

The
LORD'S SUPPER

**ITS PRIVILEGES AND
RESPONSIBILITIES .**

By **WALTER SCOTT,**

Author of "At Hand," or things which must
shortly come to pass.

(Fifth Edition. Revised and Enlarged.)

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THE LORD'S SUPPER.

ITS PRIVILEGES AND RESPONSIBILITIES.

CHARACTER OF THE FEAST.

THROUGH grace, we have been allowed the precious privilege of breaking bread in remembrance of Christ, our Saviour and Lord, for more than 70 years. To be the Lord's guest at his own Table—to be permitted to partake for such a length of time of that feast which was instituted by Himself, and is peculiarly His—is indeed a rich mercy, for which we are truly and unfeignedly thankful. Some of our happiest moments on this side of the glory have been enjoyed in common with the Lord's people in the celebration of that Eucharistic feast, which recalls Him to mind, and in which His death for our sins is commemorated.

“This do in remembrance of Me” is not command, nor is it legal obligation. The commandments in the New Testament are generally of a moral character (John xiii. 34). You are not bound to observe the Lord's Supper, save by the weightiest of all motives—*the personal love of the Saviour*. It is His special request. The ground on which His touching appeal is based, as also the motive leading to hearty obedience, is love—only love. Where this is lacking, the true character of the feast is unknown, and the feelings proper to the occasion are wanting. What a loss!

Will the request of our adorable Saviour, “This do in remembrance of Me”—a request uttered amidst circumstances of unparalleled sorrow—fall upon listless ears and cold hearts? He has loved us, died for us, lives for us, and shall come for us. He has lifted us up from depths

of ruin to heights of glory. Will we not, therefore, as our poor, faithless hearts are challenged twice, "This do in remembrance of Me" (1 Cor. xi. 24-28), promptly reply, "Yes, blessed, thrice blessed Lord, we do and shall remember Thee till we behold Thee in glory, and see Thee face to face!" At the Supper we are, or ought to be, necessarily occupied with Himself. In public service we are engrossed with the needs of men. Dear young Christians, and older ones too, see to it, that you are not so occupied in service that the blessed Lord's dying request is unheeded. The claims and obligations of the Lord's Table are of greater importance than our preaching or teaching.

The Lord's Supper is a holy feast. It is also memorial—"Remember Me"—and Eucharistic, or thanksgiving in character—"He gave thanks." In the observance of it we show His death by which we have been delivered; that Death in which God has been infinitely and eternally glorified (1 Cor. xi. 26), and this is to be constantly set forth "till He come." Hence the privilege and responsibility of unitedly observing the Lord's Supper will, we judge, remain till the shout of the Lord summons us to the feast above (1 Thess. iv. 17). In the supper the cross and the glory unite. We look back and look forward. We connect, in the breaking of bread, the two points—the start and the goal. In the observance of this peculiarly holy feast we not only announce His death, but remember Him in His solitary path of humiliation; especially in that hour of deepest agony when for us He went down under the judgment of God, and bowed His head in death. We *know* Him where He is in the glory. We *remember* Him where He was—on the cross. We know Him—seated at God's right hand crowned with glory and honour; and it is He Who from His place on high, through His Apostle, says, "This do in remembrance of Me" (1 Cor. xi. 24). He would have us, while treading the desert, which His own feet have trod, recall Him in His lonely and sorrowful path of strangership on earth; and especially in those awful closing scenes in which love rose over the passions and wickedness of men, and triumphed, too, over the weakness and faithlessness of "His own."

The saved alone can remember Him, as they alone know Him. *He* has known us, loved us, and died for us. For any uncertain as to the question of their own personal salvation, the Lord's Table is no place. Persons not having settled peace with God, not indwelt by the Holy Ghost, should on no account observe this feast. It is to the dishonour of the blessed Lord to partake of the precious Supper as a *means* of obtaining the blessing their souls crave. It is the *knowledge* of God's mighty delivering work which alone sets the sinner in perfect peace, and with a purged conscience before Him. Partaking of the symbols of the body and blood of the Lord does *not* give peace. "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you" (John vi. 53) does not refer to the Lord's Supper, but to a personal and vital appropriation of Christ in His death for sinners. John does not once refer to the Lord's Supper in any of his five books. John speaks of *flesh* and *blood*, whereas in the Supper it is *bread* and *wine* we partake of. The Supper tells of complete deliverance enjoyed, but does not give it. It speaks silently, yet eloquently and powerfully of the sin-question having been grappled with in the might of Divine love, and settled once and for ever for all who believe on the Lord Jesus Christ.

"The storm that bowed His blessed Head
Is hushed for ever now;
And rest divine is ours instead,
Whilst glory crowns His Brow."

We gather around the Table of our Lord, not to pray, nor to confess sins, nor to get, but to worship, and to give. A picture of what is suitable to the Lord in our midst (Matt. xviii. 20) on these holy and precious occasions is presented to us in Deut. xxvi., where the worshipping Israelite in the conscious enjoyment of divine favour (verse 1) brings his basket of first-fruits, presents it, offers his thanks, and worships before the Lord His God. So, as those already blessed and enriched we eat of the Supper, and pour out our heart's deep love and thanksgiving to Him Who alone is worthy. We would also remark, that

while an integral element of the feast consists of thanks and praise for what *His* love has wrought in delivering us from guilt, and in setting us cleansed and justified in God's presence, yet the main thought is the remembrance of Christ *Himself*. "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12) is continuous and happy employment. But surely there are moments and seasons when forgetfulness of self, and even of mercy received, may well be lost sight of in the deeper work of remembering Him Who loved us unto death. Such then is love's claim, especially in the celebration of that feast in which He stands alone in love, alone in agony, alone in peerless perfection! O Rock of Ages, we adore Thee! Shame, yea a thousand shames upon those who lightly regard the claims of the Lord's Table. *He* thought of us in imperishable love even while the cross cast its deep, dark shadow across the scene (Luke xxii. 19-21). And will *you* refuse, beloved saint, to take as from His own hand the memorials of such love? Is it possible that the state of weather, slight illness, long walk, and indifference in any form are allowed to swamp the claims of Divine love in your soul? "This do in remembrance of Me" is a request which remains as fresh and as touching, as when the Lord of life and glory uttered it, on the awful night when He was delivered up to the cruel hands of sinful men.

WHEN AND BY WHOM WAS THE SUPPER INSTITUTED?

The historical accounts of the Lord's Supper are four in number. Matthew, Mark, Luke, and Paul, were the chosen instruments to detail the circumstances connected with the institution of the great Christian feast. Paul alone got it personally from the Lord in glory, and he alone connects it directly with another great truth of New Testament revelation—"the body of Christ." The Apostle John omits all mention of the Lord's Supper, as also Christian Baptism. His themes are vital. The reference in chap. xiii. 2 of His Gospel is to the Passover, as verse 1 clearly enough shows. The Supper was instituted on the night of the betrayal (1 Cor. xi. 23) and by the Lord in Person.

The disciples received the bread and the cup from the Lord's own hands. It was His Supper; they were His guests. The feast immediately succeeded the Passover.

The fourteenth day of the month, Abib, *green ears*, was ushered in by the Lord observing His last Passover (He had already kept two; see John ii. 13; vi. 4), and in the first celebration of His own Supper. What a day of intense and thrilling interest! It is the Lord's *Supper*—how deep and precious the communion therefore (1 Cor. x. 16). It is the Lord's *Table* (verse 21)—how weighty the responsibility! *That* Supper with His own is never forgotten by the Lord of Glory, for from Heaven He gave it afresh, by express revelation through His Apostle to us. The very night is recalled, and the great central fact which characterised it, His betrayal to be crucified; "I have received of the Lord that which also I delivered unto you, that the Lord Jesus the night on which He was betrayed, took bread" (1 Cor. xi. 23).

Thus when the time and circumstances under which, and by Whom, the Supper was instituted are considered, the feast is seen stamped with unusual solemnity; indifference is rebuked, carelessness and levity are checked, while frivolous excuses for its non-observance cannot for a moment be entertained. The shadow of the immediate agony of the cross rested on the soul of the blessed Lord when He gathered together His own, and put into their hands the symbol of that, to them unknown agony, yet the memorials of His undying love. In the sense of the cost to Him, we break bread; we receive the symbols of His passion as from His own hands. It is His voice we hear, "This do in remembrance of Me." The bread or loaf sets forth His body; the cup His precious blood.

"Too soon we rise, the symbols disappear :

The feast, though not Thy love, is past and gone ;
The bread and wine remove, but Thou art here—
Nearer than ever—still our Shield and Sun."

HOW OFTEN AND WHEN IT SHOULD BE OBSERVED.

In the infant days of the Church, when love was bright and faith vigorous, the Lord's Supper was observed daily (Acts ii. 46); the upper part of certain large and otherwise convenient houses accommodating as a rule about one hundred and twenty persons, being set apart for this and other Christian purposes (verses 42-46). We may observe that the words, "breaking bread from house to house" are not to be understood as implying that the Supper was shifted about from house to house. It simply signifies they broke bread "at home," as the margin reads—and is distinguished from their daily meals (verse 46). At what hour of the day the early Church observed its great commemorative and distinguishing feast, we cannot say, nor is it a matter of the slightest consequence. It took precedence in importance of all ministry—whether to the world or to the saints. It was the special object for which the disciples came together at Troas (Acts xx. 7)—*not* to hear Paul preach, much as his precious ministry would be valued on such an occasion. In our judgment ministry preceding the Lord's Supper is not a happy thing. Have the breaking of bread as the prime, the special object before the soul. It might be well to ask ourselves the question: Do we go for *ministry* or to observe the *Supper*? In the former we *get* from God; in the latter we *give* to God. Both, of course, are right, but surely the observance of the Lord's Supper has the first claim.

How long the *daily* breaking of bread was kept up we are not informed, but we find; about twenty-five years afterwards, that the custom was to break bread weekly—"upon the first day of the week when the disciples came together to break bread" (Acts xx. 7). We may here observe, that the Lord consecrated the first day of the week—the day of His triumph over death, by special meetings with His own (John xx., Luke xxiv.). It has been stated that a too frequent observance of the feast might lead to carelessness, and lack of that profound reverence which is especially becoming in "communion seasons."

Would not love rather question seldom, not frequent communions? "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. xi. 26). Can we show the Lord's death too often? Or will we heartlessly say, "a half-yearly, or quarterly, or monthly observance is the '*as oft*' as the Lord desires?" Can remembrance of Him be too frequent? We rejoice in a stream of continuous ministry, for thereby we are gainers; yet we can coldly discuss the question of a too frequent observance of the Supper, and find as a result that a daily or weekly showing the Lord's death is too often! Alas! how the blessed Lord's claims of love are disregarded, while good care is taken that *our* interests do not suffer. Were there faith, love, and opportunity for it, we would rejoice in a return to the older practice of Acts ii.—breaking bread *daily*; but that, we fear, is nigh impossible in the present ruined state of things. God, however, in His government, has allowed the first day of the week, or Lord's Day, to be one of comparative quiet and cessation from labour; let us see to it, therefore, that the *first* public service of that day—at an hour most convenient for all—is devoted to the happy, reverential observance of the Lord's Supper. Make the Lord's wish in this, as in all else, a first concern. Depend upon it, we are not losers thereby. A deep and enjoyed communion at the Lord's Table will stamp its savour and character upon the after ministry. "Them that honour Me I will honour."

THE PERSONS WHO SHOULD PARTAKE.

We have already observed that saved people only can truly remember the Lord in the feast of His own appointment. In its very nature it precludes unbelievers, and disqualifies even Christians, if guilty of grave moral evil (1 Cor. v.), or fundamental error (2 John).

Were there godly care and jealous regard for the Lord's honour, thousands now at the Lord's Table would not be permitted further to partake of that feast in which they have neither lot nor part. We refer to unsaved people, as also to "wicked persons," even if called brethren (1 Cor.

v. 13). The mingling on these occasions of the saved and the unsaved, the clean and the unclean, believers and unbelievers, is a monstrous evil, and one productive of incalculable mischief to all, especially to poor deluded, religious, self-deceived sinners. Where, if not especially at the Christian feast, should the marked distinction between the two classes be witnessed? If we allow unconverted people to join with us in Christian worship, to partake in the highest Christian privilege, are we not verily guilty of their soul's ruin? We cannot shut our eyes to the fact, even if we would, that multitudes use this sacred ordinance as a patch to the wounded soul, as a salve to the troubled conscience; it is a sleeping draught to thousands—a fatal opiate to souls. The Lord's Supper is used as a means to obtain salvation. It virtually supplants the cross in the mind of many. It is not sacraments, but Christ, the sinner needs. The Lord's Supper is *not* soul-saving. Many Christian men and ministers are so deadened to what is godly, that they give the bread into hands not cleansed, and put the cup to lips never once touched by the live coal from off the altar.

It is said, however, that we are not to judge; and the words of Matt. vii. 1—"Judge not that ye be not judged" are triumphantly quoted in proof. True, we are not to judge motives, that is the Divine prerogative; nor should we judge actions, under any circumstances, without the most adequate proof. But those within the circle of the Church are amenable to judgment—"Do not ye judge them that are *within*?" (1 Cor. v. 12); see also 1 Cor. xi. Religious pretension of every kind and character is sharply tested in the epistles of James and John. "Wherefore by their fruits shall ye know them" (Matt. vii. 20), will be found a sufficient and safe criterion in judging as to those who are the Lord's, and those who are not. Of course, mistakes may be made. Persons may be accredited as true believers who are not. Philip accepted Simon, the magician (Acts viii.) on his confession (verse 13). The Apostles could not read his heart, nor judge his motives, but when the fruits appeared (verses 18-19) *then* they knew Simon as a poor, self-deceived sinner (verses 20-23). To

say they were not then to judge *who* and *what* he was would be the height of folly.

Another objection urged, is that the betrayer of the Lord was one of the apostolic band. But the fellow-disciples of Judas did not know the true character of their companion, till his actions proved him to have been all along an untrue disciple. The Spirit, Who reads human hearts, styled him a thief (John xii. 6), and Christ who is omniscient "knew *who* should betray Him" (chap. xiii. 11). But the disciples were in entire ignorance of the true character of Judas, even after the Lord had drawn aside the veil and exposed the traitor (chap. xiii. 21-29). As to the vexed question of the presence of Judas at the Lord's commemorative feast, we are satisfied that he was not present, and did not partake. He had a valid title as a Jew to eat of the Passover, but certainly not of the Supper. The language of John xiii. 30 seems decisive enough. Judas left the supper-table *immediately*, on the conclusion of the Passover feast, and *before* the Holy Supper which succeeded it was observed. We may further add, that we act from *our* knowledge of men and things, not from the Lord's Who is Omniscient.

Now that the ground is clear of that *class* of objection, we would press with earnestness and solemnity the necessity of getting from *all* who desire to remember the Lord in the usual weekly observance of the Supper, an honest, unqualified confession of the Name of Christ. This, if insisted upon wisely, need not stumble any, but rather confirm weak faith. The persons who should break bread, who have title to do so, whose privilege it is, are believers only (Acts ii. 42-47)—true, rejoicing believers. There is then a company to whom the Lord could say: "This is My body which is given for *you*. . . . My blood which is shed for *you*" (Luke xxii. 19-20)—a saved and redeemed company of true saints. Thus the disciples whose custom it was to gather on the first day of the week (Acts xx. 7), were evidently true, real children of God. In 1 Cor. x. 16-17), and xi. 23-26, there can be no question as to the fact, that not a professed but a true membership

in the body of Christ is recognised; in truth, no others have right or title to break bread—"We being many are one bread (or loaf), and one body; for we are all partakers of that one bread (or loaf)." This one body being the workmanship of the Spirit (1 Cor. xii. 13), and each individual member of it being set in his place by God Himself (verse 18), must of course be a true and vital thing. Our title to break bread is membership in the body of Christ with, of course, a corresponding walk. Welcome—gladly welcome all such, and thus give effect to the holy and generous breadth of fellowship contemplated in the Supper. We break bread, therefore, as members of the mystical body of Christ—only true Christians being such, all others should be rigidly rejected; but *knowledge* of this vital truth, *i.e.*, membership of the body of Christ, is in nowise a necessity for the remembrance of Christ at His Supper; nor should any company of saints gathered to Christ's Name require intelligence on the part of any coming to them; by so doing they only show their lack of it. Are the persons godly? Then gladly welcome them.

CONDITION OF SOUL; OR, EATING AND DRINKING UNWORTHILY.

"Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. 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 judgment to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged" (1 Cor. xi. 27-31). We have transcribed in full those Divine and weighty sentences. They are marked by unusual solemnity. No true, loyal-hearted child of God need fear, but the careless Christian would do well to take heed to his state of soul, and ways in daily life. There is no question raised in these verses as to one's *title* to break bread, *i.e.*, eat of the Lord's Supper. *All* the Lord's people have an equal claim. The feast is for all such. But holy ways and condition of soul are essential on the part of all

whose title is otherwise unquestionable. All true Christians ought to eat the Lord's Supper, but self-judgment and communion there must be for the *worthy* observance of the feast. The Corinthian assembly presented a sad spectacle of disorder. In almost every chapter of the First Epistle the Apostle found just cause of complaint, but, in the eleventh chapter, we learn that the ungodly ways of the saints at the Table of the Lord awoke *God's* jealousy; they dared to couple their wickedness with the holy Supper, and so the Lord would vindicate His claims and authority in judgment. He visited many of the Corinthians with severe sickness, bodily weakness, and some, probably the worst, with death (verse 30). "Not discerning the Lord's body" refers to Christ *Himself*, not to His mystical body (1 Cor. xii. 13). Temporal chastisement is still a corrective weapon in the Lord's hands. Were we more alive to the Lord's ways, more spiritual and acute in our apprehension, we might be able to trace much of the sickness and death in assemblies to an excessively careless state in eating the Lord's Supper.

What need there is for self-judgment! How the ways and practices of the world cling to us! The past weeks' sorrows and sins must not be brought to the Table of the Lord in confession and for pardon. Confession of sin is closet work. To unworthily eat the Lord's Supper is to do so carelessly and sinfully, without due regard to the Lord's claim of holiness. It is an awful thing to bring to the Supper ways and practices which brought Christ from heaven to agony and death, to revive in our persons, that which cost Him the shedding of His precious blood. But the most timid believer need not fear, nor should any stay away. Verse 28 does not read "Let a man examine himself, and so let him refuse the bread and refuse the cup;" but "Let a man examine himself, and so let him eat of that bread, and drink of that cup." The term "*unworthily*" does not at all refer to one's salvation, or to the worthiness of the person, but it does to his ways, to the *practical condition* of those whose right is otherwise unimpeachable. It does not apply to the unsaved, but to the holy observance of the Supper by true saints of God. The

term "unworthily" does not raise a question as to personal salvation, but refers solely to *how* we observe the feast. Scripture never contemplates any but true believers breaking bread; but it does show that communion (1 Cor. x. 16) is the character of the feast, consequently insists on self-judgment as to one's ways (xi. 28). The claim of *every true Christian* to break bread must be allowed, except in cases of moral or doctrinal evil, or direct association with either, which call for prompt and Scriptural discipline (1 Cor. v., and 2 John).

It is the Lord's Table, and He will make good His rights, if needs be, in temporal judgment. The Corinthians serve as a solemn beacon and warning to us. Like them, there are many of us who, having been made fit for heaven by the blood of the Lamb, yet persistently refuse the necessary education fitting us to act for Him on earth. Many of the Corinthians *were*, and many believers *now* are, removed from the earth, simply because of their refusal to live and act for Him Who claims us absolutely for Himself. We would most affectionately urge upon all who from time to time break bread, to judge themselves before doing so. Do it honestly and thoroughly as in God's sight. Do not take the ways of the world with you to that holy feast; nor go to it with a soiled conscience; get alone with God in confession, if need be, and in rigid examination of your state of heart and conscience, so that you may be free as led of the Holy Ghost to recall Christ to mind, and worship in the beauty of holiness.

Communion with Christ is a most tender thing, is difficult to maintain, and is easily broken. It can only be restored when confession has done its work in the soul; when the thought, or word, or act which interrupted the communion has been frankly and fully owned. Thank God, our security rests on what God *has done*—on the eternal value of the sacrifice of His beloved Son, and is thus independent of our state or ways; although, surely, such grace would ever lead to increased devotedness and holiness. But communion and security are distinct, although closely related subjects. The former is depend-

ent upon the practical state produced in us by the power of the Holy Ghost; the latter is founded solely on the finished sacrifice of Christ. Leave, therefore, the question of your eternal safety in His hands. But in the meantime see to it that no cloud rests upon the spirit, no spot upon the conscience. Allow nothing to come between you and Christ. Before gathering with the Lord's people to eat the Lord's Supper, and worship the Father, be careful that everything which would mar the communion of those holy moments has been judged and put aside. Avoid frivolous conversation, and get as much alone with God as you can, before the services of the day commence. The Lord's Supper has the *first* claim. To relegate it to the close of the day, or after morning or evening sermon, is to give it a secondary place, and unconsciously, yet not less truly, treat with unpardonable indifference the Lord's most loving request: "This do in remembrance of Me."

"How sweet and sacred is the place,
With Christ within the doors,
While everlasting love displays
The choicest of her stores."

RESPONSIBILITIES CONNECTED WITH THE LORD'S TABLE.

The privilege of remembering the blessed Lord, apart from ministerial or other presidency, cannot be too highly prized, but it involves corresponding responsibility. It is our common responsibility, and in no wise the prerogative of one, however gifted in service, to break bread and distribute the elements. It is not an official act—"The cup of blessing which *we* bless . . . the bread which *we* break." It is the duty, and it should be the joy, of every true believer to be a partaker of the Lord's Supper. "Where there's a will there's a way," is a saying as true as it is old. The many paltry excuses urged for non-compliance with the Lord's special request are a sad index to the state of the affections to Christ and shew how lightly His desires are treated. Come to the Lord's Table,

but *come in time* (Luke xxii. 14), and come in spiritual preparedness of soul.

Avoid bustle and activity on those solemn occasions. Much loud and joyous singing is surely out of place in partaking of the memorials of His love and agony. A holy, chastened, reverent spirit is especially becoming when assembled to eat the Lord's Supper. We have ever to remember in all connected with the feast, that the Lord's authority is to be owned. It is the Lord's Table, and the the Lord's Supper; the former gives its breadth (1 Cor. x. 21), the latter intimates whose it is. There is no such thing as claim or right lodged in the hands of a ministerial person to preside at the Supper. The feast was delivered to *all*—to the assembly of saints (1 Cor. xi. 23). *There* the Lord's voice must alone be listened to, and the Lord's authority, by His Word and Spirit, guide in all connected with the worship and service. The term, "The Lord's Table," occurs but once in New Testament Scripture (1 Cor. x. 21), and in marked contrast to the table of demons. The expression covers the area of Christian profession, as the altar (verse 18) that of Judaism, and "the table of demons" (verse 21), of idolatry amongst the Gentiles. This being so, it follows that any company of saints advancing the claim of an exclusive possession of the Lord's Table, must necessarily hold that all others save themselves are Jews and Jewish worshippers, on the one hand, or Gentile idolators on the other. "The Lord's Table," in its breadth, comprehends all evangelical denominations. It is an expression which brings all professed believers within the circle of the Lord's authority, in contrast to that of Satan's. It is one involving weighty and solemn responsibility. In the early days of the Church, no tests were imposed; in the *latter* times of the apostolic Church, there were tests and guards. But these were not of an ecclesiastical character at all, as we understand ecclesiasticism. Grave moral evil (1 Cor. v.), and doctrinal error of a fundamental kind (2 John), when clearly established, as also direct complicity with either evil, disqualified a person from the company of God's people. In these cases scrupulous regard should be paid to the letter of Scripture: "Put

away from among yourselves" (1 Cor. v. 13), is the stern command of the Holy Ghost through the Apostle, *not* "Put away from the Lord's Table." There is no direction in Scripture for this latter, and it cannot now be done. We, of course, frankly allow that one put away from a company of saints as a "wicked person," should not be allowed to break bread anywhere; this was right *then*, and the same course should be followed *now*. All discipline is within the sphere of the house of God. Scriptural discipline is binding on every professed company of believers on earth; connect 1 Cor. v. 13 with 1 Cor. 1, 2. We should welcome, but not invite, persons to the "Table," for it is not ours to do so. It is the Lord's Table, and the Lord's Supper—all breaking bread are only guests—*His guests!*

We are not Hebrew worshippers *outside* the unrent veil, with unpurged conscience (Heb. x. 1-3) and *hoping* for acceptance with God. We are Christian worshippers *inside* the rent veil, with permanently purged conscience (Heb. x. 14) and *knowing* acceptance with God on the alone ground of a finished sacrifice. Thus we draw near to God in the heavenly sanctuary, and thus too we worship and adore as seated in deep peace and profound repose at the Lord's Table.

THE FOUR HISTORICAL ACCOUNTS OF THE LORD'S SUPPER.

MATTHEW.

1.—Matthew xxvi. 26-28: "And as they were eating, Jesus took bread, and blessed and brake, and gave to the disciples, and said, Take eat: this is my body. And He took the cup, and gave thanks, and gave to them, saying, Drink ye all of it. For this is My blood of the new testament (*covenant*), which is shed for many for the remission of sins." Observed immediately on the conclusion of the Passover Supper.

MARK.

2.—Mark xiv. 22-24: "And as they did eat, Jesus took bread, and blessed and brake, and gave to them, and said, Take eat: this is My body. And He took the cup, and

when He had given thanks, He gave to them; and they all drank of it. And He said unto them, This is my blood of the new testament (*covenant*), which is shed for many."

LUKE.

3.—Luke xxii. 19-20: "And he took bread (*loaf*), and gave thanks and brake, and gave unto them, saying, This is My body, which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament (*covenant*) in My blood, which is shed for you."

PAUL.

4.—1 Cor. xi. 23-25: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the night in which he was betrayed took bread: and when He had given thanks, He brake, and said, Take eat: this is My body, which is (~~delete~~ *broken*) for you: this do in remembrance of Me. After the same manner He took the cup when He had supped, saying, This cup is the new testament (*covenant*) 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 (*announce*) the Lord's death till He come." Given by special revelation.

In 1 Cor. x. 16, the mention of the "Cup" precedes the reference to the "Bread."

