

### **The Lord's Supper**

This is an evening "meal," thus instituted, and continued as such by the early disciples. Not "Mass," not "a sacrifice"—and further not optional, if we desire to please Him Who said, "THIS do, in remembrance of Me." The "This," was evidently, to take the unleavened bread (which He had taken from the passover meal, and pictures Him so well, as the sinless One), to drink of the "fruit of the vine" (notice the word "wine" is omitted in this context), in His remembrance, remembering HIM, not only our blessings, but Himself, the Blessor. Each "first day of the week" this should be our privilege, not occasionally, monthly or quarterly. It is vain to call Him, Lord, if we do not do the things which He says.

(Matt. 26. 29, I Cor. 11. 23-26, Acts. 20. 7, 8.)

Your desire and mine is to please our Lord. "We love Him because He first loved us," but do we not long that our love may grow more real and deep, to be a love that is practical, not merely in word? Let it be a love that so hangs on His word, that all that is of self, and tradition, and of man, is valueless. A love that is willing with Peter of old to say, "Nevertheless, at Thy word I will let down the net," though the result seems very improbable to us. Is it not our wisdom to follow the words of Him, Who is God over all, blessed for ever, our all-knowing, and almighty Saviour? Dare we, as the men of the world, query and doubt His words? Let us rather cherish every word of His, and may the Holy Spirit take of His things and reveal them to us, for this is His gracious ministry.

If thus we hear and "do," the effect of "rain," "flood," and "winds," (for there will be opposition), will not shake our house, either now or in the future testing time, for it will stand secure on the sure, tried, and abiding Rock of His unchanging words.

It may be some of the above briefly stated parts of truth, may not be clear to you, and further literature or correspondence would be a help to the attaining of the precious goal of all speaking "the same thing," and being "perfectly joined together in the same mind and in the same judgment," for His glory. Then we just long to be a little help to you, and there will be, no doubt, something which you can also minister to us, for we are members of the one body of Christ, and should be ever seeking one another's good, and the edification of that same body in love. (Ephesians 4. 16.)

## ON ROCK OR SAND?

The Church, which is the body of Christ, of which, by grace, we are members, has passed through many changing vicissitudes, since those glorious days when it was first formed, and thousands were brought, by the mighty power of the Holy Spirit, to be followers of our blessed Lord Jesus Who generally was "despised and rejected of men," and as if a malefactor had "suffered without the gate."

Sometimes there have been periods of persecution for the saints. There have been also times of blessing and revival, and then at other times periods of sad declension and apostasy. In our own day, as we look out upon the Church as a whole, we see so much that does not bring glory to Him Who "loved the Church and gave Himself for it," and that which is not according to His mind and will, and with sorrow we admit our failure and short-coming in this connection.

All down the centuries the message of "Christ and Him crucified" has been that which has won the hearts of men to Himself. His Person and His death,—the Lord of glory laying down His life for sinful men,—has been the power of God which has brought us to the knowledge and joy of redemption and reconciliation with God.

From the day that this new light shined into our hearts, Christ has been our "Lord and Teacher," and love to Him, Who has done all things for us, should be the motive cause of all that we do. No longer are we to please ourselves, but Him Who has chosen us.

But if we profess love to Him, then shall we not also love His words? and ever seek to walk closely with Him, hearing "what the Spirit saith unto the Churches"? Our Lord Jesus has said, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock," and James, speaking by the same Spirit, says, "Be ye doers of the word, and not hearers only." Did not our Lord also say, "He that loveth Me not keepeth not My sayings?"

Of the early Church we read, "They continued steadfastly in the apostles' doctrine" and should not we, out of love to our blessed Lord, seek to cleave to His words, and the words of the apostles, which have been so carefully preserved and handed down to us?

The Scriptures then, which are the record of the words of the Lord Jesus, and the apostles' doctrine, are "profitable for doctrine, for reproof, for correction, for instruc-

tion in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," and it is the Scriptures that will show us God's mind as to our individual lives, and His will for the affairs of HIS Church. We have not been left to do that which is right in our own eyes, but to do those things which "the Holy Spirit teacheth."

Can we then consider together, very briefly, a few things, which, though quite clear in Scripture, have ceased to be the practice of the Church, and also other practices that are not found at all in Holy Writ? And may He Who has revealed so much to us, go on to make known much more to our willing and responsive hearts.

### **Conversion**

You will agree, as fundamental, that there is a need for conversion, of repentance toward God and faith toward our Lord Jesus Christ, a definite turning to God, with the blessed experience of the new birth.

(Matt. 3. 8, Acts 20. 21, 1 Thess. 1. 9, John 3. 7.)

### **Baptism**

For this we have the clear command of the Lord, and the example of the apostles, and it is the next and almost immediate step after conversion. I need hardly say, that "christening" is not found in Scripture, and is, of course, quite out of harmony with all the New Testament teaching on this subject.

(Matt. 28. 19, Acts 2. 41, Acts 8. 36; 10. 47, 48.)

### **The Heavenly Calling**

The new born soul naturally seeks the fellowship of his brethren, and begins to exercise his position as a member of the body of Christ. Therefore being now a member of the Church, that "called-out" company, he is one of those of whom our Saviour said, "They are not of the world." The world's aspirations are no longer to be his, its politics are no longer his concern, seeking to right earth's wrongs is not his calling; but to make known the unsearchable riches of Christ, to tell of the love of Christ to the perishing, to show to men their utter depravity and need of that one great sacrifice for sins, should be his constant aim, as he lets his light shine before men. Passing over things material as of little value, with an ever growing concern for the spiritual need of a world fast hurrying on to destruction he will not seek friendship or fellowship with the world, for the friend of the world is the enemy of God. He will desire to be associated and enjoy fellowship with those who seek to do the Lord's will and have a tender concern for "every word of God."

(John 15. 19, John 17. 14, Phil. 3. 20, Heb. 13. 13, 14, James 4. 4.)

If as a believer he wonders at many things which are common among the Lord's people, seeing them not to be in accordance with Scripture, his choice is quite clear. For we may not "add unto His words," and that which will not stand the test of the Scripture of Truth should be refused.

### **Names**

The taking of names by sections of the Lord's people, not only helps to spoil the unity of the redeemed, but is quite unscriptural. We are not "Baptists," "Methodists," etc., not a "Union," or a "Fellowship." We are "Christians," and surely there is no need or warrant for any further name or title. We do not need man-made organisations, or societies, not even for missionary work. The New Testament plan is God's plan, and obviously by far the BEST. (1 Cor. 1. 10-13, Acts 11. 26; 13. 2.)

### **Buildings**

As we read the book of Acts, we find nothing concerning cathedrals, "church" buildings, chapels or the like, but of gatherings in the houses of the saints. Is this an oversight of the Holy Spirit? Surely not. If special buildings are not mentioned, then are we not wise if we dispense with them? Is it necessary to speak of running into debt, to erect such buildings?

(Rom. 16. 5, 1 Cor. 16. 19, Col. 4. 15, Phm. 2, Rom. 13. 8.)

### **Musical Instruments**

These were ordained for Israel in their temple worship, but are not appointed in the New Testament till we reach the book of the Revelation. Would it then not be wise to omit these also? (Eph. 5. 19.)

### **Priests**

In Old Testament times there was a certain family chosen as priests, who attended on the service of God, as distinct from the rest of God's people, but this is not carried over into this dispensation. On the contrary we read, "Ye are an holy priesthood," and do we not ALL draw near with boldness into the holy place? Evangelists, pastors, teachers? Yes! The "Rev" So-and-so, in a distinctive uniform? Definitely No!

(1 Pet. 2. 5, 9, Eph. 4. 11.)

### **Titles**

These are not found in the New Testament for ourselves. We do not read "the apostle Paul," but "Paul, an apostle," never "Father," except for God Himself, and—"Holy and REVERend is HIS Name."

(Gal. 1. 1, Matt. 23. 8, 9, Psalm 111. 9.)