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"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.

THE LORD'S SUPPER.

In remembrance of the deliverance of Israel from Egypt, a lamb was offered every year at the feast of the Passover, and a sacred meal partaken of amidst solemn rites, in commemoration of the deliverance from Egypt, and as a pledge of the gracious communion of God with His people. This custom was observed by the Lord Jesus, in company with His disciples. When He celebrated His last Passover with them, on the evening before His death, at the time when His soul was most deeply moved by the prospect before Him—the prospect of His own death as a sacrifice for the world of sinners, the prospect of bidding farewell to His disciples whom He was leaving alone in the world—we read that He took bread, gave thanks, broke it, and gave it to His disciples, saying, 'Take, eat; this is My body. In the same manner also He took the cup, after supper, and said, 'Take and drink ye all of it: this cup is the new testament in My blood, which is shed for you, and for many, for the remission of sins: this do, as oft as ye drink it, in remembrance of Me' (Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 19-20; 1 Cor. xi. 24-25).

So spake the Lord, and this was the legacy He left to His Church, and as

such has Christendom at all times esteemed it. Christians have ever regarded the Lord's Supper as the highest of all transactions, as a most holy mystery, and have ever, in accordance with their Master's words, believed that they had therein His body and blood. Hence, the form of celebration in the ancient Church was, for the clergyman to say, at delivering the elements to each individual: The body of Christ! the blood of Christ! the receiver answering: Amen. And this is still the confession of the Church of Christ in all places. But in what sense, indeed, the Sacrament is the body and blood of Christ, is a matter of contention; and the feast of communion has become the signal of separation.

The Lord's Supper is the last legacy of the departing Saviour. Even to our natural feelings it would be a sacred thing, as the testament of a dying man. But to a Christian it is more than this; it is that most sacred of all acts of the Christian Church, an act which our thoughts cannot approach without awe. Whether or not our minds are capable of fully rising to it, the chief matter is to receive, with a humble and believing mind, what is here given us, and to obtain the blessing which is here pronounced. It is a legacy of love. We shall only be able to understand it in proportion as we seek to understand what love