

THIS DO IN
REMEMBRANCE
— OF ME —



By WILLIAM SHAW

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PICKERING & INGLIS

14 Paternoster Row, London, E.C.4
229 Bothwell Street, Glasgow

Printed in Great Britain

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How blessed it is to be saved!—all praise to the Name of the Lord Jesus. And now we love all who love Him, don't we? (1 John 3. 14). And we are just one family, are we not? And we love to be all together. don't we? Of course we do. We will be all together in Heaven, you know; and the more of “Heaven on earth” we can get down here the better, surely! And yet some of God's dear children have strange ideas about this very thing. They say it is so nice for the Lord's people to be all together; and they arrange meetings every now and again to get all the Lord's people together—say at a Christian conference or convention, or a believers' tea meeting. And it is so family like, they tell you; and every one is agreed that it is so blessed to be *all together*. And they are quite right in that, although it is only the tea table they are gathered round. But, strange to tell, whenever the table is changed from the *tea table* to the *Lord's Table* these dear Christians turn their backs on each other at once: and one company

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goes here, and another there, and a third yonder, to sit at three or four different tables! How strange that the Lord's Table should scatter them! Surely if anything would draw them together that would. But it seems to have no such effect. How blessed to be all together round the believers' tea table, they say. But the blessedness all vanishes whenever you speak of being all together round the Lord's Table. Is not that very strange?

What would you think if a father made

A Special Feast for His Family,

and when they all came together they told him they would prefer to be divided into four different companies, if he would kindly let them have four tables, and serve up the feast to them in as many different rooms at the same time? How grieved that father would be! "Why," he would say, "I love you all, and I love to see you all together with me; there is room and to spare, so come and sit at my table! Surely you do not love me, else you would not grieve me thus!" Ah! you surely won't grieve the Lord Jesus thus! He has invited you to the feast—to break bread on the first day of the week in

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remembrance of Him (Luke 22. 19,20; Acts 2. 42; 20. 7; 1 Cor. 11. 23-26). How blessed! It is not man who has invited you, out *He* has invited you. The Table is not ours or any one's, but His; and you are invited. Methinks I hear Him say, "Eat, O friends; drink, yea, drink abundantly, O beloved" (S. of S. 5. 1). And no name is known there but the Name of the Lord Jesus. That Name is quite sufficient to draw all God's people together; and God has said it is "a Name which is above every name" (Phil. 2. 9).

Many of the Lord's dear ones refuse to be drawn by it—they must have

Another Name to Rally Round,

and a table of their own in a place by themselves. How sad! Some, alas, esteem His Table lightly, saying it is not essential, not very particular at all. Just think of the younger son in Luke 15. 23, with the ring and the robe and the shoes on, saying to his father, "Father, this feast of the fatted calf is not essential—I'm all right now, reconciled and clothed in the best robe—I'll not mind the feast." But he did not say that. The elder son might stand outside

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ill-pleased, and refuse to come in, as he did; but the feast went on notwithstanding. Oh, yes, many begin with one consent to make excuse. Some refuse to come because they see no official at the head of the table. But, "we see Jesus" (Heb. 2. 9). Faith sees Him according to His promise, "in the midst" (Matt. 18. 20). How beautiful is the "simplicity that is in Christ!" (2 Cor. 11. 3). Others prefer to hear

Some Man Speaking About the Lord

who is "in the midst," or perhaps about something else. Others again say there is no law for having the Lord's Supper every Lord's Day. There is no commandment saying, "Thou shalt observe it every Lord's Day, else certain pains will be inflicted. And, alas! for the Christian who finds the Lord's Table such a dreary place that he asks for such a law to compel him to be there! But the Lord has said, "This do in remembrance of Me;" and "As often as ye eat this bread and drink this cup," not as *seldom*, notice, but as *often*. And, again, the Lord's people in the good old times (and they were all together then—Acts 2. 44), "continued steadfastly in the Apostles' doctrine and

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fellowship, and in breaking of bread and in prayers" (Acts 2. 42). It was not a thing they observed at long intervals, you see, but a thing they continued steadfastly in. Now if a man went "to Church" only once in six months you would never think of saying that he "continued steadfastly" to go to Church, anything but that. And neither can any one who is only at the Lord's Table once in the six months be said to continue steadfastly in breaking bread in remembrance of the Lord. How different from what we read in the Book!

And the Book has not Changed.

It is our guide to-day, and surely we have cause to praise the Lord that it tells us our privilege is to sit at His Table every first day of the week—gathered unto His Name alone. On the first day of the week we read that the disciples came together to break bread (Acts 20. 7), not on the first Lord's Day of every *month*, or every six months, but on the first day of the week. And it was *disciples* who broke bread—not the unconverted. The Lord's Table is only for the saved (2 Cor. 6. 14; Acts 2. 42, etc.). No unsaved man can remember Christ, whom he never knew.

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And the object for which they gathered is clearly stated. It was to *break bread*: Paul, it is true, discoursed to them, as was seemly and proper, ready to depart on the morrow. But we do not read that the disciples came together to hear Paul. Oh, no! He merely took the opportunity of addressing them while gathered together. The Book plainly says they came together "to break bread." And on every Lord's Day as it comes round, you see, we can open the Book and read our warrant and example for breaking bread in remembrance of Him. Yes, beloved fellow-believer, it is blessed to "see no man save Jesus only," to be gathered unto Him (Judges 20. 1; Heb. 13. 13), content to be known by the Name He has given us—Christ's ones—*Christians*; and rejoicing we have found an answer to that question in Song of Solomon 1. 7: "Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of Thy companions?"

