

Meditations on the Lord's Supper

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N.B.—These meditations are intended to be non-controversial. They follow the account of the Lord's supper given in St. John 13-17. For the general idea the writer is indebted to his father, the Rev. C. H. Waller, D.D. He has given the greater part of them on different occasions in Church and found them helpful to himself. They are set forth here with the earnest prayer that they may be helpful to others, and encourage a fuller and more frequent use of the Holy Communion.

MEDITATION No. I.

INTRODUCTORY. GENERAL—ST. JOHN 13-17.

Our first thought is of the Lord Jesus Christ. He was the Host at the Lord's Supper. He appointed the place and the time. He led the conversation. He washed the Disciples' feet. He allowed their questions and answered them. He delivered the discourses on this occasion. He gave the Promises of the Comforter. He told them what He was going away to do. He promised to receive them to dwell with Him hereafter. He offered His great Intercession for them and us. He reminded them that He is the Vine and they the Branches. He told them that apart from Him we can do nothing. He, then, is the centre of all our meditations at the Lord's Supper. When we go to His Table we are going to meet Him. "Where two or three are gathered together in My Name there am I in the midst of them." Surely our first thought at the Holy Communion should be this. We are gathered round His Table to meet Him. He is here spiritually present. Absent from sight, but here alive for evermore to meet us and cleanse us and teach us and feed us, and to strengthen us with His Spirit. Let our thoughts be on Him, the Living Lord Jesus Christ on the Throne of the Universe, yet here in the midst.

Let us, as far as we may, get past the symbols of His Death, past the mechanical part of the service and put ourselves consciously in His Presence. We have come as His Guests at His bidding to meet Him. We hardly know our needs. Only we know we need Him. We know that He understands. That, just as at that first Supper, He knew each of His Disciples by name, each heart, each life, each branch of Himself the Vine, the place which He was going to prepare for each, the prayer He would offer for each one of them, so He knows each of us, our needs, our difficulties, our temptations, our weakness, our names.

Just as I am without one plea
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God I come.

The best proof of the truth of the Bible is its openness. It has nothing to hide. It stands out in the clear light. It challenges investigation. The effort to conceal it in any way is not warranted by its own demand that all men come and put it to a test. Come and see!

To those who live and walk in the Spirit, all creation is seen to be of God. No man can find God through nature, but every man may find nature through God. If man begins with nature he can not climb from it to God; but if he begins with God, he may enter into the mystic region, wherein lies true appreciation of the glories and beauties of nature.—G. Campbell Morgan.

Spectator

Comment on Matters of Interest from Week to Week.

Colonel Maclean is reported to have recently stated publicly that he believed that the boys of our schools should receive military training now. With this "Spectator" heartily concurs. When the international horizon was serene and full of brotherly love the Cadet Movement was launched after a noisy conflict of words. It was pursued with success, and until war broke out it was growing in importance as a military feature of our country. Since the outbreak of war it has apparently vanished from the earth. It is only too true that all of us took military service in the halcyon days of peace far too lightly. Our military camps were summer outings, and our High School Cadets were only training to look smart and not to engage in anything so archaic as war. To-day, when war is rampant, when there is no visible end to the conflict, and when every year several thousand schoolboys are reaching the age of enlistment and rising to the requisite physical attainments of soldiers, we hear very little of the Cadet Movement. If ever the energizing of the Cadet strength of Canada were justifiable, it would seem to be imperative now. The boys of to-day who will take no part in this war will never live to participate in another. To stir the imagination and stimulate the heroic in youth in times of peace and then forsake them as unworthy of the great undertakings of their age in time of strife—that is to negate the whole idea of the Movement. It is true that a vast number of full-grown men in Canada should enlist before the boys now in school are expected to assume the King's uniform, but a military training that doesn't mean military service when the time comes is calculated to breed a lot of swanking cads. The writer heartily agrees with Colonel Maclean that now, of all times, is the time to push the training of Cadets, and to push it in no dilettante spirit. It should be carried on with the understanding that military training, sooner or later, is expected to mean business. It cannot be that Canada is in any straits for officers for such work, for if half the rumours we hear be true there is a small army of Canadian officers in England unfitted to fight as lieutenant-colonels and too proud to fight as captains, who could find an outlet for some of their patriotism in training the boys of Canada when their young hearts are so full of yearning for knightly deeds.

"Spectator" is pleased to see that the Sunday School Commission has at last cut the painter and finally parted company with the International Scheme of Lessons. It really should have been done long ago, or else we should have had influence enough upon the committee to lead it to a saner method of providing Scripture lessons of the Sunday School of many grades. The work of the International Committee was, and is, a very simple task. It requires no creative genius. It really calls for no exegetical lore. Its duty consisted simply in selecting the portions of Scripture that are to be studied each Sunday by the children of the schools that adopted the scheme. The gentlemen who sat upon that committee were not as such required to teach the lessons they had selected. They were not called upon to explain to those who

ventured to give instruction in the course laid down how that instruction could best be adapted to the varying capacity of children. They were like the Bible Society: they gave the Scriptures to the Sunday Schools without note or comment. It rested with other organizations and private enterprises to supply those aids that were manifestly necessary to the average teacher. It was only natural that a body of men, many of whom occupied positions of importance in the secular and religious world, should under such circumstances spend a good deal of their time in polishing up the corners of their scheme to give it wholeness and articulation. Had they devoted the same care to the consideration of the lessons from the children's point of view they would have been far more useful. It is to be hoped that the Sunday School Commission of the Anglican Church in Canada will aim at the utmost simplicity, both in its selection of Scripture and its recommended methods of teaching, in its new venture on an independent course. The great danger of leaders in a work like this is to fear the suspicion of not being learned enough. While one eye is on the children, another is on the professional or semi-professional Sunday School teachers, who talk learnedly about things. In the selection of the lessons the Commission will have to make up its mind as to its attitude towards certain stories in the Old Testament. The story of Jonah and the whale, of Balaam and the ass, Elijah and the ravens are simplicity itself to young children if taught literally. If, however, there is any gloss or modification of these stories it is surely better not to present them to children until the explanation is comprehensible. To give a tale to a child at one stage of life as a simple recital of fact, and later on to modify that statement, is to shake his confidence in his instructors and the subject of their instruction. Thus what seem to be the simplest passages of Scripture may become the most difficult to handle. The writer feels that the Commission need in no way feel faint-hearted because the "Sunday School Times" will not be available to the teachers. The proportion of leaders who ever saw that publication is very small.

THE CHRISTIAN YEAR.

(Continued from page 711.)

His Son, Jesus Christ, imparted to the human heart and mind by the gracious agency of the Holy Spirit. From Him, the Spirit of Wisdom, comes all true knowledge. From Him should we seek divine enlightenment that our minds may be purged from error and our feet guided into the way of peace—even the peace of Christ.

"Come, Holy Spirit, come,
Let Thy bright beams arise;
Dispel the darkness from our minds
And open all our eyes.
Dwell, therefore, in our hearts,
Our minds from bondage free;
Then we shall know, and praise, and love,
The Father, Son, and Thee."

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its eternal source, to God Himself; and through Him all the means of grace become again living and true; and through Him all His creatures become again near and dear and accessible.—Elizabeth Rundle Charles.