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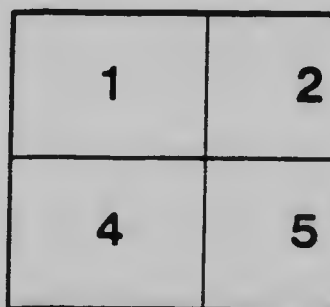
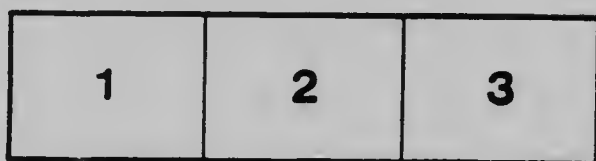
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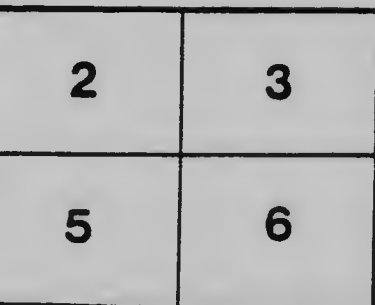
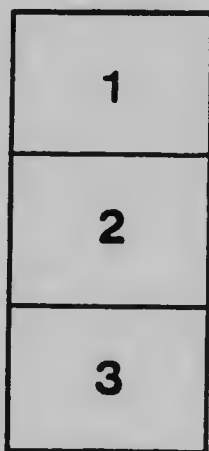
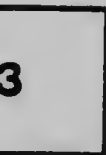
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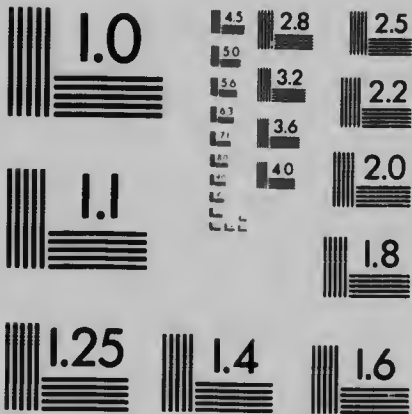
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The
Lord's Supper

A Manual for Communicants

BY THE

REV. ROBERT POGUE

Pastor of St. Paul's Presbyterian Church

PETERBOROUGH, ONT.

"This Do in Remembrance of Me."

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PREFACE.

This little Manual has been prepared in the hope that it may meet a felt need. It differs from most other works of the kind in two or three respects. First, it devotes a chapter to a discussion of what it is to be a Christian. After years of experience in conducting communicants' classes I have found that many present themselves as applicants for membership in full communion who are not clear as to their acceptance with God. A meeting devoted to the consideration of this subject has always been found to be beneficial. This chapter, it is hoped, will also make it a helpful booklet to place in the hands of the unsaved.

Then, I have found that little has been said in other Manuals on *immediate preparation* for coming to the Table, on our *thoughts at it*, and our *conduct after rising from it*, and our *duty as members of the church*. It is hoped that these chapters may be profitably read and studied, not only at a first communion, but in connection with subsequent ones. All of us need to have our minds stirred up by way of remembrance.

It is not intended to be an exhaustive exposition of the Lord's Supper. Its purpose is to treat, in a sufficiently full manner all matters essential to its right observance.

It is sent forth with the earnest prayer that the Master may use it for His Glory in the building up of young disciples in their most holy faith, fear and love.

ROBERT POGUE.

St. Paul's Church,
Peterborough.

I.

WHAT IT IS TO BE A CHRISTIAN

It is a matter of prime importance before one asks himself if he shall become a Communicant, that he first seek to know if he has become a Christian. Before one considers such a relation to the Church of Christ, he must first determine his relation to Christ. The question which must precede all others pertaining to the church and to church work is this: Am I a Christian?

You ask: "What is it to be a Christian?" We shall answer your question as simply as we can.

To be a Christian is to stand in a certain relation to Christ. A Christian is a Christ one. A man who takes no account of Christ, however good his life may be, cannot be a Christian. He may be a moral man. He may be a church man. He may even be a Bible man. But he cannot be a Christ man. We call those Christians who are followers of Christ and who bear a certain relation to Him. Different words are used in the Bible to set forth this relation. It is to *look* to Him, John 3: 14, 15; it is to *come* to Him, John 5: 40; 6:37-47; it is to *believe* on Him, Acts 16: 30; it is to *receive* Him, John 1: 12; Rev. 3: 20.

This last word tells us that a Christian is one who receives Christ. He receives Him,—

1. *As Saviour from the guilt and punishment of Sin.* Man needs a Saviour. The fact of sin is indisputable. And God's Word declares, "The soul that sinneth it shall die." Sin cannot go unpunished. It deserves God's wrath and curse. All men are under the curse, "for all have sinned." No man, *of himself*, can escape the punishment due his sin. He cannot merit God's favor and pardon. He cannot atone for his own transgression. Christ has died for sinners. He has made atonement for their sins.

He offers Himself as a Saviour—the only Saviour—to all who will receive Him. He tells them that His righteousness alone can justify the sinner and secure God's pardon. He says that all who receive Him are justified from all things, are saved, are made the children of God, are freed from condemnation.

2. *As Saviour from the power and love of sin.* Man is not only guilty; he is weak and perverse. He cannot do the things which please God. He cannot successfully resist the Tempter. When he would do good, evil is present with him. He often cries out: "Oh wretched man that I am who shall deliver me from the body of this death?" Jesus Christ is the only answer to that cry. He alone can give the power by which the weak can be made strong, and the tempted gain the victory. He not only saves from the *guilt* of sin, but from its *power*. And when one receives Christ as Saviour it is his privilege to believe that Christ will break sin's power and deliver him out of the hand of the evil one. Christ enters the heart as King. And it is the duty of a King to protect his subjects. Christ protects and defends from the assaults of Satan those that trust Him. Many do not see this, and so they struggle on in their own strength to live a Christian life, and meet with disappointment and failure. They do not see that it is not they, but Christ who is within them, through whom alone victory is possible. "I can do all things through Christ who is strong within me." And so a Christian is one who receives Christ as his Saviour from the love and power of sin and who trusts Him absolutely to do it.

3. *As Teacher and Guide.* The sinner is not only guilty and weak, he is also ignorant. He knows not God's will save as it is revealed by Christ through His word and Spirit. Hence, he must receive Him as his Instructor in Divine things and he must submit to him as 'Teacher. To receive Christ as 'Teacher is

to enter the school of Christ and to begin to learn of Him. Matt. 11 : 28-29.

We may now pause and ask you, if you have thus received Jesus Christ? You may reply : "How am I to know if I have received Him?" Let me explain. Christ offers Himself to you. Of this there can be no doubt. He waits and longs to save you and abide in your heart. He stands at the door. He makes a promise and adds a condition. The promise is this : He will come into your heart as Saviour, King and Teacher, and will pardon, justify and give you the right to become His child. The condition is simply that you shall invite Him and trust Him to do this. You fulfil the condition—what follows? Christ fulfils His promise, enters your heart, makes you His child, and begins the work of changing you into His own image. You say, you do not feel it. It is not a matter of feeling but of faith. You must trust His promise, and, feeling or no feeling, believe that you are a child of God, and a Christ man—a Christian.

Prayer.

O God, I thank Thee for the gift of Thy dear Son, and that He offers Himself to me as a Saviour from the guilt and power of sin. O Christ of God, I take Thee. I am unworthy to receive so Divine and holy a Guest. But Thou dost offer Thyself to me. Thou dost offer to become my Prophet to teach me the Father's will; my Priest to atone for my sins, and intercede for me before God; my King to protect me by Thy power and govern me by Thy laws. Come in, Lord Jesus, and do Thine own work in my heart. I do believe that Thou dost come and that I am Thy child. Make me a temple worthy of Thee. This I ask in Thine own name. Amen.

II.

THE LORD'S SUPPER

I. How and When It Was Instituted ?

The Lord's Supper was instituted by our Lord, on the night of His betrayal at the close of the Passover feast.

The Passover was a feast of the Jews in which a lamb was sacrificed and eaten by every household, and which commemorated the deliverance of Israel from Egyptian bondage, and how the destroying angel, who smote the firstborn of the Egyptians, had *passed over* the houses of the Israelites protected by blood. Ex. 12: 1-30.

Jesus desired to eat the Passover with His disciples. In the early morning of Thursday He sent two of His disciples from Bethany to Jerusalem to prepare for its observance. This preparation consisted in providing bread, wine, bitter herbs, in aiding the Levites to kill the lamb which they had procured, and in seeing that it was roasted whole ready for the feast.

When the hour arrived the disciples took their places around the table. Jesus presided and began the ceremonies by a solemn thanksgiving. He then passed around, for each to drink of it, a cup of wine, accompanying it with a word of thanksgiving. A formal washing of hands followed. This act indicated the purity of heart with which the feast should be observed. Then the whole roasted lamb, two round cakes of unleavened bread, the dish of bitter herbs and the dish of sauce, made of dates, figs, raisins and vinegar, were placed on the table. They took a portion of the bitter herbs dipped them in the sauce and ate them. The hands were then washed a second time. The second cup of wine was passed and drunk. Jesus then took the two

unleavened cakes, broke them, pronounced a solemn thanksgiving, took a piece of the bread dipped it in the sauce and ate it, and, along with it, a piece of the paschal lamb, and of the bitter herbs. Each disciple followed His example.

It was, "as they were eating" the Passover, that Jesus instituted the Lord's Supper. Lifting a piece of bread, deliberately and significantly, and holding it in His hand He uttered the thanksgiving. The disciples noticed the significant way in which He blessed and broke the bread. By act and word He transformed the Passover into a feast of His own. He gave the broken bread to them and said: "Take eat, this is my body, which is given for you." Then the time for the third cup of the Passover having arrived, He took the cup, and, in a similar manner, gave thanks, and gave to them, saying, "This is my blood of the new covenant."

It will thus be seen that the Passover and Lord's Supper are closely related, and that the latter, for the Christian Church, takes the place of the former. Christ is our Passover. He is the Lamb, without blemish, slain for our redemption,—“the Lamb of God who taketh away the sins of the world.” He is the Lamb whose blood, sprinkled on the lintel and doorposts of our hearts, secures our safety. He is the Lamb “whose flesh is meat indeed and whose blood is drink indeed.”

The Lord's Supper was instituted at the close of the Passover Feast and woven into its celebration to show:

1. That Christ our Passover is sacrificed for us.
2. That the Passover' sacrifice is to cease.
3. That the Lord's Supper was to take its place in the New Testament Church.
4. That as the Passover looked forward to the sacrifice of Christ, so the Lord's Supper is to look back to it.
5. That as the one pointed back to a great

national deliverance, so the other points back to a great spiritual deliverance.

6. That as the one looked forward to Christ's first coming, so the other looks forward to His second coming.

Prayer.—

O Lord Jesus, very solemn and touching to me is the thought that in the same night in which Thou wast betrayed, the same night in which he that ate bread with Thee lifted up his heel against Thee and sold Thee for thirty pieces of silver, Thou didst remember Thy child en and didst institute for them this holy Supper. O Saviour, Thou art my Passover, Thou art the Lamb of God, slain for my sins. Thy flesh is meat indeed and Thy blood is drink indeed. Let me find in Thee the safety and the peace I crave. In myself I am guilty and deserve to die. But worthy is the Lamb that was slain. I take Thee blessed Lamb of God as my Safety, my Peace, and my Portion. May mine be the prepared heart that can fully trust and enjoy Thee. Amen.

ii. What Are Its Names ?

1. *The Lord's Supper.* The *Lord's*, because appointed by Him; and *Supper*, because it was an evening meal. Everything in the Supper points to the Lord. He gave it. He presides at it. He constitutes it. It looks back to His atoning work, and forward to His second coming. It speaks of His love that provides and invites us to it.

2. *Communion.* "The cup of blessing which we bless, is it not a communion of the blood of Christ." (1 Cor. 10: 16, R. V.) Communion means sharing certain things with others. We share in all that was purchased and procured by the body and blood of Christ. *We commune with Christ.* As members of the body commune with the head, and derive life from it, so do we, the members of Christ's body, live in

Christ our Head. As the branch draws life from the vine, so do we, branches in the True Vine, receive of the life and fulness of the Saviour. *And we commune with Christ's people.* We are indwelt by the same life. We all live and move and have our being in Christ. We are as truly one as branches of the same vine are one. We have one Father and form one loving family.

3. *Eucharist.* This word means *thanksgiving*. The Lord's Supper is a feast of joy. It was regarded in the early church as a festival. Those who partook of it were radiant with exuberant and unrestrained gladness. Their mouth was filled with laughter and their tongue with singing. There was no gloom. All were glad. And why not? Were they not celebrating the victory of Christ over death and hell? And were they not rejoicing in His finished work, and in the fulness of that blessing which was their's in Christ? We too must rejoice. We cannot rightly observe the Supper unless we come to the table praising our Saviour with joyful hearts.

4. *Sacrament.* Not *the* Sacrament, as though there were only one. Baptism is also a sacrament. This word comes from the Latin word *sacramentum*, and means an *oath*. It was the name of the oath of fidelity given to Roman soldiers. As thus used it refers to the act of a believer binding himself to Christ and promising to be His true and faithful follower.

The Shorter Catechism says, "a sacrament is an holy ordinance instituted by Christ." It is therefore to be observed in a holy and reverent way. All lightness, trifling and irreverence must be laid aside. It is a holy ordinance in which we bind ourselves to Him in love and holy service. Jesus gives Himself entirely to us. We give ourselves entirely to Him.

5. *A sign or seal of the covenant.* In each of the four narratives which refer to its institution the word covenant is used. "This is my

blood in the new covenant." And by a sign or seal is meant that the Lord's Supper confirms to us the covenant of grace just as a seal affixed to a document makes it valid or gives it force. It is a seal of the covenant which God made with Christ in our behalf, in which He undertakes to be to us a God, and take us for His people, and to remember our sins no more, and to put His Spirit within us, on condition, not of our works, but our faith in His only Begotten Son. The high contracting parties are the Father and the Son. And in going to the table believers recognize that covenant as made for them, and that they are sharers in all its benefits. They also confess that they have received Him as Saviour and that they belong to Him.

The other names given to this ordinance are, *The Feast*, referring to the special blessing there enjoyed; and *The Breaking of Bread*, referring to the fact that the bread is broken to represent the broken body of Christ.

iii. What is the Teaching of the Lord's Supper ?

Let us suppose we are looking at its observance, what do we see? We see a table with wine and bread laid thereon. We see the minister rise and offer a prayer of thanksgiving. Then we see him lift the bread, and with designed significance and deep solemnity, break it in the sight of all, and give it to those about him, repeating as he does so, the words of the Saviour, "Take eat, this is my body which is broken for you." And, in this significant way and with the same deep solemnity, we also see him raise the cup, and give it, as he did the bread, repeating the words of Christ, "This cup is the new testament in my blood, which is shed for you." Then we see this select company, with serious yet glad faces, reverently take the bread and eat it, take the cup and drink of it, not to satisfy their physical appetites, but to express a spiritual act, and we see all sitting at one table and eating of one meal. This is no ordi-

nary meal, and those who witness it will ask: What mean ye by this service?

1. *The Bread.* Bread is food and this tells us that Jesus Christ is the spiritual food of His people. He is the Bread of Life. What bread is to the body that Jesus Christ is to the soul. He is the Author and Nourisher of every holy thought and desire which we have.

2. *The Bread Broken.* This is intended to show us the work of Christ for us. Breaking is expressive of violence. It fitly reminds us of the sufferings which Jesus endured in body and soul when He died for us. The bread, the broken bread—points to the body of Christ, *on* which our sins were laid, *in* which their penalty was endured, and *by the* sacrifice of which our sins were put away. Christ was bruised for our iniquities. He was wounded for our transgressions. "He redeemed us from the curse of the law, being made a curse for us."

3. *The Wine.* The juice of the grape is the blood, the life, the spirit of the vine. "Wheat is, as it were, the flesh of the earth, wine its blood." Wine is the symbol of Christ's blood.

4. *The wine poured out.* Shows that Christ's blood was poured out from His body, poured out for His people. Without the shedding of His blood there could be no remission. The blood of the paschal lamb or of all beasts could not atone for the sins of men. But the blood of Jesus can. It is all sufficient. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." The broken bread and poured out wine represent a whole Christ,—a perfect Saviour. They remind us of Him who His own self bore our sins on the tree. They set forth the fulness and perfection of His atonement. "Christ is all and we have all in Him," is the voice from the table.

5. *The Bread and Wine eaten and drunk.* The bread and wine are to be received by the

people and partaken of by them. And these acts are significant. They unfold the plan of salvation. Eating and drinking are expressive of faith,—a faith that receives Christ. As the bread and wine received into the body becomes its nourishment and strength, so Jesus Christ, received by faith, becomes the life and nourishment of the soul. "He that eateth Me, even He shall live by Me." Bread is the staff of life; and Christ is the Bread of Life, of "which if a man eat he shall never die." Receiving is an appropriating act. It is a confession of having received Him as life and of now receiving Him as the sustainer of life. He gives life when, by faith, we receive Him as Saviour. We receive "life more abundantly" and increase of inner strength by feeding on Him at the Supper, and by receiving Him and feeding on Him, in every other means of grace. There can be no progress in holiness, no growing into the likeness of Christ apart from the constant and conscious reception of Him as the Abundant Life. Hence, the necessity of the Supper as a means of growth, and the obligation on all believers not to neglect this sacred duty and privilege.

6. *We eat and drink together.* We all sit at the same table, and all partake of the one bread. It is to this the apostle refers when he says, "We being many are one bread and one body; for we are all partakers of that one bread." Our eating and drinking together point to the unity of the church. We are born of the same Holy Spirit. We are indwelt by the same Christ. We have one Shepherd and we form one flock. We have one parent stem and form one living vine. We have one Head and form one perfect body. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." This union is very close. It is as though all had one purpose, all obeyed one Master, all were guided by one principle. "One is your

Master, even Christ, and all ye are brethren." Hence, the necessity of brotherly love. If I love Jesus I must love all whom Jesus loves. And if I am one with Jesus I must strive to be one with all who are united to Him. A saying common in the early days of Christianity was this: "See how these Christians love one another!"

The meaning of the Supper may also be briefly stated as follows:

1. *It is a memorial of Jesus Christ.* "This do in remembrance of *Me*." It is Christ's monument, erected by Himself, to perpetuate His own memory. It implies the duty of His people to keep His memory fresh in their hearts; it also implies the desire and pledge of Christ to remember them. When they remember Him, He strengthens their remembrance of Him.

2. *It is a memorial of His sufferings and death.* In it we think rather of Calvary than of Bethlehem. It is His death as an atonement for our sins that we remember. This is our only hope. We live because He died.

3. *It is a memorial of Him as our personal Saviour.* Each one, who sits at the Table, can say, "Christ died for the world, but He also died for *me*. His sufferings and obedience were for *me*. He paid *my* debt. He set *my* Spirit free." Each can say, he trusts Him, obeys Him, and follows His example.

4. *It is a memorial of the love of Christ.* It commemorates His love in dying for sinners, and in offering Himself freely to be the Bread of Life. It is a feast of love. Its blessings are the free gifts of love.

"O, 'Twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above
To die on Calvary."

5. *It is a memorial of the necessity of believers receiving Him to be the constant life and*

nourishment of their souls. In the feast Jesus offers Himself to them and they are to receive Him and feed upon them. It is this feeding upon Christ that "dispels our doubts, increases our confidence, deepens our penitence, inflames our love, quickens our zeal, invigorates our hope, and intensifies our joy. It is in this way, and not corporally and carnally, that we eat the flesh and drink the blood of the Son of Man, that is, lay hold of His atonement by faith, and participate in the blessings it has purchased."

6. *It is a memorial of communion with Christ.* "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." It is Christ's own way of saying that He and His people are one.

7. *It is a memorial of communion with Christ's people.* "We who are many are one bread, one body; for we all partake of that one bread."

8. *It is a memorial of Christ's promise to come again.* "Ye do show the Lord's death till He come." The Paschal supper looked back to a fact accomplished; it also looked forward to the fulfilment of a promise. So is it with the Lord's Supper. It looks back to Christ's first coming and death; it also looks forward to His second coming and glorious reign. At the table we remember with gratitude His love in dying for us, and we anticipate with hope and joy His return in glory to perfect the work begun, and gather to Himself the members of His body, which are written in the book of life. It is a feast in memory of an Absent Friend, and it reminds us at the same time that He is coming again in His second advent, or coming, it may be, to take us to Himself in His Father's house, where we shall see His face and remember Him without interruption forever. The attitude of the believer is to be that of waiting and watching for His coming.

III.

WHY SHOULD A CHRISTIAN GO TO THE LORD'S TABLE ?

1. *It ought to be sufficient that the Lord Jesus commanded it.* He says to all who love Him: "This do in remembrance of Me." He further says: "If ye love Me, keep my commandments." One of the first evidences of having received Christ as Saviour is the desire and willingness to obey Him in all things. Immediately He revealed Himself to Saul on the road to Damascus, Saul said, "Lord what will Thou have me to do?" So should it be with everyone who professes to serve Him. Let not anyone think he belongs to Christ if he wilfully disobeys this command. How can the love of Christ dwell in the heart of the one who tramples on His sacred authority?

2. *The time of its appointment should enforce its observance.* It was "the night in which He was betrayed" He gave us this sacred feast. In the midst of His sorrow He was not forgetful of us. Such loving thoughtfulness demands our love and loyalty.

"Gethsemane, can I forget,
Or there thine anguish see,
Thine agony and bloody sweat
And not remember Thee?"

3. *The desire to keep Christ's memory fresh in the heart should prompt its observance.* He is far from God who does not think of Christ. He is farther still who has no desire to think of Him. Hell has begun in the man of whom it may be said, "God is not in all his thoughts."

We are all in danger of forgetting Christ. The lines we sing are true: "Prone to wander, Lord I feel it, Prone to leave the God I love." This feast is to keep us from wandering in thought and life. When we look upon the bread we think of His body broken for us. When we

see the wine we think of His precious blood shed for us. We think of His love as revealed in His sufferings. We remember these sufferings were *for us*. That He bore *our* sins in His own body on the tree. And when we think of all this our wanderings cease and we return to His side. It is the general experience of those who profitably partake of the supper that never is holiness easier, never is the devout life easier, than around a communion season. And the reason of this is not that Christians want to live a fitful, spasmodic life, but because Christ draws so near to them and they are able to think so vividly of Him then, that no sin seems possible, and they are able to love Him "with a pure heart fervently."

4. *Our own spiritual interests demand that we observe it.* Christ saw its necessity for the Christian life and so He gave it. It is a means of grace. The Christian who observes it must live a better life than the one who neglects it. His faith will be stronger by the views which it gives of Christ. His repentance will be more sincere by the views it gives of sin. His love will be more ardent by the views which it gives of what Christ has done, and still continues to do. His joy will be deeper, his hope brighter and his holiness more advanced, by the benefits he derives from it. The highest life is only lived by those who avail themselves of all the means of growth which Christ has put within their reach. He who neglects the Lord's Supper does so to his own hurt.

5. *We should also observe it that we may show forth Christ's death to others and thus lead them to look to Him for pardon.* The Lord's Supper preaches Jesus Christ. Our example, in going to the table, is an invitation to all the unsaved who witness us, to come to Christ and be saved. By refusing to go we disobey Christ when he tells us to confess Him before men, and we do our part in depriving the world of one of the greatest agencies God employs for its conviction and instruction.

Let us come, then, to the Table. Our Lord invites and commands us. He does not tell us how frequently. The Pentecost converts were so full of the Holy Spirit, their love to their Saviour was so warm, that they craved for and could not be satisfied with less than a daily communion with Him at His table. It is not convenient now for the church to commune as often. But if we are living in fellowship with our Lord we shall avail ourselves of every opportunity of coming. We shall not be satisfied with an occasional observance.

IV.

WHAT ARE THE QUALIFICATIONS FOR THE LORD'S SUPPER ?

Careful preparation is required for the performance of any duty; this is specially true of coming to the Lord's Table. It is no common meal. It is a feast at which the Lord of heaven and earth presides. Courtiers are very careful when about to dine with a King to appear in suitable dress. So should "sinners saved by grace" when about to dine with the King of Kings. We are warned against coming in an unworthy manner. "Whosoever shall eat this bread and drink this cup unworthily shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Lord's body." These are solemn words and must not be regarded lightly.

The word "unworthily" means improperly, in a manner unsuitable to the meaning of the ordinance. It refers to the manner or disposition of the mind and is a warning against the careless or sinful going to the Table. Unworthy communicating is going from unworthy motives, or in an unsuitable frame of mind, or when living in known sin. Unworthy motives would be.—

1. Going in a careless spirit not desiring to partake of Christ or to show forth His death.

2. Going without a spirit of love in our hearts to one another.
3. Going in a proud spirit, and making distinction where Jesus has made none.
4. Going without any due regard to the meaning of Christ's death, as an atonement for sin, and with no sense of our need of that atonement.
5. Going with a heart that has not been cleansed by the blood of Christ.

Such are "guilty of the body and blood of the Lord." "To insult the flag is to insult the country. To insult the Supper is to insult Christ. It is to say that He and His death are of no consequence."

Hence, those who would worthily partake must examine themselves. The Shorter Catechism says, "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."

They do not examine themselves as to worthiness in a *legal* sense. The most advanced Christian has no merit of his own to plead as worthiness. The Lord's Table is no place for self-satisfaction, or self congratulation. "What have we that we have not received?"

Nor do they examine themselves as to their standing before God. The Lord's Supper was instituted only for those who have received Christ as their Saviour and are already the children of God. And such are not called upon to ask themselves if they are truly saved. To ask such a question is to doubt the promises of God; it is to dishonor Christ who assures them that all who trust Him are saved. What, then, is the self examination enjoined? It refers rather to our *condition* than our *standing*, more to our *enjoyment* of Christ than our *faith* in Christ.

We may have faith, but it may not be in exercise. Repentance; but it may not be as deep as it ought. We may not be *abiding* in Christ for love, forgiveness, an unworldly spirit, and heavenly mindedness. And so we may be in no fit condition to show forth the Lord's death at the time.

What are we to do, if this be so? Stay away? It is not so written. Let a man examine himself *and so let him come*. Let him stay away so long as he is unworthy. But he is not guiltless if he does so. He is to examine himself with a purpose. If he discover himself to be out of fellowship with Christ, he is to seek immediately to have it restored. He is to come to the light that his imperfections may be revealed and confessed and put away by the blood of Christ. Following the Shorter Catechism you should examine yourself as to

1. *Knowledge to discern the Lord's body.* You must know that the bread and wine represent the Lord Jesus Christ bruised for you. And that a bruised Saviour was needed by you and is here set forth for your use. This implies a knowledge of much of the teaching of the word of God. Hence the Bible should be earnestly and devoutly studied that you may know all its doctrines and precepts, and "be filled with the knowledge of Christ's will in all wisdom and spiritual understanding."

2. *Faith.* In going forward to the Table you make a profession of faith in Christ, and it is hypocrisy to profess what you do not possess. You must look well to its exercise to see if it be a living and practical faith, a faith that "purifies the heart," "works by love," "overcomes the world" and "is careful to maintain good works." Acts 15: 9; Gal. 5: 6; 1 Jno. 5: 4; Titus 3: 8.

3. *Repentance.* It would be a mockery to commemorate Christ's sufferings for sin if you still loved and cherished it. You must examine

yourself to see if you hate sin, and if you sorrow over it, with a godly sorrow, in yourself and others.

4. *Love.* You must love God and His Son with all your heart, you must love His people love Him much, because you were forgiven for His sake, and all your brethren of mankind. You love Christ because He first loved you. You much. You love His people because He loves them and because "they are of the household of faith" and are born of His Spirit. You love your brethren of mankind because Jesus died for them and would have you seek their salvation.

5. *New Obedience.* You were once the servant of sin. You are now the slave of Jesus Christ. Once you obeyed Satan. Now you obey your Saviour. Your obedience is new because rendered to a new Master and from new motives. Old things have passed away. Christ's law is written within your heart, and you delight to do His will.

V.

HOW CAN WE COMMUNICATE WITH PROFIT?

i. How Shall We Come to the Table

The Christian life should be one of constant communion with Christ. Our fellowship with Him should be abiding. We should also make a constant use of the means of grace. We should not be religious in "fits and starts." Our light should be kept ever burning, and it should be growing brighter and brighter unto the perfect day. We should live every hour as though the next were to usher us into the immediate presence of the King. There should be no "preparatory services" for more holy services to follow. All life should be a preparation. And all days should be holy days.

This, however, is the ideal. And our Lord did not contemplate such a high standard of liv-

ing when He gave us the Supper. He well knew the frailty of our frame, how prone we should be to forget Him, how necessary it would be to stir up our hearts by way of remembrance. He knew the circumstances in which our life should be lived, how busy we should be with the things of this life. And how, in the rush of business, we should sometimes grow cold in our love for Him. He saw our need for *special days* and so gave us the Sabbath. He saw our need of *special means of grace* and so He gave us the Lord's Supper. He saw, too, our need for special preparation for the enjoyment of special favors.

How shall we employ ourselves during the days immediately preceding the Lord's Supper?

We should read much in His own HOLY Word. We should read the chapters that tell about His sufferings and death. We should read slowly, thoughtfully, prayerfully. We should dwell much on the last hours of the Saviour, His last words, especially His prayer in the seventeenth Chapter of John and the seven last words from the cross. And we should make use of such devotional literature as deals with the communion.

We should *pray* much. It is while we commune with Christ that the fire of our love begins to burn.

We should pray for the *indwelling of the Holy Spirit*. He is the great Remembrancer. He alone can bring Jesus vividly before our mind.

We should pray for *humility*. It is a very humbling thing that our love to Him should ever grow cold and that we should need anything to help us remember Him.

We should pray for *more thankfulness*; and ask Him to make us joyful in God, that we might not go to His table with sad faces and unhappy hearts. We are not going to a funeral but to a feast,—a King's feast. We shall go with penitent hearts because of our sins and unworthiness;

but we shall go, too, as those who believe "The blood of Jesus Christ His Son cleanseth us from all sin." And so we shall be glad.

We should pray for *more love to our Saviour*. He is worthy of our best, of our deepest love and truest service. He loved us when there was nothing lovable in us. Loved us while we were yet sinners. He loves us still. And He will love us even unto the end. His love merits ours and should draw it forth. It is exceedingly unbecoming to sit with cold hearts at a feast that preaches so forcibly the love of Christ.

We should pray, too, for *our minister and our fellow Christians*, that all might be duly qualified, enjoy true fellowship with Christ and all receive much spiritual benefit from the ordinance.

ii. What Shall Be Our Thoughts at the Table ?

They should be all of Jesus. We think of Jesus and Jesus only. Not of our frames and feelings. Not of our deeds and doings. Not of our vows and professions. If we have sins to confess we shall confess them before. If we have vows to record we shall record them after. But we shall let nothing come between the soul and Jesus at His Table. Our prayer shall be: "Nothing between, Lord, Nothing between." We shall think of His body—His *broken* body; His blood—His *shed* blood. Jesus is always present at His table; no one can preside but Himself. We are His invited guests. It is not becoming in guests to talk and think much of themselves. Therefore, as penitent and pardoned prodigals we shall sit down with our Father and think only of Him and feast on His love.

iii. What Shall We Do After Leaving the Table ?

We must give ourselves to self examination and prayer. We must seek out a quiet place where we shall be alone with God. We must

examine ourselves to see whether our feelings at the table were suitable and whether we received any profit. If our experience has been barren and formal there has been a reason for it. It is in ourselves. There has not been due preparation. We have not occupied ourselves wholly with Christ. We must confess our sin, and mourn over our coldness and seek His forgiveness.

It may be there has not been a right apprehension of the saving work of Christ. We have not been able to discern the Lord's body. There has not been absolute faith in His promise to receive and save us. There has been doubt and unbelief. If this has been our experience we must mourn our want of faith and ask Christ's forgiveness. We must tell Him that we do now receive Him as our All-in-All, and trust in His atoning death. Our experience may have been a happy one. We may have felt lifted to the seventh heaven. Like Peter on the mount we said, "It is good to be here." We saw our Lord and His look was only love. We heard His voice and His words were only good. If this has been our experience what must we do? Render heartfelt thanks to God to whom all praise is due. And renew our resolutions. This is the place to record our vows. We shall do so on our knees, and with the memory of Christ still fresh upon our hearts. We shall tell Him no vows can be kept without His aid. He must work in us to will and to do of His good pleasure. We shall even tell Him of our fears to record any vows lest these should not be what He has willed for us. We shall have no will but His, and no plans but His.

VI.

WHAT IS OUR DUTY AS MEMBERS OF THE CHURCH?

You are now a member of the Church of Christ. Your name is recorded in the church roll. It is also written in the Lamb's Book of Life. You have taken the last step which places you definitely on the Lord's side. Henceforth you are to regard yourself, as the world, by your act, now regards you, as not of this world even as Christ is not of it. This act involves a certain life and very definite duties. There are duties which belong to you as a member of the church and as a Christian.

i. Your Duty as a Member of the Church

1. *Attend all the regular services of your church.* Regard this as a sacred duty which you owe to the church and to God, and not a matter of *inclination*. If you wish to be excused from every duty which you do not *feel like doing*, you will not undertake much. You must live, not in your feelings, but in your will, and, not in your own will, but God's. Remember that church going is enforced by Divine command as well as by the example of the Saviour. He attended the services in the synagogues and the Temple, and that, too, when most of the church leaders were untrue and evil men. The house of God, to Him, was the meeting place of His Soul with His Father.

It has become the rule of most churches to have three services in the week, two on the Sabbath and one mid-week service. Whatever be the rule in your church seek to conform to it. Your example, in this respect, counts for much. It will encourage others. It will prove an inspiration to your pastor. He will preach better to full than to empty pews. And you will not give occasion to non-church goers to speak ill of the church through your carelessness.

And do not neglect the prayer-meeting.

Regard the evening set aside for prayer as sacred to the church. Let no other engagement interfere with your attendance. Arrange your work so that you shall always be free for this service. And come up in a prayerful, joyful spirit.

2. *Support your church.* A church requires funds just as a fire requires fuel. It is like any other organization in this respect. Members of fraternal societies do not complain when demands are made for dues and for funds. Yet complaint is frequently heard when money matters are mentioned in the church. Is this reasonable? Surely you cannot expect to enjoy the privileges of a church or to receive the benefits which accrue to yourself, your family, or your nation without contributing to its support. The Gospel is free, the water of life is free, but you must pay for the pitchers that hold it and the servant that bears it to you.

But giving is a Christian duty which God requires you to fulfil. All gifts to the church are gifts to Him. In old Testament times His people gave more than one-tenth of their income. Christians ought not to give less now. Their blessings are richer, and their gifts ought to be larger. Think of all gifts placed in the church plate as placed in the hand of Christ. They are all for His service and glory. He still stands over against the treasury, taking account of His people's gifts. Let your offering be made with your eyes upon Him.

3. *Support the great Missionary enterprises of your church.* Find out what your church is doing for City missions, for the Home Mission fields on the frontier and in newer sections of the country, and for Foreign Missions; and whatever money you have set aside for such work give it through the channels of your own church. Do not let your own demoninational work suffer while you are helping to support irresponsible institutions. And remember that in helping the Master's work in this way you are hastening the kingdom of Christ, and the coming

of the time when "none shall say, know the Lord, for all shall know Him from the least even to the greatest."

4. *Guard the good name of your church.* You will do this by living a consistent life yourself, and by defending her against the hostile criticism of the world. The world does not love the church. The reason of this is that the church is the foe of that which the world most loves. The church must expect evil men to seek her hurt. They will do this in many ways, especially in trying to injure the character of her members and in judging the church in the light of those who, though they are in her, are not really of her. And, yet, all this will do the church little harm if her own members remain true. It is when church members allow themselves to speak ill of each other, criticize the church and become unloving and unbrotherly that she suffers most. It is then angels weep and devils laugh. Many a young person is kept away from the church through the carping criticism of his parents or other church members, of the minister and elders and church-workers. I knew a man who did this and then he wondered how it was his three sons seldom attended church and none of them became Christians. Never find fault with your church in the presence of her enemies, nor remain silent while you hear them slander her good name. If there is cause for criticism take the matter to God in prayer. Speak of it first to Him.

5. *Be a church helper.* There are many organizations in which you can serve. If you cannot find one that suits you go to your pastor. He will find you something to do. There is the Sunday School. It needs both teachers and scholars. Be the one or the other. There are Missionary Societies; you ought to be interested in these. Christ is. Be a co-worker with Christ in the work of giving the Gospel to the heathen. There are sick to visit. There are lost to be

saved. This is the one work which you must neither forget nor neglect. You have been saved to serve, saved to become a winner of souls. Pray for the unsaved. Visit them. Urge them to come to Christ. Always keep a supply of good tracts in order that you may have one to give to a seeking soul. O, there is much to be done. Ask God to make you a useful Christian.

II. Your Duty as a Christian ?

These necessarily overlap. The duties you render as a member of the church you render as a Christian. *As a Christian determine, by God's grace, to make a success of the Christian life.* This is God's will for you, even your sanctification. He says, "grow in grace." You are only a babe in Christ. Press on to perfection. The following are some helps by the way;—

1. *Pray much.* Pray without ceasing. In everything by prayer let your requests be made known unto God. You can no more live a Christian life without prayer than you can exist without breathing. Prayer is your speech to God. It is the act of your soul reaching out for the life of God in Christ without which you cannot be holy. Have stated times for prayer. A little while in the morning and again at the close of the day. If possible spend a few moments with God at noon. You will best live in the *Spirit* of prayer by having regular *habits* of prayer. And pray about everything. Nothing is too small for God to notice. If He regards the falling of a sparrow He will take a loving interest in the most minute care of His children.

2. *Read God's word daily.* This is your Spiritual food. You ought to love it. "As new born babes *desire* the sincere milk of the word that ye may grow thereby." Persevere in reading it and you will prize it above all else. Neglect it and soon the trivialities of fiction will be more interesting than it. It must be read much to be loved. David said, "O, how love I thy law."

He also said, "I meditate therein day and night." He *loved* it much because he *read* it much. "Read the Bible as the word of God, submit your judgment unhesitatingly to its teaching, believe *all* its promises, heed *all* its warnings, obey *all* its commands, *always* and at *once*."

There are other helps to holy living, some of which will be found under "Your duty to the church." We shall draw this little Manual to a close by asking you to consider the following,—

1. Follow Jesus only.
2. Be filled with the Spirit.
3. Quench not, resist not, grieve not the Spirit.
4. Surrender yourself, spirit, soul and body, to Christ, to be or do anything that he would have you be or do.
5. Abstain from all appearance of evil; and never go where you cannot invite Christ as your companion or where you would not be glad to have Him find you if He should come again.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen."

QUESTIONS TO BE ASKED AT PUBLIC
RECEPTION

1. Do you believe the Bible to be the word of God and the Supreme rule of faith and practice?

Answer: I do.

2. Do you believe yourself to be a lost and helpless sinner apart from Christ, and are you depending on His merits alone for salvation; and, sincerely desiring to lead a holy life, do you renounce sin, take up the cross and follow Christ?

Answer: I do.

3. Is your motive in coming to the Lord's Table as far as you know your own heart, a desire to obey Christ, to remember His dying love and to partake of the spiritual benefits offered you in communion with Him and His people?

Answer: It is.

4. Are you willing cheerfully to submit to the laws of this church, hold sacred the ordinances of God, to love the brethren and seek the peace and prosperity of Zion?

Answer: I am.

5. Do you promise to contribute, as God may prosper you, to the support of the Gospel and the various benevolent enterprises of the church?

Answer: I do.

TESTIMONIALS

It is an excellent manual for communicants of all ages, and especially well fitted for those who have recently been received into the church. I cannot but feel that, had I been able to have given such a well-arranged handbook to those who have united with my church during a pastorate of over forty-four years, it would have been a great blessing to many who have needed such instructions.

REV. J. ADDISON HENAY, D.D.,
Moderator of the General Assembly.

It covers the ground well, making plain to the young Christian the meaning of this Sacrament and the true way of observing it so as to receive from it the blessing and the help

it is intended to impart.

REV. J. R. MILLER, D.D.

It deals in a clear and concise way with the central facts of the Lord's Supper and will be found to be a very useful handbook as a basis for study in communicants' classes.

The Presbyterian, Canada.

The treatment of the subject has been full, clear, comprehensive, forcible and suggestive.

REV. ROBT. TORRANCE, D.D., Guelph.

It is richly evangelical in tone. It is so concise, and yet so comprehensive, that as a "manual" it leaves nothing to be desired.

REV. THOS. WARDROP, D.D., Montreal.

If all our church members would only read, mark and inwardly digest your clear, forceful, suggestive treatment of this subject, I am sure that there would soon be a mighty revival in the Church of Jesus Christ.

REV. W. T. ALLISON, B.D., Stayner.

It is one of the best of the many that have been published on the subject. Communicants, both young and old, will find this full and reverential treatise invaluable in their study of the service.

The Westminster, Philadelphia.

It seems admirably suited for the practical ends it is designed to serve. It deserves and I trust will have a wide circulation.

REV. PROF. McLAREN, D.D.,
Knox College, Toronto.

"A Manual for Communicants," is, in my judgment, one of the best booklets ever written on the subject, and it should be put in the hands of every intending communicant.

REV. WM. PATTERSON, D.D.,

Bethany Presbyterian Church, Philadelphia.

It is an admirable treatise. It is comprehensive and concise and cannot fail to be helpful to an earnest inquirer.

REV. CHAS. A. DICKEY, D.D., LL.D.,
Philadelphia.

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