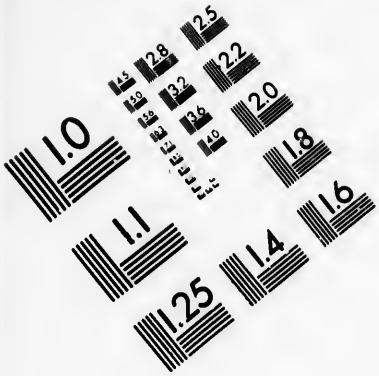
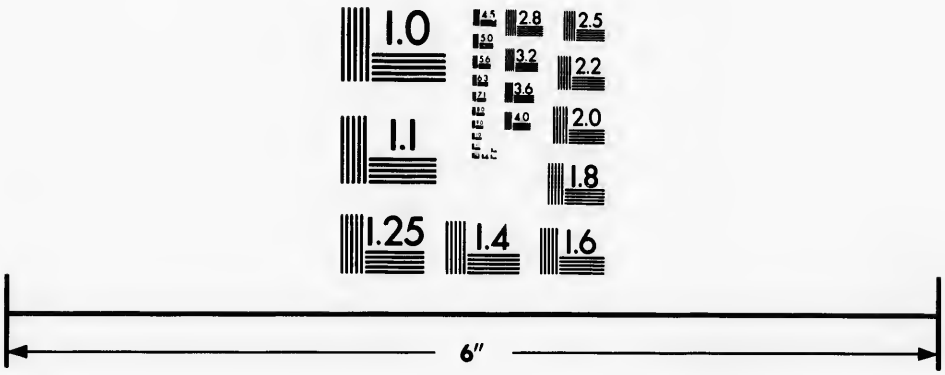
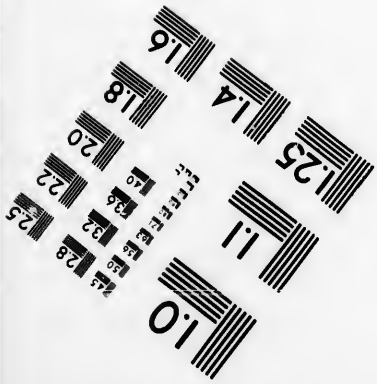
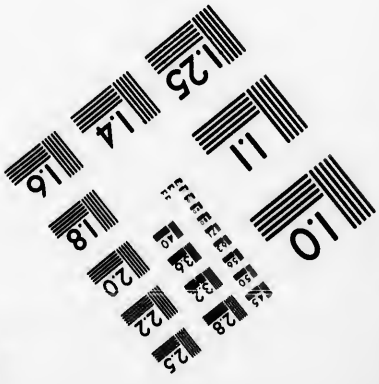


IMAGE EVALUATION
TEST TARGET (MT-3)







Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- [x] Coloured covers/ Couverture de couleur
- [x] Covers damaged/ Couverture endommagée
- [ ] Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée
- [ ] Cover title missing/ Le titre de couverture manque
- [ ] Coloured maps/ Cartes géographiques en couleur
- [ ] Coloured ink (i.e. other than blue or black)/ Encre de couleur (i.e. autre que bleue ou noire)
- [ ] Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur
- [ ] Bound with other material/ Relié avec d'autres documents
- [ ] Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- [ ] Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- [ ] Coloured pages/ Pages de couleur
- [x] Pages damaged/ Pages endommagées
- [ ] Pages restored and/or laminated/ Pages restaurées et/ou pelliculées
- [x] Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées
- [x] Pages detached/ Pages détachées
- [x] Showthrough/ Transparence
- [ ] Quality of print varies/ Qualité inégale de l'impression
- [ ] Continuous pagination/ Pagination continue
- [ ] Includes index(es)/ Comprend un (des) index

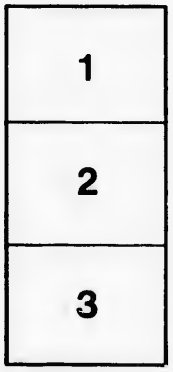
Title on header taken from:/ Le titre de l'en-tête provient:

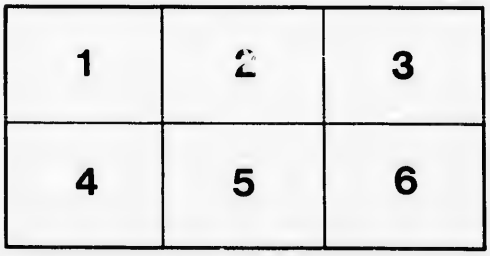
- [ ] Title page of issue/ Page de titre de la livraison
- [ ] Caption of issue/ Titre de départ de la livraison
- [ ] Masthead/ Générique (périodiques) de la livraison

- [ ] Additional comments:/ Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X		14X		18X		22X		26X		30X
	12X		16X		20X		24X		28X	32X





BY

REV. THOMAS MACADAM,

Late Professor Mental and Moral Philosophy, and Systematic Theology,
Morrin College, Quebec.

The Master's Memorial

FIFTH EDITION.

Montreal:
W. DRYSDALE & CO.
1886.

Can 1 Macadam, Thomas

THE

MASTER'S MEMORIAL

A MANUAL ON THE LORD'S SUPPER

FOR CLASS AND PRIVATE STUDY

BY THE

REV. THOMAS MACADAM

LATE PROFESSOR OF MENTAL AND MORAL PHILOSOPHY AND SYSTEMATIC THEOLOGY,
MORRIN COLLEGE, QUEBEC

FIFTH EDITION

MONTREAL
W. DRYSDALE & CO.

CONTENTS.

nd eight

THE MASTER'S MEMORIAL.

INTRODUCTORY.

THE Lord's Supper is to God's people the sweetest ordinance of their religion. How delightful it is to lean on Jesus' bosom, like the beloved disciple, at His own table! How fragrant the precious memories that cluster around it in the hearts of the pious! To the Eternal Father no sight on earth can be dearer than that of His children sitting at the table of brotherly love, in honor of His dear Son. To Jesus Himself there must be a peculiar gratification in witnessing His blood-bought people faithfully and affectionately celebrating His dying love.

With what interest and awe have we all looked on, in childhood, at the solemn ceremony! None could fail to put in some form the question: What mean ye by this service?

One great object of this peculiar rite, standing out with such impressive singularity in the midst of the simple services of New Testsment worship, is to provoke this very question in order to lead the inquirer up to that of which it so silently and forcibly speaks. Our task is to convey such information and explanation as may help the reader to a better understanding of its nature and purpose.

The names usually given to this ordinance are:—(1) **The Lord's Supper,** from 1 Cor. xi. 20; (2) **The Communion,** 1 Cor. x. 16; (3) **The Breaking of Bread,** Acts ii. 42, 46, xx. 7 (generally understood to refer to it); (4) **The Eucharist,** which means Thanksgiving, and is used in some churches, though not found in Scripture; it points to the thanksgiving or consecration prayer as the chief feature.

Chrysostom called it **The Action,** from its nature; hence the term "Action Sermon." The name **Sacrament** is generally given to it and to Baptism. The

early Christian writers found this term in use to designate religious rites containing a spiritual meaning under outward symbols, and adopted it as descriptive of these two ordinances. Though not used in this sense in Scripture, it serves the purpose well, and has met with general acceptance. The word was also used of the soldier's oath of fidelity, and this idea also is probably included in its application to Baptism and the Supper. It is an error to speak of the Lord's Supper as THE Sacrament, for Baptism is equally entitled to the name.

PASSAGES OF SCRIPTURE REFERRING TO THE LORD'S SUPPER.

MATTHEW XXVI. 26-29.

(*Revised Version.*)

(26) And as they were eating, Jesus took bread, and blessed and brake it; and he gave to the disciples, and said: Take, eat; this is my body. (27) And he took a cup, and gave thanks, and gave to them, saying: Drink ye all of it; (28) for this is my blood of the covenant, which is shed for many unto remission of sins (29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

(SEE parallel narratives in Mark xiv. 22-25, and Luke xxii. 19, 20.

1 CORINTHIANS XI. 23-29.

(*Revised Version.*)

(23) For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; (24) and when he had given thanks, he brake it, and said: This is my body, which is for you; this do in remembrance of me. (25) 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. (26) For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. (27) Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily shall be guilty of the body and the blood of the Lord. (28) But let a man prove himself, and so let him eat of the bread, and drink of the cup. (29) For he that eateth and drinketh eateth and drinketh judgment unto himself, if he discern not the body.

1 CORINTHIANS X. 16, 17. 21.

(*Revised Version.*)

(16) The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? (17) Seeing that we, who are many, are one bread, one body: for we all partake of the one bread. . . . (21) Ye cannot drink the cup of the Lord and the cup of devils: ye cannot partake of the table of the Lord and of the table of devils.

RELATION OF THE LORD'S SUPPER TO THE PASSOVER.

I. The Passover as Celebrated in the Time of Christ, showing where the Lord's Supper came in.

When the hour arrived the family took their places around the table. The father, of course, presided, and began the proceedings with a **Solemn Thanksgiving**, after which all partook of a **Cup of Wine**, which was red and diluted with one-fourth part of water. A formal **Washing of Hands** followed, to indicate the purity that should characterize the partakers. Then the **Paschal Lamb was placed upon the Table**, with **Unleavened Bread, Bitter Herbs**, and **Sauce**. To the children, whose eager eyes had observed with keen curiosity the unusual dishes and strange solemnity, the father explained the meaning of these proceedings according to the command in Exodus xii. 26, 27. He told them that the Passover was to remind them of the great deliverance from Egypt; that it had received its name because the Lord had *passed over* the houses of the Israelites when He slew the Egyptians; and he would not fail to tell them that the blood of the lamb had to be sprinkled on the doorposts and lintels of the houses of Israel to save their first-born from death. Taking up some of the bitter herbs, he explained that these were to remind them of the bitterness of the bondage. The unleavened bread, he informed them, was to remind them of the *haste* with which they escaped, so that their dough had not time to be leavened.

Then followed another **Solemn Thanksgiving**, a **Second Cup of Wine**, singing the **Great Hallel** (Part I.—Psalms 113 and 114) and a **Second Washing of Hands**, after which the **Paschal Lamb was eaten**, with bread dipped in sauce.

At the celebration with the disciples in the upper room at Jerusalem, Jesus occupied the place of the father, and at this point acted in a manner which must at once have arrested their attention. He took up a piece of bread, evidently in a formal and significant way, and holding it in His hand He uttered the **Thanksgiving**, which came in the usual order at this time. But He gave it a peculiar turn, and made it a special blessing on the bread, which must have struck His hearers as quite unusual. Every eye would therefore be fixed upon

Him with strained attention when the blessing ceased. They watch Him break the bread, and observe that He obviously puts a deep meaning into the action. Then handing the broken bread to them, His words give the key to it: Take, eat; this is my body. The regular time for the **Third Cup** having next arrived, He acted in a similar manner, **Blessing it,** and saying: This cup is the new covenant in my blood.

The celebration closed with the singing of **Part II. of the Hallel** (Psalms 115-118,—the "Hymn" of Matthew, xxvi. 30.

II. Connection Between the Two Ordinances.

We see above how the Lord's Supper was woven into the Passover celebration. But we learn from Scripture that all sacrifices of animals are abolished the moment "Christ our Passover is sacrificed for us." Knowing that the Passover sacrifice is to cease, Jesus at its last legitimate celebration plants in its bosom ere it dies this new rite, designed to live when the old has passed away. The Passover observances vanish; but the new observances remain. It is clear, therefore, from the manner of its institution, that the Lord's Supper was intended to take the place of the Passover, and represent the same essential ideas. The one pointed forward to Christ, the other points back to Christ. The one pointed back to a great national deliverance, the other points back to a great spiritual deliverance.

THE PATTERN GIVEN US FOR THE CELEBRATION OF THE LORD'S SUPPER.

I. The Acts and Words of Jesus at its Institution.

1. Bread.

(*a*) Jesus took bread.
(*b*) " blessed it.
(*c*) " brake it.
(*d*) " gave it.
(*e*) " said: Take, eat, etc.

2. Wine.

(*a*) Jesus took the cup.
(*b*) " blessed it.
(*c*) (Its being already poured out corresponds to breaking the bread.)
(*d*) Jesus gave it.
(*e*) " said: "Drink ye all," etc.

The bread and wine are called "The Elements."

II. THE MANNER OF PARTAKING.

It lies in the very nature of a ceremonial observance instituted to convey certain truths, that the original pattern be followed as closely as possible. Otherwise erroneous ideas may be imparted. The following three points in the manner of partaking the first Supper may therefore be noted :—

1. *The partakers were in the posture customary at meals.* Kneeling therefore has no warrant from the first celebration, and is apt to produce superstitious feelings towards the elements.

2. *The elements were evidently handed by Jesus to those nearest Him, passed from one to the other, and partaken by the whole company in their places at the table.* For the communicants to partake singly or in small groups, breaks down the idea of communion one with another ; and for them to go up and receive the elements from the Minister's hands tends to encourage a false idea of his position.

3. *All partook of the wine as well as the bread.* Jesus said : Drink ye all of it ; and Paul, in 1 Cor. xi., 26, speaks of it being used along with the bread till Christ come again. Confining the wine to the priests, as Roman Catholics do, is inconsistent with this, and naturally makes people think that the priests alone are fit to receive both elements.

Justin Martyr, who was put to death A.D. 166, tells us that the practice in the early church was that the elements were brought to the presiding minister, solemnly set apart by him in the thanksgiving prayer, and then carried round to the communicants by the elders or deacons. It was not till after the third century that the minister or priest presented the elements to each communicant with his own hand. Kneeling while receiving the communion was unknown in the early church.

The ideal manner of communicating it most closely approaches the beautiful old Scottish custom. There the centre pews were replaced by tables, running lengthwise down the church, and covered with pure white linen. The minister handed the bread and wine to those nearest him, and these passed them on down the table, with the assistance of the attending elders. The solemnity of the scene made a powerful impression on the memory. It is to be feared that not only the

impressiveness, but something of the idea, has been sacrificed to convenience in the modern method of using the ordinary pews. Still even this method approaches the pattern of the first institution, and the practice of the early church, more closely than most others.

PERMANENCE AND FREQUENCY OF THE LORD'S SUPPER.

I. Permanence.

How do we know that the church is still to observe this ordinance? May it not have been merely a personal remembrance for the Disciples? May not the Friends (Quakers) be right, who think that New Testament worship is to be so spiritual that rites like this are out of place. To these objections the following answers may be given:—

1. It is to be done "till He come," *i.e.*, till the second coming of Christ. (*See* 1 Cor. xi. 26.)

2. It was observed by the heathen converts at Corinth, a quarter of a century after Christ. New directions for its observance were then given by Paul, but no hint of its discontinuance. (*See* 1 Cor., xi. written about A.D. 57.)

3. It has been celebrated ever since.

4. The need for "proclaiming" Christ's Death (*see* 1 Cor. xi. 26) becomes not less but greater as the event becomes more distant in time.

II. Frequency.

1. No express directions on this point are given by Jesus, or at a later period by Paul.

2. Acts ii. 46 seems to indicate daily communion in the first days of Pentecostal enthusiasm. According to the testimony of ancient writers, the early church observed the Lord's Supper every Sabbath.

3. At the Reformation, Protestant divines urged frequent communion. Calvin calls the holding of the Lord's Supper so seldom

as recommended four communions a year, and Knox, in his Liturgy, speaks of it as "commonly used once a month."

Possibly too great frequency might defeat the object of the ordinance and destroy its power to impress our hearts, by rendering it commonplace. Holding it once a month, or every two or three months, may effectively serve the purpose of its institution. But it might well be held in any time of special spiritual quickening of Christian people.

THE PURPOSE OF THE LORD'S SUPPER.

In considering what particular purposes the Lord's Supper was meant to serve, we must be guided by the teaching of Scripture. A careful examination of the passages quoted on page 4 will bring out *eight distinguishable objects* of this ordinance, as follows :—

To be Committed to Memory.

1. The Lord's Supper is an **Exhibition in Acts** of the chief things about Christ's atoning death.
2. The Lord's Supper is a **Perpetual Witness** to the fact of Christ's atoning death.
3. The Lord's Supper is a **Loving Personal Memorial** of Jesus.
4. The Lord's Supper is **Christ's Personal Pledge,** to believers, of the benefits of His atoning death.
5. The Lord's Supper is a **Special Medium of Conveying** to believers the benefits of Christ's atoning death.
6. The Lord's Supper is an **Act of Identification with Christ.**
7. The Lord's Supper is an **An Act of Identification with Christ's People.**
8. The Lord's Supper is an **Anticipatory Emblem** of future full enjoyment of Christ.

Some may prefer a different arrangement. An excellent method is to treat the subject under the three heads of—I. COMMEMORATION, II. COVENANT, III. COMMUNION. Under the first of these would be included the objects numbered above as 1, 2, 3 ; under the second, 4 ; under the third, 5, 6, 7 and 8—the 7th referring to communion with other believers.

These eight objects of the Supper are explained in the pages immediately following.

1 The Lord's Supper is an Exhibition in Acts of the Chief Things About Christ's Atoning Death.

1. How do You Know this?

(1) Because Christians are said to *Proclaim the Lord's Death* by it. (1 Cor. xi. 26.)

(2) Because Christ said, "This is my body, which is for you; "this is my blood." As His actual body was there, handling the bread and wine, He could only mean that these elements represent or symbolize His body broken and blood shed for sinners.

2. What Things are Specially Represented in the Supper?

The three following may be particularly noted:—

(1) As bread and wine are nourishing food for the body, so is Christ the food of the soul.

(2) As the bread is broken and the wine poured out in the cup, we are taught that it is the *death* of Christ that especially makes Him the life of our souls.

(3) The *partaking* of the emblems of the body and blood of Christ teaches that we must by faith receive and appropriate Christ and Him crucified before He can be the life of our souls. It is a symbolical way of saying, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John vi. 53.)

3. Do not the Scriptures teach in Words all that the Lord's Supper teaches by Acts?

Yes. There is nothing taught by the Lord's Supper which is not taught by the Word of God?

4. What is the Use of it then?

To single out the most essential things, and concentrate our attention upon them. It duplicates in a very striking way the most important truths of salvation, and gives them special emphasis. It is a way of underlining, as it were, or printing in capital letters what it is necessary to fix the mind upon. It serves a purpose similar to that of a picture or illustration in a book; it impresses the idea of the words more distinctly.

What divine wisdom has been displayed in instituting the Lord's Supper! It anchors the church to the Atonement. The preacher

may wander over a wide field of truth and duty in his ordinary pulpit ministrations, but the Communion always calls him back to Calvary. The private Christian may have had his mind filled with business thoughts, or with religious matters of great though subordinate importance, but this ordinance ever brings him anew to the great sacrifice of redeeming love, and keeps before his eyes the vital doctrines of the Cross.

Our loving Redeemer well knew the treachery of our memories, the worldliness of our hearts, and inconstancy of our affections—that we would be ready to let His death and love slip out of our thoughts; and, therefore, He would have the signs of His sufferings frequently presented to our eyes. . . . . Glory to Him that takes such pains to cure my forgetfulness, by setting forth Christ crucified so evidently before my eyes, in the broken bread and poured-out wine in the Sacrament." (MATTHEW HENRY: Helps for Self-Examination, etc.)

5. ARE THE SACRAMENTS MORE SACRED THAN OTHER ORDINANCES?

They must be, when Christ has seen fit to mark out by them the most important truths to be thus *doubly* pressed upon our attention, by acts as well as by words.

II. The Lord's Supper is a Perpetual Witness to the Fact of Christ's Atoning Death

1. WHERE DO YOU FIND THAT THIS WAS INTENDED TO BE ONE OF ITS OBJECTS?

In 1 Cor. xi. 26 we read: "As often as ye eat this bread and drink the cup, ye *proclaim the Lord's death till he come.*"

2. HOW IS IT SPECIALLY FITTED TO BE A PERPETUAL WITNESS OF CHRIST'S ATONING DEATH?

Because it is so different from the other acts of New Testament worship as to attract special notice, and lead to inquiring what it means. A heathen writing to friends about our religion would tell in one letter how simple our worship is, consisting only of prayer, praise, reading and preaching. But a Communion Sabbath comes, and he is astonished to see strange, formal, ritual acts performed. Would he not eagerly enquire what this meant? Next letter to his heathen friends would tell how this ceremony was a memorial of the Son of the Christians' God, who became Man many centuries ago, that He might take the place of guilty sinners, and bear on Himself their sins, and die in their stead. It is just to arouse such curiosity and inquiry that the Lord's Supper was designed. That was also one of the purposes of the

Passover. The children were expected to ask with natural curiosity: What mean ye by this service? So, when Israel, under Joshua, crossed the Jordan dry-shod, they were required to take twelve stones from the middle of the river, and place them where they first lodged after crossing. One chief purpose of this was, we are told, to tempt the children to ask, What mean these stones? Similarly with the Lord's Supper: when its observance is kept up, people cannot help having the fact of Christ's death forced upon their notice.

It is evident from this purpose of the Supper that the children and those who are not Christians are not to be excluded from church during the celebration, but rather welcomed and invited to look on and think what it meant. To whom are we to proclaim His death, if not to these?

3. Are Such Ways of Keeping Alive the Memory of Important Events Common among Men?

Very common. Nations build triumphal arches and erect monuments in memory of great victories. Medals are struck for a similar purpose. The American nation celebrates its Independence Day, and other people their own memorable events. There is nothing that serves such a purpose better than anniversaries, celebrations, or customs, which are wonderfully tenacious of life. Such a custom or celebration is the Lord's Supper. It has never died out even in the darkest days of religion. and as long as it endures it will make people think more or less of Christ's death. Matthew Henry says, "It is like a marble pillar set upon His grave, with an inscription, bearing account of His glorious achievements and mighty deeds, His glorious sufferings, conflicts and victories, for His people. Wherefore, as often as He calls me, I will go thither, and put all the honour and glory I can upon my kind Benefactor."

III. The Lord's Supper is a Loving Personal Memorial of Jesus.

It is impossible not to feel that the request, "This do in remembrance of me," is more than the expression of a desire to have the *fact* of His death perpetually remembered and proclaimed. It is personal affection calling for a memorial act of personal affection. He does not say, "This do in remembrance of my atoning death," but, "This do in

remembrance of ME"—of the person, not of the work only. Jesus loves us to think of Him. He loves to be affectionately remembered by us. This is a feast of love. Love thought of it. Love provided it. Love invites us to it. A frequent communion text is, "His banner over me was love." That is a beautiful idea; for the whole atmosphere of the Supper is love. It speaks straight to my heart of Him "who loved me and gave himself for me."

It is Christ's love-token, which our love will joyfully accept. It is His call for love, to which we will gladly respond. Here love meets love. Those who love the Saviour most will love the Supper most; how the hearts of the beloved disciple and the mother of Jesus would thrill on a Communion day! Love, therefore, is the great qualification for the Lord's table, and the great secret of profitable communion. It is not perfection that is required so much as affection.

IV. The Lord's Supper is Christ's Personal Pledge, to believers, of the benefits of His Atoning Death.

1. How do You Prove this?

In 1 Cor. xi. 24, 25, we are told that Christ said of the bread, "This is my body, which is for you;" and of the wine, "This cup is the *new covenant in my blood.*" That must mean that these elements were to be *symbols* of His broken body and shed blood, a striking reminder, every time we partake, that Christ, by His atoning death, has fulfilled the conditions of the "New Covenant," or covenant of redemption, on our behalf. They are therefore witnesses to the execution of the covenant, and personal pledges to us of all its benefits.

Suppose Jesus had given each of His disciples a small cross, or other article, as a keepsake, and had said while giving it: This is a symbol of my death on the cross in fulfilment of the covenant of redemption, to remind you that I have secured all its benefits for you; would they not feel every time they looked at it, after He was gone, as if they were saying these words over again by this precious token? It would be to them a pledge and permanent assurance for the benefits of His atoning death. Now, Jesus gave them no cross, or material thing; but appointed a ceremony which would better serve the purpose,

not only to them, but to generations yet unborn. Every time we partake of the Lord's Supper, therefore, we are to regard it as Christ's own personal assurance, that all that is contained in the covenant of redemption and symbolized in the ordinance will be fulfilled to us. It resembles the oath given to Abraham to confirm the promise (Heb. vi. 13-18): the oath did not make the promise more sure, but it made Abraham *feel more sure.* So with the sign of the rainbow to Noah: the promise never more to destroy the earth by water was certain; but every time Noah saw the rainbow, he saw in it God's special token, re-assuring him of the promise, and making him feel more certain of it. In like manner, we have the declaration of God's Word assuring us of the blessings of the covenant of redemption through Christ; but the Saviour has added this extra sign as His personal pledge, thereby giving His own special stamp of assurance.

2. Is that what is Meant when the Sacraments are Called "Seals" in the Confession of Faith?

Yes. The seal on a document is the official mark or stamp that tells us at a glance that the document is valid and reliable. The term *seal* is taken from Rom. iv. 11, where we read that circumcision was to Abraham "a seal of the righteousness of the faith which he had, yet being uncircumcised." It was God's special mark, given in addition to the promise, certifying that God would stand to His promise. As the Lord's Supper was specially instituted by Christ for the very purpose of being a short and striking way of impressing on our hearts the truths symbolized by it, we are warranted in looking upon it as Christ's own seal, or pledge, assuring the rightful partaker from the Saviour directly, that all the benefits of the Atonement set forth in this ordinance are for him. Our partaking is the corresponding act on our part by which we "set to our seal" that we accept these benefits.

V. The Lord's Supper is a Special Medium of Conveying to Believers the Benefits of Christ's Atoning Death.

1. How do You Prove this?

(1) The fact that the truths represented are *duplicated* by symbols in addition to the Word naturally leads us to believe that they have a special value for imparting the blessings they set forth.

(2) The passage from 1 Cor. x. 16, 17, clearly implies a very special communion with Christ, or, as the word means, "participation" in the body and blood of Christ, *i.e.*, in the benefits of His atoning death.

2. Will the Mere Act of Partaking Convey these Benefits, apart from the State of Mind of the Receiver?

Certainly not. The Shorter Catechism explains that "The worthy receivers are, *not after a corporal or carnal manner, but by faith*, made partakers of His body and blood, to their spiritual nourishment and growth in grace." It is the soul that sups here and not the body. Faith is the mouth of the soul, without which we cannot take in this "spiritual nourishment." Spiritual nourishment consists in having our doubts dispelled, our trust increased, our penitence deepened, our love warmed, our zeal quickened, our hope brightened, our joy intensified, etc. These feelings are produced by the sacramental symbols leading our faith to Christ's atonement. In this sense the soul feeds on Christ through faith in the Supper. But while fit in itself to convey these benefits to the soul, the Lord's Supper conveys none, unless the soul is in a state to receive them; just as a metal, which is the very best medium for conducting electricity, fails entirely to transmit it into a piece of earthenware or other non-receptive material. The multitude thronged and pressed Jesus, but only the one woman "touched" Him, so that "virtue" went out of Him to heal her.

3. Is the Lord's Supper a More Effective Way of Conveying these Benefits than the Word?

Yes. We may be sure that if Christ took special pains to appoint such a peculiar symbolic rite, He meant it to be a channel of special blessings. Robert Bruce, of Edinburgh, writing three centuries ago, states the case in his quaint way with equal sagacity and force:

"We get na UTHER thing nor na NEW thing in the Sacrament but the same thing quhilk we get in the Word. . . . YET THOU GETS THAT SAME THING BETTER. . . . Thou gets a BETTER GRIP of that same thing be the sacrament nor thou gat be the hearing of the Word. That same thing quhilk thou possessed be the hearing of the Word, thou possessest now mair largely. . . . We get Christ better nor we did before; we get the thing that we gat mair fullie, that is, with a surer apprehension nor we had before; we get a better grip of Christ now. . . The sacrament is appointed that we may get a better grip of Christ nor we get in the simple Word. The sacraments were appointed that I might have Him mair fully in my saull; that he might make the better residence in me."

4. How is the Lord's Supper a More Effective Means of Conveying these Benefits than the Word?

Because while the Word appeals only to the understanding, this sacrament enlists other faculties to impress its ideas, as the eye, the taste, the hand. Robert Bruce again excels in explaining it. He says: "As the mair that the outward senses be walkned; the mair is the inward hart and mind persuaded to believe. Now the sacrament walknes all the outward senses, sick as the eye, the hand, and all the rest; and the outward senses being moved, na question the Spirit of God concurring therewith moves the hart the mair."

5. Give Some Illustrations from Common Life, showing How Things that Waken the Outward Senses Affect the Heart and Thoughts.

You think lovingly every day of a dear one far away, but one day you receive a photograph; and the sight of it brings over your heart a rush of fresh feelings of affection and tenderness.

If a mother has lost a child, she thinks of the little one with sad fondness almost every hour; but when she turns out the lost one's folded clothes or treasured playthings, a flood of deeper, keener feelings and memories swells her heart.

Most people have had similar experiences when standing by the grassy mound under which the body of the dear one was laid, it may be, years before.

It is in this way that these symbols of Christ's death call up more vividly and powerfully the thoughts and feelings connected with our hope through Christ. In this way, and by Christ's special appointment, the Lord's Supper *conveys* to the believer a special blessing. Christ and the benefits of the new covenant are not only "represented" and "sealed" but "applied to believers."

VI. The Lord's Supper is an Act of Identification with Christ.

This is clear from 1 Cor. x. 21, where it is said, "Ye cannot partake of the table of the Lord and the table of devils." To combine these two things is an impossibility, just as much as when it is said, "Ye cannot serve God and Mammon." Partaking at the Lord's Table identified them with Christ; participating in the sacrifices of Idolatry identified them with demons. The two cannot go together.

Therefore going to the Lord's Table is a symbol of union with Christ. But worthy partaking is more than a *symbol* of union; it *is* union; it is a renewal of espousals between the soul and Christ. The Communion is Christ's own appointed way for us to declare we are "on the Lord's side." It is a "setting to our seal" that, to the best of our judgment, we are His. It is a public profession of being Christ's, a badge which distinguishes and marks us out as Christ's own.

VII. The Lord's Supper is an Act of Identification with Christ's People.

Paul says (1 Cor. x. 17), "We who are many are one bread, one body; for we all partake of the one bread (or loaf)." The idea is that those who eat from the same loaf at the family table are members of one family. Partaking of one cup and one bread is regarded as a symbol of spiritual unity. It is a way of saying "All we are brethren," "We are members of one another." It is the appointed token that we cast in our lot "with the people of God." Joining God's people in this rite identifies us with them. The Confession of Faith says sacraments are intended "to put a visible difference between those who belong unto the Church and the rest of the world."

From this aspect of the Supper we learn that, (1) There should be a feeling of love and brotherhood among those who go to the same Table of the Lord. Bitter feelings, jealousies, strifes and divisions are grossly and shamefully inconsistent with joint-participation in this ordinance. (2) We should not shut out from Communion recognized Christians of good life, though they differ on some points of belief. The essential unity of the Church, the one body, should rather be manifested by cordial invitation and welcome to the Lord's Table of members of other branches of the Church, when they are willing to join us at the Feast.

VIII. The Lord's Supper is an Anticipatory Emblem of Future Full Enjoyment of Christ.

Jesus says, in Matthew xxvi. 29, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

in my Father's kingdom." Paul says, "ye proclaim the Lord's death *till He come.*"

The faith of Christ's people is thus pointed forward to a better time of fuller enjoyment of Himself. He wishes us to know and remember that He will not always be an absent Saviour. It is more, therefore, than a memorial of the past; it is to be a joyous anticipation of the future. It is like the grapes of Eshcol from the land of promise, brought to the believer in the wilderness as a foretaste of the better country.

QUALIFICATIONS FOR THE LORD'S SUPPER.

1. Is the Lord's Table Open to All?

No. "Whosoever shall eat the bread or drink the cup of the Lord unworthily shall be guilty of the body and the blood of the Lord." It cannot be intended that such shall go to the ordinance.

2. If Not Open to All, Who are Excluded?

(1) Such as those just mentioned who are guilty of contempt of the atoning work of Christ, by disrespect to the emblems of His body and blood. This guilt may be incurred, (*a*) by irreverence or utter inattention; (*b*) by performing the service in deliberate mockery. Certain freethinking students were once reported to have celebrated the Lord's Supper in bold mockery in the room of one of their number. Even the careless were shocked at the profanity.

(2) Such as are debarred by the very nature and purpose of the ordinance. It will be sufficient to mention two of these purposes: (*a*) The Lord's Supper is an act of identification with Christ, or a profession of being Christ's; (*b*) it is an act of identification with Christ's people, intended to distinguish them from those who are not His. (*See* page 16.) Manifestly, therefore, those who are not Christians are excluded.

3. If the Lord's Supper is only for Christ's People, How Can I Decide Whether I am His and Have a Right to Partake?

Ans. It is not necessary to be able to fix the date of your conversion. of Idolatry identified Lord's from childhood, and cannot, therefore,

remember a time when they were not His. Others have passed through the process of conversion so gradually and gently that they cannot point to any definite experience as being certainly their conversion. The saintly Cæsar Malan, of Geneva, after a devoted Christian life of thirty years, describes his case thus: "My conversion to the Lord Jesus might with propriety be compared to a mother rousing an infant with a kiss."

It is a satisfaction to be able to say *when* you were converted. But the real question is, not when you became Christ's, but are you now His, to the best of your honest judgment?

(2) The Larger Catechism of the Presbyterian Church deals with this point in Q. 172. Speaking of those not yet assured of their saving interest in Christ, it says that a person "may have a true interest in Christ though he be not yet assured thereof; and in God's account hath it *if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity.*"

4. Am I Warranted in Going to the Lord's Table if I Have no Stronger Evidence of Being a Christian than this?

Let the Larger Catechism again answer. It says, a person in this state "is to bewail his unbelief, and labour to have his doubts resolved (removed); and so doing, he may and ought to come to the Lord's Supper." He is not to wait till his doubts are removed, but if honestly striving to have them removed he may and *ought* to come. The same authority tells us that "this sacrament is appointed for the relief of even weak and doubting Christians." It is not intended to be a snare to human frailty. Surely there is a place here for those who are but babes in Christ as well as for those who are full grown in grace. Will not the Master welcome those of whom He says, "The spirit is willing, but the flesh is weak?"

There is a popular error abroad in some quarters, that the Lord's Supper is only for the select few who have reached a very high stage of Christian attainment. This feeling has no warrant from Scripture. It is true that every communicant should earnestly aim at the *maximum* of faith and piety as his standard of Christian life; but when considering what entitles us to join in the enjoyment of one of the

most important means of grace, the standard is to be set at the *minimum*. (Carefully read with this, OBJECTIONS 2, 3, 4, 5, at page 24.)

5. WHAT PROFESSION OF FAITH AND CONDUCT IS IMPLIED IN GOING TO THE LORD'S TABLE?*

(1) *As regards your faith and life:* It is implied that you accept the Holy Scriptures as your supreme rule of faith and conduct; that you acknowledge yourself to be a lost and helpless sinner, depending solely upon the atonement of Christ for pardon and acceptance with God; that you desire to forsake your sins, and are determined, by God's grace, to lead a holy and godly life.

(2) *As regards your motive:* It is also implied that you desire to honour the dying love of Christ, to identify yourself with Him and with His people, and to receive the spiritual benefits set forth in this ordinance.

(3) *As regards the obligations of church membership which you thereby take upon yourself:* It is further implied that you will "love the brethren," seek the peace and prosperity of Zion, give all due Christian submission to the constituted authorities of the Church, and do your part for the support and spread of the Gospel of our Lord and Saviour Jesus Christ."

6. IF I HAVE REASON TO BELIEVE MYSELF A REAL CHRISTIAN, IS IT POSSIBLE FOR ME TO EAT AND DRINK AT THE LORD'S TABLE UNWORTHILY?

(1) The Apostle does not hint that the unworthy communicants at Corinth were unconverted. On the contrary, he distinguishes between them and "the world," and speaks of the judgments inflicted as a chastening to prevent them being "condemned with the world." (*See* 1 Cor. xi. 32.)

(2) It seems reasonable to believe that a real Christian may do this duty unworthily, as he may do any other duty. If, as sometimes happens, he comes to the table in a cold, careless state of mind,

*The substance of this paragraph is appended, as a formula of questions, on the last page. Many sessions require such a profession to be made. But whether formally demanded or not, you should be able (so far as you know your own heart) to give a sincere assent to these questions.

or indulging without earnest resistance in some secret sin, he cannot communicate worthily.

7. If I am in this State, am I Bound to Stay Away?

Yes, if you deliberately choose to remain in that condition. But if you pray and strive against it, you may come.

8. On Whom Lies the Responsibility of Deciding Whether I am Fit for the Lord's Table?

(1) It lies partly on the authorities of your Church? (*a*) They must decide whether you have "knowledge to discern the Lord's body." (*b*) They are bound to keep you back if they know you to be wicked or scandalous in life. Morality alone does not qualify, but immorality disqualifies. Even a child of God, who has fallen into grievous or scandalous sin, is to be temporarily kept back till evidence is given of repentance. The Lord's ordinance would be discredited, and the church injured, if such were admitted without proof of reformation. But the office-bearers should "be as much afraid to deny the tokens of Christ's love to any who are His as to give them to any who are His enemies."

(2) The chief responsibility, however, must always lie on yourself. On this point Dr. A. A. Hodge quotes with approbation the following admirable passage by the late Dr. R. S. Candlish:—"The principle (of Communion), as it is notorious the Presbyterian Church has always held it, does not constitute the pastor, elders, or congregation judges of the actual conversion of the applicant, but on the contrary lays much of the responsibility upon the applicant himself. The Minister and Kirk-session must be satisfied as to his competent knowledge, credible profession, and consistent Christian walk. They must determine negatively that there is no reason for pronouncing him not a Christian, but they do not undertake the responsibility of positively judging of his conversion."

You have to be responsible to your God therefore in dealing with this question. Deal with it earnestly, honestly, and prayerfully.

9. At What Age May I Go to the Lord's Table?

The Larger Catechism says it is only for "such as are of years and ability to *examine themselves*." The principle is that those who wish to go must be able to fulfil the command to examine or prove

themselves. The general practice is to admit those of about 15 years of age and upwards; but ripe and thoughtful young Christians may be admitted even earlier, when there is reason to believe that they are settled in Christ.

PROFITABLE PARTICIPATION IN THE LORD'S SUPPER.

1. Do I Require any Special Preparation for Going to the Lord's Supper?

Unquestionably. If your mind is greatly occupied with anything, you find it difficult to change the train of thoughts and feelings; and if you are engrossed in worldly thoughts and business duties up to the time of partaking of the Lord's Supper, you cannot get into sympathy with the object of the ordinance.

2. What is the Best Way to Prepare?

Read the Word of God. Think about your Saviour's work of love. Attend any services that may help to turn the current of your thoughts and feelings in the right direction. Above all, be much in prayer and private communion with God. Try the experiment of setting apart even a short time, for a few days beforehand, to these purposes, and you will find the Communion much more profitable. Yet the great secret of enjoying and profiting by the Lord's table is not a mere occasional effort, but a life of loving walk with God.

3. What Constitutes Profitable Communion?

Some young communicants expect a thrilling, almost magical, sensation of happy feeling at the Lord's table, and are grievously disappointed when they do not experience it. Such delightful emotions are sometimes felt as we lean on Jesus' bosom. All our sorrows, cares, and sins, even, seem to be driven away. Our souls are so filled with Jesus that there is room for nothing else. But less than this may be very profitable communion. If our faith is made stronger by concentrating our attention upon the finished work of Christ; if our love and gratitude are quickened by the thought of what He has done for us; if our purpose to be holier and to serve Him better

is deepened; even if only our own unworthiness and sinfulness is increased;—if we have had all or any of these experiences, we may conclude that we have communicated with profit.

4. What Should I Think of During Communion?

Think of Jesus.

If your sins press upon your mind, lay them on Jesus.

If your cares and sorrows lie on you like a burden, lay them on Jesus.

If your duties rise before your mind, look to Jesus who has promised grace to help.

Let your soul be filled with the thought of Jesus and His dying love. It matters little whether you think of your sins and duties at all, if you sit at Jesus' feet, like Mary, and drink in His love. "One earnest gaze upon Christ is worth a thousand scrutinies of self."

OBLIGATIONS UPON CHRISTIANS TO OBSERVE THE LORD'S SUPPER.

1. It is a Command of Christ.

It is as binding as any other command. But many people are singularly dead to its force; they seem to think it merely an "if you please." They consider the Lord's Supper "a kind of luxury of the Christian life, to be accepted or declined at pleasure;" but we should be as much afraid of disobeying the command to come as of coming unworthily.

2. It is a Parting Personal Request of a Loving Saviour?

His truly human heart had a strong craving to be remembered by us. It would be an unnatural and heartless son or daughter who would not feel bound to fulfil a dying parent's reasonable request to be remembered. What would you think of John if he had refused to take the mother of Jesus to his home, when Jesus expressed His wish on the cross that he should do so? A request is as strong an obligation to a loving heart as the most definite command.

3. It is a Privilege.

Many people appear to think that because it is a privilege, it is in their own option to take or to refrain. But supposing it were nothing more than a privilege—neither a command nor a request—we must remember that a privilege that is meant and fitted to do good to our souls becomes a duty, and neglect of it is a sin against the soul, as certainly as neglect of what is good for our health would be a sin against the body.

4. It is Delighted in by the Best Christians.

Should we not suspect ourselves if we have no desire for it ?

5. Our Example Influences Others.

Those who refuse to "proclaim" in His appointed way the Lord's death till He come are doing their part to break down the observance of its memorial, and thus destroy the remembrance of it. Others will be encouraged in neglect by their example.

OBJECTIONS TO PARTAKING OF THE LORD'S SUPPER.

1. "I Am Not a Christian."

It is high time you were, for you "know not what a day or an hour may bring forth." Some make this objection with the utmost coolness, and in a tone of self-complacency, as if it disposed of the whole matter. But it only shows that they have another and still more important thing to do before going to the Lord's Table. The command to honour Christ in this way does not lose its force because you have something else to do *before you can do this aright*. One duty does not cease to be a duty because it requires another duty to be performed before it can be done.

Many have been converted by having to consider the duty of becoming communicants, and thus being led to face the question whether or not they were really Christians.

2. "I Am Not Sure that I Am a Christian."

Some people are less sure about anything than others are about everything. But if, to the best of your judgment, you are "on

the Lord's side," you are welcome. Your profession of Christ at His Table is not a declaration that you are infallibly certain of being a true Christian; but, as Dr. J. Few Smith says, "simply an announcement that you trust you are a disciple of Jesus, and mean, with God's help, to lead a Christian life." The Directory for Worship of the American Presbyterian Church wisely says that the minister "shall invite to this holy Table such as, sensible of their lost and helpless state by sin, depend upon the Atonement of Christ for pardon and acceptance with God, . . . desire to renounce their sins, and are determined to lead a holy and godly life." (*See* pages 18, 19, 20, § 3, 4, 5, 6.)

Some people who are not sure of being real Christians care so little that they will not take the trouble to try and find out. To be content to live in such uncertainty gives reason to think they are not Christians at all."

3. "I Am Not Good Enough."

(1) Who is? It is Christ's worthiness you would come to celebrate, not your own. The Lord's Supper is not intended solely for those who have graduated "in the Christian life of holiness, but for those also who have only "matriculated" in it. (*See* Qualifications, p 19, § 4.)

(2) On the lips of some this objection means that they are habitually doing what they know a Christian should not do, while making no serious effort to avoid it. That really means that they are not trying to be Christians.

4. "I Could Not Live up to My Profession."

(1) That may mean that you are unwilling to come under the restraints and obligations of a religious profession, and try honestly to live as a Christian should. If so, you may set yourself down as not a Christian."

(2) The objection may spring from an honourable fear of bringing reproach upon Christ and His cause by your weakness and imperfections. In such a case consecrate yourself to Jesus with all the earnestness you possess, and rely on His promise, "My grace is sufficient for thee." Your profession is not that you are a perfect Christian, but that you are truly trying to be a follower of Jesus. Even Peter failed sadly the very night after the Supper.

5. "Unworthy Communicating is Such an Awful Sin that it Brings Damnation."

(1) It is certainly a very serious sin, but no more brings damnation than any other sin if repented of. The translation "damnation," in 1 Cor. xi. 29, has floated this error. The compilers of the Shorter Catechism knew what the word meant and rendered it "judgment." This translation is also adopted in the Revised Version of the Scriptures. So far from damnation being meant, we find that the judgments inflicted on the Corinthians consisted of such chastisements as sickness, etc., intended to *prevent* damnation by awakening them to a sense of their sin. The purpose of these judgments is expressly declared in ver. 32 to be that they "should not be condemned with the world."

(2) The unworthy communicating condemned in the Corinthians was selfishly eating an abundant meal at the Table, when others had none, accompanied even with gluttony and drunkenness. This is a very different thing from the reverent participation of an earnest soul, anxious and troubled with timid fear of being unworthy.

6. "I Can be as Good a Christian Out of the Church as in it."

(1) If that means simply that it is possible to be a Christian without being a communicant, we do not dispute it. There are many eminent Christians in the Society of Friends, and they have no sacraments. We do not hold the Lord's Supper essential to salvation; we simply regard it as a commanded duty. The clear-cut distinction of the old theologians wisely states the truth, when representing the sacraments as necessary, "*ex necessitate precepti, non ex necessitate medii,*" *i.e.*, necessary because commanded, but not necessary as being a means of grace without which we cannot be saved.

(2) Taking the objection literally, however, it is a miserable falsehood. How can you be "as good a Christian" if you are insensible to the dying request of your Saviour? How can you call yourself "as good a Christian" when you have no heart for what the most pious have always had such delight in? Do not deceive yourself.

7. "I Cannot Join the Communion of a Church that has Unconverted and Bad People in it."

Certainly you should seek the purest Church you can find; but if you are to carry out your principle strictly, you will never join any

Church, You would not have joined the company of Christ's disciples, for one of them was "a devil." You can never be sure there are no unconverted people in a Church. You must wait till you reach Heaven before all the tares will be separated from the wheat.

Besides, the Word of God shows us that there may be real Christians who are very weak, and fall into grievous sins. Judge not too freely; you may be despising "one of these little ones which believe in Me.".

8. "I Could Not Sit at the Same Table with Some One who Has Grievously Wronged Me."

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

9. "I Do Not Accept All Your Doctrine."

The Presbyterian Church does not require you to do so. Ministers and Elders are required to accept the Confession of Faith as a summary of Bible teaching; but this is only to protect members of the Church under them from erroneous doctrine. If you hold the saving doctrines of Grace, you would not be expelled as a private member if you differed on some particular doctrine, unless perhaps you were publicly and offensively to attack the view held by the Church.

10. "People Will Remark About Me."

Then you are ashamed of being remarked upon as coming out on Christ's side. "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when he shall come in His glory, and in His Father's, and of the holy angels."

Perhaps you do not like to come forward because you have reached middle life or old age. Should past neglect keep you from present duty? Your backwardness may keep others back. Will your own family, or young people around you, be likely to go if you set a bad example?

11. "I Think I Won't Go This Time."

Perhaps you may not have another opportunity. A young man on his death-bed told the writer how thankful he was that he had gone to the Communion (his first) a few weeks before; "for," said he, "I would not like to meet Jesus without having fulfilled His request,

'This do in remembrance of Me.'" It is generally found that those who say they "won't go this time" have some excuse for not going "next time."

12. "I Would Like to Wait Till My Friend, Brother, etc., Go with Me."

This is an honorable feeling, but often a treacherous temptation. Ministers will tell you that their experience shows that you are more likely to be dragged back than your friend to be drawn forward. You will probably wait and wait, till you cease to feel the force of the obligation so clearly. Besides, if your friend sees you willing to put off this duty for his sake, will he be willing to think it a matter of great importance? How much better if you would affectionately say: "I long to have you partake side by side with me at the Lord's Table, but I dare not trifle with my Saviour's command and request, even for the sake of having you with me." That would have much more influence with him than waiting.

RELATION OF THE LORD'S SUPPER TO CHURCH MEMBERSHIP.

1. Are None but Communicants Members of the Church?

The Confession of Faith defines the visible Church as consisting of all "that profess the true religion, together with their children." Accordingly, children are formally recognized as real members by baptism. On account of their youth, however, they have no decisive voice in the management of church affairs, being in this respect in the same position as children in the household.

2. Do They Lose this Membership by Not Going to the Lord's Table?

If, on reaching "years of discretion," they refuse to make a personal profession of Christ at His table, and neglect such a manifest duty and such a precious privilege, they are held as practically *suspending themselves* from their membership.

3. What Position do They then Hold in the Church?

They are not regarded as excommunicated, or cast out of the Church, but as self-suspended. If they attend public worship and

otherwise take an interest in the Church, they are still acknowledged as belonging to it, and reasonable deference is given to their wishes and opinions. But it is obvious that an equal or decisive voice in church affairs cannot be given to those who have refused the appointed personal acknowledgment of Christ. Often no harm might result, but there would be no security for the Church continuing to act on Christian and spiritual principles if those who refuse to take their stand definitely among Christ's people were allowed to control the action of the Church. Hence the rule in the Presbyterian Church that managers of the secular affairs of the congregation should be communicants, because it is possible so to handle the pecuniary interests of a church as to sadly injure its spiritual success.

4. May Not Real Christians Thus be Shut Out from Membership?

Sometimes that will be the case. Some real Christians may not see their way to go to the Lord's table; but rules cannot be made for exceptional cases. In some places, however, where a superstitious, traditional dread of the Lord's table very strongly prevails, adult non-communicants of good life, who have been baptized in youth, are regarded as members. Indeed, it seems to be not uncommon to allow baptism to the infants of such, when they profess their faith in Christ, and their purpose to bring up their children for Him, even though they do not themselves go to the Lord's table.

DUTIES OF MEMBERS.

As it is all-important that those taking upon themselves the obligations of church-membership should have right ideas of their responsibilities, the following hints may be helpful:—

1. Watch Over Your Religion.

Try to find time to be frequently alone with God in meditation and supplication. Be much in prayer. Study God's Word till your heart is steeped in its spirit. Your soul is not in a good state unless you relish these private spiritual exercises; but if you do not enjoy them much now, persevere in them as duties, and you will come to relish them as sweet privileges.

2. From a High Standard of Christian Life and Duty.

It will be fatal to your spiritual growth if you are content with just coming fairly up to the general level of religious life around you. God's standard, as given in His Word, should be yours. He has called us "to be saints." Adopt His ideal at once as your ideal. Many appear to live on the principle of giving God no more piety and service than they can help; but God will not be served with short measure. Some Christians try to get off as easily as they can, as people do with their taxes; but driving a hard bargain with God is a dear bargain in the end. This is the spirit of the hireling; that of the son or daughter is very different. Vinet says of the true Christian: "The more that has been forgiven him, the less he consents to levy new tributes on that love that forgave."

3. Carry Your Religion into Common Life.

Christian conduct is the best Christian confession. A religious walk is more persuasive than religious talk. Your public practice will do more to commend Christ than your private piety. The world cannot see your closet life, but it can understand your common life. It is by every-day virtues that the Apostle bids us "adorn the doctrine of God." Therefore, be upright in business, trustworthy in service, truthful in all things. (*Read* Philippians iv. 8.)

Shed around your path the sunshine of kind acts, kind words, kind looks, and kind thoughts. A sweet temper, a loving spirit, a helpful hand should be cultivated for Christ's sake. No one will despise a religion which produces these fruits. On a little girl's tombstone was written: "A child of whom her playmates said, 'It was easier to be good when she was with us.'" Some Christians do not make it *easier to be good* for those around them, but somehow call out their worst qualities. There are others whose presence always brings into play our better nature. Try to live so that all shall find it easier to be good when you are with them.

4. Be Always in Your Place.

(1) **At Church.** Every time you are absent without a perfectly sufficient reason you deal a blow at the very existence of public worship. You set a bad example; you discourage other Christians; you depress your minister. Make *duty* your rule—not *inclination.* Religious exercises *are most required when least desired.* Some say

they get no good at church. Whether you get good or not, you should go; because you go to worship and not merely to get good. Some people get no good, however, for the reason that they do not want any good; others because they do not recognize and receive the very thing that may be best for them. Some insist on having something to comfort them every time, when the thing they require is reproof. What selfishness often lies under the cry for *comfort*: it generally comes from the most selfish people, or those most unscrupulous in the ordinary duties of life and religion.

(2) **At Your Own Church.** Roving Christians are generally "lean kine."

(3) **At the Prayer Meeting.** This has been called the pulse of the Church. It is the place of spiritual power. It is a wonderful help in staying the tide of wordly thought and feeling which carries away our souls in its chilling current. The most pious love it; suspect yourself if you have no love for it.

(4) **At the Business Meetings of the Congregation.** Be there to know what is done, and to take your share of responsibility. A large congregation meeting encourages all; a small one is just as discouraging. Congregations are often greatly injured by the absence of members from such meetings. The office-bearers are disheartened; the few that attend are afraid to incur responsibility without being backed by the people, and vigorous action is prevented. Some are even mean enough to stay away, and yet find fault with what was done. Be faithfully in your place at these meetings.

5. Do Some Work for Christ in His Church.

It is always a bad sign when a person grudges to do Church work. Let no such spirit be yours. It is the most honourable work you can do. If you are asked to fill some office, accept with meekness, and perform its duties faithfully; be willing to take the lowest place. If you are asked to collect for missions, count it a privilege, and consent joyfully. If asked to teach in the Sabbath-school, agree promptly if at all in your power, even if it cost you much self-denial; resolve to win your class to Jesus. Visit the sick and lonely; perhaps you can talk about Christ; perhaps you can sing to them of Jesus; at any rate, your visit will cheer them. Be kind and cordial to strangers at Church. Try and get near the anxious; be on the watch for them;

they need a Christian friend at that time. Try to draw the careless to the house of God; consecrate your mind to Christ in planning how you may do something in this direction; it is a sin to give Jesus none of your ingenuity. Much may be quietly done by very humble Christians. A minister once stated in his presbytery that a labouring man in his congregation had been the means in a year or two of getting twenty-one non-church goers to become regular attenders, of whom fifteen soon made a public profession of Christ. Look around for work like this.

6. Support Your Church and its Schemes.

Your own congregation first demands your support. Honour binds you to this. There is something wrong if you are afraid of doing more than your share. Many, alas, never do their part, so if you are right at heart you will try to make up for their niggardliness. Your giving is to be as the Lord has prospered you—in proportion to your means and your other expenditure. The Saviour does not say just how much you are to give; He leaves that for love to decide. In addition to what you do for your own congregation, you must not overlook the schemes of the denomination to which you belong. These have been anxiously considered by wise Christian men, and you are asked to contribute only for objects which they believe necessary in the interests of the Church and religion. *The missionary schemes especially deserve attention.* Do you know what the missions of your Church are? If you are much interested about anything you will contrive to know about it. Learn all you can about your missions. Carefully and prayerfully consider the claims of each. Ignorance and thoughtlessness are their great enemies. Many people would give ten or twenty times as much as they do if they would stop to think of the pressing need of spreading the Gospel. It is a mockery to pray, "Thy kingdom come," and do little or nothing to help it to come.

7. Seek the Peace of Your Church.

Do not expect to have everything your own way; be prepared to let others be preferred before you. Never let party feeling or personal spite influence you. There are troublers of Zion in every congregation; these are the ambitious, the self-willed, the contentious, the crotchety, the people who object to everything, find fault with

everything, and delight to speak evil of everything and everybody. Two or three mischief-making individuals or families may destroy the harmony of any congregation. Some office-bearers even have been known to use their position to embarrass the work of a congregation or its minister. Beware of "Diotrephes, who loveth to have the pre-eminence."

Christ's Church cannot prosper if those who have least of the Master's meek and lowly spirit are promoted and pampered to keep them from being troublesome. It may be your duty to "withstand to the face" all such disturbers of the peace. The temptation of good, quiet Christians is to seek peace at any price; but peace secured by encouraging men of the least Christ-like spirit is purchased at too great a price and cannot have God's blessing.

8. Do Not Talk Down Your Church.

Some people have an eye only for flaws. To hear them talk one would think their church rotten from top to bottom. If they do not deliberately intend to ruin their congregation, they nevertheless take the surest way of doing it. Croaking within will harm a church more than cursing without. People sometimes have to pay a terrible price for this habit of grumbling. How many families of young persons are there who are kept from joining the Communion, whose interest in the Church is destroyed, and who are even turned altogether from religion by the inveterate carping of parents against managers, elders, or minister. There are plenty of enemies to talk down the Church without its own members helping.

9. Encourage Your Minister.

He needs it. Greet him warmly every time. His relation to you as pastor will make him have more affectionate feelings to you than any other, except members of your family or your most intimate friends; but that affection makes him all the more sensitive to coldness. Tell him if you get any benefit from his ministry. Tell him of the sick, the sorrowing and the anxious; but do not carry gossip to him. Pray for him; that will make you love him more and listen better, but it will also clothe him with power for his work. Prayer in the pew makes power in the pulpit.

Judge him generously. He is likely to be a fairly honourable man; do not impute unworthy motives to him without the best of proof.

Do not expect him to be perfect; if he has faults, speak of them to God rather than to man. Do not unfavourably contrast his regular work with the best which an occasional stranger may bring.

Support him when his faithfulness brings him ill-will. A private member of the Church may go through life without provoking opposition; a faithful minister cannot. He must rebuke sin, and the guilty will often resent it.

Help to form a sound public opinion of what preaching should be. Unconverted and unspiritual people dislike spiritual preaching. They want secular or sensational or sentimental discourses, with just a dash of religion to make them fit for Sunday. Their sole standard is what they *like*, and they have no liking for truly spiritual topics. Others again want pointless preaching of soothing Gospel themes, with nothing to disturb the conscience. When pressed to Christian duty, they will say "the minister does not preach the Gospel." But a Gospel that does not disturb a good many consciences is not Christ's Gospel. It is sometimes the highest tribute a minister could get when certain people leave his church. Judge your minister's preaching by the standard of Scripture and not by the mere likes or dislikes of yourself or others.

10. Be as Faithful in Christ's Business as in Your Own.

Many Christians do great harm to religion without knowing it. By thrusting aside Church duties whenever they come into competition with worldly business, social engagements, or personal convenience, they teach the world to regard the Church as a very secondary thing. How can we expect the godless or the young to respect the Church and its teachings if its members make so little account of its claims.

Carelessness in the financial affairs of a congregation may seriously cripple its spiritual power. Probably as many congregations are injured by neglect in the management as by weakness in the pulpit. Deficits breed discontent, and discontent strangles spiritual life. But deficits are often due to want of diligence and conscientious faithfulness in the discharge of the secular business of the congregation.

The missionary treasury, too, may suffer sadly from negligence, irregularity, and half-heartedness, on the part of careless committees or collectors.

THE SHORTER CATECHISM ON THE LORD'S SUPPER.

[The following admirable statements from the Shorter and Larger Catechisms are here given for the convenience of the reader.]

Q. 91. How do the sacraments become effectual means of salvation?

The sacraments become effectual means of salvation, not from any virtue in them or in him that doth administer them, but only by the blessing of Christ and the working of His Spirit in them that by faith receive them.

Q. 92. What is a sacrament?

A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

Q. 93. Which are the sacraments of the New Testament?

The sacraments of the New Testament are Baptism and the Lord's Supper.

Q. 96. What is the Lord's Supper?

The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, His Death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace.

Q. 97. What is required to the worthy receiving of the Lord's Supper?

It is required of them that would worthily partake of the Lord's Supper that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience, lest, coming unworthily, they eat and drink judgment to themselves.

THE LARGER CATECHISM ON THE LORD'S SUPPER.

Q. 161. How do the sacraments become effectual means of salvation?

The sacraments become effectual means of salvation, not by any power of themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost and the blessing of Christ, by whom they are instituted.

Q. 162. What is a sacrament?

A sacrament is a holy ordinance instituted by Christ in His church, to signify, seal, and exhibit unto those that are within the covenant of grace the benefits of His mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testify and cherish their love and communion one with another; and to distinguish them from those that are without.

Q. 163. What are the parts of a sacrament?

The parts of a sacrament are two: the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.

Q. 164. How many sacraments hath Christ instituted in His Church under the New Testament?

Under the New Testament Christ hath instituted in His Church only two sacraments, Baptism and the Lord's Supper.

Q. 168. What is the Lord's Supper?

The Lord's Supper is a sacrament of the New Testament, wherein by giving and receiving bread and wine, according to the appointment of Jesus Christ, His death is showed forth: and they that worthily communicate feed upon His body and blood, to their spiritual nourishment and growth in grace; have their union and communion with him confirmed; testify and renew their thankfulness and engagement to God, and their mutual love and fellowship each with other, as members of the same mystical body.

Q. 169. How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's Supper?

Christ hath appointed the ministers of His Word, in the administration of this sacrament of the Lord's Supper, to set apart the bread

and wine from common use, by the word of institution, thanksgiving and prayer; to take and break the bread, and to give both the bread and the wine to the communicants; who are, by the same appointment, to take and eat the bread and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and His blood shed, for them.

Q. 170. How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein?

As the body and blood of Christ are not corporally or carnally present in, with or under the bread and wine in the Lord's Supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper do therein feed upon the body and blood of Christ, not after a corporal and carnal but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of His death.

Q. 171. How are they that receive the sacrament of the Lord's Supper to prepare themselves before they come unto it?

They that receive the sacrament of the Lord's Supper are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance; love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation and fervent prayer.

Q. 172. May any who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?

One who doubteth of being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity; in which case (because promises are made, and this sacrament is appointed for the relief even of weak and doubting

Christians) he is to bewail his unbelief, and labour to have his doubts resolved; and, so doing, he may and ought to come to the Lord's Supper that he may be further strengthened.

Q. 173. May any who profess the faith, and desire to come to the Lord's Supper, be kept from it?

Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that sacrament by the power which Christ hath left in His Church, until they receive instruction and manifest their reformation.

Q. 174. What is required of them that receive the sacrament of the Lord's Supper in the time of the administration of it?

It is required of them that receive the sacrament of the Lord's Supper that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the sacramental elements and actions, heedfully discern the Lord's body, and affectionately meditate on His death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves, and sorrowing for sin; in earnest hungering and thirsting after Christ, feeding on Him by faith, receiving of His fulness, trusting in His merits, rejoicing in His love, giving thanks for His grace; in renewing of their covenant with God, and love to all the saints.

Q. 175. What is the duty of Christians, after they have received the sacrament of the Lord's Supper?

The duty of Christians, after they have received the sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what success; if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfil their vows, and encourage themselves to a frequent attendance on that ordinance; but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament; in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time; but if they see they have failed in either, they are to be humbled, and to attend upon it afterwards with more care and diligence.

FORMULA OF QUESTIONS FOR CANDIDATES

BEFORE ADMISSION TO THE COMMUNION OF THE CHURCH.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the supreme rule of faith and conduct?

2. Do you acknowledge yourself to be a lost and helpless sinner, depending only upon the Atonement of Christ for pardon and acceptance with God; and, sincerely desiring to forsake sin, are you resolved, with divine aid, to lead a holy and godly life?

3. Is your motive in going to the Lord's Table a desire to honour the dying love of Christ, to identify yourself with Him and with His people, and to receive the spiritual benefits set forth in the ordinance?

4. Do you promise, as a member of the Church, to love the brethren, to seek the peace and prosperity of Zion, to give all due Christian submission to the government and discipline of the Church, to use faithfully the means of grace, and to do your part for the support and spread of the Gospel of our Lord and Saviour Jesus Christ?

5. As far as you know your own heart, you sincerely profess and promise all these things in the sight of God Almighty, do you not?

NOTE.—As a personal profession is required in some congregations, the above formula is given as the MINIMUM that may be expected of those who can be considered fit to go to the Lord's Table, and thereby take upon themselves the obligations of church membership.

THE MASTER'S MEMORIAL.

Price, 10 cents, or $1 per dozen.

"I know of nothing better."—*Dr. Cochrane.*

"The best treatment of the subject that I know."—*Principal Grant, D.D.*

"The best work of the kind that we have seen."—*Scottish American.*

"Could not well be excelled."—*Toronto Mail.*

"I know of nothing so good."—*Rev. D. J. Macdonnell.*

"In the style of the best text books."—*Presbyterian Review.*

"Comprehensive, clear, judicious, Scriptural."—*Principal MacVicar, D.D., LL.D.*

"Every way adapted for its purpose."—*Principal McKnight, D.D.*

"Will be acceptable to many for the clear, concise way in which the several points are put, and for the devout spirit which runs through the whole."—*The Globe.*

"Highly suitable for Bible classes."—*British Weekly.*

"Eminently fitted for use both in families and Bible classes."—*Maritime Presbyterian.*

"Every minister will rejoice to meet with this little treatise."—*Presbyterian Record.*

"Just the kind of instruction which members require."—*Professor MacLaren, D.D.*

"Contains in substance almost everything that needs to be said regarding the subject. The section on 'The Purpose of the Lord's Supper' is especially good."—*Principal Caven, D.D.*

"A much needed, excellently clear, and admirable little manual."—*Dr. J. K. Smith,* Galt.

"An excellent little work. . . . Mr. Macadam has evidently expended great care and thought upon this book."—*English Nonconformist.*

"So highly do we think of this manual that we sincerely hope an edition of it will be published in this country." *Free Church of Scotland Monthly.*

"One of the best attempts known to me to supply a thoroughly satisfactory manual for intending communicants. . . . Uncommonly well suited for the object in view."—*Professor Salmond, D.D.* (Preface to Edinburgh Edition).

"Deserving the recommendation of Professor Salmond."—*United Presbyterian Magazine* (Scotland.)

The Section on the "Duties of Members" is published separately for distribution in Congregations, and may be obtained from the author. Price, $1 per 100.

cipal

rican.

Mac-

D. D.
which
runs

s."—

e."—

essor

said
ord's

."—

ntly
Von-

hope
urch

ghly
com-
D. D.

ited

ub-
ns,
$1