

## The Lord's Supper

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NOTE: Brother Cochrane has asked me to write some articles for the Highway, leaving the choice of subjects to me. Knowing by experience that lengthy articles are not popular I shall endeavor to keep this fact in mind. F.A.D.

During the greater part of my ministry I have sensed something mysteriously wonderful in the Sacrament, and yet I find it difficult to impart its meaning to others or to respond to it worshipfully as I ought. It is a general practice of our churches, I believe, to observe the Sacrament each month. This makes it important that we receive from this sacred fellowship all that our Saviour intended. Since we seldom see anything written on the subject I feel to offer a few articles which I pray may be helpful.

The institution of the Lord's Supper was born during a very important period of our Lord's ministry. The Cross, with all its implications was near at hand. Christ's desire to eat the Passover with His disciples had been realized. This feast of unleavened bread seems to have given birth in our Lord's mind to the greater feast, commemorating a greater sacrifice, a greater Passover, and a greater Deliverance. At least, as soon as the Passover was eaten, Luke informs us: "That Jesus 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. Likewise also the cup." And so, upon that memorable night, the night of His betrayal and agony, this meaningful sacrament was first administered by our Lord. How closely associated then, is this Sacrament with the monumental acts and experiences of Jesus during those closing hours of His earthly mission. How important in the mind of Jesus must be its purpose when under such extraordinary circumstances He established it, a substitute for the great Passover feast, and a memorial of the deepest meanings of Calvary to the future Church.

One cannot handle the emblems prescribed by Christ without a sense of something awfully sacred being before us. We can sympathize somewhat with men who have taken extreme positions concerning these things when we give to them the meaning the scriptures imply. This brings us to different views held by different branches of the christian Church regarding the Sacrament.

As far as I understand these views, four distinct positions obtain. First, the bread literally becomes the crucified body of Christ; second, the bread becomes not the crucified but the resurrected body of Christ; third, the body of Christ is present in and with the bread; and fourth, the elements represent, and only so, the body and blood of Christ. Around these positions the age long controversies have waged their warfare. Doubtless, my readers are better acquainted with the first and fourth positions than with the other two. Transubstantiation is a big, long, word, but its association with the Lord's Supper has made it quite a familiar term after all. The New Winston Dictionary gives this definition: A change into another substance; transformation: R. C. and Gk church: the change of the bread and wine of the Eucharist, at consecration, into the body and blood of Christ, only the appearance of the bread and wine remaining. To believe this would certainly place the participant into a novel circumstance. One would wonder how the ordinary person could endure the ordeal

The King's Highway

## TRAVAILING FOR SOULS

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Who are they who hinder? I answer, every worldly Christian hinders the progress of the Gospel. Every member of a church who is living in secret sin, who is tolerating in his heart anything that he knows to be wrong, who is seeking eagerly his own personal sanctification, is to that extent hindering the work of the Spirit of God. Be ye clean that bear the vessel of the Lord, for to the extent that we maintain known unholiness, we restrain the Spirit. He cannot work by us as long as any conscious sin is tolerated. It is not overt breaking of Commandments that I am speaking of, brethren, but I include worldliness also—a care for carnal things and a carelessness about spiritual things; having enough grace just to make us hope that you are a Christian, but not enough to prove you are; bearing a shrivelled apple here and there on the topmost bough, but not much fruit; this I mean, this partial barrenness, not complete enough to condemn, yet complete enough to restrain the blessing, this robs the treasury of the church and hinders her progress. O brethren, if any of you are thus described, repent and do your first works.

They are guilty also who distract the mind of the Church from the subject in hand. Anybody who calls off the thoughts of the Church from soul-saving is a mischief maker. But above all, my brethren, we shall be hindering the travail of the Church if we do not share in it. Some of you do not put out your hands to pull; well, then, the rest of us have to labor so much the more; and the worst of it is we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and damp their ardour—my Master, let it never be.

Oh, by the wounds and bloody sweat, I beseech you, followers of Christ, be in earnest that Jesus Christ's name may be known and loved through the earnest agonizing endeavors of the Christian Church.—The Message of Victory," Glasgow.

## THINK ON THESE THINGS

"Waiting somewhat impatiently for a city bus the other day, we were relieved to see one approaching. Then, as it drew near, we sighed in disappointment. The sign read "Not in Service." We just had to wait for the next one, while the driver, even though going our way, refused to stop, and presumably took his vehicle back to a garage. But sometimes we encounter the same situation in our churches. An able layman or woman appears, evidently able to do some task on behalf of the church, such as teaching, singing in the choir, but when we ask for some service, there is an excuse. Maybe some church people ought to wear signs for all to see, that so far as voluntary assistance for the church is concerned, they are just "Not in Service."—Church Advocate.

if they were at all appreciative of the involvements.

I want to write a little more fully on this view, but will do so in another article.

## THIS CHALLENGE MEANS BUSINESS!

### CAN YOU MEET IT?

"Thy word is truth" (John 17:17).

"Prove all things: hold fast that which is good" (I. Thess. 1:21).

A challenge seems to be forbidding in its very nature, but that is no reason why the man who is able to do it should not meet it squarely and bravely.

The *Converted Catholic*, under the head, "A Challenge to Roman Catholics," published a very bold call to all Roman Catholics. If they can answer the twenty-one points made, and give the passage of Scripture asked for in each case, *The Herald of Gospel Liberty* will open its columns for such an answer. We do not promise to open for other kinds of answers. The ones answering will be held to the points presented.

The following are the twenty-one points upon which the challenge is made. Come up like men who have a scriptural basis for your faith, and show the facts according to the call. *The Converted Catholic Evangelist* is asking for:

"1. One text of Scripture proving that we ought to pray to the Virgin Mary;

"2. One text of Scripture proving that the Virgin Mary was born without sin;

"3. One text of Scripture proving that St. Peter had no wife;

"4. One text of Scripture proving that priests ought not to marry;

"5. One text of Scripture proving that the Pope is the Vicar of Christ, or the successor of St. Peter;

"6. One text of Scripture proving that priests can forgive sins;

"7. One text of Scripture proving that the wine at the Lord's Table should be taken by the priests only;

"8. One text of Scripture proving that there is such a thing as the Roman Mass;

"9. One text of Scripture proving that the priests have power to change the bread and wine into the real body, blood, soul, and divinity of Christ;

"10. One text of Scripture proving that there are seven Sacraments;

"11. One text of Scripture proving that the use of images was recommended either by Christ or by His apostles;

"12. One text of Scripture proving the existence of such a place as Purgatory;

"13. One text of Scripture proving that there are more than one Mediator;

"14. One text of Scripture proving that we ought to pray for the dead;

"15. One text of Scripture proving that we should fast on Fridays;

"16. One text of Scripture proving the infallibility of the Pope;

"17. One text of Scripture proving that baptism cleanses from original sin, makes Christians and children of God and heirs to the Kingdom of Heaven;

"18. One text of Scripture proving that unbaptized children after death go to a place called Limbo, or that there is such a place;

"19. One text of Scripture to sanction the baptism of bells;

"20. One text of Scripture proving that a man should be persecuted and cursed, who conscientiously leaves the religion in which he was born, to accept the religion of the Lord Jesus Christ."—Selected.