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The Practice of the Lord's Remembrance

A Short Guide



Published by HAYES PRESS

This booklet is published by:

Hayes Press
The Barn, Flaxlands
Royal Wootton Bassett
Swindon, SN4 8DY
United Kingdom
www.hayespress.org

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Foreword

This short guide is written in increasing awareness of departure among believers from weekly observance of the assembly meeting, known as the Breaking of Bread or the Remembrance, devoted to communion together with our Lord. The simplicity of the example set by Him is also less valued, and now replaced by many with other features. The Remembrance as we see it enacted in the Bible has become precious, perhaps even rare, in our day. So it seemed timely to write again on a subject already excellently treated in *The Breaking of the Bread* by J.M. Gault, in the series on church truths issued by Hayes Press.

This booklet deals more fully with *the practice* of the observance, aiming to meet the reasoning of those who argue for something less demanding, in our view, than is set out in Scripture.

I would like to record indebtedness to the teaching of dear Jack, among many able exponents of the Word who have sought out and practised the Lord's pattern for us.

Martin Archibald
2019

Chapter 1

A COMMAND FROM THE LORD

“Do this in remembrance of me” (Lk.22:19)

The true simplicity of the Lord's example in gathering the apostles to His table (1 Cor.10:21) began to capture the attention of believers through the years leading to 1829, when at least two groups began meeting in Dublin to keep communion without a clergyman officiating. Meanwhile A.N. Groves had set off for Persia, resolving to disregard the warning from The Church Missionary Society that he was barred from observing communion with converts because he had declined to be ordained.¹ The spiritual delight and courage of those men and their friends in recovering the practice of the Lord and His apostles is an antidote to the fading grasp of the purity of the Remembrance sadly evident in evangelical circles today. Generations of followers of Christ have since found their humble, obedient approach to the worship of God in so remembering His Son to be richly rewarded in their spiritual lives.

So our first point about the practice of the Remembrance is that it is **a direct command from our Lord Himself**. If that were not enough for the willing-hearted disciple, we have the Gospel accounts in Matthew, Mark and Luke reinforced by Paul's guidance to the church in Corinth (1 Cor.10 and 11), confirming that the example of the Lord was still being upheld in the second half of 1st century A.D., as an observance of the highest importance. That is shown by mentions of practice elsewhere in the New Testament, and by exposition of its significance in the Letters. What Paul wrote was also received *directly from the Lord Himself* (1 Cor.11:23). We shall aim to interpret those passages soundly, as sufficient guidance and authority for practice by believers today, and try to catch their heart-warming life for the reader's encouragement and blessing.

Clearly the keeping of **the Remembrance cannot then be just an option** for a disciple, no matter how sincere (s)he might feel about not being ready or worthy to take part in something so sacred. In fact Paul urged those whose spiritual condition was weak to examine themselves in private before God, and set right what might be wrong, *so as to be present and take part* (1

Cor.11:27-34). Surely we cannot neglect the fact that regular meditation on the life and death and resurrection of our Lord, and the exercise of offering appreciation of Him, is a prime way of absorbing the spiritual values of His body and His blood, symbolised in the bread and wine upon His table? What better way is there to restore our spiritual health than to feed upon Him, recalling His teaching in John chapter 6?

How often and when?

Some would say we have no instruction in Scripture about how often and on which day to observe the Remembrance. It is most probable, however, that the reason for this is that these points were so readily passed on orally and by example that there was no need for it being written in the expensive medium of papyrus. This holds for other meetings of the churches, for example the assembly prayers or planned gospel preaching. In any case, should it take more than a few mentions for the disciple heart to have guidance enough? We may collect all we need quite briefly:

- **The occasion was plainly a regular one**, since the converts of Pentecost “were continually devoting themselves ... to the breaking of bread ...” (Acts 2:42)

NASB).

- The day on record was **the first day of the week**. When Paul reached Troas in his third missionary journey, Luke writes: "On the first day of the week we came together to break bread" (Acts 20:7). Why wait for that day, while they were staying for seven days (v.19), if it were not the customary one for the Lord's supper?
- Another marker is the instruction to the church in Corinth to set aside money for collection "**On the first day of every week ...**" (1 Cor.16:2). This was also "... what I told the Galatians churches to do" (v.1). It was a regular meeting point (so we should ask why), and a most suitable occasion for offering a monetary gift for the Lord's work.
- Lastly, there is the touching note that John, in detention on Patmos because of his faith, was in the Spirit "**On the Lord's Day ...**" (Rev.1:10). Was the most likely point in the week when the apostle would be especially 'in the Spirit' the customary time for observing the Remembrance, as in the days of his freedom? Why else had he kept close record of the days of the week, and recorded this one, if it was not to sustain his spirit during lonely exile by remembering His

Lord—the habit of his life after Pentecost? They couldn't stop him doing that! *And shall you and I settle for less?*

When in the day?

It appears that all that matters is that **the time of day should be suitable to the circumstances of the church.** Thus in Troas they gathered in the evening, as we deduce from the fact that Paul continued his discourse after the breaking of the bread till midnight (doubtless because he thought it was his last time with them). A good reason for meeting in the evening was that several of the church would be in service, probably as slaves, and not be free till then.

Today we probably accommodate further appointments such as a time for children, or a time for prayer or ministry when most of the church can be together, but give the Remembrance first place, as the high point in collective service to God.

¹ *A History of the Brethren Movement*, F. Roy Coad, The Paternoster Press, 1968, p. 22f.

Chapter 2

PREPARING

Knowing our God

Suppose you have a problem so important that you decide to make an appeal to the Prime Minister or the President. It would be common sense to find out the procedure most likely to offer success. Then as you form the wording of the petition, it would help a great deal to know the character of the person who you hope will read it. Now think of choosing a present for someone you love. Wouldn't you think carefully about what (s)he would like best?

So it is with offering to God—at a more exalted level by far! We won't have real success unless we pay attention to what God says of Himself in His book, and how He says we should make our offering. We would do well to learn as much as we can of the character of God, and about Him as He has revealed Himself in action. The writer to the Hebrews makes the basic point as he speaks of faith in God that "... anyone who comes to him must believe that he exists, and that he rewards those who earnestly seek him" (Heb.11:6).

From this basic requirement so much more will follow. Sounds as though we shouldn't just wait till Sunday to meet with God! True worship will flow from:

- Daily reading in the Bible and prayer
- Looking for God in daily life
- Finding Christ in others
- Hearing the Spirit's voice

Worship in daily life

The Letter to the Hebrews deals with serving God as a priesthood, and gives us special insight into where this takes place. From the first chapter we learn that God has revealed Himself in His Son, so insofar as we get to know our Saviour, we will be helped to know the Father. Jesus Himself taught this to Thomas and Philip and the others listening, as we read in John 14. Unless we have been walking with the Lord in daily living we will have little to say before Him at the worship meeting. But we'll find that as we become aware of God's goodness and glory day by day, our hearts will be moved first to thank Him there and then, and next to make some return as we gather with His people in the sanctuary in heaven. If we speak to God in appreciation through the week, we'll be less self-conscious about putting words

together that may be worthy of our Saviour and Lord while others listen.

The story is told of a man who when driving cross-country saw the sky spread out before him with the glories of the setting sun. He found he wanted to pull in to the next layby to give thanks to God, and did just that. If we realise it's infinitely worthwhile to spend time with God through the week, we'll find our offering in company with the church greatly enriched. And what of *the pleasure God receives* from a life lived in this way?

“Send forth your light and your truth,
let them guide me;
Let them bring me to your holy mountain,
to the place where you dwell.
Then will I go to the altar of God,
to God, my joy and my delight ...
O God, my God.”
(Ps.43:3-4)

What shall I bring?

When the new king was to be crowned, one of the sons of Korah who led the Temple singers began the Psalm: “My heart is overflowing with a good theme; I recite my

composition concerning the King" (Ps.45:1 NKJV).

Time and effort were generously given to composition—"the things which I have made" (RV), because this was *for the King*. Thoughts worthy of him were gathered and set in the most expressive language. As we have seen, for today's worshipper that will flow from reading about our King, and walking in His steps:

- As I read in the Old Testament I might ask what Jesus would think as He heard this read in the synagogue, or as He recalled Scripture from memory while He walked the roads with His own.
- What did those who lived with Him say about their Lord when the new books were written?
- How have I seen Him in action in the lives of others in this past week?
- What thoughts of the character of the great God of heaven and earth have been impressed upon me in the past week?
- Prayer for the Spirit's help in gathering thoughts worthy of the Lord always helps.

Of course these are just starters. We would not try to dictate here how fresh thought and feeling might be distilled from what happens in the life of the believer, as it was in the great hymns collected for us in *Psalms, Hymns and Spiritual Songs Part 1* (1971), and its *Supplement* (Third Edition 2016), designed for the Remembrance. The reader who would like more detail will be rewarded in the address given by David Webster in Renfrew titled *Appreciating Father, Son and Spirit in Worship* (January 2007), obtainable at <https://soundcloud.com/theymaybeone/1114a>.

Some lessons from the first offerers

Today's worshipper may learn from what the faithful in Israel had to do when moved by the goodness of God to bring an offering. From the early chapters of Leviticus we find he had to select and prepare the finest of his flock or herd or harvest. He had to bring it to the gate of Tabernacle or Temple and accept the advice of the priest about how appropriate it was for the purpose, though the wise offerer would already have taken time to listen to the teaching sessions provided by law.

He then himself was to kill the creature so carefully nurtured, with his hand on its head, divide it into its

parts, and watch the priest set it in order on the altar, while its blood was sprinkled there. He dare not present himself before the Lord on a feast day with nothing to offer (Deut.16:16).

It *cost* the man and his household a great deal in effort and in kind. That is still the best route to reaching the reverence and heart-exercise that belong to this high service to God. It's all for a King!

The purpose is the worship of God

It may be that we forget that the aim is not to rehearse the history of God's dealings with Israel, and other people in the Bible record, though that of course is a fruitful resource. Nor is it to thank God for how He has solved problems for us through the week. *The purpose is the worship of God, and to remember our Lord.* We should reach beyond thankfulness for salvation and other blessings to **appreciating God for who He is**, rather than only for what He has done.

Again we learn from Leviticus Chapter 1 that the burnt or whole offering distinctively pointed to **the person of Christ, and His devotion to the Father**, rather than Jesus as a sacrifice for sin. It is a high point in worship to reach something of *what Christ meant to God*, and by

the Spirit's help we should aim to touch it.

There is a further important passage of counsel for us from Paul about preparing, which we leave to the next chapter.

Chapter 3

SERVING IN THE PRIESTHOOD

The character of a holy priesthood

There is a further lofty dimension that affects the way we should prepare for the Remembrance, so rich that it deserves a chapter to itself. The Remembrance is the occasion for the service of the holy priesthood described in the Letter to the Hebrews, and in Peter's first Letter Chapter 2. This feature of today's order is of course foreshadowed in the first things that God taught Israel as He took them out from Egypt to be a people for Himself. To the people assembled in the awesome shadow of Sinai He said through Moses: "Now if you obey me fully and keep my covenant ... you will be for me a kingdom of priests and a holy nation" (Ex.19:5-6).

Though the priesthood was vested in the family of Aaron with the tribe of Levi as assistants, the whole nation was intended to take character from this special relationship with God.

This is echoed by Peter in his first Letter. He stresses through Chapter 1, and into Chapter 2, that saints in

churches of God should behave as children true in character to the Father they appeal to in prayer. They are still responsible to the early command: “Be holy, because I am holy” (1:16), and are also under obligation: “... now that you have tasted that God is good” (2:3). In this setting he then writes, “You also, like living stones, are being built into a spiritual house, to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (2:5).

That building places the willing disciple in alignment with the chief cornerstone, who is Christ—bringing both blessing and responsibility. Then Peter describes the other aspect of priesthood:

“You are a chosen people, a royal priesthood ... that you may declare the praises of him who called you out of darkness into his wonderful light” (v.9).

We saw in Chapter 2 that to be able to speak in praise before the throne of God, we have to live near to Him day by day. So also the service of a holy priesthood in the sanctuary above must be matched by conduct and witness towards our neighbours that is ‘royal’—that is, worthy of our King. That is another way of giving praise to God, and it needs to be real in our lives, as part of the

purpose for which we were saved from our sins.

Connections with the Remembrance

This takes us again to the Letter to the Hebrews, where the author urges believers to be thoroughly involved with the service of the priesthood in the holy place in heaven—yes, wonderfully true: that's where we reach in spirit!

“Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened to us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near ...” (Heb.10:19-22).

Whereas the high priest alone under the Old Covenant entered through the curtain shielding the most holy place in the Tabernacle, bearing the blood of the sin offering on behalf of all the people, now we are invited as priests to enter the sanctuary above, through Christ. We reach there *“by the blood of Jesus”* and *“through the curtain, that is, his body.”* And on the table at the Remembrance is the wine and the bread, symbolising *the blood and body of our Lord*, as given in death for us at Calvary. Here, then, is a two-fold, precious link between priesthood service and the ordinance

commanded by Jesus.

Other features also show how appropriate the occasion is for our highest collective worship. Again in Hebrews we read:

“Through Jesus ... let us continually offer to God a sacrifice of praise—the fruit of lips that confess his name” (Heb.13:15).

Paul had written about keeping the Lord's supper, “... whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes” (1 Cor.11:26). There we see another link for the priesthood—with confessing His name, before God, and before those who know that this is the way we use Sunday morning.

Examining ourselves

We have seen that we may learn a lot from the requirements placed by law upon the worship of Israel, not least a sense of the sacredness of the occasion, in the presence of God. Paul had to correct the Corinthian church in his first Letter, because they had lost sight of the spiritual purpose of the Lord's supper, and those who had money enough were making it into a feast for the flesh. He warned them that they were already being

judged by God through falling ill, and gives us all guidance to avoid this disgrace. Following 1 Corinthians 11:26 quoted above, he wrote:

“Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup ... So then, my brothers, when you come together to eat, wait for each other” (vv.27-33).

That covers our conduct and attitude **from before the meeting through to afterwards!** We will do well to examine our conscience in the days before, in case there is some issue with a brother or sister to resolve. The Lord Himself warned us to forgive one another before offering (Matt.5:23). Waiting on one another is not to accommodate habitual latecomers, though we should be considerate of any who might have been hindered through no fault of their own. This waiting is courtesy towards one another. The bad example in Corinth had descended into pushing ahead of others to eat and drink.

The right attitude would be to be thoughtful about the needs of all assembled, sitting where we may help the

passing of the emblems without undue fuss, the first person to partake waiting till the brother who has given thanks at the table sits down, and other good manners. Of all places where we ought to show humility and grace, isn't it most fitting in approaching the throne of God?

So to be practical, an example might be that a brother who is fluent with words, or any saint who is gifted in music or song, would at times ask the Lord's help to avoid making a personal performance, or becoming dominant, so spoiling the occasion for others as well.

Worship that builds up others

One kind of offering was provided for in Israel's law that encouraged the offerer to bring his family with him so that they could have fellowship in the courts of the Lord. It was called the **fellowship offering** ('peace' in the older versions of the Bible), and its detail in Leviticus 3 and other passages repays study. A large part of this offering was returned to the offerer to share with others on the chosen day. It was of course much more than a meal together: properly it was a prompt to think about their relationship with God while gathered in that sacred place. The principle that an offering to God can nourish others spiritually is picked up again when Paul

writes about thanksgivings in 1 Corinthians 14:

“If you are praising God with your spirit, how can one who finds himself among those who do not understand say ‘Amen’ to your thanksgiving since he does not know what you are saying? You may be giving thanks well, but the other is not edified” (vv.16-17).

Paul has been dealing with the operation of the spiritual gift of speaking in other languages, which was a sign of God's presence to the several different nations represented in a Corinthian gathering. But if no-one made available the companion gift of interpreting, some in the meeting would not understand the language of the brother speaking—so he would be praising with his own spirit, not, as intended, with all. From this very instructive passage we draw these points:

- The brother who gives thanks is **acting on behalf of all in the church present**, so we speak in the plural — ‘we’ and ‘us’, not ‘I’ and ‘me.’
- Thanksgiving should be expressed in **language that all may readily understand**, even if the speaker is gifted with richer vocabulary and knowledge than most. **Thought should be taken also for visitors** who may

have little or no acquaintance with the Bible and religious terms; e.g. 'built up' is easier to understand than 'edified'. The important thing is not how distinguished the expression can be: it's that all understand and can share in it.

This considerateness can include **choice of hymns**. A newcomer will be helped if nationally known tunes or words are chosen, at least early in the flow of praise. For example, 'Gathered in the name Lord Jesus' has the tune Austria, used in many other churches. The visitor is already noticing the absence of the expected choir and organ or instruments, so is helped if the tune is recognised.

- All who attend can expect to **be built up or edified** in their spiritual outlook and character by the Remembrance; as the Israelite offerer's family and servants could enjoy fellowship with him in the presence of the Lord. **The experience is designed to be communal, not just individual.**
- Notice the mention of the '**Amen**' as a **customary thing** in New Testament worship also.

Encouraging one another

We may powerfully affect the conduct of the meeting, and the spirits of all present, by our own attitude. Thus the passage in Hebrews 10 (see p.18) highlights the importance of drawing near to God **“with a sincere heart and full assurance of faith”** (v.22). Not only does that help us come prepared with the best we can offer, it affects the spirit of the whole meeting, because we will show our involvement in body language, in how we sing, and in how we speak to one another afterwards. We should make the effort to include those whom we would not naturally mix with; thinking of words that build up, not storing up some criticism.

The whole chapter repays careful reading, but we note the meaning of **“having our bodies washed with pure water.”** That echoes the instruction to Israel's priest that before any service in the courts of the Lord, he must wash himself at the basin of water provided. For us the cleanser is “washing with water through the word” (Eph.5:26): that is, reading the Bible and taking care to purify our own thoughts and ways as it directs us. Further, our Lord laid on us responsibility to wash one another's feet, cleaning away the defilements of this world. That calls for careful sensitivity, and wise judgement about when our attentions might be a help

rather than interference. It takes courage, and listening for the Spirit of God to allow Him to guide.

The passage in Hebrews leads on to **all-round care for one another** in this cold, ungodly world:

“And let us consider how we may spur one another on towards love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching” (vv.24-25).

How else does priesthood affect the observance?

The Old Testament offerer had to bring his offering through the camp, or along the streets of the city to the Temple. It was **a public exercise**, just as today brothers are equipped by the Spirit within to offer a thanksgiving or a hymn aloud in the presence of all. It isn't enough to sit in our seats quietly meditating throughout. If we all did that, there would be no sharing of thought at all—or the vacuum would be filled by one man talking to connect the silent thoughts of all the others.

How very much poorer that must be, and how prone we would be to opting out altogether when our thoughts

wander! It certainly does not answer to the description "the fruit of lips that confess his name" (Heb.13:15), and we do not have authority to restrict that phrase to the singing. Those passages in Hebrews 10 and 13 resonate with "*Let us ... let us ... let us ...*" The Word of God calls for **worship that is collective**, the work and responsibility shared by a priesthood together.

Yet it would all be an empty shell if there were not **deep personal exercise**. Again we learn this from the personal cost for the Old Covenant offerer. It seems to me that this further supports the thought that God wishes to see us each involved in bringing an offering, as well as each receiving the bread and wine; sisters as well as brothers. While brothers lead the assembly in verbal thanksgiving, all participate in the singing, and in the amen that marks our assent to each offering (Ps.89:52; Ps.106:48; 1 Cor. 14:16). The spiritual tone and renewal that this demanding exercise brings is a feature of the remembrance that many sadly miss when they opt for other forms of communion.

Chapter 4

CONSIDERATION FOR ALL

“And do not neglect doing good and sharing”

Serving together demands consideration for all. This is a recurrent theme in Scripture about worship, as in Hebrews 13:15-16: “a sacrifice of praise ... And do not neglect doing good and sharing, for with such sacrifices God is pleased.”

We have already remarked on the insistence of “Let us ...” through Hebrews 10 and 13. Collective service makes continual demands upon us, to think of how others are affected, whether they belong to the church or are visiting. Here are a number of ways to help others enjoy the meeting.

- Thought and effort beforehand **to encourage others to be there**, and perhaps help with a lift, is time well spent. Picking people up is of course very tiring, week by week, so it isn't healthy if someone who could make more effort leans unnecessarily on the provider. Care should work in both directions!

- We repeat the point that the **language** of those who lead the worship should be **understood by all**, since this is vital.
- Everyone is helped to concentrate if each thanksgiving or prayer is kept **short**. Another gain is a sense of progression and life.
- **Personal conduct should encourage reverence, and love** worthy of our Saviour. This covers how we stand and how we sit. Remember how you would behave if attending an interview at work. Of course that is infrequent, but should God receive less respect?
- **Keeping in time with the leader of song** makes for unity. If my voice is strong, or I'm keen on music, my chief thought should be to harmonise with others, not dominate. It is written of the Son over God's house: "... In the presence of the congregation I will sing your praise" (Heb.2:12).

What an opportunity to listen for *His* voice, as it was when, before leaving the upper room, the Lord and His disciples sang a hymn!

- If like the apostle John we are "in the Spirit on the

Lord's day," we may rely on Him to blend our thoughts together. It can be specially rewarding, however, to keep an offering until the themes of others make a link, so that there is some coherent sequence of thought, without awkward leaps. This of course only comes with practice, and in earlier days it's best to rise and offer, unhindered by what others might think of us.

The precious contributions of sisters

Nowhere in the New Testament is there any suggestion that only brothers bring an offering. For the positive, we might read as early as in 1 Samuel 1, when Hannah came with her sacrifices to the Tabernacle at Shiloh, and poured out her longings before God; even though the head of a household offered at that time for all the others, especially necessary when an animal had to be killed and its parts divided. How precious were Hannah's offerings and prayers to God—the more so when the priests were ungodly men! Hannah's devotions were silent, yet deeply felt, and the outcome of much thought. In the view of the writer of this booklet that's how it should be with sisters today.

Perhaps you agree wholeheartedly with that. Have you, then, ever asked a sister after worship if her thoughts had been expressed by anything the brothers said, or in

the hymns sung? Surely God expects us to show that level of interest in what our sisters carefully gather week by week, though He is the first to hear and see? Of course, it would require tact and a suitable opportunity to ask, but it's a real pity if the richness of sisters' thoughts goes unnoticed by most, if not all—including other sisters.

The offering of sisters affects the meeting

If you have brought a meditation on Christ, that fact can show in your attitude, and certainly encourages close attention to what others have brought—especially if you will not have opportunity to present it aloud. Such involvement affects our neighbours, and comes out in our singing, raising the tone of the whole meeting. Bringing to God will also put feeling into saying amen to the thoughts of others. Those who minister publicly, and all who can do so by a private word in season, would do well to actively encourage our sisters in bringing an offering. For all these things we brothers may be more indebted to our sisters than we have ever shown by a word of interest or thanks. Shall we resolve to reduce the debt before our Lord comes?

Providing for visitors

Let's finish by trying to put ourselves in the seat of the

visitor for the duration of the meeting. (S)he has mustered a lot of courage for the first occasion of entering the hall, or of attending this service after coming to some community event. There have been questions at the door for a newcomer about spiritual background, and, we trust, some explanation of the order of the meeting. Then I sit down with Bible and hymnbook plus Supplement, in the seat indicated (perhaps not beside the friend who has invited me). There is a palpable hush, and there will have been covert or quite open scrutiny of my entry.

Eventually things begin. Even if the fact that most of the men contribute has been mentioned (possibly not), the way each proceeds, and the rarity of two getting up together, is very strange! So are most, perhaps all, of the hymns—unfamiliar words and tunes for most these days. The sheer number of prayers and hymns, with perhaps no 'sermon' designed for the audience, is rather unexpected. Why are all the women wearing hats or other types of head covering *indoors*? And they keep their eyes shut for so long! A great deal seems to be made of what happened to people in Israel ... Do I want to come back?

So it may be that we don't explain very well. Remember Paul expected that someone could come into a worship

meeting, and be so impressed by the ministry that followed that he would say, "God is among you indeed!" (1 Cor.14:23) A leaflet that gives a fair amount of reading for the hour will help—but not in small print, please; some visitors read little in life. An introduction sounding as though we will talk normally to others about social topics will help conversation later. A longer passage about the conduct and purpose of the Remembrance, explaining why only members receive communion, with perhaps a reference to a Bible passage, e.g. Matthew 26, would be appreciated. (Someone who seldom visits a church will not keep eyes closed through all the prayers.)

Choosing hymns that are nationally recognised—the tune at least—will help many, especially since there are no instruments. It would be good to have a short Bible reading, with short comment, in the last quarter of an hour, to give a break from sustained attention with no eye-contact.

An experience designed to revive spiritual life

The fact is that the Remembrance is a demanding spiritual and mental exercise that needs to be mediated in some degree to people probably not used to church-going, and unused to sustained listening without visual

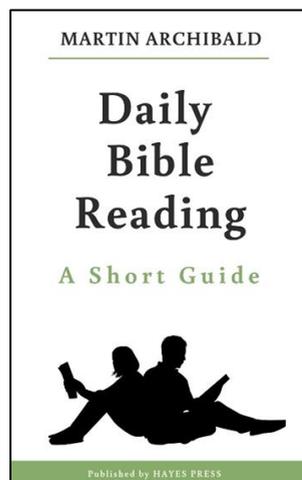
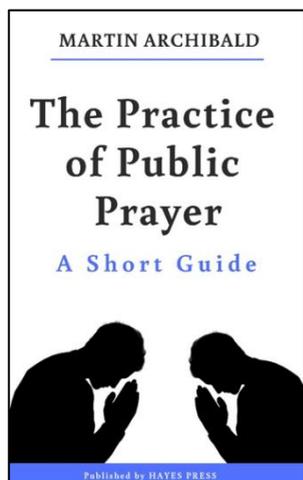
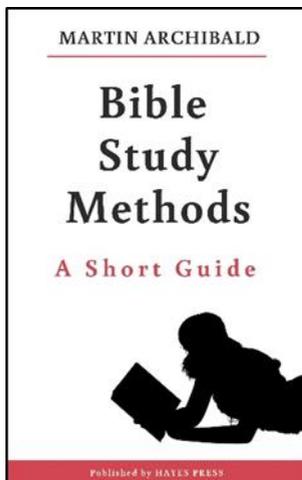
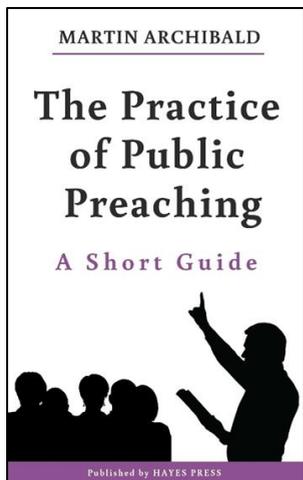
stimulus.

For the believer, however, who is pledged to service in churches of God, it should be a spiritual tonic, and prized as a unique opportunity to reach the presence of God and gather with the great company around His throne. We may be very sure that to keep it as the Lord directed brings great pleasure to Him, and will bring much blessing to all who uphold it in its purity in our time.

As an opening to the week, may the Remembrance purify and equip us to be channels for God's blessing to a needy world, till our Lord shall come again.

When we join to praise the Father,
And His Son has filled our eyes,
Who perfected every offerer
By His loving sacrifice,
How our thoughts of one another
Will reflect our gracious Lord,
And our hearts be made more Christ-like
By the Spirit-guided Word!

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