



“THIS DO IN
REMEMBRANCE OF ME.”

A FEW WORDS
Addressed to Young Christians.



PRICE ONE PENNY.

LONDON:
G. MORRISH, 24, WARWICK LANE.

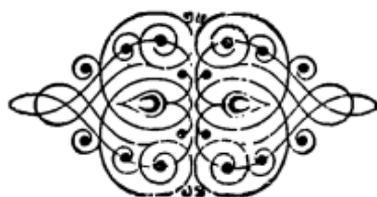
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*“ This Do in Remembrance
of Me.”*

A LITTLE while ago, my beloved friends, you were burdened with sorrow on account of sin, and were sorely distressed in your mind. But the precious words of Jesus, “ Come unto Me and I will give you rest,” and His “ Peace be unto you,” applied to your hearts by the Spirit of God, have taken away both your burden and your sorrow. You are now like the rejoicing disciples when the risen Jesus shewed them His hands and feet and side: “ then were the

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disciples glad when they saw the Lord.”
Your shelter is now the heart of Jesus,
your guide His voice, “My sheep hear
My voice, and they follow Me.”

The blessed Jesus, who by the Spirit of God spoke peace to your heart, still addresses you from the heavens, saying: “Lovest thou Me?” Surely your answer is in Peter’s words, “Yea, Lord, Thou knowest all things; Thou knowest that I love Thee.”

Well then, my beloved friends, there is one request of His which stands prominently before you, written, as it were, in His own most precious blood: you may read it in His opened wounds. It is, “Do this in remembrance of Me,” and it comes as an appeal to your love from Jesus the Lord. What response does it find within you?

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There is something most especially tender in these words. We know that they were first uttered at the passover table, just upon the eve of the cross, when His disciples were gathered around Him, and He was in their midst. We know that they were spoken again from the heavens when His work of suffering was over.* In these words we see the value He sets upon the personal love of His people for Himself. In the close prospect of the agony of sin bearing He uttered them, and from the glory of the heavens, after His ascension, He repeats the desire that His people should remember Him.

* Read carefully, and prayerfully, Matt. xxvi., 26, 30; Mark xiv., 23, 25; Luke xxii., 19, 20; 1 Cor. xi., 23, 25.

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Again, I say, what response do these words of the Lord find within your heart? Alas! with too many they have but little place. But with you I trust it is not so.

“Well,” you may say, “to ‘*Do this*’ means, to partake of what is called the Lord’s supper, and that is a most solemn thing: indeed I hardly dare say I am ready to take such a step.” Dear friend, it is your *privilege* to do what Jesus enjoins upon you, and He Himself has made you worthy, by washing you from your sins in His own blood.

You belong to Jesus, you love Jesus, that is sufficient title to give you a place where He is, and where two or three are gathered together in His name, there is He in the midst.

What He has done for you has made

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you fit to worship Him—all is His doing. You may well say, “I am a Christian, one of God’s people, therefore I love to gather with other Christians in Christ’s name, to remember Him.” Nay, rather, is it not just a question whether you have sufficient love to the Master to follow Him? Oh! what a solemn question is this to put to your own soul! Do I love my blessed Saviour sufficiently to fulfil His dying request to me, “Do this in remembrance of Me”?

There is something truly wonderful in these words. Why should the Son of God desire our poor remembrance of Himself? What love must He have towards us? And yet how often is this His request slighted by His own blood-bought people! It is called immaterial and unimportant; nay, by some,

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it really appears to be regarded as what should be shunned; and thus many of His own deny Him His request.

Now it is not to *hear* sermons, or to *pray* about ourselves, that He thus speaks with us. Ministry is verily the gift of Christ, and most blessed is it, and prayer is the atmosphere of the Christian's life—“pray always:” but these things connect themselves with our *needs*, and however precious they may be, are not the subject of the word of the Lord before us. He asks us to remember HIM, He seeks somewhat from His people, and it is for this that He invites them to break the bread and drink the wine. When seated at His table our privilege is to forget *ourselves*, *our* trials, *our* joys, *our* things, be they what they may, and to think alone on Himself.

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What wisdom and what kindness of the Lord is it that has spoken to us thus from the heavens! Had He not from thence reminded us of His blessed words, spoken upon the night of the betrayal, we should have lacked the same assurance of His changeless love which we now possess—a love which neither death, nor the grave, nor the glory above, has changed one whit. His words bend our thoughts to His death, and at the same time link our affections to Himself, the living Jesus in the heavens, in a manner which is inexpressibly precious.

I hardly need enquire of you to whom the words of the Lord before us are addressed. He speaks *to those that know Him*. You cannot remember a person unless you first know him, and therefore it is a mockery for the uncon-

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verted to partake of the feast. Yes, for those whose hearts are not turned away from sin—who do not love Jesus—to partake with His bleed-bought people of the memorials of His precious death, is a sad and dreadful mockery. And how sinful it is in the Lord’s people to remember Him, in company with mere professors, or perhaps avowed scoffers. Surely only those that know Him can remember Him, and the Lord speaks only to His people when He says “Remember Me.”

Indeed we may ask how can an unbeliever worship the Lord at all? Of course he cannot. Think for a moment. Ask your own heart what came out of it before you were saved. And does not Scripture say, “Out of the abundance of the heart the mouth speaketh.”

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We will not answer why the unconverted do partake of the supper, but we may safely affirm that they do not so out of love to Jesus, for the simple reason that no one can love Jesus until he has faith in Him.

If you read your Bible you will see that the church or assembly of God is one body, that its members are united to Christ by the Holy Ghost in eternal union, and that through Him each is united to the other.

The happy privilege of the one body of believers is to meet together around the one centre, to remember the death of the one Lord; and He has promised His presence to them who do meet in His name, saying, “When two or three are gathered together in My name there am I in the midst.” In early Christian

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days we read that those who gladly received the word were baptized, and continued steadfastly in the Apostles' doctrine and fellowship, and in *breaking of bread* and in prayer. (Acts xi., 41, 42.) They did so meet, and we have been told that their oneness and godliness were known to all men.

And does not the word of God hold good now? Has God changed? Has His word changed? or, do you think that His people have changed, because there is no longer oneness among them?

We have heard the Lord's words to us about the supper, and we have found that there is no hindrance (but disregard of Him) to our partaking of it; and we have observed that it is only

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believers who ought to partake of it, now let us enquire a little into the signification of the feast.

Unbroken, the bread signifies the unbroken body of Christ. Admirably we adore, as we consider the life of the Lord, perfect in every detail: every act, every word, precious to His Father. His whole life was like the sweet and holy frankincense that was ALL burnt before the Lord. (Lev. ii.) Yet the holy life of Christ could never bring us to God. In order to bring us to God, He had to suffer, the Just One for the unjust. (1 Pet. iii. 18.) However precious and perfect the obedient life of the Lord, yet it would merely add to our condemnation, because the very perfection of Christ as a man would be a divine standard by which to measure

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us; and who could stand beside Him for a moment?

We can only approach God through the broken body and shed blood of Jesus; through the rent vail, that is to say His flesh; therefore, we *break* the bread, and while breaking it, remember His precious body, bruised, wounded, and stricken.

“He was made sin for us, who knew no sin, that we might be made the righteousness of God in him;” thus He bore the wrath of God, due to sin, that we deserved to bear in hell ourselves. And as to our sins, the fruit of our bad nature, it is written, “He Himself bare our sins in his own body on the tree.”

By the death of Jesus we can freely approach God, since by it His righteous-

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ness is satisfied. God having raised our blessed Substitute from the grave, and His having set Him at His own right hand on high, is the unquestionable evidence of God's righteousness being satisfied, and of our perfect acceptance in Christ.

The breaking the bread is an act individual as well as collective. Each believer at the table, when so doing, practically confessing that his own sins broke the precious body of Christ.

While eating of the bread each heart says, “He loved me, and gave Himself for me.”

In the poured out wine, we remember that His blood was shed — “He hath loved us and washed us from our sins in His own blood;” “without the shedding of blood there

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is no remission ;” in His blood our sins are washed away ; as He said to His disciples, “ this is My blood of the new covenant which was shed for you and for many.” Oh ! when we think of our blessed Saviour having been “ made sin for us who knew no sin ;” when we think of His body broken, His hands, feet, and side pierced and bleeding, and that for us ; when we hear Him saying, “ Remember Me,” can we deny Him His dying request ?

Both the bread and the cup pass round from hand to hand for the mutual participation of the assembled believers. We are one with Him, and we feed upon Him, as it were, in the presence of His Father and of the angels. One in His death, one in His glory. One in His death for our sins were

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laid on Him; He bore them all, and left them in His grave. One in the glory, for He has risen from the grave, and we are risen together with Him, and made to sit together with Him in the heavenly places. (Eph. ii.) How sweet is the contemplation of what our Saviour has done for us, and what He has made us to the glory of His God and our God, of His Father and our Father.

The very simplicity of the ordinance declares its divine origin; man could never have devised anything so lovely; and, alas for his wisdom, he even now seeks to spoil its simplicity by the machinery of humanly invented offices!

The one loaf also signifies our union by the Holy Ghost with each other. “Ye being many are one loaf.” (1 Cor.

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x. 16, 17.) We are members of His body, and of one another. Nowhere is this so blessedly demonstrated as at the Lord's Table. This is solemn indeed. It is of the utmost importance to bear in mind, that no believer is independent of his fellow believer: “if one member suffer, all suffer with it.”

Who then, if we are *one*, and if the Lord speaks to us in common, who shall take upon himself to preside at the table? The Lord said “Take this;” the Holy Ghost records, the disciples met together to break bread; and again, “they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayer.” “The bread which we break,” “The cup of blessing which we bless.” (1 Cor.) Evidently from Scripture, and from

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the meaning of the feast, it is a mutual participation. None being greater or less than another, the bread and wine pass round from hand to hand to all present. All are one with each other, for all are one in Him.

You look around after hearing these things, and are ready to say, the word of God speaks of such things, I do not deny, but where in the present day is such simplicity to be found?

I reply, what has the faithlessness of His people to do with the faithfulness of their Lord? Has He changed? No! He has said, and His words are as true this very day as they were when He first uttered them, “Where two or three are gathered together in MY NAME there am I in the midst.” His Spirit is where the two or three so gathered are, to guide

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them, and to teach them. They need no man-appointed minister to take the Holy Ghost's place, and to usurp an authority which alone belongs to the Lord. “One is your master, even Christ, and all ye are brethren.”

Amid the divisions of Christians, the word and name of the Lord is a sure centre around which to rally; to separate to Him (for to make the Lord your centre you must of necessity separate from human centres and names), is not sectarianism, for the Lord Himself is the one object of those who are gathered by the Holy Ghost in His name.

Then as to the **TIME** and **FREQUENCY** of the feast. By its being called a supper, and by Acts xx., we should consider that evening was the period devoted to its commemoration in early Christian

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days ; however, all will surely agree that it is only right to devote the best portion of our day to worship the Lord Jesus, which time, in England, is unquestionably the morning. In eastern lands it would be otherwise.

Then as to the *frequency* ; doubtless in early Christian days the disciples broke bread each Lord's day, and also oftentimes in the week ; but that their practice was to gather together each Lord's day for the object is beyond question. (Acts xx. 7.)

The Lord's day is so called, because upon it the Lord arose from the dead, and thus became the head of the new creation. We Christians do not keep the Sabbath, or rest-day, (which is the last day of the week, Saturday) but the Lord's day, the first day of the week.

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This is most important to consider; the supper is the Lord's, the day is the Lord's; indeed we come now to the marrow of the whole question, viz: What is the OBJECT of our gathering together? It is not to pray. It is not to preach. It is to remember the Lord, and to worship. And the character of the worship will be BLESSING, THANKSGIVING, PRAISE. “The bread which we *break*,” “the cup of *blessing* which we bless.” “When He had given *thanks* He brake it.” Surely, if the gracious Saviour could on the night of His betrayal, as He thought of our salvation, bless God ere breaking the bread, we should be found praising Him, as we remember His death for us.

The Lord's table should not be like a prayer meeting, or an occasion of confes-

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sion. “The day is holy unto our Lord * * neither be you sorry, for the joy of the Lord is your strength,” may be indeed said of the Lord’s table.

And now a word upon the question, Whose is the table? Is it the children’s, where every child has a right? Is it the Father’s, where every prodigal may seat himself? Is it the Saviour’s? No: but it is the Master’s—it is the LORD’S. The child might be walking disorderly, or be holding some evil doctrine, in which case Scripture denies him a place at the Lord’s table until he be purged. The table of the Lord is by no means a place whereat to exercise one’s own will, for the Lord’s authority is there. It is not only a place of blessing, but also of discipline and judgment. At the table we remember what Christ suffered for

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sins, and if we remember Him dying for sin surely we must not continue in it. We are bidden to judge ourselves that we be not judged, and if we will continue at the Lord's table without discerning our ways, the severe hand of God's chastisement will fall upon us.

The PRINCIPLE of the Lord's table is *holiness to the Lord*, and in this evil day of carelessness as to the honour of Christ, we should be found exercising the utmost watchfulness that all that goes on around the Lord's table may bear the stamp of God's seal upon it. (See 2 Tim. ii.) “Let every one that nameth the name of Christ depart from iniquity.”

Liberality (as *man* calls it) may glory in overlooking evil, the word of God declares such glorying is not good.

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(See 1 Cor. v.) Purge out the old leaven, says the Scripture, and bases its exhortation upon the holiness of the saints ; and sets the unleavened bread of sincerity and truth against the old leaven of man's love and that of malice and wickedness. It is an easy thing to excuse and pass over evil, but it is hard to the heart to judge, and put it aside. Beware, dear friend, of the miscalled love of this present evil day, shun its easy going liberality, tremble at that leaven which corrupts the saints. Be vigilant over yourself and over others, never forget that God's word knows no such person as an independent Christian ; but remember that it teaches exactly the opposite, saying, “Whether one member suffer all suffer with it.” We have seen that the unity of the assembly is

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manifested at the table in the One loaf, and it becomes a duty for each believer there seated to enquire whether all that goes on around the Lord's table is approved by Him.

It may be that evil has been allowed to have usurped such sway at a gathering of Christians that the authority of the Lord reigns there no longer. In such a case the table is clearly no longer the Lord's; man having placed his rule over it. It is evident that all meetings in fellowship with the said gathering are one with it; and also it is clear that if one meeting own the Lordship of Christ, and another does so also, both are in fellowship, and you may extend this principle over any number of gatherings. If all are obedient to one LORD, it is clear that they are one with each other. Oneness,

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dear friend, is a practical thing: we are not to use the fact of our being one in Christ for eternity, to excuse our disobedience and divisions now, for if all believers were obedient to the one Lord, and the one Master, all strife would cease.

Again as to fellowship, surely we know in our daily intercourse how the look, the dress, the conversation of our fellow-believers affects us, for good or for evil, just in proportion as Christ is filling the heart or not. And at the table you will find that worldliness during the week will bear its unwholesome fruits in the meeting.

But if the power of evil be great, the power of good is greater, and this, let it be observed, is most blessedly manifested at the Lord's table. Often does the

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Spirit use a hymn, a word, a prayer to raise every heart to the highest tone of praise.

The saints are many, but yet one body. It is among them as with an instrument of music, of which if one of its notes be out of tune the melody is spoilt. But if worldliness produce so sad an effect, what must the toleration of evil doctrine? If worldliness allowed will reduce all to the level of the worldly-minded, evil doctrine will, if allowed, in the assembly, also leaven the whole lump.

In conclusion let us turn once more to 1 Cor. xi. After the Lord's words in v. 23—25, the Holy Ghost adds a word (if one might so speak), saying—“As often as ye eat this bread and drink this wine ye do show the Lord's death till He come.”

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“Till He come.” It is but a little while, and “He that shall come will come, and will not tarry.” No man can say when He will come, but He has said, “surely I come quickly.” Now at His table we show His death who is our life, who is our hope, and who will come for us and take us to Himself that where He is we may be also.

He died for us on this earth, therefore we are strangers and foreigners here. The world has rejected Him, but He is our Lord and Master, and we expect His coming for us.

How simple is this worship. The gracious Saviour is remembered in all His pain for us, and we show His death until He returns in the cloud to call us by His own voice to meet Him in the air. This is worship around the

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Lord's table; very simple, yet most precious!

Now, beloved friends, I have said my few words, though many many more could have been added upon this great subject; the time is short, the opportunity for loving obedience to the words of the Lord is growing daily less and less. He who says to you, “Remember Me,” will soon come; you will again hear His voice, and He will say, “Come to Me, that where I am there you may be also.”

His heart cannot be satisfied until we are with Him. When you consider His words, how He first called you to Himself, and that soon He will call you away from earth to His home, these words, “Remember Me,” must have a large place in your affections.

“Remember Me.”

May it be so! may you be ever attentive to His words, and waiting to welcome the sounds of that voice which shall shortly call you to be with Him for ever!

THY WORDS
HAVE I HID
IN
MINE HEART.
Ps. cxix. 11.

A HYMN.

WE bless our Saviour's name,
Our sins are all forgiven ;
To suffer once to earth He came :
He now is crown'd in heaven.

His precious blood was shed,
His body bruised for sin ;
Remembering this, we break the bread,
And, thankful, drink the wine.

Lord, let us ne'er forget
Thy rich, Thy precious love ;
Our theme of joy and wonder here,
Our endless song above.

O let Thy love constrain
Our souls to cleave to Thee !
And ever in our hearts remain
That word, *Remember me.*