

## The Lord's Supper

F. A. Dunlop

In my last article, having given a definition of the word, transubstantiation, I said that I would write further concerning its implications. I think there is no chance of us misunderstanding the Romanist view in this matter. I believe that the priest, through the act of consecration, claims to have transformed the bread and wine into the actual body and blood of Christ. The Romanists take the words, "This is My body, this is My blood," when Christ was referring to the bread and wine, literally.

That these words are to be taken literally seem not to be necessary seeing that Jesus referred to Himself in like figures of speech that should not be taken literally. He said, "I am the door." Again, "I am the vine". Common sense would prevent one from taking these statements literally, and it seems that it would require nothing more to prevent one interpreting the words, "This is My body which was broken for you," in a literal sense.

The Scriptures teach us that Christ has ascended, bodily, to the Father's right hand, and that He shall occupy His official position there until He comes to judge the "quick and dead". This being so, Christ cannot be bodily where He now is, and elsewhere, bodily, at the same time. Christ's body belongs to His humanity, and while His divine nature is omnipresent His human nature is not. Thomas was absent from a meeting of Christ and His disciples, consequently, he missed seeing the resurrected Lord. If Christ, in His human body, was omnipresent after the resurrection someone should have informed the Angel who guarded His tomb, for he said to Mary, "He is not here, He is risen. Come, see the place where the Lord lay." Evidently, that was one place where Christ was not. Now if Christ is at the Father's right hand, bodily, and He is; and if His human nature is not omnipresent, and it isn't, then it follows that He cannot be in Heaven, bodily, and in a thousand different places on the earth where the Supper is being observed. I see no reason from God's Word, or otherwise, for one accepting the extreme position of the Romanists.

For the conclusion of this article, I shall give you the quotation from Zwingli who wrote a refutation of the Romanist view in the year 1526. I quote: "The text in Luke 22 is as follows: 'And He took bread and gave thanks, and brake it, and gave unto them saying, This is My body which is given for you: this do in remembrance of Me.' We must not separate the two phrases, 'This is My body' and 'which is given for you', but keep them both together: for only when they are kept together is the saying of Christ complete. Hence it follows that Christ is speaking only of that body which is given for us in death. It follows too, that the bread itself is not the body, otherwise the body would be given for us in the form of bread: for the words are these: 'This—and He points to the bread—is My body'. If then the bread is His body, it is also given for us, for He says that the bread is His body which is given for us. Therefore if the bread is His body which is given for us, the bread is given for us. But that is not the natural sense of the words of Christ. For the word 'is' cannot possibly connect bread and body in a literal sense, but must be understood metaphorically, that is, the bread represents My body which is given

for you, or, the bread is a figure of My body. But in what way? How does the sacramental bread represent the body of Christ? Answer: When Christ Himself says, 'Which is given for us,' what He means is simply this, that the bread is a sign that His body is given for us, and His next words make this perfectly clear, for He says, 'Do this in remembrance of Me.' These words tell us why it is that He has instituted this symbolical bread, for the remembrance of Christ and His self-offering for us. Hence it follows once again that the bread is the body in the sense that it signifies the body, for by it we are reminded of the body, the body itself not being present." Quoted from the Library of Christian Classics, Zwingli and Bullinger, pp 228 - 229.

Maybe this is so much wasted effort, but I feel in passing it is well to consider this angle of the subject.

## HOLDING ON

Nothing pays so well as patience at middle life. It pays everywhere in life, but more frequently meets decisive crises in middle life than earlier. Again and again we have seen men fail to enter into the opportunities of life for which they were especially fitted because they lacked the capacity to wait. Few men reach their climax before forty years of age, and many are past fifty when they inherit the legitimate rewards of their work and preparation. This is true both in business life and in professional life. If we fail to develop the grace of patience before this crucial period, we will be pretty sure to discover sometimes that we lost the best that life had for us by insisting that it should appear a little earlier on the horizon.

We have known men well equipped for life who in times of great stress refused to exercise the grace of holding on, and their lives seem to have frittered away in wasteful exercises of energies and talents. Nothing is truer than the words: "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Paul especially exhorts the young man Timothy "to follow after patience."—Great Thoughts.

## We Quote—

Rev. F. Lincicome

Genuine Sanctification would diminish the number of denominations. Why should not they be reduced? They are essentially one in doctrine, one in aim, one in passion and one in method and work. It would seem that actual union into less bodies would be desirable. What a tragedy at this fearful crisis of the world's history to find God's children so divided. What would glorify God more than for God's children to have less competition and more cooperation.

For Christianity's sake, should there not be more cooperation among us? If we can't have union we ought to have unity. We should present an object lesson of unity. If we do not then, there is no visible argument for holiness in this world. Unless we have unity we rob Christ of the substantiating evidence He must have to establish His truth at this point for He said sanctification would produce unification—"Sanctify them that they may be one".

## Those Stories

Carl L. Howland

Here is one: Isaac to his friend Abraham wrote: "Congratulations on making that \$40,000 in the furniture business in New York." Abraham replied, "My dear Isaac: Thank you for the congratulations. But this was not in New York but in Boston. And it was not in the furniture business but in the clothing business. Also the amount was not \$40,000 but \$20,000. And I did not make this money I lost it."

Once a preacher told a friend a story about this editor and his wife. This man said that what he related was true, for a friend of his, an evangelist, who "positively knew," had told him. The story was a very pleasant one, much to our credit. There was only one sad thing about it—it was absolutely false from beginning to end. It was not even as true as the story that Isaac heard about Abraham.

Now wouldn't it be fine if all that is told about us were of this kind? Unfortunately, the bad stories which reflect adversely upon the character or conduct are as likely to be told as the good ones. And they seem to travel with greater ease. Most of us have been the victims of these.

What is the moral of all this? The lessons are easy. First, be careful how you believe even the stories which are "positively known" to be true. There seems to be trouble with even these sometimes. Be doubly careful what you tell—if you must tell it, get it straight. But then, if you must tell stories, it is good to pass on only the nice ones, hoping they are true.—Fhee Methodist.

## THE OLD PATHS

(Cont'd from Page 3)

I pray that we may see the peril before us; that we may turn back into the "old paths," and again experience pure Christianity with its glow, its joy, its radiance, its reverence, its modesty, its meekness, and its internal power in the days ahead of us.—The Alliance Weekly.

## HOLY GHOST CONVICTION

(Cont'd from Page One)

no fire at all; but they were mistaken. A frozen church can be kept under control, and God can thaw it out; but wildfire can spread very rapidly, and even a little is hard to control without damage to the genuine. It takes great humility, a close walk with God, implicit obedience, and a willingness to sacrifice rest, comfort, food and strength, to precipitate a revival that will truly bring Holy Ghost conviction, which alone can bring people to repentance and salvation; to real consecration, faith, and sanctification.—Church Herald and Holiness Banner.

*"Just where you stand in the conflict,*

*There is your place!*

*Just where you think you are useless,*

*Hide not your face!*

*God placed you there for a purpose,*

*What e'er it be;*

*Think you He has chosen you for it:*

*Work loyally."*