

The Lord's Supper

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The Preacher's Homiletic Commentary treats of the "Lord's Supper" under three headings: Commemoration, Communion, and Covenant. The New Testament Scriptures given us on the Subject make this Outline very acceptable.

Jesus said, and Paul repeats: "This do in remembrance of Me." And again, "Ye do show the Lord's death till He come." These words set forth the Lord's Supper as a Commemoration. However, there is a suggested depth of meaning in these words which carry us far beyond the mere historical fact, important as that is. That Jesus Christ "suffered under Pontius Pilate, was crucified, dead and buried", I presume few Churchmen deny, but the Sacrament asks more of its participants than an acknowledgment of this fact. It asks us to bring the Redeeming Christ into this Supper with all the matchless meaning of His life and death.

I would avoid making this excellent sacrament a thing too complex for the ordinary worshiper, nevertheless, I fear that too often we go through this holy exercise with all too little appreciation of what is expected of us. This act is a solemn declaration of everything basic and redemptive in our christian faith under the most sacred and solemn circumstances. The broken body of our Saviour is in our hand; the blood that stained the Cross is in our hand and unless we are acting in awful mockery, that bread is received as the sole basis of our forgiveness, and the wine, the Covenant Seal of all that God has promised His people in Christ.

This Sacrament is intended to bring together in sharp focus the great Bible truths concerning Christ so that the worshiper finds it easy to form a mental picture of his Lord, and to receive by faith the life-giving elements proffered in the bread — His body, and in the wine — His blood. Something like this I believe Christ had in mind when He said, "Do this in remembrance of Me."

We need times when with reverence, we study Christ. Paul expressed a great desire to "Know Him, and the fellowship of His sufferings; and the power of His resurrection, being made conformable unto His death." The Lord's Table is a good place to make such a study. For there, Christ, in a very real sense, stands before us. We see Him as God, as God made flesh, and dwelling among us. We see Him as virgin born, having taken upon Him not the "nature of angels," but the "form of man". We see Him as Isaiah saw Him, "Bruised for our iniquities," "wounded for our transgressions." We see Him "treading the wine-press alone", until Justice cried out, "It is enough", and the ransom price for sinners was paid. We see Him, living, triumphant, all-powerful—Our blessed Host, sitting with us at His Table, and ministering unto us in His divine Spirit, those things that received by faith, impart pardon, purity, and peace to each guest.

We cannot, and need not, make of each Sacrament a Sacrifice for one sufficient Sacrifice has been made—And those who claim to minister the actual body of Christ know too well that they are ministering actual bread, yet as we swing from this extreme and ridiculous position, let us stop sufficiently near to the wondrous fact to carry away with us a renewed sense of the infinite Presence and

IS HOLINESS POSSIBLE?

I am persuaded that the difference between us on this doctrine (I mean of perfection) is more in sound than in sense. The sins that you think we cannot be delivered from in this world we call **infirmities**. You contend for holiness and sanctification; but we sometimes use the Scriptural terms, "sanctified wholly," "perfect love," "perfection." If you think we really expect too much examine the following Scriptures: — Ezek. xxxvi. 25-29; Matt. v. 48; Eph. iii. 14-21; Heb. vi.; 1 John iii.; - Thess. v. 23, iv. 3; 2 Cor. viii. 1. I cannot now enter into the subject fully, but will only ask a few questions.

Must not all sin be destroyed before we enter heaven? Is it the **blood of Christ**, or **death**, that **cleanseth from all sin**, (not infirmities)? If God is "able to do exceeding abundantly above all that we ask or think," can there be any danger of asking too much? Do not the Scriptures quoted, with many others, command, exhort to, and promise the blessing? If so, are we right in measuring our expectations by the attainments of others? Should we not rather believe the word of God than all the world beside? Is the Spirit of the Lord straitened? Oh! when I think of the infinite merit of the death of Christ—the efficacy of His blood—the prevalence of His intercession — the fullness of his promises—I cannot but believe He is able to save to the **uttermost**. Oh, for that faith which

"the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done!"

Some have objected that God does not permit it lest it engender spiritual pride; but I would ask, which is the more calculated to produce pride, grace, or sin? Surely that cannot produce pride which is **humility** itself. "Perfection's height" is "the depth of humble love." I am persuaded you will join me in the words of Wesley—

"Now let me gain perfection's height;
Now let me into nothing fall;
Be less than nothing in Thy sight;
And feel that Christ is all in all!"

—Memoirs of Henley.

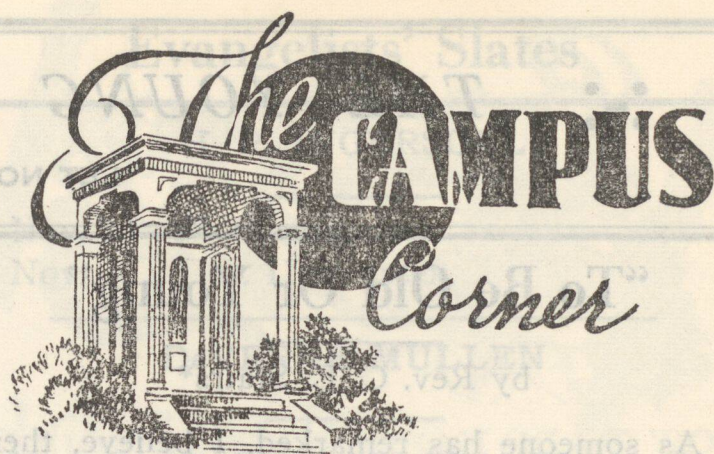
GENTLENESS

The heart in which the Holy Spirit dwells will always be characterized by gentleness, lowliness, quietness, meekness, and forbearance. The rude, sarcastic spirit, the brusque manner, the sharp retort, the unkind cut—all these belong to the flesh, but they have nothing whatever in common with the gentle teaching of the Comforter.

The Holy Dove shrinks from the noisy, tumultuous, excited, and vindictive spirit, and finds His home in the breast of the peaceful soul. "The fruit of the Spirit is gentleness, meekness."—A. B. Simpson

Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him, and He will strengthen thy faith for greater trials that may come.

grace of Christ in all their saving and strengthening qualities. Let us be sure that the Person and Passion of Christ have been suitably remembered.



A Word of Thanks

A word of thanks is due our churches which have made contributions to Bethany on their Church Budget. Your help is greatly appreciated. We are certain that other churches are making plans to pay their Bethany Budget in full this year. Any contribution that is received from churches or individuals is greatly appreciated, and reminds Bethany of the interest our people have in Christian Education.

Congratulations

We wish to congratulate the Marysville Church for being the first church to pay its Bethany Budget in full for the church year 1955-56.

Remember

When you support Bethany by your prayers and by your giving, you;

- ★ Bless (preserve) the cause of Holiness.
- ★ Entertain the great commission of our Lord.
- ★ Treasure the principles of righteousness.
- ★ Honour the Bible.
- ★ Associate yourself with the principles of Christian education.
- ★ Nourish the hearts and minds of youth.
- ★ Uoke yourself with true Christian endeavour.

SPECIAL REQUEST FOR PRAYER

We feel that the Lord has opened a door of service to us at East Ferry, Digby Co., N. S. The community hall has been made available to us and we are planning to hold our first service there on Sunday, Nov. 20th. Would you, men and women of faith and prayer, please remember us in this effort. Your prayers are invaluable to us. "Brethren, pray for us."

W. E. Greene, "Bethany"

"There's a law that I am learning
That is helping me each day
That our Lord sends something better
For each thing he takes away."