

that the Lord Jesus on the night in which He was betrayed took bread, etc. Paul also states that at some previous time he had delivered to the Corinthians this piece of history. "For I received of the Lord that which also I delivered unto you, HOW THAT the Lord Jesus, on the night in which he was betrayed, took bread," etc. In the verses before this, Paul is condemning the Corinthians, saying that he "partly believed that divisions" existed among them—that they put the Church of God to shame by their gluttony and drunkenness. In the verses after this he says, "for eating and drinking without discerning the body, many are weak and sickly and not a few sleep," advises the hungry to eat at home, and concerning spiritual gifts he would not have them ignorant—that no man can say Jesus is Lord but in the Holy Spirit, "we were all made to drink of one Spirit," "be not children but be men in mind." In all this where is it enjoined upon us to eat the Lord's Supper? Paul certainly refers to these eating and drinking unworthily. He certainly says that if they eat and drink, not discerning the Lord's body, they will eat and drink judgment unto themselves. But what we wish especially to point out is the flimsy foundation which that cumbrous structure, the Lord's Supper, after Pentecost, is built upon. What did the Lord mean as recorded in John vi., "Except ye eat the flesh of the Son of Man, and drink His blood, ye have not ilfe in yourselves." "He that eateth My flesh and drinketh My blood hath eternal life." "For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him; he that eateth Me, he shall also live by Me." "I am the bread of life; he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst." The Roman Catholic interpretation of these passages necessitates the invention of the doctrine of transubstantiation or change of substance. The Protestants must, like Paul to the Corinthians, emphasize "discerning" in order to get over the "hard saying" that this was to them.

And what of John's record in the

seventh chapter. Now on the last day, the great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified;" and John iv. and 14, "Who-soever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall become in him a well of water springing up unto eternal life." But this spake He of the Spirit which they that believed on Him were to receive. How many in this the Spirit's dispensation have received the Spirit in the Pentecostal sense, as the Lord Jesus Christ intended after His glorification had taken place? May not the receiving of the Spirit be to the follower of the Lord Jesus, in this the Spirit's dispensation, what the "do this" was to the follower of the Lord Jesus before Jesus was glorified? May the Spirit not guide a true follower of the Lord Jesus to cease eating and drinking, as the disciples ate and drank; and to discern the Lord's body by accepting of the Holy Ghost as the one law of life, and walking in Him, "doing this till He come?" To such an one, whose momentary occupation is "walking in the Spirit," "doing the will," pleasing God, what possible benefit could the eating of bread and drinking of wine be? How could the one who is remembering Him all the time, walking in the Spirit, doing the will as angels do it in heaven, remember Him any better by eating bread and drinking wine? And it does not follow that when one has discovered that he has been substituting the eating of bread and drinking of wine for the "reception of the Holy Ghost." And, so walking in Him as to please God in thought, word and deed. Such an one may not go to the table of the Lord weekly, monthly or quarterly, as the Holy Ghost may guide. Where the Spirit of the Lord is, there is liberty to go or not to go as often or as seldom as the Guide paramount may direct. What, the en-