

Selections.

The Good Shepherd Giveth His Life for the Sheep.

The angels sang a wondrous song To shepherds in the days long gone, It was a pastoral. It told of one on Mary's breast, Whose life meant Search and Fold and Rest— A shepherding for all.

How foolish are His headstrong flock Faint in the sun, they lose the Rock And Shadow, cool and deep. And, yet, the Shepherd seeks "His own," And, with His search, His love has grown For every wandering sheep.

The Shepherd's voice is wondrous clear, Heed, while you may, and heeding, hear The call o' Deity. He seeks in all paths, high and low, Where'er His headstrong sheep will go, His love, their surety.

Oh, weary sinners, needing rest, Love in His dying, ends His quest, The Shepherd, on a hill-top bare, Pours out His heart to draw you there, Near to His wounded side. The Crook, the Search, you may deny Can any soul forget this cry— "I give my life for thee."

—Rev. G. E. Martin, in Mid Continent.

Thoughts on the Lord's Supper.

By J. T. Toor.

HOW OFTEN TO BE OBSERVED.

We observe the Lord's Supper every Lord's day. Our reasons for this practice will appear to all who will fully consider Matt. xxvi. 26-28; Acts ii. 41-42; Acts xx. 7; 1 Cor. x. 15-22; 1 Cor. xi. 23-26; 1 Cor. xi. 28-30; Heb. x. 25-31, and remember that all church historians affirm that an every week observance of the Lord's Supper was the universal custom of Christians in all countries for the first three hundred years of the church's history. The Greek church preserved this same order throughout the first seven centuries. The great apostasy, when culminated, took the feast entirely from the masses of Christian professors and restricted all partaking of these precious memorials of the Saviour's body and blood to the clergy only. The restoration of the Lord's Supper to its original place and purpose in the Divine order is one of the noblest achievements of the church in modern times.

The above collation of Scripture citations shows that the proper observance of the Lord's Supper is necessary as a habit in each Christian's life, if he would not count the blood of the covenant an unholy thing, do despite to the spirit of grace, grow weak or sickly spiritually, and even go to sleep respecting the welfare of the soul. It is with us as "Christians" or "Disciples of Christ" a distinctive aim to restore the practice everywhere maintained by the first Christians of observing the Lord's Supper on every Lord's day. This memorial of our Saviour's sufferings and death for us is faithfully kept each Lord's day by our brethren, as it was in the churches of Christ in the days of the apostles. Let each member of the church, if able to do so, never be found absent from the table of the Lord. Charles H. Spurgeon, of London, the first Baptist preacher in the world, and pastor of the largest and most influential Baptist church in the world, also Dr. Judson, son of the great missionary Adoniram Judson and pastor of the Judson Memorial Baptist church in New York, observe this feast of heaven's love for our lost race on every Lord's day; and the general trend of thought throughout the religious world gives promise that it will soon reappear as the custom of

Christendom. John Wesley always advocated this practice. He was rooted in this conviction when he was an Episcopalian, and preached a discourse fifty-five years later, in 1788, now published in "Wesley's Sermons," Vol. II., pages 349-350, in which he affirms his life-long adherence to the New Testament order of observing the Lord's Supper every Lord's day. See also Adam Clarke's comment on Acts xx. 7. These are only a few of many testimonials that might be supplied from high authorities in churches that do not maintain this worship every first day of the week, but these will indicate that we have powerful allies beyond our communion in seeking its restoration to the world. In an interview enjoyed by the writer with Mr. Spurgeon at Montono, France,—his health resort when compelled by overwork to take flight from London to recuperate his enfeebled powers—this identity of practice between Mr. Spurgeon's church and the "Christians" or "Disciples of Christ" was under consideration. He takes an absorbing interest in the Lord's Supper service as an every Lord's day remembrance of the Saviour's love. In speaking to him of the depth of the philosophy and the appropriateness of thus gathering at the cross of Christ each first day of the week, he exclaimed, with emotion and in tears, "Oh it is beautiful, beautiful, beautiful!" He was right; for, this side of heaven itself, there can be no scene more fascinating than that presented by Christians when they, with tender and grateful hearts, lift up "Christ and Him crucified" among them as their only possible Deliverer from sin, on that

"Day of all the week the best, Emblem of eternal rest," which presents the Son of God risen from the dead and our perfected hope of translation into heaven.

WHO MAY PARTAKE.

The Scriptures declare the Lord's table to be the right of every baptized, penitent, faithful believer on earth (and so others), and that all such have as much right to commune with the body and the blood of the Lord in our sanctuary as we have to commune there ourselves. See Acts xx. 4-11. Sopator of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Tychicus and Trophimus of Asia, and Timothy, Luke and Paul from other parts of the world, communed together in Troas. In the New Revision Acts xx. 7 reads: "when we were gathered together to break bread"—thus leaving no doubt that they all communed together as stranger Christians in Troas that day. This case and the practice of the Jerusalem church (Acts ii. 36-42) make it clear that all who believe in Jesus and are obedient to His will, regardless of any other consideration whatever, are expected to hold sweet fellowship with one another, the world over, at the table of the Lord.—Australian Christian Pioneer.

Criticism of the Bible.

A certain man placed a fountain by the wayside, and he hung up a cup near to it by a little chain. He was told some time after that a great critic had found much fault with his design. "But," said he, "do many persons drink at it?" Then they told him that thousands of poor people, men, women and children, slaked their thirst at this fountain; and he smiled and said he was little troubled by the critic's observation, only he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an

unusual number of critics. Some of us seem afraid lest its honor be decreased. But let us be sure of this, that from the standpoint of its magnificent Designer the only question is, "Do many persons drink at it?" and that God the Giver is only satisfied in knowing that increasing multitudes of earth's weary, longing, thirsty souls are slaking their thirst at this fountain, best fountain, which can satisfy the craving, the needs, the burning desire of every panting soul famishing for the "water of life." O that men who are troubled with doubts and questionings and sceptical thoughts about the Bible would calmly examine it for themselves! O that in a candid, teachable frame of mind they would take it up and read it! The test of experience is the darning of criticism. The book itself is its own best witness and defender.

Lord Lyttleton and Gilbert West, both men of acknowledged talents in England, had imbibed the spirit of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the fraud. Both sat down to study the book and write against it. The results of their separate attempts was truly remarkable. They were both converted by their attempts to overthrow Christianity. They came together not as they had expected, to exult over an imposture exposed to ridicule, but to lament their own folly, to congratulate each other on their joint conviction that the Bible was the Word of God, and to rejoice together over a Saviour found. Both were led through this door of truth into the light of the truth as it is in Jesus.

With all the indifferent or perplexed or doubting our troubles would be well nigh over if we could once but get them to put the Bible to the test—the practical test of experience. It has its own way of evidencing itself. It carries its own power to convince. It has outlived many previous attempts to set it aside, or to lower the measure of its meaning, its authority, its inspiration, and it will do so again. Let no one tremble for its safety. Let none of those who love it, who read it as God's Word, who bow to its decisions as to doctrine or duty for one moment fear the ridicule of boastful claims of any so-called "Advanced Thinkers" or "Higher Critics." God will take care of His own Book. Instead we have every reason for supreme confidence. "The Word of the Lord is tried." It has stood and will stand every test and commend itself alike to our hearts and our reason. And our best act will ever be in trying to lead men to put it to the test of personal appropriation. "Oh, taste and see."—Rev. Gerard B. F. Hallock.

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