The Design of the Supper

BY M. C. KURFEES

In our judgment, the presentation of no phase of the interesting theme is more calculated to do good than is a proper consideration of its design. Hence, to this line of thought the present article is to be strictly confined.

It should never be overlooked that, in a thorough and exhaustive treatment of the design of the Lord's Supper, precisely as in such a treatment of the design of baptism, a twofold line of thought is involved which demands careful and discriminating consideration. This twofold design embraces the purpose of the participant in the act of partaking of the Supper, and the still broader purpose of the divine mind in the institution and perpetuation of the Supper. That our investigation may be systematic and lead to clear and correct conclusions, let us consider, first of all, the participant in the act of eating the Supper. Here let it be carefully noted that the Lord himself specifically points out the design which the participant must have in view in partaking of the Supper. This he does in the following language: "This do in remembrance of me." (Luke 22: 19.) This note of direction is clear and unmistakable. Hence, when the child of God partakes of this holy Supper, he must do it in memory of the Lord. This must be the specific purpose that he has in view and the sweet and elevating motive that prompts his action. No matter what else the Supper may signify, nor how broad may be its scope in the divine mind, this much is distinctly and definitely settled by the language of Jesus, that we must engage in this particular act of worship for the specific purpose of remembering him. Hence, from the participant's point of view, the institution is strictly monumental and commemorative. He may have thoughts of, and remember, his adorable Lord on numerous other occasions, but this particular service he must render in memory of the Lord, if he eats the Supper in accordance with the divine directions.

In this elevating view of the matter in its relation to the participant, no further argument is needed to show the vital importance of the institution in the maintenance and development of Christian character. Here on the wings of memory it leads the pious participant through the somber shades and gloom of Gethsemane and by the cruel cross of Calvary, where, amid earthquake shocks and supernatural darkness, the story of ineffable love is told in agony and suffering. The simple elements of the Supper, the loaf and the cup, in and of themselves would have no meaning worthy of the attention of man; but, in view of their divine association and the consequent holy memories that cluster about them, they are not only clothed with a meaning both solemn and significant, but one that preserves the soul of the

participant in sweet communion with the Lord. Here the devout soul can sing:

Blest feast of love divine!  
'Tis grace that makes us free  
To feed upon this bread and wine,  
In memory, Lord, of thee.

This holy bread and wine  
Maintain our fainting breath,  
By union with our living Lord,  
And interest in his death.

We now turn to the design of the institution in its relation to the Lord. Here the Scriptures are equally specific and plain. Through the inspired pen of the apostle Paul a part of this design is thus expressed: "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." (1 Cor. 11: 26.) Thus, not only is this divine institution monumental and commemorative, but, from the divine side, it is vocal and communicatory as well. It bears a solemn and sublime message to the world, proclaiming the most tragic and thrilling story to be found in all the annals of time. It is distinctly God's proclamation of the death of his Son for the redemption of humanity. It is a constantly recurring first-day-of-the-week sermon. Moreover, there is incorporated in the message the declaration that the Lord will come again, and that this institution, thus seen to be vocal with the message of God, is to continue its weekly proclamation till that glad event transpires. Hence, while it is true that, as the devoted children of God partake of this holy feast, they must do it in memory of the Lord, there is, in addition to this solemn commemorative feature, a proclamation of the death of Christ. They may or may not, at the time, be thinking of the particular fact that it is such a proclamation, but the proclamation is being made, nevertheless, and from the divine side it enters prominently into the design of the institution.

Hence, whether conscious or unconscious of it, at the moment, Christians, as they remember their Lord in and by this specific act, are, at the same time, proclaiming to the world his death for the redemption of mankind. And hence, every church of God should not only observe the Supper regularly at its appointed time, but should magnify and give proper prominence to this holy institution.

"See, the feast of love is spread:  
Drink the wine, and break the bread—  
Sweet memorials—till the Lord  
Call us round his heavenly board—  
Some from earth, from glory some,  
Severed only—"till he come."

### 3. The Historical Side

BY J. C. M'QUIDDY

The institution of the Lord's Supper is recorded by Matthew (26: 26-29), Mark (14: 22-25), Luke (22: 19, 20), and by the apostle Paul (1 Cor. 11: 24-26). The narrative as given by Paul differs in words from that of his companion, Luke, and the only difference between Matthew and Mark is that the latter omits the phrase, "for the remission of sins." There is such satisfactory agreement between them all that I shall quote only the account as given by Paul: "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; 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 often as ye drink it, in remembrance of me. For as often as ye eat this bread, 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 in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." (1 Cor. 11: 23-29.)

On the time and place of the observance of the Lord's Supper, McClintock and Strong's Cyclopaedia (Vol. V, page 574) says: "In the apostolic church, as we have seen, the Lord's Supper was regularly celebrated in the public assemblies, hence in private dwellings, at common tables, during the persecutions in hidden places, at the sepulchers of the martyrs, and, later, in the churches at special tables or altars. In imitation of its first celebration by Christ, it was at first celebrated at night; later, it became almost universally connected with the morning service. In the primitive church, Christians partook of it almost daily; and when this was made impossible by the persecutions, at least several times a week, or certainly on Sundays. In the fifth century, many theological writers complain of the laxity of Christians in the participation of the Lord's Supper, and afterwards several synods had to prescribe that all Christians ought to partake of it at least a certain number of times. The fourth Synod of Lateran, in 1415, restricted it to once a year. The reformers insisted again on a more frequent participation without, however, making any definite prescriptions as to the number of times. Many of the Protestant states furnished those who withdrew altogether from it with exile, excommunication, and the refusal of a Christian burial."

Thus it will be seen that the primitive church attached so much importance to the observance of the Supper that it observed it daily. But when, in the fifth century, the Christians grew lax and indifferent to its observance synods began to legislate and to fix a definite number of times that it must be observed annually. While the zeal of the early church led it to observe the Lord's Supper daily, for which there is no divine warrant, human presumption and sin, on the other hand, led synods to legislate for the consciences of men. Men who attempt to direct their own steps always fail to appeal to the word of God for guidance. The error in practice into which the church at Jerusalem had fallen as to the frequency of the observance of the Supper was corrected by the church at Corinth. Paul, guided by the Holy Spirit, writes to the Corinthian church: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) The meeting at Troas to break bread was on the first day of the week. (Acts 20: 7.) One clear scriptural example is sufficient. God does not find it necessary to multiply words or examples in order to give strength. When God speaks the truth one time, there is not enough power in hell and earth combined to make it false. The world should learn, when God speaks, to respect and obey. It is the very essence of folly to sneer that there is just one divine example or that God says a thing just one time. Such scoffing is the voice of Cain and not of Abel.

[Note: If the practice of observing the Lord's Supper every day, as indicated by historians, was in the Jerusalem church, it was like other mistakes that were made and had to be corrected by the apostles. If such practice occurred in the "primitive" church after the days of the apostles, it would be just one of the many mistakes that were made when men tried to devise ways of their own in serving God.—*J. T. H.*]

#### 4. The Proper Observance

BY T. B. LARIMORE

The Lord's Supper commemorates the Lord's death, as baptism represents his burial and resurrection; the one, pure, unleavened loaf representing the body of Christ mangled on the cross; "the fruit of the vine"—the pure blood of the grape—representing his blood shed for the remission of sins. Paul, writing to the Corinthian brethren, said: "The Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he

had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11: 23-26.)

As to when we shall partake of the Lord's Supper, all the Bible says on the subject, so far as I know, justifies and demands the conclusion that the first day of the week is the time. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20: 7.) Of course, Paul did not monopolize the time "when the disciples came together to break bread," preaching till midnight, before the communion, thus crowding the communion out of its place into Monday. The disciples evidently did what they came together to do at the proper time; then, after the communion, "Paul preached unto them." On Monday morning bread was broken for another purpose—to satisfy the physical demands of Paul and probably others, and having no sort of connection with the communion. "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." (Verse 11.)

As to who should be invited to the Lord's table, or who should be denied the privilege of communion, the Spirit through the pen of the apostle Paul says: "Let a man examine himself, and so let him eat of that bread, and drink of that cup." (1 Cor. 11: 28.) When God says to his children, "Let a man examine himself, and so let him eat of that bread, and drink of that cup," he virtually says to every one of them: "You must not examine anybody but yourself; you must *not* examine your neighbor." No mortal can know another mortal's motives or spiritual condition to perfection; hence wisdom divine is clearly manifested in the admonition: "Let a man examine himself, and so let him eat of that bread, and drink of that cup."

#### THE "LOAF" AND THE "FRUIT OF THE VINE"

In Matt. 26: 26 we are told that "Jesus took bread, and blessed it, and brake it, and gave it to the disciples," when he instituted the Lord's Supper. In the margin, in the Revised Version, the word translated "bread" is rendered "loaf," and it is the singular of the word translated "loaves" in the account of the feeding of the "five thousand men, besides women and children," with the five loaves and two fishes. The one loaf, to represent the one body mangled on the cross, is in perfect harmony with the spirit and purpose of the institution.

Wisdom divine is manifestly apparent in the use of the phrase, "the fruit of the vine," in the Bible in reference to the communion. Not that the juice

—"the blood"—of the grape is not wine, for it *is* wine, and is so recognized by Webster, whether fermented or unfermented, and likewise by the Bible. Indeed, the Bible calls the juice of the grape "wine" while it is yet in the grape: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all." (Isa. 65: 8.) The emblem of the Lord's shed blood must be "the fruit of the vine," "the pure blood of the grape"; and while it cannot be that and not be wine, it can be wine and not be that; for billions of bottles, not to say barrels, of wine have been made, bought, and sold that were not "the fruit of the vine." Therefore, to insure the use of the "fruit of the vine" on the Lord's table, and debar therefrom all substitutes therefor, it was and is necessary to use the phrasology, "the fruit of the vine," instead of the ambiguous, bewildering word "wine." Hence the word "wine" is never used in the Bible in connection with the Lord's Supper.

Wheresoever man may dwell on the earth, there can always be found material out of which a pure, unleavened loaf may be made, to represent the Lord's mangled body, and grapes may be found from which may be squeezed "the fruit of the vine," to represent his blood.

#### THE SPIRIT OF THE PARTICIPANTS

Christians should partake of the loaf and "the fruit of the vine" reverently and sincerely, understanding and appreciating the sacred purpose of the communion; "for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11: 29.) This language, however, does not mean that any honest, earnest, sincere man who, in a worthy manner, partakes of the Lord's Supper, believing himself to be entitled to commune, though not entitled to do so, eats and drinks condemnation to himself. "Unworthily" does not refer to the condition of the one who partakes. It is an adverb, not an adjective, and modifies, restricts, qualifies, or limits the manner of doing a thing, not the condition of the one who does it. In the Revised Version it is "in an unworthy manner." He who partakes of the Lord's Supper "in an unworthy manner [carelessly, thoughtlessly, irreverently] not discerning the Lord's body," eats and drinks condemnation to himself.

#### AVOID LONG TALKS AND PRAYERS

When we come together to eat the Lord's Supper, everything that might detract from the solemnity of the sacred service should be avoided. Long talks over the table are out of place, especially if a sermon precedes, or is to follow, the communion. It is certainly not the time for comments, additions,

corrections, or deductions from the sermon, or for anything else that might draw the attention of communicants away from the sacred service.

~~Sometimes long prayers are offered over the loaf and the cup; whereas, the Bible being our guide, we should simply give thanks. We have divine authority for giving thanks, but have neither precept nor example for praying over the loaf or the cup.~~ While, of course, not presuming to prescribe a form of thanksgiving or to encourage any sort of formalism, I suggest that "For this loaf, our Father, which, when broken, is to represent the body of our Savior mangled on Calvary's cross, we thank thee, in his name," and "For this fruit of the vine, representing the blood of the Lamb, we thank thee, our Father, in his name," certainly meet all the demands of giving thanks at the Lord's table.

#### PREPARING THE EMBLEMS AND ARRANGING THE TABLE

The very best preparation possible should always be made for this sacred service—providing the neatest table, the cleanest linen, and the very best pitcher, plates, and cups obtainable, usually twice or three times as many plates and cups as we have. Of course, clean, consistent Christians who can handle the emblems and conduct the communion service skillfully are the proper ones to perform this sacred service.

There may be something practical in the following suggestions:

Carefully prepare one nice, clean, pure, unleavened loaf—not dry enough to rattle, not tough enough to tear—using none but the very purest and best material available.

Exercise similar care in preparing "the fruit of the vine."

Have enough Christians, plates, and cups for the service to convey the loaf and the fruit of the vine to every Christian present in a very few moments.

"Give thanks," as the Spirit directs, instead of praying over the loaf. Let each communicant patiently and reverently stand while and after giving thanks till the bread is received, partake of it and sit down. Observe the same order in partaking of "the fruit of the vine"—first served, first partake and sit down; last served, last partake and sit down.

## CHAPTER III

## Passover and Lord's Supper Compared

## 1. Jewish and Christian Feasts

BY H. W. WRYE

"And when I see the blood, I will pass over you." (Ex. 12: 13.) In detail, Jehovah had informed Moses and Aaron of his intentions to pass through Egypt and smite all the first-born, both man and beast. The Lord arranged a plan whereby the Jews could escape the awful trouble. The plan of escape was for Israel to kill a lamb, one without spot or blemish. Each family must provide such a lamb for its household, and the blood of said lamb must be sprinkled upon the doorframe, both top and sides. On the night the destroyer was to pass through, the families were to be in their homes fortified behind the blood-sprinkled doorposts, eating unleavened bread and the flesh of the lamb roasted with fire. They must have on their shoes, a girdle, and staff, ready to march at a moment's notice if called on. With this arrangement, Israel would be safe from all danger, for God said: "When I see the blood, I will pass over you." Of course, if there were any who refused, ignored, neglected, or were too busy to attend this feast of the Passover, they had to suffer the consequences of the promised calamity just the same as the cruel, inhuman Pharaoh. Being circumcised Jews and members of the patriarchal church did not exempt them from the destroyer, unless they observed the Passover-feast order; for it is clear that when the death messenger did not see the blood, he did not pass over, but passed in, and the result was death and sorrow in that home.

The feast of the Passover preceded Jehovah's stupendous delivery of Israel from the bondage of Pharaoh, after which Israel was commanded to observe the feast throughout their generations as a memorial of their deliverance and freedom from Egyptian slavery. (Ex. 12: 14.) The Lord told them exactly the day to keep the feast (see Ex. 12: 6, 18), and a failure to keep it on that stated day brought disaster upon that individual; for he was cut off from among his people (or church), and had to bear his sin (Num. 9: 1-13).

The importance of observing this order is threefold. (1) Because God commanded it; (2) primarily, the presence of the lamb's blood was a sure protection against all danger of death; and, (3) secondarily, it served to remind the Jews that they were slaves and sorely oppressed in Pharaoh's kingdom, but through the mercy of God they were made free, were liberated

from the great burdens that they were too weak to bear in Egyptian bondage. History proves that they were so appreciative of God's goodness in delivering them from the severity of Pharaoh's government that they carefully and seriously observed the feast of the Passover every year precisely on the very day appointed by Jehovah. When Jesus Christ, who was born of a Jewish mother, reached the proper age, he emphasized the importance of its observance by keeping it himself.

Just a few hours before Jesus was crucified, he kept the feast with his disciples, and "said unto them, With desire I have desired to eat this passover with you before I suffer." (Luke 22: 15.) Immediately following, "he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." (Verses 19, 20.) In this we behold the paschal lamb Passover feast set aside and the "Lamb of God" feast instituted. Paul says: "For our passover also hath been sacrificed, even Christ." (1 Cor. 5: 7.) At the time Jesus set aside the old Passover and established the new, he said: "This do in remembrance of me." The old feast reminded the Jews of Jehovah's deliverance of them from Egyptian slavery and painful oppression. The new is to remind the disciple of Christ of his freedom from slavery to Satan and the unbearable burden of sin.

At the time the Jewish Passover was instituted, a lamb without blemish was killed and its blood was put on the doorposts of the houses as a safeguard against the death angel. When the Christian's Passover was established, the Lamb of God, without spot or blemish, was killed. The unleavened bread, Jesus declared, was his body. (Luke 22: 19.) "If any man eat of this bread, he shall live." (John 6: 51.) Like the bread in the Jewish Passover, eaten to give physical strength and life, so the bread in the Christian Passover, or Lord's Supper, renders spiritual strength and life.

Jesus Christ emphasized the importance of observing this new feast by making it imperative: "This do in remembrance of me." (Luke 22: 19.) Can a church member say he is fighting a good fight and keeping the faith, and at the same time ignore, neglect, or forget to obey this positive command? Again, Christ said: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." (John 6: 53, 54.) Is it important? With these facts glaring us in the face, will our excuses for nonattendance satisfy our Lord? Beware, brother! Beware, sister! If the law of Moses spoken by angels was so strict as to cause one who did not observe the Jewish Passover to "bear

his sin" and be "cut off from his people" (or church), how shall we escape damnation if we neglect the Christian's Passover which was established and commanded to be kept by the Son of God?

As the exact day to keep the Passover was known by the Jews, so, also, is the exact day to keep the Lord's Supper known to Christians. Christ instructed the apostles to teach baptized persons "to observe all things whatsoever I have commanded you." (Matt. 28: 20.) The apostles taught disciples to keep the Christian Passover on the first day of the week. At Troas, "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20: 7.) In this we see a definite time set apart by the command of Christ to observe a definite thing by a definite people.

As the words, "Remember the sabbath day," were understood to mean every Sabbath day, so all Christians who are actually hungering and thirsting after righteousness understand that they are commanded to come together every "first day of the week" to commune. It certainly is highly dangerous for a disciple to absent himself from the meeting place on the first day of the week. As with the Jews of old being circumcised did not excuse them or save them from being cut off if they failed to keep the Passover, so being baptized and being a member of the church will not excuse us if we neglect the Lord's Supper.

## 2. The Periodical Observance

BY G. DALLAS SMITH

Two of the greatest and most important memorial institutions known to man are the Jewish Passover and the Lord's Supper. The Passover commemorates the deliverance of Israel from the long night of Egyptian bondage; and the remembrance of this great deliverance was ever afterwards kept alive among the Jews by the observance of the Passover *every year in its appointed season*. But the Lord's Supper commemorates an event vastly more important than the deliverance from Egyptian bondage. The world was held in bondage to sin and Satan, "without God and without hope in the world," when Jesus came into the world to deliver us from this awful bondage in which we were held. In commemoration of this great sacrifice which broke the power of Satan, making it possible for us to be freed from sin, we are privileged to celebrate the Lord's Supper *every week in its appointed season*.

Almost thirty-five hundred years have slipped away into the eternal past since, in the far-away land of Egypt, the Passover was instituted. And nearly two thousand years have drifted by since, in an upper room in the historic

city of Jerusalem, our dear Lord instituted his memorial Supper. And still in many parts of the world today these two divine institutions are observed in their appointed season from time to time. We can see the wisdom of God in selecting the bread and the lamb for the Passover and the bread and the "fruit of the vine" for the Lord's Supper. Had Jehovah erected some great monuments of stone or other material, such as men usually erect to commemorate great events, these might long ago, through the ravages of wars, floods, and earthquakes, crumbled into ruins. But these memorials are just as fresh and just as impressive and expressive now as when instituted in the long ago. Furthermore, had some great monuments been erected as reminders of these great deliverances, it is quite certain that many, owing to poverty and the great distance to be traveled, could never see these great monuments. But wherever the Jews may go, and almost regardless of poverty conditions, they can afford a lamb and some unleavened bread once a year. And so with Christians; regardless of who they are and where they are, whether rich or poor, they can always afford some bread and grape juice *once a week* as the emblems of the body and blood of Jesus. What a gracious Heavenly Father we have! He has made it convenient and comparatively easy for us to "show the Lord's death till he come." And yet many do not appreciate his goodness, and act as if they thought God had imposed a burden upon them in requiring them to observe the Lord's Supper *every week*.

But some one may ask: "Does he require us to eat the Lord's Supper every week?" Well, if there is any authority for eating the Lord's Supper any week, then there is the same authority for it *every week*. The same Scriptures that authorize us to eat the Lord's Supper on *the first day of any week* authorize us to eat it on *the first day of every week*. Suppose I enter a certain place of worship, and I notice that they take the Lord's Supper. After the services are over, I approach the preacher in charge of the service and ask for his authority for celebrating the Lord's Supper. If he gives me scriptural authority, he will more than likely cite such passages as Matt. 26, Mark 14, and Luke 22; also 1 Cor. 11. These Scriptures show that Jesus instituted the Supper to be observed by his followers. But I ask the preacher for the authority for observing the Supper on Sunday—*the first day of the week*. And if he gives me scriptural authority, he will almost certainly cite Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread," etc. This Scripture shows that the very purpose that brought them together was "to break bread"—*to celebrate the Lord's Supper, and that upon the first day of the week*. Very well. This should be satisfactory to any one who is satisfied with a "Thus saith the Lord." Now, on the following Sunday—*the first day of the next week*—I visit this same place of worship; but, to my surprise, I notice they do not eat the Lord's Supper as they did the

previous Sunday. So I approach the preacher and ask for an explanation. He simply informs me that this is not their "communion day"; that they do not observe the Supper every Sunday. But I remind him that only last Sunday he had given me scriptural authority for the celebration of the Supper on *the first day of the week*, and that this is the first day of the week; and if the Scriptures cited last Sunday furnished authority for eating the Lord's Supper last Sunday—*the first day of last week*—then surely these same Scriptures are authority for observing the Lord's Supper today—*the first day of this week*. He would likely tell me that it was their rule to celebrate the Supper only every month, or every quarter, or possibly semiannually. But I am sure that any one can see that if these or any other Scriptures authorize us to eat the Lord's Supper on *the first day of last week*, then the same Scriptures authorize us to eat it on *the first day of this week*, and on *the first day of next week*, and so on, as the weeks come and go; just as when the Lord said, "Remember the sabbath day, to keep it holy," it meant remember the Sabbath day in every week as they came.

### 3. The Fallacy of the Seventh-Day Theory

BY J. C. ESTES

The Seventh-Day Adventists tell us that the first day of the week as a day to meet and worship God is an institution of the Roman Catholics. But they have never disproved its being an institution of the New Testament—the law of Jesus Christ, our Lord, who had given into his hands all power in heaven and in earth (Matt. 28: 18), and on whose shoulder the government is resting (Isa. 9: 6). Jesus came forth from the dead on the first day of the week. (Matt. 28: 1-6; Mark 16: 1-6; Luke 24: 1-8.) The commandment, "Remember the sabbath day, to keep it holy," was given to the Jews and no one else. "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day." (Deut. 5: 15.) No people except the Jews were ever brought out of Egyptian bondage by the Lord God. The keeping of the Sabbath was a memorial of the Jews' delivery from bondage. Therefore (for this reason) remember the Sabbath day, to keep it holy; or, therefore (for this reason) the Lord thy God commanded thee to keep the Sabbath day. Because you were delivered from bondage by the mighty hand and the outstretched arm of the almighty God, he has commanded you (Jews) to remember the Sabbath day, to keep it holy. Because Jesus Christ came forth from the bondage of the grave on the first day of the week and thus broke the binding power of death which the devil had, delivering us from such a bondage, he has given us examples of commemorating his resurrection

on the first day of the week in the disciples meeting upon that day to break bread. (Acts 20: 7.) Paul says: "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4: 9.) Paul was one of the disciples who broke bread upon the first day of the week (Acts 20: 7) with other disciples. One may ask: "How do you know that they did it on the first day of every week?" We find it was the custom of the disciples to meet upon the first day of the week. "Concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) So when Paul said to the churches of Galatia and to the churches of Corinth to lay by in store upon the first day of the week, he meant just as often as the first day of the week came for these churches and brethren in the Lord to lay by in store, and to do it in such a way that there would not have to be any gatherings when he came. To do this they would, of necessity, have to meet somewhere upon the first day of the week. Then this was one purpose of their meeting upon the first day of the week. The Lord's Supper was another purpose.

"But," says one, "did not Paul go into the synagogues of the Jews on the Sabbath day and teach?" Yes; but we have no example of Paul breaking bread (commemorating the Lord's death and resurrection in partaking of the Lord's Supper) on any day except the first day of the week. And Paul says that "as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." (1 Cor. 11: 26.) "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10: 23-25.) "How shall we escape, if we neglect so great a salvation?" (Heb. 2: 3.) If we neglect the assembling of ourselves together on the first day of the week, we neglect the Lord's Supper; and in all this neglect we have no promise of salvation should we die in our neglect of this duty. We do not have to be a thief, a murderer, a robber, a drunkard, nor a fornicator, to be lost. If we neglect to do what we are taught to do as children of God, we shall not escape the punishment that awaits the unfaithful. One may say we are not commanded to take the Lord's Supper on the first day of every week. The Bible and our duty are taught as strongly by example as by precept. "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample." (Phil. 3: 17.) Not only of Paul (for he says "ye have us for an ensample"), but the other apostles and evangelists and disciples. Follow their examples in living a Christian, and we will be on the safe side; otherwise, we have no hope.

## CHAPTER IV

## Lord's Supper a Divine Institution

BY A. CAMPBELL

[Note: In order to furnish as much variety as possible the following extracts from Campbell's "Christian System" are given. They show how the subject was considered by the pioneer preachers of the Restoration Movement.—J. T. H.]

*Argument 1.* The first Christian congregation which met in Jerusalem, and which was constituted by the twelve Apostles, did as statedly attend upon the breaking of the loaf in their public meetings, as they did upon any other part of the Christian worship. So Luke records, Acts ii. 42. "They continued steadfast in the Apostles' doctrine, in the fellowship, in the *breaking of the loaf*, and in the prayers." Ought we not, then, to continue as steadfast in the breaking of the loaf, as in the teaching of the Apostles, as in the fellowship, as in the prayers commanded by the Apostles?

*Argument 2.* The Apostles taught the churches to do all the Lord commanded. Whatever, then, the churches did by the appointment or concurrence of the Apostles, they did by the commandment of Jesus Christ. Whatever acts of religious worship the Apostles taught and sanctioned in one Christian congregation, they taught and sanctioned in all Christian congregations, because all under the same government of one and the same King. But the church in Troas met upon the first day of the week, consequently all the churches met upon the first day of the week for religious purposes.

Among the acts of worship, or the institutions of the Lord, to which the disciples attended in these meetings, the breaking of the loaf was so conspicuous and important, that the churches are said to meet on the first day of the week for this purpose. We are expressly told that the disciples at Troas met for this purpose; and what one church did by the authority of the Lord, as a part of his instituted worship, they all did. That the disciples in Troas met for this purpose is not to be inferred; for Luke says positively, (Acts xx. 7.) "And on the first day of the week, when the disciples came together for the breaking of the loaf, Paul, being about to depart on the morrow, discoursed with them, and lengthened out his discourse till midnight." From the manner in which this meeting of the disciples at Troas is mentioned by the historian, two things are very obvious:—1st. That it was an established custom or rule for the disciples to meet on the first day of the week. 2d. That the primary object of their meeting was to break the loaf. They who object to breaking the loaf on the first day of every week when the disciples are assembled usually preface their objections by telling us, that Luke does

not say they broke the loaf *every* first day; and yet they contend against the Sabbatarians, that they ought to observe *every* first day to the Lord in commemoration of his resurrection. The Sabbatarians raise the same objection to this passage, when adduced by all professors of Christianity to authorize the weekly observance of the first day. They say that Luke does not tell us that they met for any religious purpose on every first day. How inconsistent, then, are they who make this sentence an express precedent for observing every first day, when arguing against the Sabbatarians, and then turn round and tell us that it will not prove that they broke the loaf *every* first day! If it does not prove the one, it is most obvious it will not prove the other; for the weekly observance of this day, as a day of the meeting of the disciples, and the weekly breaking of the loaf in those meetings, stand or fall together. Hear it again:—"And on the first day of the week, when the disciples assembled to break the loaf." Now, all must confess, who regard the meaning of words, that the meeting of the disciples and the breaking of the loaf, as far as these words are concerned, are expressed in the same terms as respects the frequency. If the one was *fifty-two* times in a year, or only *once*, so was the other. If they met every first day, they broke the loaf every first day; and if they did not break the loaf every first day, they did not meet every first day. But we argue from the style of Luke, or from his manner of narrating the fact, that they did both. If he had said that on a first day the disciples assembled to break the loaf, then I would admit that both the Sabbatarians, and the semi-annual or septennial communicants, might find some way of explaining this evidence away.

The definite article is, in the Greek and in the English tongue, prefixed to stated fixed times, and its appearance here is not merely definitive of one day, but expressive of a stated or fixed day. This is so in all languages which have a definite article.

Another circumstance that must somewhat confound the Sabbatarians, and the lawless observers of the breaking of the loaf, may be easily gathered from Luke's narrative. Paul and his company arrived at Troas either on the evening of the first day or on Monday morning at an early hour; for he departed on Monday morning, as we term it, at an early hour; and we are positively told that he tarried just seven days at Troas. Now, had the disciples been Sabbatarians, or observed the seventh day as a Sabbath, and broke the loaf on it as the Sabbatarians do, they would not have deferred their meeting till the first day, and kept Paul and his company waiting, as he was evidently in a great haste at this time. But his tarrying *seven* days, and his early departure on Monday morning, corroborates the evidence adduced in proof, that the first day of the week was the *fixed* and *stated* day, for the disciples to meet for this purpose.



From the 2d of the Acts, then, we learn that *the breaking of the loaf* was a stated part of the worship of the disciples in their meetings; and from the 20th we learn that the first day of the week was the stated time for those meetings; and, above all, we ought to notice that the most prominent object of their meeting was to break the loaf. Other corroborating evidences of the stated meeting of the disciples on the first day for religious purposes are found in the fact, that Paul says he had given orders to all the congregations in Galatia, as well as that in Corinth, to attend to the fellowship, or the laying up of contributions for the poor saints on the first day of every week. "On the first day of *every week* let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collections" for the saints. *Kata mian Sabbaton* Macknight justly renders "*first day of every week*," for every linguist will admit that *kata polin* means every city; *kata menan*, every month; *kata ecclesian*, every church; and therefore, in the same usage, *kata mian Sabbaton* means the first day of every week.

*Argument 3.* The congregation in Corinth met every first day, or the first day of every week, for showing forth the Lord's death. Let the reader bear in mind that he has just heard that Paul commanded the church in Corinth, or every saint in Corinth, to contribute according to his ability, by putting into the treasury every first day his contributions to avoid collections when Paul came. This is agreed on all hands to prove the weekly meeting of the saints. Now, with this concession in mind, we have only to notice what is said, chap. xi. 20. "When you come together in one place, that is, every week at least, *this is not to eat the Lord's supper*. To act thus is unworthy the object of your meeting. To act thus is not to eat the Lord's supper. It is not to show forth the Lord's death." Thereby declaring that this is the chief object of meeting. When the teacher reproves his pupils for wasting time, he cannot remind them more forcibly of the object of coming to school, nor reprove them with more point, than to say, "When you act thus, this is not to assemble to learn." This is the exact import of the Apostle's address:—"When you assemble thus, it is *not* to eat the Lord's supper." We have seen, then, that the saints met every first day in Corinth; and when they assembled in one place it was to eat the Lord's supper, a declaration of the practice of the primitive congregations as explicit as could incidentally be given, differing only from a direct command in the form in which it is expressed. But it is agreed on all hands, that whatsoever the congregations did with the approbation of the Apostles they did by their authority. For the Apostles gave them all the Christian institutions. Now, as the Apostle Paul approbated their meeting every week, and their coming together into one place to show forth the Lord's death, and only censured their departure from the meaning

of the institution, it is as high authority as we could require for the practice of the weekly meeting of the disciples.

*Argument 4.* No argument can be adduced from the New Testament of any Christian congregation assembling on the first day of the week, unless for the breaking of the loaf. Let an example be adduced by those who teach that Christians ought to meet on the first day of the week not to break the loaf, and then, but not till then, can they impugn the above fact. Till this is done, a denial of it must appear futile in the extreme. The argument, then, is, Christians have no authority, nor are under any obligations, to meet on the Lord's day, from any thing which the Apostles said or practised, unless it be to show forth the Lord's death, and to attend to those means of edification and comfort connected with it.

*Argument 5.* If it be not the duty and privilege of every Christian congregation to assemble on the first day of every week to show forth the Lord's death, it will be difficult, if not impossible, from either Scripture or reason, to show that it is their duty or privilege to meet monthly, quarterly, semi-annually, annually, or indeed at all, for this purpose. For from what premises can any person show that it is a duty or privilege to assemble monthly, which will not prove that it is obligatory to meet weekly? We challenge investigation here, and affirm that no man can produce a single reason why it should or could be a duty or a privilege for a congregation to meet monthly, quarterly, or annually, which will not prove that it is its duty and privilege to assemble every first day for this purpose.

*Argument 6.* Spiritual health, as well as corporal health, is dependent on food. It is requisite for corporal health, that the food not only be salutary in its nature and sufficient in its quantity, but that it be received at proper intervals, and these regular and fixed. Is it otherwise with moral health? Is there no analogy between the bread that perishes, and the bread of life? Is there no analogy between natural and moral life—between natural and moral health? and, if there be, does it not follow, that if the primitive disciples only enjoyed good moral health when they assembled weekly to show forth the Lord's death, they cannot enjoy good moral health who only meet quarterly or semi-annually for this purpose?

*Argument 7.* But in the last place, what *commemorative* institution, in any age, under any religious economy, was ordained by divine authority, which had not a fixed time for its observance? Was it the commemoration of the finishing of Creation signified in the weekly Sabbath? Was it the Passover, the Pentecost, the Feast of Tabernacles? Was it the Feast of Purim either? What other significant usage was it, the times or occasions of whose observance were not fixed? How often was circumcision to be ad-

ministered to the same subject? How often Christian immersion? Is there a single institution commemorative of any thing, the meaning or frequency of the observance of which is not distinctly, either by precept or example, laid down in the Holy Scriptures? Not one of a *social* character, and scarcely one of an individual character. The commemoration of the Lord's death must, then, be a weekly institution—an institution in all the meetings of the disciples for Christian worship; or it must be an anomaly—a thing *sui generis*—an institution like no other of divine origin. And can any one tell why Christians should celebrate the Lord's resurrection *fifty-two* times in a year, and his death only *once, twice, or twelve* times? He that can do this will not be lacking in a lively imagination, however defective he may be in judgment or in an acquaintance with the New Testament.

## CHAPTER V

### Round-Table Discussion

#### 1. Duties of Those Who Preside

[The editor of this volume has invited expressions from several brethren of age and experience living in different parts of the country, and has collated their views into a Round-Table Discussion. We lead off with extracts from a scholarly treatise on the subject from one of our British brethren, for which we are indebted to the Bible Advocate, printed in Birmingham, England.—*A. B. L.*]

I consider the proper discharge of the duties of those who preside a matter of the highest importance to the church, and one requiring a good deal of tact and skill.

I think it well, then, to emphasize, in the first place, the need of careful self-preparation. I know that in the hurry and bustle of our workaday lives it is often next to impossible to find the needful quiet and seclusion which is surely necessary for adequate preparation. But when a brother is appointed to preside over the Lord's table, he should, as far as possible, make it his aim to get at least an hour to himself during the preceding week (on the Saturday evening, for preference), so that he may carefully map out his programme. For he should remember that, to a large extent, the success of the meeting is in his hands. I do not mean to suggest by this anything that savors of one-man ministrations. What I mean is that the tone and tenor of the opening exercises strike the keynote of the service. He who rushes into the chair at a moment's notice cannot hope to do full justice either to the dignity of his office or to the spiritual needs of his congregation.

#### SELECTION OF HYMNS

A good deal depends upon the proper selection of hymns, and also upon the harmony or relationship in which these stand to one another.

An ideal hymn for the commencement of the morning service is "O, Worship the King"; but this should be followed by a hymn which continues upon the same line of thought, so that the emotions already awakened in the hearts of the congregation may be strengthened and sustained. This rule should, of course, apply to the entire service; and brethren announcing hymns from the body of the chapel should be equally careful in their choice.

#### THE OPENING PRAYER

Then I want to say that too much importance cannot be attached to the tone and scope of the opening prayer. The influence of public prayer upon any congregation is very remarkable; and the subject matter of the

prayers (if I may dare to use the expression without apparent irreverence) is, therefore, a most important consideration. The opening prayer should be direct and continue in a single train of thought. It is possible to be comprehensive in our petitions without wandering all around the globe. The one presiding should bear in mind that the central object of the service is to remember the Savior in the distribution of the elements, and his petitions should converge toward that great central point.

#### ORDER OF SERVICE

Generally speaking, I do not think the present order of our morning service here can be very much improved upon. After the reading of the Scriptures, the communion hymn should be announced; and this may very well be sung sitting, seeing that the act to which it is a prelude is that of sitting around the table in a family capacity. I am not in sympathy with those who sit through the singing of every hymn. Nevertheless, I am strongly in favor of the congregation retaining their seats during the singing of the communion hymn. It seems to me to be in accordance with the fitness of things.

#### THE TONE OF THE ADDRESS

By far the most important part in presiding is yet to come. A great deal depends upon the tone of the address at the table. This should not be long, and never monotonous. The one who presides should endeavor in a few well-chosen words—starting, for example, from the thoughts expressed in the communion hymn—to lead the hearts and minds of the congregation to a living conception of the real significance of the feast.

In the breaking of the loaf, the disciple finds the opportunity for the highest possible expression of Christian worship; and we should endeavor to lead one another up to such a pitch of spiritual fervor and anticipation that our mutual fellowship and communion may become exceedingly real and precious.

There are just two other points upon which, perhaps, I may be allowed a word.

The one who presides in the meeting needs to exercise discretion and discrimination in calling upon members present to publicly participate in the service; and he should also utilize his knowledge of the respective abilities of the brethren to undertake particular duties.

My last point is with regard to the selection of the closing hymn. This should have some definite bearing on the thoughts and arguments which have been brought out in the address, so that the lessons presented by the speaker may be clinched in the final song of praise and benediction.

## 2. Who, When, and Why?

BY W. HALLIDAY TRICE

The Supper of the Lord is a great spiritual feast, and happy is the disciple who is a guest at this sacred board. From this table the humble follower of the Master obtains food for the inner man. At the communion table Christians enjoy sweet fellowship with each other and with the heavenly Father. "Amid the solemn silence, there is interchange of sentiment, of affection, of purpose, of expectation." This sacred institution is the monument that commemorates the greatest event that ever occurred in the annals of time; and fortunate, indeed, is the individual who has the privilege of attending the unveiling. This memorial does not appeal to the wisdom of man; but its sublimity consists largely in its simplicity, and it meets the approval of him who said: "This do in remembrance of me." Who should dine at this heavenly table? When should the holy communion be observed? And why should believers attend the sacred unveiling? Let us study these three questions.

1. Who should partake of the Lord's Supper? When Christ instituted the Supper, he "gave it to the disciples" (Matt. 26: 26-30), and "the disciples came together to break bread" (Acts 20: 7); so I conclude that the Lord's table is for the Lord's people. In writing to the saints at Corinth, Paul says: "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11: 28, 29.) Each Christian should, therefore, examine himself, and eat of the bread and drink of the cup; and it is not the prerogative of any man to invite or debar him. There is neither Scripture nor reason for the practice of excluding those whom we consider Christians from the Lord's table. Of course, if some denomination prepares a table, they can consistently debar those who are not members of that sect; but if they set the Lord's table, it is absurd to talk of restricting it to a certain sect. The Bible says nothing about "open," "free," or "close" communion, as these terms are used by the denominations; but, of course, each Christian should be *open* to conviction, *free* from prejudice and selfishness, and *close* to the Lord, and his brethren in Christ, when he partakes of the Supper, and at all other times. To be eligible to a seat at the Lord's table, one must be a Christian who is making an honest effort to be faithful; but he should not expect to feel sinlessly perfect; for if there is ever a time when the humble disciple feels his nothingness, it is when he partakes of the emblems of the broken body and shed blood of the Savior. "But," says one, "will we not eat and drink damnation to ourselves, if we are unworthy?" It is true that Christians who are

striving to live for God are the only ones who are invited to the table of the Lord; but the condemnation is pronounced upon the individual who eats "unworthily," or in an unworthy manner, "not discerning the Lord's body." The church at Corinth had made a carnal feast of the Supper, and it was for this that Paul condemned them and warned all; and he was not, in that connection, discussing the worthiness of the communicant. Some refrain from partaking of the emblems because they claim that they do not want to eat with those who are unworthy; but this is the wrong course to pursue. In the first place, it is not for us to judge others; and then we cannot in reality commune with bad people. Only those who are spiritually fit can commune with God and his faithful saints. So if one is unworthy, even though he does formally eat with the faithful, he does not really commune with God or good Christians. So, then, let each person who has named the name of Christ strive to be prepared to partake of this spiritual feast, and not neglect this sacred duty and glorious privilege.

2. When should Christians observe the communion? "We walk by faith, not by sight" (2 Cor. 5: 7); and as "faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17); we must follow the Bible in this and all other observances of the Lord. We are not taught to "break bread" quarterly or annually; hence, if we walk by faith, we will not do so. The early Christians had a certain day upon which they met; and they were urged not to forsake the assembling of themselves together, "but exhorting one another: and so much the more, as ye see *the day* approaching." (Heb. 10: 25.) Paul admonished the Corinthians to lay by in store "upon the first day of the week" (1 Cor. 16: 2), thus showing that it was their custom to meet on that day. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20: 7.) From this passage we not only learn that the early disciples met upon the first day of the week, but we are told that they met for the specific purpose of "breaking bread." "But," says one, "does the Bible say the first day of every week?" No; it simply says "the first day of the week." God commanded the Jews to "remember the sabbath day, to keep it holy" (Ex. 20: 8), and he did not say "every Sabbath day"; but a man was stoned to death for violating this law (Num. 15: 32-36). Christ arose from the dead on the first day of the week (Mark 16: 2), and he appeared unto his disciples on that day (John 20: 19). So, taking all the teaching into consideration, I conclude that the first day of the week is the day Christians should meet to worship. Dear Christian, don't allow some mere trifle, such as a visit or a visitor, to keep you from the sweet fellowship of the saints and the holy communion of the Lord on the appointed day.

3. "This do in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Of course, the general design of every command is to honor and obey God, but the specific design of the Lord's Supper is to show the Lord's death till he come.

We not only obey the Lord and proclaim the death of Christ till he returns by partaking of the Supper, but we receive a great blessing ourselves. This feast, communion, and unveiling is a great spiritual uplift to the humble disciple, and it enables him to be able to overcome the temptations and difficulties of this life more easily. The person who faithfully attends the Lord's-day worship will be much more likely to remain faithful to the end than the man who neglects this sacred duty. Then, let each Christian live in such a way that he may obey this command, enjoy this privilege, and obtain the blessings that come through the observance of this ordinance.

### 3. Things to Avoid and Things to Do

BY O. E. BILLINGSLEY

It is said that the great Edison made fifty-six different experiments before he discovered that combination of substances which forms a plate just rigid enough, just delicate enough, and just sensitive enough to cause the needle of the graphophone to record and reproduce the sharp, hissing sound of "s." He had labored long, hard, and continuously for weeks with but little food, he being so absorbed in his work. He had told the doubting scientists who had pronounced it an impossibility: "It may be impossible; but it must and shall be done." He ordered other materials. The chief of his staff said: "Mr. Edison, it is worse than useless. You have already spent much valuable time, a vast quantity of vital energy, and a great sum of money, and you are no nearer success than when you began the first of these fifty-five experiments already completed." Mr. Edison quickly handed him this in reply: "Tell me not that I'm no nearer success than at first; for I have now learned fifty-five things not to do. The desired end must be attained by the few possible combinations yet to be had." And so it was.

There are many things that should not be said in speaking at the Lord's table. There are some things often said that do not need to be said any more. There are some things that should be said that are rarely mentioned.

First, at the table one should not say: "We have been highly entertained and long enough detained by Brother——'s great discourse, so I shall not detain you further with a speech on the Lord's Supper; for, brethren, it is wholly unnecessary for me to tell you your duty in regard to this institution. That you realize perfectly." And then go on and tell all he knows about

it. It always has been wrong to act the part of a hypocrite, and it looks awful while in sacred worship.

Don't try to condemn and refute the sectarian positions and practices just at this time. That tends to enflame and confuse the minds of the simple worshipers, and to keep them from getting their whole heart, soul, and spirit into the spiritual feast. God wants us to drink deep into the divine thought.

Refrain from funny expressions. Nothing should be said to create laughter. Such mars the beauty, detracts from the sacredness, hinders the touching solemnity, and degrades the goodness of the occasion.

Do not scold God's weak children every time you get up to serve at the table. "Crimination and recrimination is very poor balm for old sores." Rather make the worship so scriptural, so spiritual, so love-full, so powerful, that they can't stay away. Old, cold formality is such weak drawing power. Put spirit, heart, life, soul, and truth into the whole worship.

What shall we say? Say that which shows plainly the heaven-born purpose of this great institution—the monument of *Christ* and his *death*.

Elevated illustrations are in order just here; such as February 22 or the great monument at Washington in honor and in memory of "The Father of His Country," statues of great characters who lived before our time, the Jewish Passover supper, and pictures of near and dear relatives gone on before.

Say that which will tend to create and develop respect for, and faith in, the law of the Lord. (Ps. 37: 4; 1 John 5: 3; Gen. 22.)

Say words of exhortation and encourage the disciples to continue in this communion with Christ till the coming of the Lord. (James 1: 25; 1 Cor. 11: 26.)

Teach and encourage sincerity. We should impress the necessity of our worship being from the heart as well as in accordance with the truth. (Matt. 15: 8; John 4: 24; Josh. 24: 14.)

Not the least are his words which show that spiritual life depends upon eating and drinking. (John 6: 53-57; Matt. 26: 26-28; 1 Cor. 11: 30.)

In conclusion, I would say it is a sacred duty. "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.)

#### 4. Avoid Superfluous Words

BY LYTTON ALLEY

When Moses approached the burning bush, God assured him that the ground upon which he stood was holy ground. So sacred was the place made by the presence of Jehovah, Moses was commanded to remove his shoes

as a mark of respect to the great I Am. Likewise, as I pen these few lines upon this momentous question, fraught with sad, sweet memories of him who "hath borne our griefs, and carried our sorrows," it is with a full realization that I am treading sacred soil.

*What to Say.* O, how beautiful it is to be able to say the "right word" at the "right time!" Solomon says: "A word fitly spoken is like apples of gold in pictures of silver." And yet what a difficult problem to keep our verbiage, and our vernacular as well, within the proper confines! Many good sermons have failed of their purpose because of "verbosity." The most effective, soul-searching prayers are those which flow from the heart, unshackled by mere conventionality.

*At the Lord's Table.* That I may get the full import of the last two words before your mind, I pause and, by way of emphasis, say: "*Not our table, but the Lord's table.*" Now, with this fully and firmly fixed in our minds, what is best to say with this environ—with that before us which symbolizes the body and blood of the sinless Son of God? Should we not be very careful as to what we say, and the manner in which we say it? Our words then should be seasoned with the tenderest expression, showing hearts prepared for a solemn convocation—a spiritual feast—which shall be sweet to the hungry soul and a balm to the humble heart. We should eliminate everything that would distract our thoughts from him, whether in speech or demeanor. May we always feel as did the artist who essayed to portray on canvas a likeness of the Master and his apostles at the feast of the Lord's Supper. When the task was finished, he invited a friend to view his wonderful work. While beholding the priceless picture, his attention was attracted by a beautiful glass, rather than by the likeness of him who is our Redeemer, and, to the utter surprise of his friend, the painter with his brush daubed out the form of the glass, declaring that nothing in the picture should overshadow the loving face of the Master. I leave you to make the application of this beautiful and effective object lesson when you shall assemble around the Lord's table; and let him who shall preside say in a few choice words, flowing from a heart filled with love and devotion, that which shall merit heaven's blessing.

#### 5. In a "Worthy Manner"

BY WILLIS H. ALLEN

Some think that no remarks need to be made at the Lord's Supper. But usually such a statement is made by those who are inclined to grow weary of the services, complaining that they are too long and wanting to go home. Some remarks are needed. I am sure that I have heard comments made by

brethren at the Lord's table which were altogether inappropriate and even out of place. A lengthy talk of approval of the sermon that has just been preached is not called for then. Hold those remarks for some other time. And I have occasionally known of brethren's taking such a time as this to bring up some church or personal difficulties. And some "hobby riders" will take advantage of the occasion to emphasize the peculiar teachings of their particular hobby. Such things as these have a tendency to take the minds of the people off the solemnity and purpose of the institution, and to render them unfit to offer acceptable worship and service to the Lord.

I read these words from Paul: "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." (1 Cor. 11: 27-29.) Then, with this in mind, it seems to me that whatever our remarks may be, they should be centered about that one important thought, and an effort made to show the importance of each Christian's partaking of the emblems of the Lord's body and blood in a worthy manner. Jesus gave the Supper as an institution to be perpetuated by his disciples through all succeeding generations in remembrance of him and to "show the Lord's death till he come." We know this, and yet how necessary it is that we be constantly reminded of those things that we already know! Our talk at the Supper, then, should be made to remind the brethren of the purposes of its institution and its meaning to each Christian. When I am presiding at the table of the Lord, I always endeavor to make my remarks brief, generally calling attention to the fact that it is a memorial service which should be looked upon as a God-given privilege by every child of the Lord. It is well to picture the sufferings of Christ in the agony in the garden and in his crucifixion, that the minds of the communicants may be centered upon the service, and thus be in a proper attitude to make the individual worship acceptable to the Lord. It is well also to occasionally say a few words as to who are scripturally permitted to eat the Lord's Supper. I would say, however, that the character of the audience should determine that matter.

## 6. Avoid Random Talks

BY JAMES E. CHESSOR

Just what to say at the Lord's Supper has always been no small problem for me. It is needless to say, however, that what is said should be carefully planned for the assembled congregation. Hence, while there are some es-

sential things that should often be stressed, no very definite or ironclad rule of procedure can be given.

By pointing out some of the things that may appropriately be said at the Supper, all superfluous and irrelevant remarks are thus, of course, eliminated; and yet, so much random talk is palmed off on the assemblage—church and world—that I deem it well to first mention specifically some remarks that should not be made.

1. Tiresome reviews of the preceding sermon, uncalled-for indorsement of every syllable of the sermon, and fulsome or lavish praise of the preacher. Ordinarily such things had better be left unsaid than said. They have no bearing on the Lord's Supper and should very sparingly be tacked on one's table talk.

2. High-flown portrayals of the crucifixion. None but a master tongue should ever attempt such a task. It seems to me the language should be as simple as the institution.

### SUGGESTED THEMES

Among the things that may be said at the Lord's Supper, I mention the following:

1. Our observance of the service should grow out of our appreciation of heaven's sacrifice for our redemption—our love for him "who first loved us," and "the Lamb slain from the foundation of the world." I would make this point preeminent, if necessary, even to the elimination of other remarks. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God." "What manner of love!" This love was freely bestowed upon us in the Beloved (Christ), provision for our redemption being made in the shedding of the precious blood of the Son of God. Our debt of gratitude is great, marvelous, overwhelming, unpayable. Any service, therefore, that recalls Christ's death on Calvary for our salvation and "proclaims his death" ought to be service rendered gladly, willingly, out of a heart overflowing with love and gratitude. That God's love and our obligation may stand out, we may be reminded (1) of our utter helplessness and ruined condition previous to Christ's offering, and (2) God's rich and all-sufficient provision for our salvation in the sacrifice of his Son and the blessings and privileges given us in Christ. If these things are properly stressed, the requirement to assemble on the first day of the week to break bread will be lost sight of in the love for the assembling and the breaking of bread. Christ, the merciful Savior, will not be looked upon as giving a hard, positive, unreasonable appointment. When he says, "This do in remembrance of me," the "do" will hold no terrors that the rapture of the "me" will not swallow up.

2. The Lord's-Supper service is a feast for the soul. It is for soul growth. It is not a "reasonable" service, but a *spiritual* service.

3. It is a positive appointment. It tries and strengthens our faith; it puts us thus to an acid test. Christ said positively: "This do." In the commission he commanded his servants thus: "Teaching them to observe all things." Observance of the ordinance tells in a large measure who is on the Lord's side, and vice versa.

Unquestionably, such questions as who shall partake of the Supper, on which day this shall be done, the manner in which the service ought to be performed, etc., ought to be discussed when time, occasion, and circumstances demand or permit.

## 7. Emphasize "For Our Salvation"

BY GEORGE R. BETHURUM

This is very important, as evidenced often by some destroying the sacredness of the Supper by what they say when administering the Supper. Because of the scriptural requirement of eating the Supper every first day of the week, care should be exercised by the administrator to direct the minds of the spiritually weak, including the young and thoughtless, to the very great significance of this institution or ceremony given us of God, forming a part of the service we render unto him. Of late I have heard it called in question that the Supper is the most important part of our Lord's-day worship; but be that as it may, to me it is a very sacred service, a service in which I get so close to my crucified and suffering Redeemer that I want nothing said or done by the administrator that would destroy this relationship. Paul, in his letter to the church at Corinth, emphasizes this relation by telling us that we participate in the body and blood of Christ when we partake of the Lord's Supper—that is, we enter into hearty sympathy with our suffering Savior. (1 Cor. 10: 15, 16.) We do this, as we recall that this death was for *our salvation*; that this suffering was endured by our Lord because of his love for *us*. We want to say something while administering this Supper that will keep this thought before those who are about to participate in the suffering of our Lord. We must hold fast to this phase of the question; otherwise, we eat and drink damnation to our souls. All should be put in a serious frame of mind when we engage in eating the loaf and drinking the cup, which is the communion of the body and blood of our Savior.

A simple reading from the Scriptures of the establishment of the Lord's Supper, or the manner in which we should eat the Lord's Supper, would be far better than the average comment at the Lord's table.

Everything should be put in the background, and an appeal should be made for a whole-hearted participation in this most delightful service. The wisdom of God can soon be verified by our own experience if we partake of the Lord's Supper as he has directed. We will find ourselves looking forward to the approach of the Lord's day with increasing pleasure that it will be our privilege to remember our crucified Redeemer. A ceremony given us of God that has the intelligence of the mind and the affections of the heart will redound always to our spiritual good.

### LEVITY OUT OF PLACE

It is not the place, nor is it the time, to make clever comment or joke over anything that might have transpired in a local congregation. I once heard a preacher who had been called upon to administer the Lord's Supper tell a funny joke that made all the audience laugh, and then immediately asked all to stand while he offered thanks for the loaf. How would he or the audience be prepared to participate in the body and blood of Christ? How could they eat and drink, discerning the Lord's body and blood? Shame on such a course! Sometimes you see brethren whisper in conversation while the audience is being served by the deacons, and oftentimes the amen-corner brethren do this.

Brethren, we must awake and restore this part of the service to its ancient simplicity and its sacred administration. We must not drift into a careless and indifferent manner in which we observe the memorial feast. Let us emphasize that it is a divine institution; that the apostolic church kept this feast the first day of every week; that in this service we participate in the sufferings of Christ; that we must examine our own hearts that we may not eat and drink unworthily; that God has pronounced a blessing upon his children who faithfully keep this memorial feast until Christ comes again; that this feast should be attended to decently and in order.

## 8. Short Talks the Best

BY BATSSELL BAXTER

There is a time and a place for all things, and everything, especially in the Lord's service, ought to be done at the best time and place and in the proper way. This is best that we get the most good possible out of the service.

Most congregations observe the Lord's Supper after the sermon. Frequently, where this is the case, some time is taken up in an indorsement of the sermon just heard. Of course this is a manifestation of courtesy, and sometimes it impresses a good point made; but this can be carried too far. The Lord's Supper is no occasion for a lengthy comment upon a sermon

that has preceded it. Neither is this the proper time or place for a financial talk. It is not the proper time or place to point out to the congregation neglected duties of the past or opportunities of the future. All of these things may be properly done at some other time during the service, but it seems to me that nothing ought to be done or said at the Lord's Supper that would be likely to take the mind of the congregation away from Calvary and the scenes of which it was the center.

The Scripture does not lay down any "order of worship" for the first day of the week. The number of songs and prayers is not specified. (We are told how to sing and what to sing.) Neither are we given a ritual to repeat at the Lord's Supper. We are told that we are to do this in memory of Christ and to show our faith in him.

It seems to me that every word that is said at the Lord's Supper ought to help bring to the mind of the congregation a sense of renewed appreciation of the Savior's sacrifice. It ought to renew our love for him who "first loved us."

The most impressive talks are generally short talks. A few words, well chosen, to bring to the mind the significance of the Supper would be best. While this service should not be long, let us never, by word or action, give any one the idea that we are "hurrying" through an unimportant matter. Let our words and our attitude be in keeping with the fact that in reverence we are engaging in a memorial service instituted by the Lord.

## 9. Tact Required

BY A. N. TRICE

As the wise preacher will endeavor to fit his sermon to his audience and the discreet leader of public prayer will try to pray in harmony with the needs and conditions of the hour, so the remarks at the Lord's table may be varied according to the circumstances of the occasion.

Of course it is in order to emphasize the fundamental significance of the Lord's Supper as a memorial institution. In addition, one may present many Scripture lessons connected with the Supper. He may give its testimonial character as proving the claims of the Christian religion or showing the great love of God and the wonderful sacrifice of the Master for a lost and ruined race. A good thought to present is found in the fact that the Supper is observed on the resurrection day of our Lord, thus proclaiming not only his death, but his triumph over death also, which is the basis of our hope. The observance of the Supper on any other day not only lacks authority, but is a meaningless performance in that it signifies a dead hero instead of our risen Savior.

Sometimes weak Christians refuse to eat the Supper with those whom they judge to be unworthy or out of harmony with God. This is a serious mistake. The lesson should be often impressed that we commune with Christ. Let us see to it that we ourselves are in covenant relation with Christ and on praying terms with God, and to this end "let a man examine himself, and so let him eat." (1 Cor. 11: 28.)

### ERRORS MAY BE REFUTED

A common error among our brethren is to state that the Supper is the most important part of the service. We have the same authority for singing, praying, teaching, and the fellowship that we have for the Supper, and I fail to find that one part of the worship is exalted above another. It is entirely proper, however, to say that the Lord's Supper is peculiar to the Lord's day (Acts 20: 7) and cannot properly be observed on any other day, while all other items of worship and devotion may be performed on any day.

Scripture readings or quotations are, of course, always appropriate. The origin and purpose of the Supper are given in Matt. 26: 26-30; Mark 14: 22-26; Luke 22: 14-20; its significance is emphasized in 1 Cor. 10: 16-18, and its perversion is shown in 1 Cor. 11: 20-34.

In Acts 20: 7 we find that the New Testament Christians were accustomed to observe the Supper on the first day of the week, and in Heb. 10: 25 we are exhorted not to forsake the assembling of ourselves together, as the manner of some is. The close connection of the warning in verse 26 should impress all with the importance of the Lord's-day service. And "if the word spoken by angels [law of Moses] was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2: 2, 3.)

These and many other lessons and exhortations may be impressed, but "let all things be done decently and in order." (1 Cor. 14: 40.)

## 10. Well Weighed and Pointed Remarks

BY HORACE W. BUSBY

From this title it might appear that we should follow some set form of words when asked to preside at the Lord's table; but, as the sacred writings are silent on this, we are left to our own best judgment, as in building meetinghouses, selecting songs, and a number of other things of this nature. Therefore we only offer some suggestions, trusting they may help some one to be of more real worth in congregational work.

Our first suggestion is, not to say too much. On one occasion, after a good lesson had been delivered on Christian living and time for the communion



service had come, a brother was called on to preside, who arose and read two whole chapters and commented on every verse, which took more than an hour. This was out of place and "too much."

In the second place, do not say too little. At another time, after the lessons were over and the time to remember the Lord's death had arrived, the brother who presided arose and said: "Nothing need be said; let us arise and give thanks." Nothing was said to call their minds to the solemn event. We think this "too little."

The third suggestion, and the real one, is, when we are called on for this duty, to respond gladly, make a few well-weighed, pointed remarks, covering as near as possible the scriptural requirements as to time, purpose, manner, place, and sacredness of this plain, simple, yet great, grand, and glorious institution which was given by our dear Savior to cause us to remember him who died that we might live; and when enough is said to convey these thoughts, say no more. Leave the hearts ready for the heavenly food.

### 11. Avoid Ill-Timed Remarks

BY D. T. BROADUS

At this point in our worship we do not need a lengthy speech. It is not a place for abusing the "sects" or rebuking the brethren, but to fix our hearts on the Lamb of God that takes away the sin of the world. This must be a heart service. Paul says: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." This service is certainly no exception, for we should exercise the utmost care in performing it. If not, we may eat and drink damnation to our souls.

In this institution is manifested the wonderful love of God and the almost indescribable sacrifice of the loving Redeemer. It must be done by faith, realizing that the proper benefit will be derived. Try to realize here the worth of a soul that cost the precious blood of the Son of God.

This bread impresses us that he gave his body for us, and the "fruit of the vine" causes us to realize that without the shedding of his blood there is no remission of sins. In partaking of these we are thus impressed and, in our minds and hearts, drawn close to the side of the sacrificed and loving Savior. Our whole hearts must be in it—thinking of nothing else at this time. Then rest assured that the blessings will be ours.

### 12. Appropriate Illustrations

BY J. W. BRENTS

It is said that a good many years ago a traveler in one of the Oriental countries came one day to a very old city, and as he walked down its streets

admiring the various scenes he came to a very magnificent cathedral. Out in front of the building stood a simple marble form—that of a lamb. The inscription read: "He died for me." Being curious to know its significance, the stranger asked a passer-by what it meant. He was told that when the great building was nearing completion the frail scaffold high upon the spire gave way, and down toward the earth the painter fell. There seemed not to be a ray of hope for him; but a moment before he reached the earth a little lamb dashed beneath him. The man was saved, but the lamb was crushed. Out of the gratitude of his heart the man had the monument erected to the little animal that had saved his life. All the people said it was good to do this, for the lamb deserved to be remembered.

As I read this tender, touching incident, I thought of another Lamb that gave his life for poor, lost, fallen man. We were fallen, lost, and in midnight darkness, without a ray of hope, till Jesus, the Lamb of God, threw his body beneath us and made a way for our escape. Does he deserve to be remembered? Surely no man would dare say he does not. But the little monument he left his followers will live on in their hearts till he shall come again with all the holy angels with him and ten thousand of his saints.

In a little cottage on Russell Street, in Nashville, Tenn., I sat by the bedside of a dying sister whose advice was: "Go on and make a man of yourself." Today we have her picture that hangs on the wall back at the dear old home, and each visit I make and look upon her picture I am reminded of her parting words and dare not turn it over, lest I forget. Pardon this personal illustration. But, brother, sister, do you know that Jesus should be "all the world" to us—more than brother, sister, father, or mother? He says, "This do in memory of me"; and yet we go and "turn down" the advice of this suffering, sorrowing Son of God and meet "once in a while," forgetting the fact that it is better to preach fifty-two sermons each year than four or five; for each time we partake of the emblems we proclaim his death till he comes again.

And, with our minds away from worldly men and ungodly things, let's go back through all these fleeting years to crucifixion day; let's see Jesus and his broken-hearted apostles wending their way across the brook Kidron into gloomy Gethsemane; let's see that raving, bloodthirsty mob come and lead him away like a lamb to the slaughter and like a sheep dumb before her shearers. See the crown of thorns, the burdensome cross and insults heaped upon him. Hear him, after the nails have been driven through his hands and feet, praying: "Father, forgive them; for they know not what they do." Hear him cry out: "It is finished." See the Roman spear as it pierces his side. And after seeing and hearing all this, then realize that "it was for me

that Jesus died on the cross of Calvary." Do these things, and the Lord's Supper will have a new and more transcendent meaning to you.

### 13. Supper Displays God's Wisdom

BY CAMPBELL A. TAYLOR

It would be difficult to find better proof of God's wonderful knowledge of man's nature and his perfect understanding of man's needs than is displayed by the establishment of the Lord's Supper.

God knew that man is a forgetful creature, and so he established this memorial feast that upon the recurrence of each Lord's day our memories might, by reason of this Supper, be directed into that channel that would cause us to pause a while amid the activities of life and meditate, at least one day in each seven, upon God's matchless love and our Savior's measureless sacrifice.

He knew, too, that man is so constituted that his spiritual well-being requires constant renewal of the spiritual fiber to enable him successfully to grapple with life's problems and Satan's ever-present temptations.

A weekly solemn contemplation of the greatest exhibition of God's perfect love is certainly calculated to restore to normal conditions our spiritual fabric, so often worn threadbare with the disappointments, trials, sorrows, and cares of life.

When we gather about the sacred emblems of our blessed Savior's broken body and sacrificial blood, we should endeavor to forget all carnal, earthly affairs and remember not only that this Supper was instituted just before our Savior's death, and that we in partaking of the emblems are following the holy example of the early Christians; but we should in a special manner remember the events of that day about two thousand years ago when there marched through the gates of the city of Jerusalem a company of Roman soldiers, doubtless followed and surrounded by a mob of wicked men and women determined that the quiet, gentle, yet majestic, prisoner who marched in their midst should die.

Let us, when observing this memorial feast, never fail to, by the eye of faith, see the awful suffering of our Savior that day as he was subjected to the humiliating indignities that culminated in his ignoble death on the cruel Roman cross.

When we properly partake of the loaf and drink of the cup, that speak so eloquently of our Savior's wonderful love and of his splendid sacrifice, we cannot but magnify his glorious name—we must be drawn closer and closer to him, and should each time we participate become more and more deter-

mined to, in the future, render better service in our efforts to do his bidding than has characterized our lives in the days that have passed.

### 14. A Dead and Risen Savior

BY T. R. BURNETT

We do not call it "Supper" because we eat it at night or because the apostolic churches ate it at night (for they did not), but because Christ instituted it at night. We do not call it "sacrament," because the word "sacrament" means "oath," and the Lord's Supper is not an oath. It is not called "sacrament" in the Scriptures, but is invariably denominated "the Lord's Supper" and "the communion." The bread and wine represent the body and blood of Christ, but Christ was not crucified on Sunday. Why, then, do we eat bread and drink wine on a day other than the day he was crucified? Why do you celebrate events that took place on Friday by eating bread and drinking wine on Sunday? Why do you not have the communion on Friday? As a nation, we celebrate events that took place on the fourth day of July by performances on the fourth day of July—not on the sixth day of July. The point here considered caused this writer some trouble when he was young, but he obtained a better view of things. In the Lord's Supper we remember that Christ died for our sins (on Friday), and we have the emblems that commemorate his death in the bread and wine; but we wish to couple another event with his death—viz., his resurrection—and remember him not alone as a dead Christ, but as a dead and risen Savior. The day commemorates his resurrection, and we combine the two together in the feast. Once, in the city of New Orleans, I visited a large Catholic cathedral, where I saw many images of Christ (nailed on the cross), and I remarked: "This people worship a dead Lord." Christians worship a risen Lord. Paul defines the gospel to be the death and burial and resurrection of Christ. A burial indicates that there has been a death; and when you see a person buried and raised in baptism, you see an embodiment of the gospel—the gospel in water; and when you see the Lord's Supper on the first day of the week (memorials embracing the death and resurrection of Christ), you see the gospel in bread and wine. How simple and beautiful are the items of the Christian doctrine and worship!

### 15. For the Coming One

BY A. B. LIPSCOMB

A Christian Jew, in speaking of the present Jewish method of keeping the Passover, said that always, through the centuries back, and now, on

every paschal table there have been, and are, set an extra plate and cup. If a stranger should ask the meaning of this, the Jew would answer: "These are for the coming One." This custom suggests a wonderfully beautiful and significant lesson. Christ is the long-promised coming One. Jews and Gentiles alike should realize that he *has come*. And in connection with this glorious fact there is impressed at the Lord's Supper the still more glorious one that *he is coming again* and we are to be with him forever. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."

One supreme reason, then, why we should be faithful in this matter is because our faithfulness will keep us "looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."

In many a home there are kept little mementoes that are sacred. How pitifully small they are! A little shoe, a bit of ribbon, a lock of hair, a faded scrap of paper. They have no commercial value, but their intrinsic worth is beyond computation. To view them is to long for "the touch of a vanished hand" and to sigh for "the sound of a voice that is still." How disappointing it would be to believe that we shall never see our loved ones again, to feel that those little mementoes are all that we shall ever possess! But this picture of unrelieved gloom is dissipated by the glorious teaching that "he is coming again," and "even so them also that are fallen asleep in Jesus will God bring with him." Thus the Lord's Supper points to the glad reunion of the faithful. "And so shall we ever be with the Lord."

## CHAPTER VI

### Some Interesting Historical Testimony

BY JOHN T. HINDS

The testimony of any man to any proposition is of value in proportion to his ability to state facts. This he may do even if he be incapable of correctly applying those facts. That grave errors crept into the church soon after the apostolic day is unquestionable, but the testimony of those living in those first centuries throws much light on what was the apostolic practices. In the matter of the Lord's Supper their testimony agrees perfectly with that of the New Testament record.

Neander in his *History of the Christian Religion and Church*, Vol. I, page 332, says:

"As we have already remarked, the celebration of the Lord's Supper was still held to constitute an essential part of divine worship on every Sunday, as appears from Justin Martyr, (A.D. 150), and the whole church partook of the communion after they had joined in *the Amen* of the preceding prayer. The Deacons carried the bread and wine to every one present in order. It was held to be necessary that all the Christians in the place should, by participating in this communion, maintain their union with the Lord and with his Church; and hence the Deacons carried a portion of the consecrated bread and wine to strangers, to the sick, to prisoners, and to all who were prevented from being present at the assembly."

The following testimonials taken from the *Christian System*, pages 325 to 327, show not only that the early post-apostolic teaching was in harmony with the Bible record but also show how the weekly observance of the Supper was gradually changed to other practices:

"All antiquity concurs in evincing that, for the *three first centuries*, all the churches broke bread once a week. Pliny, in his *Epistles*, book x.; Justin Martyr, in his *Second Apology for the Christians*; and Tertullian, *De Ora.*, page 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sung praises. "The bread and wine being brought to the *chief brother*, he taketh it and offereth praise and thanksgiving to the Father, in the name of the Son and Holy Spirit. After prayer and thanksgiving, the whole assembly saith, *Amen!* When thanksgiving is ended by the *chief guide*, and the consent of the whole people, the *deacons* (as we call them) give to every one present part of the bread and wine, over which thanks are given.

"The weekly communion was prepared in the Greek church till the *seventh century*; and, by one of their canons, "such as neglected *three weeks together* were excommunicated." (*Erskine's Dissertations*, page 271.)

"In the *fourth century*, when all things began to be changed by baptized pagans, the practice began to decline. Some of the councils in the western part of the Roman empire, by their canons, strove to keep it up. The council held at Illiberis in Spain, A.D. 324, decreed that "no offerings should be received from such as did not receive the Lord's supper."

"The council at Antioch, A.D. 341, decreed that "all who came to church, and heard the Scriptures read, but afterwards joined not in prayer, and receiving the sacrament, should be cast out of the church, till such time as they give public proof of their repentance."

"All these canons were unable to keep the carnal crowd of professors in a practice for which they had no spiritual taste; and, indeed, it was likely to get out of use altogether. To prevent this, the Council of Agatha, in Languedoc, A.D. 506, decreed that "none should be esteemed good Christians who did not *communicate* at least *three times* a year,—at Christmas, Easter, and Whitsunday." This soon became the standard of a good Christian, and it was judged presumptuous to commune oftener.

"Things went on in this way for more than six hundred years, until they got tired of even *three* communications in one year; and the infamous Council of Lateran, which decreed auricular confession and transubstantiation, decreed that "an annual communion at Easter was sufficient." This association of the 'sacrament' with Easter, and the mechanical devotion of the ignorant at this season, greatly contributed to the worship of the Host. Thus the breaking of bread in simplicity and godly sincerity once a week degenerated into a pompous sacrament once a year, at Easter.

"At the Reformation this subject was but slightly investigated by the reformers. Some of them, however, paid some attention to it. Even Calvin, in his Institutes, lib. 4, chap. xvii. sect. 46, says, "And truly this custom, which enjoins communicating once a year, is a most evident contrivance of the Devil, by whose instrumentality soever it may have been determined."

"And again, (Inst., lib. 6, chap. xviii. sect. 56,) he says, "It ought to have been far otherwise. *Every week*, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared by which, in partaking of it, we might be spiritually fed." "

## CHAPTER VII

### Table Talks

BY W. E. BRIGHTWELL

#### The Central Thought

[Note: These "Table Talks" are intended only to be suggestive of appropriate things that may be said at the Lord's Supper.]

The death of Christ is the central thought of the Christian system. The scarlet thread runs throughout the Bible. Its pages are stained with the blood of Jesus. All divine institutions have their crimson tinge. The institutions of Judaism were typical. Christian institutions are memorial. One pointed forward, the other points back, but all are toned and tinted with the precious blood of Jesus.

Every blessing the Christian enjoys and every promise in which he trusts is rooted in the broken heart of Jesus as he hung on Calvary's tree. The flower of faith is rooted in the ruins of Christ's crushed and mangled body. The evergreen leaves of hope were watered by the crimson dewdrops which trickled down Calvary. The fragrance of love—heaven's sweetest aroma—is shed abroad wherever the story of Christ's death is told.

#### Reverence

I never stand at the Lord's table but that I am reminded of the words of Jehovah to his servant Moses, when he turned aside to see that strange sight in the wilderness of a bush that burned but was not consumed: "The place whereon thou standest is holy ground." It is not that I would invest this institution with a mystical significance, but such close and intimate communion with God should produce in our hearts something of the same feeling of reverence and awe which Moses experienced. Surely in this service are the words of Jesus fulfilled when he said: "For where two or three are gathered together in my name, there am I in the midst of them." His presence is not so immediate that we need veil our faces or fall prostrate as did John on the Isle of Patmos. Our reverence is tempered by joyous assurance. The presence of Jesus is easy to bear, yet it is none the less real, and surely our spirits should bow in adoration as we meet and eat with him in this, his own lovely appointment.

### Spiritual Signboards

God has left nothing undone in the way of divine guidance. He has thrown every safeguard, consistent with divine providence and human volition, around his children. The recurring observances of the Lord's Supper serve a similar service on the spiritual highway that these signboards which have been placed along our state and national roads, so that no traveler need long remain in doubt. Many of these point both ways. We are told that as oft as we do this, we show the Lord's death (pointing back) until he comes again (pointing forward). Like the arms of the cross, this institution points two directions. It points back to the death of Christ as the source of inspiration and blessing, and forward to the second advent of Christ, and the place he has gone to prepare, as the star of hope to lead and lure us on along our pilgrim journey. If we watch the signboards carefully we cannot miss the way. We cannot forget the purpose and import of our journey.

### A Living Monument

The thought of death is the bitter drop in our cup of love, but Christ sweetens it with the promise of eternal life. Without this promise, death baffles the reason. It seems to defeat the very purpose of life, but in the light of the "upper room," it is only transition into a fuller and freer and more complete phase of life. This is a celebration of death, but it is full of hope. Christ died, but the whole genius of this institution cries out that he lives. The light of his death is glorious because it is supported by the candlestick of his resurrection. It is significant that we celebrate his death on the resurrection day. Without the resurrection we would not celebrate his death. There are dead monuments by which to remember dead men and events, but we have a living monument to remember one who conquered death and is alive forever more. Jesus did not choose the most enduring materials from which to construct his memorial. He chose things that are simple and weak, but so simple and easy to obtain that this memorial can be reconstructed on each recurring resurrection day.

### Another Milepost

The week is the only purely arbitrary division of time. It does not seem to be based upon the peregrinations of the heavenly bodies. But perhaps man has been built on the weekly plan. The week may be native to him. The body needs a day of rest in seven. The soul needs refreshment. So the

Lord has ordered in that each eighth day is the beginning of a new world. We begin the week with worship. We obtain strength for the spiritual contests of the week ahead. The Jewish Sabbath looked backward. It came at the end of the week. The Christian's day looks forward. It comes at the first of the week, lighting its sacred fires to burn throughout the week, sanctifying all of man's labors. It is true that the Lord's day points back to the resurrection, but the resurrection itself points forward as a shining light to glorious immortality. The Christian's direction is forward, and each recurring observance of this institution is a milepost on the heavenly journey.

### A Royal Feast

Since it is the Lord who invites, and it is the Lord's Supper, it is a royal feast. Our communion is with the Lord. There is fellowship, but that is only accidental. We need not concern ourselves so much about the social standing of the other guests, for they are the Lord's guests, not ours. We try to make a fellowship of it, but it is a communion. In a feast we take food to gain strength. If there is power in the thought that Jesus died for our sins to break up the heart of the sinner and woo and win him to Jesus, is there not power in that same thought to strengthen the Christian? Will not the same truth that makes one a Christian, continually applied, make him a better Christian? The power of the gospel to save and sanctify is condensed into the very thoughts that are memorialized in this institution.

### An Eyewitness

This memorial not only brings the message to remember Christ's death, but it is a witness to the fact that Christ died. A monument cannot be built to an event that never occurred. The custom of observing this Supper, were it but a custom, could have never been started. Its testimony is surer than if God had prolonged the life of a saint who was an eyewitness to the death of Christ. This memorial was given before Christ died. It is a witness that cannot be tampered with, bribed, or influenced by threats and fears. Silently, solemnly, sublimely it bears the message through the ages of Jesus' death, and is itself the surest guarantee of the correctness of the message which it brings.

### Cup of Blessing

Is not this the cup of blessing which we drink? When we drink, we acknowledge that we have been made partakers of all spiritual blessings

through the death of Christ. It is an oblation of gratitude. It is a symbolic acknowledgment. It is the Christian's declaration of dependence upon God. And when we break the bread of gratitude it is a glorious thanksgiving in pantomime. Upon the altar of memory we offer up the sweet incense of love and appreciation.

### Body of Religion

God has given our religion a body. Faith is spiritual. It must be in the heart. But we are slow of understanding and so infirm in our spiritual conceptions that God has seen fit to give our religion a body. He clothes our spiritual faith, as it were, in the material body of fitting memorials; baptism, the Lord's Supper, and the Lord's day. These we can see and understand, and their nature is such that they do not make our religion formal, ritualistic, but they exalt the objects of our faith and make it more spiritual. Just as he embodied some of his earlier promises in the rainbow and the pillar of fire and cloud, he has made this Supper a tender token of the death of Jesus. We cannot look upon it without thinking of Christ's death for our sins.

### He Is Coming Again

Every time we gather around this table we preach a sermon in pantomime. We show our faith in Jesus. We acknowledge that we are partakers of the blessings which come through his death. The day proclaims our faith in his resurrection. And Jesus has so attached the promise of his return to this institution that we cannot observe it without proclaiming our faith in that feature of the gospel. As baptized believers we give evidence of our faith in his burial. So, we preach a whole gospel in epitome. And this silent sermon, since it pictures the very heart of the gospel, emphasizes and punctuates any truth that may be preached by word of mouth.

### A Connecting Link

When one is away out on the plains in a sparsely settled country, the sight of a train, particularly at night, is a connecting link with civilization. You feel a kind of fellowship with the world which you did not have before. This institution is a connecting link with the past. It gives you a feeling of fellowship for the saints of all the generations who have gathered about the Lord's table to remember his death. You will go out of your way many miles to see a tree or house or battle ground of historical interest. You commune with the past in your thoughts and feed upon the memory of the heroic

events represented. This memorial feeds love, nourishes hope, and rekindles faith.

### A Mirror

The Lord's Supper, instituted before the event which it celebrates occurred, is like a mirror set behind the cross to reflect all the sorrow and sadness and the glory and gladness of Jesus' death. When we think of its unbroken observance for 1900 years, it is as if God reached back for us across the dead centuries and held a large mirror back of the cross. While the examination prescribed by Paul is for the purpose of bringing our thoughts into control, so that we may eat and drink in the proper spirit and attitude, it is only natural that, while remembering all that Jesus has done for us, we should think of the quality of service we have rendered for him. In this mirror we see ourselves. Now, when we look into our mirrors at home to adjust ourselves we may have some ideal in mind to which we seek to conform our appearance. But when we look into this mirror of reflected truth, symbolized truth, truth in pantomime, we see both ourselves and our ideal. We see our ideal, too, at his best. Not that Christ varied. In character he was always at his best, but this institution pictures to our hearts the very height of his mission, the very climax of his career, for surely the love even of our heavenly Father, of whom it is said that he is love, reached its highest expression in the death of Jesus on the cross.

## CHAPTER VIII

### Song Hints

BY E. GASTON COLLINS

Those who "think soberly" as all "ought to think" will readily agree that a simple, unpretentious life is the best. Many Scriptures so teach.

Likewise, the worship of New Testament Christians was very simple, in conformity with "the simplicity and the purity that is toward Christ." Those who attempt to worship scripturally oppose elaborate programs, paid choirs and mechanical instruments in the worship. They oppose formalism as hypocritical when the worshiper does not possess the life and spirit of Christ. Yet our outward acts during worship should be in good form and as becometh saints. "Praise ye Jehovah; For it is good to sing praises unto our God; For it is pleasant, and praise is comely."

Singing is a vital part of our worship, and should be performed in the very best manner possible. To worship God with dignity, spirituality, and sincerity of effort, our singing should be on a high plane, in keeping with the personality of the "Lord God, the Almighty," whom the angels and heavenly creatures worship, saying, "Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory." To those who "worship the Father in spirit and truth," a dignified, harmonious, inspiring, well-rendered song is a source of strength and pure delight.

While there is no set Bible order for observing the Lord's Supper, there is every reason why it should be conducted "decently and in order." According to the American Standard Version Scriptures it should be observed in a worthy "manner." (1 Cor. 11: 27.) This would doubtless cover the form of the Supper as well as the worshiper's conduct.

It appears then that the following suggestions are in order regarding this sacred institution:

- I. Avoid hurry, but do not be too slow. We should be deliberate and take time to meditate. For this reason our brethren should oppose school commencement sermons at this hour, on Lord's-day morning, or hurrying away for other reasons. The anxiety and rush on such occasions may cause our worship to be largely formal.
- II. Make ample preparation. The Jews made preparation for their Sabbath. (John 19: 14, 31, 42.) Christians are under a better covenant, so why not better preparation in mind, body and spirit? The one to preside should give thought to the Supper. Avoid being haphazard, have good form, yet do not become stereotyped.

- III. Give some teaching about the Supper each Lord's day in a brief, well-worded talk, merging in thought into an appropriate song or hymn, rendered softly while the audience stands. Then give thanks and be seated while being waited upon. (This order is only suggestive).
- IV. Select an appropriate communion hymn. This is an important matter and for your help the following list of suitable communion hymns is offered. While it appears large, it is because of a diversity of song books.

FIRST LINE	AUTHOR
"Man of Sorrow," What a Name! . . . . .	<i>Bliss</i>
Holy, Holy, Holy, Lord God Almighty! (Tune, Nicaea.) . . . . .	<i>Heber-Dykes</i>
O Worship the King All-Glorious Above . . . . .	<i>Grant-Haydn</i>
In the Hour of Trial, Jesus, Plead for Me . . . . .	<i>Montgomery-Lane</i>
(Sing either first, second, or all three verses.)	
I Need Thee Ev'ry Hour . . . . .	<i>Hawks-Lowry</i>
Majestic Sweetness Sits Enthroned (Tune, Ortonville.) . . . . .	<i>Stennett-Hastings</i>
(First and fifth verses at least.)	
O for a Thousand Tongues to Sing (Tune, Azmon.) . . . . .	<i>Wesley-Mason</i>
(First and fourth verses.)	
Tell me the Story of Jesus . . . . .	<i>Crosby-Sweney</i>
(Third verse.)	
In the Cross of Christ I Glory . . . . .	<i>Bowring-Conkey</i>
King of My Life, I Crown Thee Now . . . . .	<i>Hussy-Kirkpatrick</i>
My Life, My Love, I Give to Thee . . . . .	<i>Hudson-Dunbar</i>
(First and third verses at east.)	
There Comes to My Heart One Sweet Strain . . . . .	<i>Bilhorn</i>
I Will Sing the Wonderous Story . . . . .	<i>Rowley-Bilhorn</i>
The Great Physican Now Is Near . . . . .	<i>Hunter-Stockton</i>
(Third verse.)	
O Day of Rest and Gladness (Tune, Mendabras.) . . . . .	<i>Wordsworth-Mason</i>
Safely through Another Week (Tune, Sabbath Morn.) . . . . .	<i>Newton-Mason</i>
(Third verse.)	
Blest Feast of Love Divine (Tune, Dennis.) . . . . .	<i>Denny-Nageli</i>
(All three verses.)	
The King of Heav'n His Table Spreads (Tune, Azmon.)	
. . . . .	<i>Doddridge-Scotch Psalter</i>
Amidst Us Our Beloved Stands (Tune, Hamburg.) . . . . .	<i>Spurgeon-Mason</i>
Welcome, Sweet Day of Rest (Tune, Dennisor Laban.) . . . . .	<i>Watts-Nageli-Mason</i>
In Memory of the Saviour's Love (Tune, Downs.) . . . . .	<i>Cotterill-Mason</i>

- I Stand Amazed in the Presence.....*Gabriel*  
(First and fourth verses.)  
Again the Lord of Light and Life (Tune, Arlington.) .....*Barbauld-Arne*  
Another Week with All Its Cares Hath Flown (Tune, Toulon.)  
.....*Tickle-Goudimel*  
(All four verses.)  
Bread of the World (Tune, Eucharist.) .....*Heber-Hodges*  
Break Thou the Bread of Life .....*Lathbury-Sherwin*  
By Christ Redeemed (Tune, Troyte's Chant.) .....*Rawson-Troyte*  
Why Did My Saviour Come to Earth? .....*Dailey*  
I Fedy My Faith on Christ (Tune, Federal Street, L. M.)  
.....*Montgomery-Oliver*  
Jesus Invites His Saints (Tune, State Street.) .....*Wesley-Woodman*  
Jesus Thou Joy of Living (Tune, Hesperus.) .....*Palmer-Baker*  
A Parting Hymn We Sing (Tune, Boylston, S. M.) .....*Wolfe-Mason*  
Till He Come (Tune, Guide, 7s.) .....*Bickersteth-Wells*  
From Calvary a Cry Was Heard (Tune, Federal Street.).....*Cunningham-Oliver*  
(All four verses.)  
Jesus Keep Me Near the Cross .....*Crosby-Doane*  
Nearer the Cross .....*Crosby-Knapp*  
Night with Ebon Pinion (Tune, Sorrows.).....*Jamson-Powell*  
There Is a Fountain Filled with Blood (Tune, Fountain.).....*Cowper-Mason*  
On a Hill Far Away Stood an Old Rugged Cross .....*Benard*  
Thy Life Was Given for Me .....*Havergal-Bliss*  
'Tis Midnight and on Olive's Brow .....*Tappan-Bradbury*  
When I Survey the Wondrous Cross (Tune, several arrangements.)...*Watts*  
When My Love to Christ Grows Weak (Tune, Alberston.).....*Wreford-Knapp*  
Alas! and Did My Savior Bleed? (Tune, several arrangements.)....*Watts*  
(Not too fast.)  
From Every Stormy Wind That Blows (Tune, Retreat.).....*Stowell-Hastings*  
(First and second verses.)  
Guide Me O Thou Great Jehovah (Tune, Zion.) .....*Williams-Hastings*  
I Hear the Savior Say .....*Hall-Grape*  
Nearer, Still Nearer .....*Mrs. Morris*  
O Love That Will Not Let Me Go .... *L. K. Harding and Matheson-Peace*  
(First or fourth verse.)  
Rock of Ages, Cleft for Me .....*Toplady-Hastings*  
Savior, Thy Dying Love .....*Phelps-Lowery*  
There Is a Green Hill Far Away .....*Alexander-Stebbins*  
There Was One Who Was Willing to Die in My Stead .....*Breck-Tullar*  
On the Holy Lord's Day Morning .....*McMillan-Blaker*

- That Dreadful Night Before His Death .....*Hart-Rossini*  
(Sing four verses.)  
Here, O My Lord, I See Thee Face to Face .....*Bonar-Mendelssohn*  
Lord, at Thy Table We Behold .....*Stennett-Mason*  
Dark Was the Night and Cold the Ground .....*Tenney*  
Jesus Wept! Those Tears Are Over .....*MacDuff-Statham*  
Bread of Heaven .....*Conder-Schneider*  
Blest Feast Divine.....*Denny-Rice*  
From the Table Now Retiring .....*Rowe-Woodbury*  
Jesus, Lover of My Soul .....*Wesley-Marsh*  
(Fourth verse.)  
Upon the First Day of the Week .....*Childress-Taylor*  
My Jesus, I Love Thee .....*Anonymous-Gordon*  
(Second verse.)  
Savior, More Than Life to Me .....*Crosby-Doane*  
On the Cross of Calvary .....*C. F. O.-W. J. K.*  
I Gave My Life for Thee .....*Havergal-Bliss*  
Lord, We Come Before Thee Now .....*Hammond-Malan*  
I Love Thy Kingdom Lord .....*Dwight-Anonymous*  
I Hear Thy Welcome Voice .....*Hartsough*  
How Pleasing to Behold and See (Hebron.) .....*Dobell-Mason*  
Lord, I Hear of Showers of Blessing.....*Godner-Bradbury*  
(Fourth verse.)  
Christ, Our Redeemer, Died on the Cross .....*John-J. G. F.*  
(Not too fast.)  
On Calv'ry's Brow My Savior Died .....*Darwood-Sweeney*  
There Is No Love Like the Love of Jesus .....*Lucas-Rosecrans*  
(Second verse.)  
Love Divine, All Love Excelling .....*Wesley-Zundel*