

and said, Take, eat, this is My body which is for you: this do in remembrance of Me. In like manner also the cup, after supper, saying, this cup is the new covenant in my blood: this do as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come."

We propose examining these passages in the light of Pentecost. In Matthew, Mark and Luke, the record is of what took place before Pentecost, in Corinthians, after Pentecost. The phrase, "This do in remembrance of Me," recorded in Luke, and the phrase in Corinthians, "till He come," are the passages on which the observance of the Lord's Supper, as generally practised by Christendom, are based.

We are aware that Christendom represents too close examination of what it has universally accepted. Presumptuous sin is laid at the door of the examiner. But notwithstanding this, we fearlessly, yea, joyously, proceed with our allotted task, careful for nothing, but that we have the approval of the Master. As to the passages recorded in Matthew, Mark and Luke, we have to say, that the strongest phrase, "this do in remembrance of Me," was as binding upon the disciples who sat at the table with Jesus, as the ten commandments were upon the Israelites, and are upon us. Before Pentecost the true followers of the Lord obeyed Him. He told them to take bread and wine and to eat and drink in remembrance of Him, and they were imperatively bound to do so. If there be in the record any words of the Lord Jesus, the last teacher of ultimate truth, where it is enjoined upon us to "do this," that is, eat bread and drink wine in commemoration of His death, we are, of course, in duty bound to obey. But does not the record say, "do this?" Yes, to the disciples before Pentecost. But did not Paul say, after Pentecost, to the Corinthians, "Do this till He come?" No; we don't concede that he did, but even if he did, are Paul's words just as binding upon us as the words of the Lord Jesus? Is Paul a teacher of ultimate truth to the generations? And what about the record of John, where Jesus is made to say, that when He, the

Holy Ghost, is come, He shall teach us all things—He shall guide us into all the truth? Is not there a laying down a law for the Holy Ghost here? But we are expected, without inquiry, to eat and drink in the orthodox manner that our forefathers have done through the generations. We must not even stop to enquire whether the Pentecostal Church observed this ordinance or not; what the will of God is as to the number of times we have to "do" this; whether the bread must be leavened or unleavened. We must do what "our Church" enjoins upon us, be that Church Roman Catholic or Protestant, under pain of excommunication. True, the "fire" and the "rack" are not brought into requisition as in the old persecuting and inquisitorial times, but the cold sneer of Church censure, the silent, cold-shouldering of officialism goes on and will go on till the end. But did Paul enjoin upon the Corinthian Church the necessity of observing the Lord's Supper in the identical manner that the disciples of the Lord Jesus observed it before Pentecost? And if Paul did enjoin this upon the Corinthians, is Paul a sufficient authority for us to do a thing that is not enjoined upon us by the Lord Jesus? And even if Jesus did enjoin the eating of bread and drinking of wine upon His disciples, which undoubtedly He did, is the example thus set absolutely binding upon the one who "walks in the Spirit?" Must the Holy Ghost, who is the guide in all matters of faith and practice in this His dispensation be bound by some human interpretation of the words of the Lord Jesus? Must He, the equal of Jesus, be bound by the words of Jesus at all? Is His power so limited and His knowledge as to that "walk in the Spirit" so circumscribed that He must have the authority of some of the recorded words of Jesus to endorse His guidance? These are a few of the many problems which are on us in examining this question. Is your fear of ecclesiasticism such as to prevent an honest enquiry into any or all of these questions? Paul certainly did say to the Corinthians that he received from the Lord a piece of history. The piece of history which Paul received of the Lord was