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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

DEVOTION UNTO THE LORD.

WITH SPECIAL REFERENCE TO

THE LORD'S SUPPER.

An Address (revised) at

65, St. Mary Axe, E.

8th August, 1913.

by

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An Address by Mr. P. W. Heward,

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OUTLINE:-

1. HIS Devotedness to US.
2. Godliness in the Life, and its Cheap Counterfeit.
3. A Spiritual Home.
4. The Privilege of Breaa king Bread, and a Holy Sensitiveness for the Lord's Working.
5. The "Due Order" of this Simple Devotion.
6. Errors Prayerfully Considered.

As far as possible, you know, beloved friends, subjects suggested by those who come to these meetings are brought before us, and I want everyone to feel perfectly free to suggest a subject, though there must be a selection according to the general profit. And, furthermore, if subjects are proposed concerning which those who bear the Name of Christ are sadly severed at the outset, we must make up our minds to realise the Truth is more important than all else, and that it befits us to seek to know the Truth even if the Truth cuts all our favourite theories away from us. Certainly it will not cut

away our foundation if we are in Christ Jesus, nor will it cut away our Guide Book is by grace we acknowledge the Scriptures. Nor will it take away our Teacher, if in the mercy of God, we realise the tender and effectual leading of the Holy Spirit. The subject before us this evening is undoubtedly devotional, but we shall also find in it much that will search our hearts, nor am I desirous that we should gather together without a measure of pain. Meetings in which there are only conscious blessings without pain and heart-searching are usually very poor in their results, We need heart-searching whenever the Truth is brought before us. At the outset it is our privilege to realise our Lord's devotedness to us. He was so glorious, dwelling in wondrous brightness, One who was altogether wonderful before He became our Saviour. It is not that He has been raised to glory for the first time because of His saving work, He went back to the glory that He had before the world was; from the beginning He was God, yet though He was glorious He was devoted to us. This is the more remarkable because there was no beauty in men that He should desire them, yet, alas, the One in whom was all beauty they did not regard as beautiful, and though He might well have treated them as lepers, they dared to treat Him as an outcast. The wonderfulness of His love is seen in this connection, for there was nothing worthy in poor guilty sinners among whom He deigned to dwell, nothing inherently precious in those for whom He deigned to die. Not one of us can say that he was something, for if mercy has reached to us, it is SOVEREIGN mercy. We were children of wrath even as others, yet the Lord was devoted to us. Furthermore, His devotedness is remarkable

3.

in that He did not need us. Before Him angels bowed down, and if indeed men had rebelled, He could have created myriads more in a moment of time. He was not dependent upon us for service, for He needed not anything. He was not dependent on us as creatures for He had unfallen creatures; but though so wondrously independent of us, He was pleased, in His own compassion, to behold us, ruined by the fall, and love us, though we were unlovely, and be devoted to us, so that He drew back from nothing, - He went through a life of strain to a death of agony, for guilty criminals. He WAS devoted to us. Beloved friends, how can we sum it up in a few words? He WAS devoted to us, Yes, when He said, "Lo I come, in the volume of the book it is written of me I delight to do Thy will, O MY God." He was devoted to us when despised and rejected of men, a Man of sorrows and knowing grief. He was devoted to us when He set His face as a flint and journeyed south to Jerusalem, well knowing that there was Gethsemane, and, beyond it, Calvary. He was devoted to us when bearing the sins of sinners in His own body on the tree. He cried "My God, My God, Why hast Thou forsaken Me?" He was devoted to us when, in that wondrous triumph, the words sounded forth, "It has been finished", and when, raised again, He ascended up into glory, He was devoted to us. Having loved His own He still loved and still loves, and, devoted to us, He lives to intercede and to remember those who oftentimes forget Him. On the right hand of the Father in transcendent glory, amid a magnificence that has no earthly equal, He never forgets the small and trivial concerns of His worthless people. Such is the power of eternal grace, such is the wondrousness of Almighty love, and such is the

4.

devotedness of Christ. Beloved friends, everything makes a background for His love, and the strange fact is that those of us who have felt the warmth of His love, love Him so little. Though He is the Altogether Lovely One, and the Chiefest among ten thousand, though we should set our minds continually upon Him, those minds are often away from Him. We think of the things that fail and set our thoughts upon the attractions of earth. Why is it that He longs to meet us more than we long to meet Him? Why is it ~~that~~ that He is expecting to behold His people glorified more earnestly than they are expecting to behold Him Who is glorified? Surely when we have such wonderful devotion, and when our beloved Lord deigns to desire to spend His time upon us, it is more than unbecomming in poor creatures of the dust saved by sovereign grace to draw back and desire not His company. Of old, His delights were with the sons of men, and now He says, "Ye are My friends, if ye do whatsoever I command you." Who can measure any of earth's friendships, or these friendships ^{all} ~~altogether~~, as to be compared with the friendship of Christ? Yet we put aside Christ for men, and put aside heavenly things for those of earth. Vain and foolish is our choice, but there is still forgiveness with our God THAT HE MAY BE FEARED.

On the background of His devotedness we come to ponder, dear friends, godliness in the life, and its cheap counterfeit. Godliness, what is it? The word so rendered in the Scriptures often means "reverence". Reverence is indeed a large portion of godliness, even in the wider way in which we now understand the word. Nor can there be any ungodliness when there is TRUE and real reverence. I mean there cannot be any ungodliness

acknowledged, allowed, approved or exalted. Reverence for God, how deeply precious this is! Godliness, a concern to please our God and to be like His beloved Son in all things! Godliness in the LIFE! We are not our own if we belong to Christ. Bought with a price we find service a privilege, at least it should be our desire to realise this more and more. We have no independence, at least, no approved independence. Godliness should be seen in the LIFE. We are not to be Christians for one day a week, we are not to be Christians in one or two acts of service. I mention this the more emphatically before referring to the Lord's Supper. Baptism and the Lord's Supper are solemn privileges, but baptism and the Lord's Supper can never take the place of the Lord, nor can baptism and the Lord's Supper take the place of a life of godliness. We are not to view "acts" as the whole life. If they mean anything they are the expression of an experience in the Holy Spirit. Baptism and the Lord's Supper alike suggest the experience of vital union with our exalted Lord, for baptism symbolizing death speaks of resurrection, and the Lord's Supper typifies a partaking of and a feeding on Himself. Godliness in the LIFE is deeply important. We should be known as Christians not simply by our words, but by our activities. "If anyone is in Christ, there is a new creation, old things passed away, new things came to pass, and all things are out from God." The natural pride should be laid low. The hasty temper should be subdued. The love of indulgence should be brought down before Christ. The whole life should be altered, for grace does not merely affect our hearts and our minds, but

our whole being, and salvation by grace is meant to mark us out as distinct from a ruined world, in which we are found as pilgrims and witnesses. But the cheap counterfeit of godliness is very common. In the words of 1 John 3, it expresses itself rather by what is said than by what is done. "Let us love not in word, and in tongue, but, in deed and in truth." There is much godliness nominally, godliness which is only in word and in tongue, and this is an abomination before the Lord. It may look very pious, before others, ejaculations of praise such as "Hallelujah" may often escape the lips, there may be hymn singing all the days of the week, there may be a readiness to be the first to lead in prayer, and all the time a shallow experience, or even no experience at all, of what it is to be "in Christ Jesus." This is a poor counterfeit. It is base metal. Unless our godliness will stand the test of daily life, unless it will stand the test of all opposition, hatred, bitterness, unkindness, misrepresentation, irritating details, - unless our godliness will abide this complex test, there is something defective. Do not think, beloved friends, that any one of us can dare to take the standard of saying, "I am godly, and I am entirely free from this cheap counterfeit." Surely speaker and hearers alike must be bowed down before God to realise how much of the imitation mars that which is a reality. That our heavenly Father has blessed us with all spiritual blessings in Christ, we know; that we have all encouragements to live godly in this present world, we know; that there are desires in our hearts after the Lord and that we do certain actions to please Him, we gratefully know, yet

have we nothing to boast; we fall short of the glory of God; we falter, and, though we do not plead for ungodliness, we are obliged to acknowledge that there is something of ungodliness in our varied activities:- when tested by His standard, whose eyes are as a flame of fire. We are not pleasing the Lord ALONE. The flesh seeks to assert itself, nor do we always lead it in absolute slavery, but the Lord giveth more grace, and it is for us to seek to war against this cheap counterfeit, both in ourselves and in others. Real godliness is "expensive." We must lay aside every weight, and the sin which doth so easily beset us. If we would run with patience we cannot be burdened with our own natural choices. Real godliness is hardworking, real godliness is costly, if we are to buy the truth and sell it not, we must pay something for it. We never buy grace, but we buy the Truth. It is indeed important that those who have received the gift of grace should know what it is to spend their all, and to be spent, that they may be those who are godly witnesses amid a ruined world. If we hunger and thirst after righteousness, we must expect to feel hungry and thirsty. In other words, godliness without pain is only a counterfeit. There is a real struggle, though that struggle is not by human energy; there is a real loss though that loss is of unholy, or at least dangerous, encumbrances. There must be a giving up, yet how can we call it a "giving up" when we have respect unto the recompense of the reward? If we lose Egypt we lose tinsel, if we have Christ we have pure gold. All things are in Him, and all things are linked with Him, it is for us therefore to seek after godliness, though it means the world's rejection.

A SPIRITUAL HOME. You will notice an error in our typewritten outline which may suggest a blessing. Evidently the misspelt word suggests both "Spiritual" and "Scriptural" and we have an amalgamation of the two. Indeed these words are amalgamated in the experience of any who know the Lord. If we would be Spiritual we must be Scriptural. If we would be Scriptural we must be Spiritual; we cannot have the one without the other. A Spiritual Home. I would lay a stress upon this in two connections. First, because godliness in the individual life is to be followed by godliness in the home before there is the breaking of bread to the glory of God. Secondly, because an assembly of saved ones is an enlarged home. A Spiritual Home. Oh that we might have godliness therein! Not all of us have the same responsibilities; there are some present who are heads of households, and upon them are peculiar responsibilities in their peculiarly difficult sphere. To parents are entrusted vast responsibilities which cannot be easily over-estimated. We find in Deuteronomy 6 a beautiful view of a spiritual home, as far as it was possible before there was the revealing of the Lord Jesus Christ. These words, saith the Scripture, are to be in the heart, but not only so, there is to be the talking of them ⁱⁿ the house, not only at night but in the morning, not only when sitting down but also when walking by the way. There is to be talking to the children, and not the strange opinion, "We are afraid lest we give them too much religion." There is a danger of mere "religion", but there is not a danger of too much of Christ. Talking about the Lord is here brought before us as in the home. The most

difficult place oftentimes for conversation, inasmuch as in the home there are necessary details, and there is a frequency of seeing one another, and these things tend to rob the home communion of its sanctity and importance. When we meet a fellow-believer once a year we naturally speak with him spiritually. But godliness is to be marked, (Oh that we might all feel this more!) - godliness is to be marked in connection with TINY things and OFT-REPEATED things. It is natural to make less spiritual those actions which are frequently reproduced, but God is equal to this and to every emergency. While speaking of a spiritual home, may I remind you of John 11, that attractive home of Mary and Martha and Lazarus? And yet more definitely of 1 Timothy 3 where, as in Titus 1, we see that power in a home precedes power in a gathering of saved ones. Unless there is power in the home there cannot be well pleasing oversight in the gathering. It is easy to blame others for failure, but the words sound out very definitely that the bishop must be one ruling well his own house. The word "bishop" is, as you know, "overseer," and Titus 1 declares more definitely, "If any be blameless, the husband of one wife, having believing children" (so the word signifies) "not accused of riot, or insubordinate." Here we see the stepping stone to usefulness, among the Lord's people, is usefulness in the Home. Ah, it is much easier to be spiritual at a meeting than to be spiritual in the home. May the Lord give us grace to carry our godliness into our daily life, into the midst of our business, and into the midst of our home.

We come next to consider the privilege of breaking bread, and a holy sensitiveness for the Lord's working. Need I remind you that we read in Scripture of the Lord's Supper, of the Lord's Table, and of Breaking of the Bread. Every term that is used has its own aspect, nor is one word misused or misplaced in God's Book of Truth. Breaking Bread:- how simple is the expression! No food is more common than bread, and no action more natural than breaking; there is nothing of earthly grandeur, or of display, in the privilege of breaking bread. But the expression is a repeated one, for we read of the breaking of the bread and of breaking bread alike in Acts 2. A double mention. Likewise do we find it in Acts 20. In the light of 1 Corinthians 11, and of these passages themselves, we see instruction as to the Lord's Supper. The privilege of breaking bread, the privilege of the Lord's Supper is indeed great, for in the bread and the fruit of the vine He presents reminders of Himself. Wondrous His condescension, that He Who was Lord of glory should arrange for pictures of Himself to be partaken. One could understand from a NATURAL standpoint if He had commanded pictures of Himself to be worshipped, but pictures of Himself to be partaken, partaken by His people, oh how wondrously He brings Himself into our experience! That we should partake of that which typifies our Lord, here is a vast, an unmerited privilege. We may go further, the Lord's Supper is an evident privilege when viewed in contrast with Israel's yearly Passover. The Jew of old looked forward to his Passover which was the remembrance of God's delivering, a night much to be observed unto the Lord. But to us there is given not

a YEARLY celebration but a WEEKLY memorial. The frequency is a privilege not to be misused, nor made an excuse for carelessness and irreverence. The frequency is indeed wonderful. I have no doubt it suggests one characteristic of the present dispensation, - we do not live a year at a time, but rather, "a week at a time." With regard to anxiety we are to live a day at a time, the morrow shall take thought for the things of itself. Nay, with regard to anxiety it is never to come in, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." It is true that Paul, an apostle of Jesus Christ could determine to winter in certain places, and declare that, the Lord willing, he would abide at Ephesus until Pentecost, but plans are always to be made with the ACTUAL proviso "God willing," and with the suggestion uppermost in the mind that the time is short, that the Lord Himself will soon descend from above with a shout, and with the voice of the archangel and with the trump of God. So that believers are to be continually living with the expectant hope for Him who is the Blessed Hope. Furthermore, the breaking of bread is a privilege, inasmuch as it is a token of assured salvation. We do not eat and drink as those who are unwelcome or are doubtful. The partaking of food before God was limited to Israel's priests in the holy place, and so the Lord's table is limited to those in the Lord's family. A public celebration of a public sacrament is foreign to the Scripture. Here we have something for the Lord's own, and thus the breaking of bread is an assured token of a finished salvation. The finished work of our Lord Jesus Christ, once and for ever finished,

is brought before us in the suggestive symbols, and in our partaking, if indeed we partake rightly, if indeed we realise that we are identified with Him. We do not therefore partake as mourners, but as those who know we are blessed with all spiritual blessings, We do not partake in the uncertainty that is associated with some confidence in the flesh, but with the certainty which is linked to all confidence in Christ. Yet more, the breaking of bread is a privilege because it provides an opportunity for the fellowship of saints in an act which is prophetic of that future fellowship when all who are one in Christ will be one, gathered at the Marriage Supper of the Lamb, their sectarian shackles left behind them in that glorious day when the Lord's redeemed shall be united, in His Own presence. Then will they have that which is the fruition, which is the counterpart, which is the consummation of the breaking of the bread now.

And now, to pass on, oh that we might have a holy sensitiveness for the Lord's working. Do you not know, beloved friends, at times what it is to feel various workings of nature? You can feel electricity, you can feel certain atmospheric conditions; is it not more possible for a child of God to feel something of the Lord's presence? Should we not desire to have this holy sensitiveness? To be conscious that the Lord is with us of a truth? Oh that it may be ours to enter in to the experience of those who journeyed to Emmaus; He was known of them in breaking of bread. We do not merely gather to an "it", but gathered unto Him we should anticipate the realised presence of Himself through the Holy Spirit. It is true we do show forth

the Lord's death till He come, but at the same time we realise His own gracious fulfilment of the promise, "Lo I am with you all the days, even unto the end of the age."

In speaking of the due order of this simple devotion, I suppose, beloved friends, I come on to different ground. Hitherto, I take it, that we are largely by grace of one mind, and it is of the greatest primary importance that we should be of one mind in seeing salvation in Christ, that we should be of one mind as to the only object of life, the glory of God; that we should be of one mind as to pressing toward the mark for the prize of the high calling of God in Christ Jesus, that we should be of one mind as to the privilege of doing anything that the Lord has appointed, remembering those words which so wondrously apply, "Whatsoever He saith unto you, do it." Oh that ours might be the experience of willingness to do God's will, then shall we know of the doctrine. But I take it that our hearts have been brought to some unanimity if in our consciences we know that there is nothing beyond the enjoyment of Christ. If our longing is continually to feel His presence, I take it we have a basis from which we may stretch forward to a unity and uniformity of attitude throughout our life. I know, and know sorrowfully, that at present, the loving obedience I would seek to mention humbly and affectionately, in the Lord's Name, is not the mind of a number of the Lord's people. I know that when I speak of the due order of this simple devotion, there are those who honour the same Lord, who are saved by the same precious blood, who are yet severed in connection with this point of God's truth, and it is always

dangerous to speak of differences of opinion unless there be a subjection to the Lord. But though we do not meet to show forth our differences, we do not meet to hide them, we meet here by grace to remove them. We meet that the Lord may be exalted as His people are being brought near together, with their love to Himself and one another affecting their whole intercourse and all their individual and collective arrangements. Nor can we anticipate God the Holy Spirit will permit that the people of the Lord shall continue so sadly severed as at the present time. God is not the God of confusion and disorder. The Holy Spirit is a real Power, working still, and I am sure of this, beloved friends, that if our hearts are sensitive, and if our hearts are subject, led by the Spirit, we shall be brought nearer and nearer to one another, because nearer and nearer to Christ. Nor is the believer in a healthy state of heart if he is able merely to keep his differences beneath the surface, and to overlook the effect of these differences. Oh that there might be in us a holy pain for everything which grieves our beloved Lord and hinders the present manifestation of the fulfilment of that prayer which shall be fulfilled - "That they all may be one!" The expression "The Due Order" is, as many know, borrowed from the Authorised Version of 1 Chron. 15, 13 where we find that Israel, carrying the ark in a new cart instead of on the priest's shoulders, brought death to Uzza. The Lord made a breach upon Uzza because there was not the seeking Him, ^{after} ~~yet~~ the due order. The hearts were toward the Lord, when the action was done. David and Israel desired to please Him, yet the failure was as to the due order. Similar are the words of 2 Chron. 30. 19.

The people were not cleansed according to the purification of the sanctuary. They had prepared their hearts, but their actions were not altogether well pleasing, and the people were STRICKEN, albeit the Lord hearkened to the prayer of cleansed Hezekiah and healed the people. "The good Lord pardon every one that prepareth his heart," was the expression of that devoted servant. We live in a day when God does not always mark out His displeasure as of old on Ananias and Sapphira, but His grief (if we may use the word) is as real, and the Judgment Seat of Christ is peculiarly solemn. To our own Master, it is true, we are standing or falling, and since a believer cannot despise another believer, it is true brotherly love to wash one another's feet, and to seek to remove any defilement from contact with the traditions, customs, arrangements, religions, and worldlinesses of men. Therefore, as to the due order, beloved friends, may I definitely suggest a few points? The time for the Lord's Supper. On the first occasion we are told that the hour was come for the Passover, and after that at its end the breaking of bread was arranged. The present dispensation is one of remarkable "spirituality," by Divine appointment, for the Holy Spirit came down in a marked way at Pentecost. It is also a dispensation of FEW types, but this fact makes the types which remain yet more manifestly remarkable, and it is on this account the more extraordinary that ⁱⁿ the present dispensation there is no suggestion of the Lord's approval in ANY Scripture of partaking of the Lord's Supper in the morning, or of partaking it on any other day but

the FIRST day of the week. The CONTRARY evidence can not be lightly put aside without sin. The term "supper" is given by the Holy Spirit, the word "Lord's" which occurs in the Lord's Supper and Lord's Day, occurs only twice, and I think a little careful attention will show that the Lord's day was called by that name BECAUSE of the Lord's supper every Lord's day. In Acts 2 we have a distinct evidence that the disciples did not break bread every day for we read how that they were daily with one accord in the temple, but the word "daily" is cut off from the breaking of bread, yet we know that the breaking of bread was not simply annual. There was a frequency, hence the word "as often" in 1 Cor. 11 where, however, it is not, as many have suggested, "As often as ye will." The Lord has distinctly marked out in connection with Acts 20 that it was, and is, the privilege of His redeemed to gather every first day to break bread. The first day at even, therefore, comes before us as the appointed time.

As to the place I do not think that we have any Scriptural name like the word "supper" which so definitely describes the place, but it is plain that believers did not break bread in prominent publicity. They were daily with one accord in the temple, but breaking bread in the houses. That unsaved ones may have come into the gathering linked with breaking of bread seems indicated from 1 Corinthians but that the breaking bread was a public display is contrary to all Scripture. The word "house" is the word that seems to be used in connection with it, and, personally I should draw back from the keeping of

the Lord's table in a grand building; personally, I should draw back from the ordinary keeping of the Lord's table in the open air. I believe that God has stressed a house, and that the home idea has parallels with Exodus 12, Divinely before us. As to the materials, we have mentioned bread, and the fruit of the vine. The Lord laid a great stress upon the word "THIS". In Luke we read THIS is My body, THIS do, and in 1 Cor. 11 THIS bread. In accord therewith I should feel that I was guilty of an act of separation from the mind of the Lord if I partook of anything but the unleavened bread which He appointed. The variation may seem a slight one, but a real one, and more important, inasmuch as THROUGHOUT Scripture leaven is a type of evil. Leavened bread is therefore definitely contrasted. So, moreover, we find the fruit of the vine and the cup emphasized. Never "wine." The generic term "wine" MAY include that which is fermented or unfermented, but the Lord has expressly left out the generic term, and used other expressions, that there may be no mistake. Undoubtedly the use of fermented wine at the Lord's table is disobedience to the Lord's arrangement. It may be unconscious, but it IS disobedience inasmuch as there is not a shred of Scripture evidence for it. One has no more authority for using fermented wine, than for using water, that is to say one has NO authority at all. It is strange that God's dear people have been misled upon these points. The unleavened bread and the unfermented fruit of the vine are parallel, for the same Hebrew word is used for leaven and ferment. The unleavened bread presents us Christ as the contrast to His people, for leavened

bread denotes the saints, who are by no means ALTOGETHER bad, having fine flour within, and as the leaven has stopped working in leavened bread, the Flesh is to be dealt with by the Lord's people. But the flesh is present, albeit judged. Only as their flesh is dealt with can they ENJOY acceptance, but Christ had no sinful flesh which was to be stopped working. The unfermented fruit of the vine presents our beloved Lord as the contrast with the ungodly who are utterly evil, whose blood is like to ferment, in Isa. 63. 2 ("Dyed" - "fermented"). As to the manner of breaking bread, it is interesting to realise that a large number of Christians have laid a stress upon the word BREAK. I wish they would lay an equal stress upon the word THIS. There is a true literality in which they claim that the bread must be broken. To some of us, to cut the bread would be to IGNORE the Lord's arrangement. In like manner, we have the mention of the cup, never of the cups, and the multiplication of the cups whether two or four or to an individual communion service as commonly understood to-day, should be heart-breaking. Oh that we might have our mind toward the Lord of the symbols, but that we might not forget the symbols of the Lord. The accompaniments too are very precious, there should be much true worship when the Lord's people are gathered together to break bread. Do not misunderstand me. I want to suggest a great stress upon the fact that saints gather together, or should ~~gather~~, the first day of the week at even to break bread. That is a necessary inference from Acts 20, if we are graciously preserved from a bias, at least so I would definitely suggest to

all the dear people of the Lord who are present. But there is no Divine statement as to the length of the gathering, or as to whether the gathering takes place in connection with other parts of fellowship. I mention this because I believe it is in accord with the will of the Lord that we should seek to have ministry also at the time of the breaking of bread. But I would not make that a definite rule in every case. If believers were to be gathered to break bread without any ministry, but only brief thanksgiving, they would be fulfilling part of the Lord's will, even their Lord's will in this connection, but it would seem that, in general, when we gather to worship, the Lord will often give us not only a type of food but also spiritually much of the heart food we need through trustful searching into His precious Truth. But in connection with the breaking of bread, ministry must never come in the way, "When we gathered together to break bread, Paul preached" is the striking statement of Acts 20, and the Lord interrupted the preaching, for Eutychus fell down and was taken up dead. Defects as to the Lord's table, as defects concerning the due order in the days of Uzza, brought physical death, "For this cause many are weak and sickly among you and some sleep." The apostle learnt something of the lesson, for, on returning to the room after raising up Eutychus, there is at once the mention of the postponed breaking of bread. But, beloved friends, this is recorded for our warning. When we gather to break bread, let us gather and break bread. It was well for Paul to preach, it is well for the Word to be ministered at

length, but it is deeply important we should break bread first. On the other hand, there must not be undue rush. When we come together wait for one another is the message of 1 Corinthians 11. 1 Corinthians 11 leads on to 1 Corinthians 12 - 14. This is suggestive, the breaking of bread is brought before us in the eleventh chapter, and AFTERWARDS the arrangements for ministry. The plan of Scripture is not accidental. Ministry of the Truth comes after. I believe that the Lord has graciously impressed something of this upon us. As you know, I feel a responsibility from the Lord, in my own experience, to pass on portions of His Truth which He has graciously impressed upon me. But as soon as the saints are gathered to break bread, as soon as the last one whom we may reasonably expect has arrived, I feel that my responsibility is changed, for the time being. Till the saints have gathered we are to use the time well pleasing to the Lord. 1 Corinthians 11 shows that it is not well to have a co-partaking of an earthly meal first, that the time should be spent in holy fellowship rather than in selfishness and self-pleasing, that there should be something of self-examination, and so forth, but the time may be used and should be used profitably. Yet when the last saint that may reasonably be expected to arrive has arrived, then, as you know I feel, those to whom is entrusted the privilege of explaining the Truth cease to occupy the same position, for in worship the Lord 's people are brought into the realisation of common priesthood toward Himself. God has appointed teachers in the present dispensation, but no priests. In other words He sends servants from Himself to men, but there are not

those from men to Himself. Here is the common right of all brethren in Christ. I will, says the apostle, in 1 Timothy 2 that the males, not the officers of an assembly, but the males pray in every place. The condition is not officership, but a holy state of heart and life, lifting up holy hands without wrath and doubting. It is befitting that at the breaking of bread there should be a stress upon THANKSGIVING. We are to remember the Lord, not only the Lord's death, but the Lord Himself, and surely this remembrance should fill us with heart-realised thanksgiving. Oh that we might know more what it is to give thanks unto His name, give thanks at the remembrance of His holiness. There should be much devotion to the Lord at the Lord's supper. There should be the absence of being occupied with things of time and sense, even a being occupied with Him. AS WE GATHER we should examine ourselves. Let a man examine himself and so let him eat. But IN the eating there is not so much the thought of examination but the thought of worship, not so much the thought of what we were, but of what Christ is, what He has become to our souls, and how we are blessed with all spiritual blessings in Him. Beloved friends, shall He be so devoted to us, and shall we be so little devoted to Him? Shall He invite us to this sacred privilege, shall He invite us to gather and with His wondrous words say "THIS DO", shall His affection be seen in the "Take Eat," shall we listen to the solemn tones "This is My body that is given for you," and shall we have nothing to give to Him, shall we go in late and lazily to the gathering of the saints, shall we come unprepared in heart, shall we stay away for earthly considerations or because of slight physical dis-

abilities? Nay, let our hearts be full of that deep and precious affection which Christ Himself has kindled, that so with devotion to Himself we may lay aside everything which would hinder, and in THE Spirit worship in Spirit and in Truth.

Q. Did I understand that the adjective "κυριακος" is only used in connection with the Lord's day and the Lord's Supper?

A. These are the only two occurrences.

Q. You spoke of an unbeliever coming in. You referred to 1 Corinthians 14, does that describe the Lord's Supper?

A. I think that 1 Corinthians 14 shows the meeting which took place after the Lord's Supper. Chapter 11 gives us the Lord's Supper, then chapter 12 at once goes on to ministry. The subject is "interrupted" a little, with a most choice "interruption" to tell of Christian love, in the 13th chapter, and then it continues with the arrangements of ministry in the 14th chapter; Showing us, I think, that when we gather we do not gather for ministry toward believers first, but for the breaking of bread first; the ministry comes in its right sphere afterwards.

Q. I noticed that there is no mention of the Lord's Supper in 1 Corinthians 14, and yet it is difficult to say to what other occasion it would refer.

A. You will recollect in chapter 11 we read "When ye come together in the church (verse 18) and the idea is, undoubtedly, in church order, and in chapter 14. 23, When the whole church be come together. There is a certain parallel between the passages. I would mention one little alteration of translation

in that 23rd verse. If therefore the whole church have come together on to the same object, NOT INTO ONE PLACE, and all speak etc. The object is undoubtedly the glory of God, but it seems to suggest the breaking of bread first, and the speaking with tongues (when existent) came in afterwards. "And there come in any," rather "And there shall have come in." "If it means "And there have come in" AFTERWARDS," it might imply that the doors were shut for the breaking of bread and that no unbelievers were allowed to be present. I should not be inclined PARTICULARLY to invite unbelieving adults (those outside families) to the breaking of bread, but I think the expression "shall have come in" implies that they may have arrived even before the ministry takes place.

Q. Do you think "Shew forth the Lord's death till He come" has no bearing towards the unbelievers?

A. It has a secondary bearing, if they are present the act would have a special witness to them, but the language does not demand such an interpretation. A primary aspect is, I am persuaded, showing forth before the Father. Rather an act of worship than of witness.

Q. Is there not a showing forth to ourselves also?

A. Partly, as long as we allow that we ourselves are in the SECOND place.

Q. We, who have a realisation of a loving Lord sitting on the right hand of God, unless we had those symbols appointed by our Lord, may overlook the fact of His death, in looking forward for His coming, whereas He having given to us these symbols of His death in so simple yet striking a manner we are anxious every

Lord's Day to remember His death till He come, the Loving Lord
Whose death is marked by the symbols which we have before us.

A. I do not doubt a stress on OURSELVES, but the great
object is to "do this" precious appointment before the Father.
