

THOUGHTS  
CONNECTED WITH

THE

Lord's Supper.

*by Mr Mellett.*

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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 fellowship with 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 *that*. 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 *remembrancer* and not the *remitter* of sin. But to surround it with thanksgiving,—to wait on the feast with praise for redemption,—this would be honoring the work of the Lamb of God, which the feast sets forth ;—and accordingly it is always as thus accompanied that the scriptures present it to us. Jesus, on taking the bread and the cup, “gave thanks.” (Matt. xxvi. Mark xiv. Luke xxii.) He did nothing else. The words “blessing” and “giving thanks” are, to all moral intent, used in the same sense. And in the like mind, the Apostle calls it “the cup of blessing which we bless”,—the cup at the taking of which we bless, or speak well of the Lord :—because by that death and blood-shedding of Jesus, which it sets forth, He has richly entitled Himself to praise, or to have His name spoken well off.

And again speaking of it, he says,—that when the Lord parted the bread and the cup among his disciples, He simply “gave thanks.” (1 Cor. xi. 24.) It *may* be accompanied with *confession of sin*, because it implies our utter death in trespasses and sins;—and therefore the confession of that would not be discordant with it. But still we do not find such confession either *enjoined* or *observed* in any of the passages which refer to the supper; but in them it takes the form of a simple eucharistic feast, or a season of thanksgiving for the remission of sin.

It says, as another has once observed, (at least the table has in it this voice) “Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts: let him drink, and forget his poverty, and remember his misery no more.” Prov. xxxi. 6, 7.

This is so indeed,—it is this precious “strong drink” which reminds us that our “misery” is gone, and that our “heavy hearts” have been lifted up: it tells us, not like the blood of bulls and of goats, that sin is *remembered*, but that sin

is *remitted*;—this is its peculiar characteristic voice. To give thanks in company with it, is *harmony*,—to pray about our sins is *discordance*.

But the service of *self-judging*, or *self-condemnation*, may well wait on this feast, because we are, by the remission of our sins, called unto holiness;—just as of old, the feast of unleavened bread accompanied the passover,—the Israelites celebrated their redemption from Egypt,—but they also searched the house for leaven, that they might put away all that offended Him who had redeemed them; this was most fitting, and indeed without this the Lord's passover was not kept.

And so with us, if we are not walking in a self-judging spirit, we are not behaving ourselves as the blood redeemed people, we do not discern the Lord's body,—in other words, I believe we do not keep the feast of the Lord aright, if we are not honestly and holily searching for, and removing all that would offend the Lord. (1 Cor. x. xi.)

This is in as full harmony with the table, as

thanksgiving. And the leaven should be put away both from the congregation, (1 Cor. x.) and from our own person (1 Cor. xi.); for the supper shows forth the *Lord's death*: and the death of Jesus has this twofold sense,—it publishes *remission of sin*, and also *God's hatred of sin*;—it releases the *sinner*, but condemns the *sin*;—and the supper eaten, both with *thanksgiving*, and in the spirit of *self-judging*, will be accordant with this; eaten with *prayer about our sins* will be utterly discordant. It is to be a *passover* in union with the *feast of unleavened bread*,—and therefore there is to be the expression of conscious rescue from Egypt, the place of death, or scene of judgment,—and this is *thanksgiving*: and there is to be also the expression of our renouncing of that which brought in death,—and this is *self-judging*. Such, I believe to be the simple character which the Scriptures put on the supper of the Lord. Many, indeed, and various have been the additions which human religiousness has attached to it, but the word of God reproveth them.

There is no warrant for the thought of *consecrating the elements*, or of separating them, by some process, to the service of the Lord's table ; —the bread and the wine are laid on the table *as* bread and wine: broken and poured out to figure the body and blood of Jesus, broken and shed for us ; but no form or process is needed to give them title to lie on the table for this use.

Neither, do I judge, have we warrant for asking God *to bless us in the observance of this service*; simply because it is rather our worship, or setting forth of His praise, than awaiting on Him for some benefit to ourselves, either in soul or body. *We bless Him* in this act, rather than expect Him to bless us. We speak good of his name in it, by setting out the memorials of what He has done :—and do not supplicate Him to bless us.

I believe that if *the Word* were very simply attended to in this matter, this beautiful service would be relieved of much which now religiously encumbers it, and the table would give forth no uncertain sound.

Thus: 1st, *Supplication* about sin would be

silenced as utterly discordant with the voice of the table ; 2nd, *Confession* of sin might be made, but no necessity for it would be felt by the worshipper ; 3rd, *Consecration of elements* would be altogether refused ; 4th, Seeking for blessing would not be thought of.

These things would be laid aside, and the service would be *an act of worship*, or giving the Lord the honour due to His name in this age, till He comes again, when he is to gather fresh honour from the lips and praises of His countless ransomed ones.

And it is this service, or worship, that ought to gather us to His house every first, or resurrection day ; other things may then be given to us of the Lord, such as the word of exhortation, or of teaching, or the voice and spirit of supplication ; but we should go there to give the Lord His praise, such as the table (which publishes through the riches of his grace the remission of our sins) does give Him. This is entering His house duly, entering it with praise, because He has already blessed us, and not with supplication for

a blessing ;—entering it in the spirit of conscious victory over our enemies, tearing asunder all bonds, and silencing every tongue that would charge or condemn us.

It would be entering His house in a way worthy of that house, where mercy has rejoiced against judgment ;—where the sword of the destroying angel has gloriously been stayed, where therefore the spirit of the worshipper sings as he enters, —“In the time of trouble He shall hide me, He shall set me on a rock, and now shall my head be lifted up above my enemies round about me : therefore will I offer in His tabernacle sacrifices of joy, I will sing, yea, I will sing praises unto the Lord.” (Ps. xxvii. 5. 6.)

May His courts be thus entered in spirit now, for the *bread* and the *cup* are there, and the vail is gone. The memorials of the *ransom* have displaced those of *sin*, and at this altar it is only “the sacrifice of praise” we offer.

# First Fruits.

Deuteronomy xxvi. 1—11.

Our basket, Lord, we bring Thee,  
The best our hands can bear ;  
And happily we tell Thee  
The first ripe fruits are there.  
Attesting by their savour  
The richness of the soil,  
On which we spent no labour,  
Nor cultured e'er with toil.

We only had to gather  
The fruits thy love had sowed,  
And bring them to the altar  
As those thy hand bestow'd,—  
We only have to bless Thee  
And know the blessing ours,  
Well knowing it delights Thee  
To give it us in showers.

[est,  
And this our PRAISE, Thou meet-  
With words of LOVE and PEACE ;—  
Our JOY with grace receivest,  
And givest the increase.  
For O, this note of gladness  
Of His salvation tells,  
Who gave us joy for sadness.  
And drew us to its wells.

Thus standing at thine altar  
As witnesses of grace,  
We also would remember  
Our past and hopeless case ;  
When ready nigh to perish,  
And famishing for food,  
No mortal came to cherish  
Or do us any good.

But now escaped from famine,  
And bountifully fed ;  
Afresh we would examine  
Jesus, the living-bread.  
Would newly learn its fitness  
To meet our DAILY need,  
And feeding on Him, witness  
That we are rich indeed.

O hear us, Abba, Father,  
When taught of thee to pray,  
That we this blessed altar  
May compass day by day.  
And these intent on bringing—  
Still fresher fruits of praise,  
Rejoice with joy and singing  
And magnify thy ways.

That Christ alone is worthy,  
Is what this fruit declares,  
And He the gift of mercy  
The gift this basket bears.—  
His death and resurrection  
By which the church was saved,  
The first-born in ascension—  
The sheaf so early waved.