

DEATH AND LIFE—UNION AND GLORY;

OR,

TRUTHS CONNECTED WITH

THE

LORD'S SUPPER.

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P R E F A C E .

THIS Tract is sent forth in the prayerful hope that, in the hands of God, it may in some measure meet what is felt to be a very great and increasing need. It is intended for young Christians, and for those who have recently taken their place at the table of the Lord.

That Christians are not mere individuals, but that they are all members of one body, of which Christ is the head, is a truth which cannot be too strongly maintained and too often pressed upon the consciences of saints. And also that it is at the Lord's table where this oneness of the Church is in a very special manner set forth. One Christian is not without the other in the Lord. And, moreover, such is the unity of the body, that one member exercises an influence over all the other members by his conduct, whether for good or evil. "Whether one member suffer, all the members

suffer with it; or whether one member be honoured, all the members rejoice with it." If, then, a Christian takes his place at the Lord's table, having little or no intelligence as to the place, and the truth of God connected with the place, he gets but little blessing for his own soul, and is to some extent a hindrance of blessing to others. This I believe to be a most important and most practical truth.

It is to be feared that the communion of saints—that fellowship with God and with His Son Jesus Christ, and one with another—is but little understood (practically) amongst the children of God. Yet it is one of the most beautiful, sublime, and sanctifying truths which God has revealed in His Word. The Supper of the Lord loses much of its force and blessing where this is not felt.

That the Lord will be pleased to own this little effort as a help to His saints in showing to them more fully the truths connected with the Table, that there may be more blessing to their souls, and that there may be more glory to Christ Jesus as the result, is the humble and sincere prayer of

E. C.

DEATH AND LIFE—UNION AND GLORY.

THE object of this paper is to set forth the teaching of Scripture on the subject of the Lord's Supper. It is to be feared that many of the Lord's people have but a very limited apprehension of the truths which the Lord would have them discern at His table. But few Christians see anything more in the Lord's Supper than the remembrance of Christ's dying love for sinners. This is, doubtless, a most blessed thing to remember, and we ought to be thankful for the institution, seeing our memories are so bad. But that is not all the intelligent believer sees, as he sits at the table of the Lord. In the course of this paper, we hope to be able to show that far—very far—more than the death of Christ is set before those who partake of the memorials of the bread and wine.

It is my desire, as much as possible, to present the testimony of God's Word on the subject, with as few of man's thoughts as possible. The Holy

Scriptures are given by inspiration of God ; they are the one standard of truth and practice for the child of God ; and I desire to steer close thereto, especially in these last days, in which it is so difficult and perilous for the child of God to walk. Through the abounding of iniquity, the love of many is, indeed, even now, growing cold. And, what is worse still, men professing and calling themselves Christians are doing all they can to take from us this blessed charter, in which God speaks to His children in language so simple, so easy to be understood. Oh, for larger hearts towards God and His Word ! Oh, for greater simplicity in reading it, and a quicker conscience, which would at once bow to all and everything the Lord has told us in the word of His grace !

It is not my intention to dwell upon the thoughts and opinions of others. Man, in his own wisdom, has been led into the greatest extremes upon this subject. Human nature delights in extremes ; and, when it is not subject to the mind and will of God, will be sure to run to the farthest extremity. It has been so with the question before us. For while some have gone so far as to teach that the bread is changed into the actual flesh, and the wine into the actual blood, of the Lord Jesus, others, on the other hand, have taught the other extreme, and ignored the institution altogether, and made a spiritual thing of it.

By the grace of God, then, our rule and guide in the following enquiry shall be, "What saith the Lord?" "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.)

Now, in the supper of the Lord there are four most precious truths presented to the heart of the believer. As he sits at that table, waiting with his soul in subjection to the Lord of the feast, by the Spirit of God, no less than four deep and solemn verities are brought before the heart and mind. Each of these truths has its distinctive character and beauty; yet, at the same time, the one is not without the other, but each is dependent upon the other. The four great and leading truths which are taught by the Holy Spirit at the Lord's table, are DEATH and LIFE—UNION and GLORY. And now, looking to that blessed Spirit which dwells *in* and *with* the children of God to lead us into all truth, and without whom we can know nothing of the things of God, but remain in absolute darkness, let us take up each of these truths in due order—DEATH and LIFE—UNION and GLORY.

And, in the first place,

DEATH

Is set forth as the believer in Jesus takes the bread and drinks the wine. It is the dying love

of the Lord Jesus for sinners that is commemorated (remembered together). The Lord himself instituted it the same night in which He was betrayed by one of His own disciples. It was on the night before He went forth as a lamb without spot or blemish : in which character He had, by the eternal Spirit, offered himself to God a free-will sacrifice for the sins of His people, a sacrifice which was acceptable to God. He was to God an offering and a sacrifice for a sweet smelling savour. It was a sacrifice of the Just One for the unjust, that He might bring those who were afar off to God. (1 Pet. iii. 18.)

In Luke xxii. 19, 20, we have the institution of the Lord's Supper thus recorded : "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

St. Paul, also, having received a special revelation from God on the subject, thus writes to the saints at Corinth, *with all in every place* that call on the name of Jesus Christ the Lord. 1 Cor. xi. 23-26 : "I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread : and when He had given thanks, He brake

it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

How simple is this record! and yet, plain as it is, how much deep and blessed truth is revealed in it! The consideration of such precious truth might well create in the true-hearted Christian the desire to obey the injunction, "Do this in remembrance of me." Not, however, in a spirit of legality, or of servile duty; but as a sweet and happy privilege. Not in a spirit of slavish fear, but in that of heartfelt praise and thanksgiving—entering into the very presence of God with all boldness, having a conscience purged from dead works—and serving the Lord in the perfect liberty of the Holy Ghost. Not in a spirit of doubt and misgiving, but in that of true and holy joy, rejoicing in that liberty which becomes them as children of God. The memorial of the blood of Jesus is presented to us, which cleanses from all sin; and therewith the believer can enter into the holy of holies without the slightest fear or dread.

How strange it is, that so many of the Lord's people do not enjoy this liberty of soul as they

communicate at the Lord's Supper! How many there are who go there bemoaning their state, and writing bitter things against themselves! What dread, what fear, is often experienced at His table, which sets before the partakers thereof that which has put away all sin, and removed every possible occasion of fear. Oh, should the Lord be pleased to bless this paper, by giving peace and setting at liberty one soul now in bondage to self, I shall not consider that I have written in vain!

The passages of Scripture just referred to present to our minds four thoughts:

I. The body.

II. The body given and broken.

III. The body given and broken for you.

IV. Do this in remembrance of me.

Thus, in rightly partaking of the Lord's Supper, that great and marvellous subject of the incarnation of the Son of God is brought to our remembrance: "A body hast thou prepared me."

Now this is a deeply solemn subject—it is a profound mystery: great is the mystery of godliness—"God manifest in flesh." The Christian does well to take heed how he approaches it. It is holy ground, and it becomes him to tread softly in a spirit of humble reverence. Many have touched it, and in doing so have caused a breach. It is for faith to receive this truth, and not for reason. To Reason it is mysterious and confound-

ing, but to Faith it is precious; and as faith lays hold of it, the heart goes out in praise and adoration to God. The subject of the person of Christ is far too exalted for the finite comprehension of man to grasp. All he can do is, to hear God's word and *believe* it. God says that He, in sending Jesus in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Let the Christian believe this statement, let him see the matchless love of God in thus preparing a body for Jesus, in which He was enabled to meet his need; then, in a humble spirit of gratitude, will he admire, and love, and adore, and worship Him who hath shown Himself in such unbounded grace. And this at the table of the Lord.

II. Then, again, not only are we led to see, by faith, the love of God in the preparing a body for His Son, but we see His love in *giving* Him. "This is my body which is GIVEN for you."

It is all of grace that the sinner is saved—free sovereign grace. Had it not been for God's riches in mercy, and for the great love wherewith He loved us, we should have been for ever lost. Let it ever be remembered, as we sit around the table of the Lord, that there is set before us, that it was at that time, when we were without strength, Christ died for the ungodly. That we are debtors to mercy and grace for all our blessings. That we could do nothing of or by ourselves. That our

condition was that of being dead in trespasses and sins; and that we were altogether undone, a total ruin, our minds at enmity against God, and our hearts deceitful above all things and desperately wicked; and that, so long as we were not met by God in grace, we were without hope. Despair and endless misery were our doom. Grace has met us in our ruin, and saved us out of our lost condition. John iii. 16: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." 1 John iv. 10: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." It is all of God's free grace that we are at the Lord's table. May the God of all grace ever keep this fresh in our souls. Not only was Jesus God's free gift, but He so loved us that He *gave Himself* a free and willing offering to God for our sins. Ephesians v. 2: "Walk in love, as Christ also hath loved us, and hath GIVEN HIMSELF for us, an offering and a sacrifice to God for a sweet-smelling savour." Hebrews ix. 14: "How much more shall the blood of Christ, who through the eternal Spirit OFFERED HIMSELF without spot to God, purge your conscience from dead works to serve the living God?"

How great a sacrifice, then—how great the sin that needed such a sacrifice! How perfect too its

quality. Christ offered himself to God without spot or blemish, and that through the eternal Spirit. Notice also the interest in it of the united Godhead. CHRIST offered himself to GOD by the *Eternal Spirit*. Oh, how fearful, how heinous must sin be in the sight of the Holy God, seeing it required so great a sacrifice to put it away! And oh, how hard, how stubborn, how truly dead in trespasses and sins,—how altogether far gone from God is man in his natural state, that can hear, times without number, of God's great love, and yet remain cold and unconcerned about it! We do well to look back to the rock from whence we have been hewn, and the hole of the pit from whence we have been digged. It magnifies the love and grace of God in our eyes.

May the Lord bow the hearts of His people in worship and praise, as they at His table thus call to mind their tremendous ruin, and His infinite love in *giving* His only begotten and well-beloved Son to deliver them from so great a death, and to bring them *to himself*; for Christ has once suffered, the just for the unjust, to bring us TO GOD. Oh, may the constant language of the heart be, Thanks be unto God for His unspeakable gift!

III. And this leads us in the third place to notice, that this body of Jesus was not only given, but it WAS BROKEN. And why? "He was wounded for our transgressions, He was bruised

for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.....It pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

IV. But once more let us ask, Why did this holy, harmless, and undefiled one—this separate one from sinners, leave all and come to this earth? Jesus himself answers, "This is my body which is given," this is my blood "which is shed for YOU."

For YOU; and who are these? Some great and noble, some rich and mighty men of this world? some worthy ones? Oh, no! not so at all; but the very reverse. "I came not to call the righteous, but sinners to repentance," said Jesus. "For ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence."

Look at those whom Jesus loves, and for whom

He freely gave himself—see them in their true character as God sees them. Man may have a good opinion of himself; but the question is, What does God think?

Well, then,

1. *What is their state?*

Ephesians ii. 1: "And you hath He quickened, who were dead in trespasses and sins."

2. *What is their mind?*

Romans viii. 7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Colossians i. 21: "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled."

3. *What their heart?*

Jeremiah xvii. 9: "The heart is deceitful above all things, and desperately wicked: who can know it?"

4. *What their practice?*

Ephesians ii. 2, 3: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

It was for such that Jesus came, and not for those who boast themselves as having done the best they can—as having done nobody any harm, as having attended to all their religious duties. Oh! not so. It was the poor outcast that Jesus came to rescue. It was the captive to Satan He came to deliver. It was the lost one He came to seek and to save. It was the vile, filthy sinner whom He came to wash and to make clean. Happy indeed is that soul who has been made to feel his own sinfulness, and can say with poor Joseph,

“I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all :”

because then he can realize something of the height and depth of that love which passeth understanding. He can say, as he sits at the Lord's table, in all joyfulness of soul, I am in myself a poor, wretched, unworthy sinner; but Jesus loved ME, and gave himself for ME. He was delivered for MY offences, and was raised again for MY justification. Here are the memorials of His finished work—an accomplished redemption; and now in Christ Jesus I can and will give thanks unto the Father. Yes. “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who HATH delivered us from the power of darkness, and HATH translated us into the kingdom of His

dear Son; in whom we HAVE redemption through HIS BLOOD, even the forgiveness of sins." (Col. i. 12-14.) "By one offering He HATH PERFECTED for ever them that are sanctified." (Heb. x. 14.)

No wonder, then, that the soul which knows its liberty in Christ should desire to obey the injunction, "Do this in remembrance of me." The wonder is that our hearts are so cold, so dead, and so formal, when we do assemble to remember His unspeakable love to us sinners—this love which indeed passeth knowledge! Oh, the marvel is that our hearts do not burst with love, adoration, and praise!

ME.

But there is a particular point I must notice here. Jesus said, Do this in remembrance of ME. Blessed as all the doctrines of the Word are; precious as that Word is in itself; great as are the blessings of the Gospel; yet nothing is so great, so blessed, or so precious, as the PERSON of the Lord Jesus. Do this in remembrance of ME. HE is the fountain of all blessing. *He* is the life, the light, the truth, the wisdom, and righteousness, and sanctification; the redemption, the peace; in a word, HE is the ALL and in ALL of His people. All fulness dwells in Him, and His people are full and complete in Him. Therefore, if we wish to enjoy these blessings, it is to Jesus

we must look. It is JESUS we must remember and consider. *It is not being occupied with doctrines or with blessings that will give us joy and comfort,* but it is the mind and heart being occupied WITH A LIVING PERSONAL CHRIST AT GOD'S RIGHT HAND that brings blessing to the soul. Many dear Christians are clinging to a set of doctrines, and hence they never get *settled* peace or power either. It is Christ they want, and then the doctrines will take their proper place. Others, again, are looking at their frames and feelings, their experiences, and such like; and, consequently, they do not get settled peace. If they were to be OCCUPIED WITH CHRIST, and *His* love to them, instead of *their* coldness and want of love to Him, they would have a constant and unchangeable peace. Surely there is nothing in our icy coldness to make us warm. Oh, no! it is the perfect love of Christ that draws out the affections towards Him. Love begets love.

But there is yet another reason why we should remember Jesus in the communion of the Lord's Supper. It is a most important one, too: it is there that we call to mind the death of Christ. But it is essential that we remember a PERSONAL JESUS, because *we* are most intimately associated with HIM in HIS death. He would have us remember His person on the Cross; for *we* were seen by God to be there *with* Him, crucified and dead with Him in His death. This is a great and most

blessed truth, but one not generally seen by Christians. Let us see what the Word of God says on the subject. It is a truth, wonderful and deep; but at the same time the Holy Ghost has written it in the very plainest language possible. And if we would but take the place of little children, and bow to the word of God, we should understand and appreciate God's truth in a far greater degree than we now do. The Lord help us to do so. It is truth for faith, and not for reason. God reveals it to believing babes, and hides it from the wise and prudent of this world. Well, then, what saith the Lord? The Lord says:

1st. That the wages of sin is death.

2nd. That His only begotten Son has tasted and suffered death for us, or in our stead.

3rd. That Christ, having died in our place, He counts or reckons *us* as dead too. Let us see this. God's Word says—

<i>Of Jesus:</i>		<i>Of believers in Jesus:</i>
He was crucified.		Our old man IS <i>crucified</i> WITH HIM. (Ro. vi. 6.)

Faith says—I am crucified with Christ.

God says—

<i>Of Jesus:</i>		<i>Of believers:</i>
He died for sins.		Ye are dead. (Col. iii. 3.)

And then faith realizes the apostle's exhortation, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi. 11.)

This is deeply precious truth, to see oneself crucified and dead with Christ. To know and understand that God looks at us, as to our old dead nature, as done with and put out of His sight, so that He speaks of us as when *we were* in the flesh. (Rom. vii. 5; Rom. viii. 9.) And this, not when we began the heavenly course, but before we were born,—even 1830 years ago, when Jesus was hanged on the accursed tree for us. Then it was the Lord laid on Him our iniquities; then it was God judged us in Christ, and so, as it were, nailed us to His Cross with Him. And He would have us see the same sight by faith. He enjoins us to reckon ourselves dead indeed unto sin. He would have us look back 1830 years, and then, by faith seeing Jesus on the Cross, say, I, a worthless sinner, am crucified with Christ. (Gal. ii. 20.)

Jesus, after His crucifixion, was taken down from the Cross and buried; so too the believer in Jesus is by baptism buried with Christ. (Rom. vi. 3.) We are thus put out of God's sight as dead, corrupting, and worthless things. This is again for faith to receive. God says that the believer in Jesus is crucified, dead, and buried with Him, and *therefore* faith says so too.

It is at the Lord's Supper that we see this blessed truth in a special manner.

Now, I fancy some will say, "Well, you put us away as dead things, and you say that God too considers us as buried out of His sight. That is very good news, doubtless, as far as it goes, inasmuch as it delivers me from the wrath to come, and, so far, I have peace with God. But this is not enough; I want something more. I want not merely to have the forgiveness of sins, blessed indeed as that is, but I want to get to heaven, to enjoy the presence of God, and to be for ever with the Lord. Now you say that we are dead with Christ; but a dead thing is no use in heaven. It is all *life* there, and therefore I must have life in order to appreciate heaven." Exactly so, and this leads me to the second truth proposed for our consideration, as seen in the supper of the Lord; viz,

LIFE.

True, it is LIFE we need, and heaven can be no heaven to him who is without life. Jesus has indeed delivered us from the wrath to come, by being delivered for our offences, and raised again. His blood has put all our sins away, and by that all fear of death, judgment, and hell, is entirely and for ever removed. He was quickened in the grave, and raised again from the dead for our justification. By the power of God He was raised

from the tomb, that He might be and give to us life and righteousness, whereby to stand before Him and to rejoice in His presence. We have seen, then, that as regards the old nature, it is crucified, dead, and buried, and treated by God as a thing altogether worthless. Now mark, there is no attempt to improve the old nature on God's part. No: God must have a NEW condition of things entirely, and therefore He makes, as it were, a complete clearance of the "old things," that He may bring out the new thing according to His own mind and will. The old man is dead with Christ, and "if any man be in Christ, he is a *new creature*" (creation). Old things are judicially passed away from before God, and behold all things are ("of God") become new. (2 Cor. v. 17.) Now, we cannot do better than again turn to the Word itself, and see what God says about this life—this new creation in Christ.

1st. *It is a new birth, and that of God.*

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13.)

2nd. *It is a workmanship, and that of God.*

"For we are HIS workmanship, *created in Christ Jesus* unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 10.)

3rd. *It is a quickening* (making alive).

“But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, *hath quickened us together with Christ* (by grace ye are saved).” (Eph. ii. 4, 5.)

4th. *The life is Christ.*

“Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.” (John xi. 25.) “*He that hath the Son hath life*, and he that hath not, the Son of God hath not life.” (1 John v. 12.)

5th. *We are made alive in and with CHRIST.*

“*Even when we were dead in sins*, hath quickened us **TOGETHER WITH CHRIST** (by grace ye are saved).” (Eph. ii. 5.) “And you being dead in your sins and the uncircumcision of your flesh, hath He quickened **TOGETHER WITH HIM**, having forgiven you all trespasses.” (Col. ii. 13.)

6th. *Having been made alive with Christ, we are raised with Him.*

“*Even when we were dead in sins*, hath quickened us together with Christ (by grace ye are saved), and hath **RAISED us up together**, and made us sit together in heavenly places in Christ Jesus.” (Eph. ii. 5, 6.) “Buried with Him in baptism, wherein also ye are **RISEN WITH HIM** through the faith of the operation of God, who hath raised Him from the dead.” (Col. ii. 12.)

7th. *This is not all, for we are **ASCENDED IN HIM.***

“And hath raised us up together, and made US SIT TOGETHER *in* heavenly places IN CHRIST JESUS.” (Eph. ii. 6.)

Now, this deep and blessed truth we cannot, yea, we dare not reason about. It is only to be received by faith. And he who is the most simple and childlike in his faith will understand and rejoice in it the most. It is a truth which sets the soul free from all doubt and fear, and enables it to hold communion with God.

The sum of it is, then, in a word, the believer is made a NEW creature in Christ Jesus. When he RECEIVED HIM, he was made alive from the dead (John v. 25); for he that *hath* THE SON *hath* LIFE. And thus it is the personal Christ Jesus we are called to remember in the Lord's Supper, for *with* HIM we have died and risen. Do this in remembrance of ME. Oh, then, with what a spirit of joy and praise should we remember Jesus, giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light. Surely, as another has said :

“The Lord's Supper is to be eaten as a memorial, or remembrance of Christ. This is His own interpretation of it. The bread sets forth His body—the cup His blood—accomplishing the remission of sins.

“To eat and drink of this feast is to express our participation in the virtues of His sacrifice. (1 Cor.

x. 18.) And it is thus eaten in remembrance of Christ, in token of the soul's interest in what His sacrifice has accomplished for sinners; it is therefore to be eaten with thanksgiving.

"This remembrance of what the sacrifice of Christ has accomplished must be accompanied with thanksgiving. No supplication is needed, because it is a finished work—a full remission—which the table records.

"To pray about the forgiveness of sins would be discordant with the voice of the table; it would be (quite unintended, it might be) a reproach upon the sacrifice of the Lamb of God. It would be a building again the things which Christ had destroyed, and, in the language and sense of Gal. ii., making Him 'the minister of sin,'—making His blood like the blood of bulls and of goats, only the remembrance and not the remitter of sin."

So much, then, for the truth connected with the Supper of the Lord, as concerns believers in the Lord Jesus Christ. But the believer in Jesus does not remain an independent soul; for, having been born again by the Spirit of God—having been delivered from this present evil world by faith in the death and resurrection of Christ, he is placed personally into the Church of God, so that we may "come together" to break bread. This leads us to the consideration of the

third point suggested to the intelligent soul in the commemoration of the love of Jesus in the Lord's Supper; viz.,

UNION.

In the old dispensation there were saved souls, but they were never said to be united into one body, as it is said of Christians in this present dispensation.

It was on that memorable occasion, when Peter confessed Christ, as the Christ the Son of the living God, that our Lord gives the first intimation of His intention to build His Church. After Peter's confession, Jesus said, "Thou art Peter, and upon this rock I WILL build my Church." Shewing that the Church did not *then* exist; and that though there had been a multitude of souls saved in the former dispensation, yet they never belonged to that which is now called "the Church of the living God."

The first historical account of the Church as such is in Acts ii., where we read that the Lord added to THE CHURCH daily such as should be saved. Now,

1. *The Church of God in Scripture is compared to a spiritual temple.*

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly

framed together groweth unto an *holy temple* in the Lord: in whom ye also are *builded together* for an *habitation* of God through the Spirit." (Eph. ii. 20-22.)

2. *This temple consists of individual stones hewn out of the world—living stones built up into a spiritual house.*

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter ii. 5.)

3. *It is also compared to the human body.*

"For as *the body* is one, and hath many members, and all the members of that one body being many are *one body*: so also is Christ." (1 Cor. xii. 12.)

4. *It is the fulness of Christ.*

"And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." (Eph. i. 22, 23.)

All these scriptures set forth very distinctly the ONENESS of the body of Christ, which in other places is declared in the plainest language. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor. xii. 13.) "That they all may be one; as thou, Father, art in me, and I in

thee, that they also may be one in us: that the world may believe that thou hast sent me." (John xvii. 21.) "There is one body." (Eph. iv. 4.)

Thus it was our Lord's desire that His Church should not only be one body in the sight of God, but also in the sight of the world, so that the world might believe and acknowledge that God had sent Jesus.

But instead of this, man has come in with *his* thoughts and *his* arrangements, and the result has been that the Church, instead of manifesting its unity, is divided into many and various sects. How grievous must this be to Him who is the head of the body!

The Lord's Supper is intended to be the outward expression or symbol of the oneness and unity of the Church. "The cup of blessing which we bless, is it not the COMMUNION of the blood of Christ? The bread which we break, is it not the COMMUNION of the BODY of Christ? For we, being *many*, are ONE bread (loaf) and ONE body; for we are all partakers of that ONE bread." (1 Cor. x. 16, 17.)

What a striking symbol is the *one* UNBROKEN loaf, as pointing out the oneness of the members of the united body of Christ!

In some places of worship, instead of placing a loaf on the table to express the unity of the body, they place the loaf already cut up into little bits, thus shewing the disunion of the Church. The

one unbroken loaf teaches one truth, while by the broken bread another very distinct truth is declared.

But again, while the unity of the Church is seen, or should be seen in the Lord's Supper, the words of the Lord must not be forgotten: "Do this in remembrance of ME." He is the HEAD of the Church. "And He is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things He might have the preëminence." (Col. i. 18.) While we see then the unity of the members, the Head must be remembered too.

It will doubtless be acknowledged that these statements concerning the unity of the body are scriptural, and therefore true; but the question will at once arise, Where is the body of Christ, the Church of God, in these days seen in its oneness?

It is nowhere so seen. There are attempts; but, alas! they have proved signal failures. There is the Evangelical Alliance. That system professes to manifest the unity of the body. But does it do so? Well, put it to the test, and try it. Let some Christian, in the midst of one of its meetings, where the Church's oneness is said to be shewn forth, propose that that which the word of God instructs the Christian to celebrate as the expression of that unity should be commemorated.

What would take place? Why the sectarian and divided state of the Church would be at once manifested, and that by the very thing which God has instituted as a symbol of its unity, even the supper of the Lord, which He calls the COMMUNION of the body and the blood of Christ. I ask, What is that union worth that will not stand the test of God's word?

It is, however, much to be lamented, that while these dissensions exist, and while there is no human probability that all Christians will be brought together into one manifested body in this dispensation, that Christians feel no concern about it. The evil of this sectarianism is very great, and believers ought to have a conscience about it. The apostle uses the strongest language in condemnation of the divisions of the Church of God: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. i. 10.) "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. iii. 3.) And yet, for all this, we find many boasting in their sectarianism as though it were a good thing.

What, then, is to be done under these circumstances? True, it is not much that can be done;

things are hopelessly beyond a perfect restoration. There is, however, one thing that the believer can do, and that which is laid down in the Word for him, and that is to obey the exhortation, "ENDEAVOURING to KEEP the unity of the Spirit in the bond of peace." (Eph. iv. 3.) It is but a little, indeed, that can be done; but that little the Christian should have a conscience before God about, and not sit down at ease, careless and indifferent, about a matter which the Head of the body must feel.

Sad, however, as it is not to "endeavour to keep the unity," how much more so must it be for Christians to be seeing how great a sectarian system they can set up, and that not unfrequently for political ends. Oh! happy is that man who has done with sectarianism—who, in sympathy with the heart of Jesus, grieves over the disunions, and does his best, however feeble that best may be, to endeavour to keep the unity of the spirit in the bond of peace. And, thank God, in these last days, the Lord has raised up a few believers who are thus endeavouring.

It is of the greatest moment, and doubtless it will be observed, that the Church of God is composed of believers in Jesus—saved souls only—souls taken out of the world, and united to Christ by the Holy Ghost. There can be no union of believers and unbelievers in the body of Christ; as

the word of God says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? *or what part hath he that believeth with an infidel?* And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. WHEREFORE COME OUT FROM AMONG THEM, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 14-18.) Jesus said that His people are not of the world—taken out of it. How great a sin, then, to go back into it, or to bring the world into the Church.

But then suppose evil does come into the Church by any one of its members, that member must be brought under discipline, and, if needs be, as in the case at Corinth, he must be put out; and when the Lord restores his soul, then he may be brought back again into fellowship with the saints. Of course, there is no place in the Church of God for those who are unbelievers. I mean according to the mind and truth of God. But, alas! man has introduced his plans, and he has made the Church a

great worldly system; and so much so, that, as in this land, it is the world which governs the Church. The result has been, that the world has got the best of it, and the true Church of God is spoiled and split up into many sects. Christendom has been set up, in which there is room (and that even in its ministry,) for the infidel, the fornicator, the drunkard; and, as regards infidelity, that is now established by law. Alas, alas! the Church has become a cage for any and every unclean bird. How true and enlightened Christians can remain in it, is not for me to say. God sees them, and before Him they must stand or fall.

It is a Scripture truth, and a most important one, too, that "evil communications corrupt good manners;" and, moreover, if we receive Christians into association with us who are not walking orderly, we become partakers of their evil deeds. (1 John ii.) And then, suppose the evil not being put out, grows like leaven, so fast, that at last there is no power in the assembly to put it out, what is to be done? The Word again provides for this too. "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. IF A MAN, THEREFORE, PURGE HIMSELF FROM THESE, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." (2 Tim. ii. 20, 21.) "This know, also,

that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." (2 Tim. iii. 1-4.)

Now, where are we to look for these evils to abound in these last days? The apostle tells us, in that place where there is a form of godliness. Well, then, what is the Christian to do? The remedy is simple; the exhortation is imperative: "FROM SUCH TURN AWAY." He is not to remain in the place where the evil is, in order to bring about a reform, because the same chapter tells us that we are not to expect things to mend and to get better, but, on the contrary, "evil men and seducers shall wax WORSE AND WORSE, deceiving and being deceived." (2 Tim. iii. 13.) Therefore, the only thing the believer can do is, "FROM SUCH TURN AWAY." (ver. 5.)

And now, lastly, we come to the 4th subject for consideration, which is seen in the due celebration of the Lord's Supper, and that is glory,—the

COMING GLORY.

"As often as ye eat this bread and drink this cup, ye do shew the Lord's death till HE COME."

These are the words of the apostle on a subject in which he was instructed by the direct and special revelation of God. And what shall be said on this point? What can be said on so great and glorious a topic as the coming again of the Lord Jesus. Oh! that one had the pen of a ready writer, while the heart is inditing of so good a matter touching the King.

Those who have received like precious faith know something of the presence of Jesus by His Spirit. Often have they seen HIM by faith, and meditated upon HIM in the night watches. They can say, We see Jesus seated at God's right hand, crowned with glory and honour, having purged sin away by the sacrifice of himself. If they have not known the abiding presence of Jesus, they know something of His occasional visits.

Blessed and cheering such views of Him have been, and He has thus been true to His promise, and the Holy Ghost has indeed been faithful to His office; for He has glorified Jesus, and taken of the things of Christ and shewn them to the hearts of His people. Nevertheless, blessed as such seasons have been, they have been true to faith only, and not to sight. As yet, He is seen but through a glass darkly. Jesus is, however, coming again; and His saints shall see Him **FACE TO FACE, AND KNOW HIM EVEN AS THEY ARE KNOWN.** Oh, then, how infinitely more blessed will

it be when He comes; for the same Jesus whom we love shall come: yes, the *same* Jesus, and not another. That identical Jesus who went about doing good, from whose mouth proceeded such words of love and grace, speaking as never man spake before or since—HE, the very Jesus, shall come again: "Ye men of Galilee, why stand ye gazing up into heaven? this SAME JESUS which is taken up from you into heaven, shall so COME in like manner as ye have seen Him go into heaven." (Acts i. 11.)

Now, in the due commemoration of the Lord's Supper, this blessed hope is brought to the remembrance of the intelligent (spiritually) believer, for therein he shews the Lord's death till HE COME. And thus, again, it is the *person* of Jesus we are to remember: Do this in remembrance of ME. It is still Jesus; not a doctrine about Him or His acts only, but HIMSELF wholly and entirely. Not only is He to be remembered as He who was dead and is alive again—not only as the Head of His Church—but as the coming Lord Jesus. Coming, not to suffer and to die, but to receive to himself His Church.

But in order to present a few distinct thoughts on the subject, let the Word of God itself be once more referred to.

1. *The Church is called in Scripture the BRIDE of Christ.*

“For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” (2 Cor. xi. 2; Rev. xxi. 2, 9.)

2. *Christ is coming as the bridegroom.*

“Behold, the bridegroom cometh.” (Matt. xxi. 6.)

3. *For what is He coming?*

“I will come again, and receive you unto myself, that where I am there ye may be also.” (John xiv. 3.) “For the Lord HIMSELF SHALL DESCEND (come down) FROM HEAVEN with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.” (1 Thess. iv. 16, 17.)

4. *The grace of God teaches the Christian to LOOK for the coming Jesus.*

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” (Titus ii. 11–13.)

5. *The Christian is to WAIT for it.*

“For they themselves shew of us what manner of entering in we had unto you, and how ye turned

to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." (1 Thess. i. 9, 10.)

6. *When will He come?*

"For yet a LITTLE WHILE and He that shall come will come, and will not tarry." (Heb. x. 37.) "Be ye also patient; stablish your hearts: for the COMING OF THE LORD DRAWETH NIGH." (James v. 8.) "He which testifieth these things saith, Surely I come QUICKLY; Amen. Even so, come, Lord Jesus." (Rev. xxii. 20.)

This is indeed a blessed hope; the Christian's *proper* hope and expectation, and that for which he should be ever on the look out. The believer's hope is not that he may be saved; that is a settled question, or *he certainly has no right to a place at the table of the Lord*: that is the place for praise and thanksgiving for the blood of Jesus which has put away sin, of which sacrifice the bread and wine are memorials. Surely it is nonsense for an unbeliever or doubting Christian to come to the Lord's table, when they do not know whether their sins are forgiven; for how can such give thanks for that which they do not possess. Hence, then, the believer in Jesus does not hope for salvation; but that the Lord Jesus will return to take his Church away to be for ever with Himself.

With what life and joy should Christian hearts be filled as they gather round the Lord at His table, remembering His death until HE COME, which event may take place at any moment. Oh, Lord, revive this truth in our hearts by the power of the Holy Ghost!

THE HOLY GHOST'S WORK.

And now a very important question arises. How is the Christian to see all this truth? what is the power whereby he will be enabled, as he sits at the Lord's table, to see death, life, union, and glory? The answer is: The Holy Ghost is the power, and for this purpose He is now on earth, abiding *in* the believer and *with* him, that He might glorify Christ, and reveal Jesus to him. The word of God is most distinct on the subject: take, for instance, the death of Christ. It is the Holy Ghost who testifies it to the believer. "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God. Whereof the HOLY GHOST also is a witness to us." (Heb. x. 12, 15.)

Again, the coming glory :

"HE, the Spirit of truth, shall shew you THINGS TO COME." (John xvi. 13.) "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope THROUGH THE POWER OF THE HOLY GHOST." (Rom. xv. 13.)

And so it is with all truth. The Holy Ghost is on earth to guide the followers of Jesus into ALL truth. Truth—the truth of God, then, is not to be obtained by mere human intelligence; for as the apostle argues, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us BY HIS SPIRIT: for the SPIRIT SEARCHETH ALL THINGS, YEA, THE DEEP THINGS OF GOD. For what man knoweth the things of a man, save the spirit of man which is in him? EVEN SO THE THINGS OF GOD KNOWETH NO MAN, BUT THE SPIRIT OF GOD. Now we have received not the spirit of the world, BUT THE SPIRIT WHICH IS OF GOD, THAT WE MIGHT KNOW THE THINGS THAT ARE FREELY GIVEN TO US OF GOD.” (1 Cor. ii. 9–12.)

And further, there can be no true worship acceptable to God, but by the power of the Holy Ghost; for the Father seeketh worshippers who shall worship Him in spirit and in truth. Thus, then, the power whereby the Christian is to increase in the knowledge of God, and to grow up into Christ, is the Holy Ghost, who has been freely given to him of God. This being the case, it follows, as a matter of course, that when the Lord's children assemble around the person of Jesus at His table, *the Holy Ghost should have the place of rule and guidance, and the souls of the saints should be simple,*

and in childlike subjection to Him, waiting for Him to show the death and life of Jesus—the unity of the body and the coming glory. This is most important—important for the honour and glory of God, as well as the comfort and edification of saints.

Now, in the place of worship to which the reader of this paper goes, has the Holy Ghost His right and proper place? Has He a right to use whom He will to say a word of edification, exhortation, or comfort? Can He use whom He will of the saints assembled to pray or praise? or is all the work of the ministry confined to one or two persons appointed by man, and paid for doing that which should be done by whom the Holy Ghost would in the assembly? for He is a Sovereign, and He giveth His gifts severally, as HE *will*. (1 Cor. xii. 11.)

To put this matter still plainer; for the author of this paper feels more and more the terrible sin in these days of rejecting the Holy Ghost, and that by professing Christians. Suppose, then, dear reader, you were to be led to pray, or to give out a hymn, or to read a portion of God's Word in your place of worship, according to the *commandments* of the Lord (1 Cor. xiv. 37), would you not be considered most disorderly, and, perhaps, taken up for brawling, and brought before the magistrates, who may or may not be Christians, and not

before the saints as such? (1 Cor. vi. 1.) The reader is left to reply as in the presence of God.

Death and Life—Union and Glory—is the truth which is seen at the Lord's table, where the Holy Ghost has His proper place, and where He has liberty to take of the things of Jesus, and shew them to the souls of those seated at that table. May the Lord keep the hearts of His children, who are where the Spirit of God has His place, in a spirit of constant and practical *subjection* to HIM and HIS teaching. Surely at that time of all others, when the Supper of the Lord is commemorated, is the time when all human presidency should give way, and the Lordship of Jesus be fully acknowledged. It is emphatically the LORD'S table—the LORD'S cup—the LORD'S body—the LORD'S supper—and it is the LORD'S people who remember the LORD'S death till HE come.

When the disciples, in the days of the apostles, remembered the death of Jesus in the Lord's Supper, they met upon the first day of the week. But it was for this particular purpose, and that only to worship God in spirit and truth, for the gift of Jesus, and for that grace which had enabled them to embrace Him as their Lord and Saviour. They did not meet to hear sermons; no, their spirits waited upon the Lord by the Spirit of God, and they found a theme, in remembering Jesus,

full and inexhaustible for their minds, and they found in the person of Jesus an object for such worship, praise, and adoration, as tongue failed to express. They saw, by the Spirit of God, DEATH and LIFE—UNION and GLORY.

And does the Christian need—nay, can he have a higher theme for contemplation? or a more blessed object for worship and adoration, seeing that in HIM dwelleth all the fulness of the Godhead bodily? Impossible! Jesus is chiefest among ten thousand, and altogether lovely. Can the believer need any better teacher than the Holy Ghost? Never! May the Lord help His children to cease from the fearful sin of looking to man, and shutting out the Holy Ghost (except upon certain conditions which man has instituted) from the place of worship. And may Jesus be the chief—the one object of the affections. Let everything else be secondary to HIM. Let gifts and doctrines, good indeed as they are in their place, give place to Jesus. Doctrines are but poor things, if they do not lead the soul to Jesus.

The Christian has got as a *present* possession ALL spiritual blessings in Christ. He has life, peace, and joy, wisdom, righteousness, sanctification, and redemption. He has Christ himself, and He is all and in all. God supplies all His people's need according to His riches in glory by Christ Jesus. Oh! for larger hearts to embrace,

use, and enjoy all that is so fully and so freely given of God in Christ.

It is faith, and a heart subject to Christ by the Spirit of God, that is needed. There is DEATH and LIFE—UNION and GLORY to be seen in the Lord's Supper, in all which the believer is most intimately associated, but which in this dispensation can alone be seen by faith; for we walk by faith, and not by sight. May the Lord bless this little paper for Christ's sake, and to Him shall be all the praise and the glory.

E. C.

July, 1864.