

A Sermon
from

1 Corinthians x, 16. 17.

There is no
Scriptural truth
however important
no Christian
action, however
plain & distinct
concerning which

The cup of blessing which we then have
bless, is it not the communion not been
of the blood of Christ? The bread maintained
which we break, is it not the opinions
communion of the body of Christ? views
amongst the pro-
fessors

For we being many are one bread followers
and one body; for we are all of Christ.
partakers of that one bread. Nay more
the most
sacred union

Nothing is more reasonable than ~~unsub-~~ subjects
the demand that sublime & sacred the most
subjects should be treated with solemn
sacred & devout sentiments, with ordinances
feelings of reverence & humility, & sublime
that things solemn & holy should mysteries
be handled with pure & holy hands, have too often
been misun-
derstood
misinter-
preted.

or pervert Religion with its sacred rites & ordinances ^{Divine}
& abuses with its sublime doctrines & mysterious
~~truths~~ and heavenly fruits never
suffers more than when its professed
and advocates are congenial and
hypocritical men influenced rather
by vain ambition or worldly notions
than by God's grace & Spirit.

Yet such Religion with its sublime & mysterious
as merits doctrines, its heavenly fruits
by nature its sacred rites & Divine ordinances
when its professed and advocates are influenced
unwittingly & unawakened rather by vain ambition & ^{mere} human
he is too weak to winnow, or other worldly motives,
apart the poison, than by the Spirit & grace offered.
misled by Satan's devices
Yet such have crept into the Church
and the errors of from time to time. No period of the
perverse Church has been entirely free from
Satan before hypocritical professed and false
the Apostolic age was past teachers. Satan, the father of lies
the Church is permitted for a time to wage
war against God's Church and
with false Christ's cause for the trial & test
of believers. ~~It~~ As soon as
hypocritical professed

perceive it with a virtue & a charm,
as if the mere act of receiving the con-
secrated bread were ^{an act} ~~some~~ import-
tant heavenly grace & make men
partakers of Christ. Others have ^{congregated} ~~been~~
& laid too little stress on its use &
importance as if men might be
good Christians notwithstanding
their neglect of the Lord's Supper,
or as if there were something ~~so~~
so sacred & awful ^{as to be worthy of God's} ~~in the Holy Communion~~ ^{table}
that none but perfect or ad-
vanced Christians might approach it.

Now as it becomes us to have a
right ^{judgment} ~~understanding~~ in all things
that refer to spiritual life and
godliness, ^{as we are} ~~we are~~ ^{as we are}
as the sacrament of the Lord's Supper
will be administered this day

we should ^{once more} ~~be~~ ^{direct our} ~~desirable~~ ^{attention} ~~to afford you such~~
^{& meditation} ~~preparation~~ ^{to this sacred} ~~in a lecture and~~ ^{& important} ~~admonition on the subject and~~ ^{occurrence}
shall as suggested by the text,
endeavour to show

I, The true meaning & intent
of the Lord's Supper.

As sug-
gested by
the words
of our

II, The high estimation in which
it was held by the Apostles &
the primitive Church, and

that I
shall en-
deavour
first to
show.

III, Conclude with some practical observations
application to ourselves, with an

And may God's H. Spirit,
on this as on every other subject
of sound doctrine give us un-
derstanding & truth, for our edi-
fication & comfort.

In order to understand & appreciate the meaning &
intent of the Lord's Supper

I, There is attached to the Holy
Communion a significant solemn-
ness & solemnity from the very cir-
cumstance that it was instituted by
our blessed Redeemer, ~~the Lord Jesus~~
~~Christ~~ the same night ~~that~~ he
was betrayed & delivered into the
hands of his enemies, the night before
he suffered death on the cross.
It was his last solemn act, the dying
bequest, the parting gift he bestowed
on his disciples, & through them

the whole
world to be-
lieve in the
Atonement
by Christ
himself.

who transmitted it was as a ^{the} benefit of ^{lay down} ~~the~~ rich legacy for ~~the~~ Church and
people. He was now about to ^{leave} ~~bestow~~
his ^{for the} ~~city~~ ^{will}, and, to ^{procure an everlasting} ~~secure~~ ^{his} ~~benefit~~
~~for~~ his believing & chosen people
by the ransom & purchase of his own
blood. In the dying request, the
last will & testament of a friend,
of a friend of our kindred, of benefactors
deserve our ~~careful~~ ^{regard} ~~attention~~
sacred & thoughtful ^{regard} ~~attention~~, especially the
last bequest of the friend of friends,
~~a simple~~ the pledge of his dying
love, as ^{presented} ~~expressed~~ in the institution
of the Lord's Supper, commands
our devout & grateful commemora-
tion, both from the manner in
which it was ordained and
on account of the ~~benefit~~ ^{benefit} ~~accruing~~ ^{from it} to the Church
for all ages of the ~~world~~.

Let us call to mind more ^{in which,} ~~particular~~
early the special occasion, and
the solemn manner, in which,
Christ instituted this sacrament
of the H. Communion. He had been
eating the Passover with his disciples,
and thus had commemorated with
them, according to God's command,

like a true Israelite, the deliverance
of God's people from Egypt's bondage.
That redemption of or deliverance,
of the Israelites, was a great and
wonderful work of God to be for ever kept in
~~grateful & remembrance~~ ^{grateful} remembrance.
It was at the same time a sure pledge
of God's ~~faithfulness~~ ^{faithful} ~~steadfastness~~ ^{steadfast} ~~protection & care.~~
~~as long as the people remain in~~
~~his covenant.~~ But that de-
liverance prefigured a deliverance
~~far greater, far more wonderful~~ ^{greater, far}
and far more enduring, even
the deliverance of the people a fallen
of God's ~~inheritance~~ ^{inheritance} from the ^{curse}
bondage of sin & Satan, by
that ~~eternal~~ ^{eternal} ~~salvation~~ ^{salvation} wrought ^{through the}
by Christ for a sinful & guilty world, ^{attending} ^{death}
This deliverance was now close at
hand; the fourth Passover was now
to be superadded by the Christian
Passover. The greatest of all God's gracious
~~providences~~ ^{providences} was henceforth to be
solemnly commemorated, even by
that spiritual & solemn feast
called the Lord's Supper in remembrance
of Christ, a death & passion. Mark, how

It is also worthy of our special notice, that
St Paul repeats almost the exact words
of the institution of the Lord's Supper, as immediately
revealed to him from the Lord, ~~immediately~~
He not having been present at the first
~~solemn~~ occasion, not being one of
the Twelve, after his conversion, ^{the}
Lord ~~immediately~~ ^{first} ~~communicates~~ ^{exalts them}
to him, for his satisfaction & ~~edification~~
the language ~~is~~ ^{very} ~~in fact~~ of the institution
of his Last Supper. This is, without doubt,
a sure ~~indication~~ ^{proof} of the importance
of & perpetuity of this sacrament of the
~~of Communion~~. Hence, Paul could give
the fullest instruction concerning it.
The words of our text are of the same
import and, in addition, contain
a further explanation & elucidation
of the ~~intrinsic~~ ^{nature & intent} meaning of the
Lord's Supper. "The cup of blessing
which we bless, is it not the communion
of the blood of Christ? The bread
which we break is it not the com-
munion of the body of Christ?"
These words evidently ^{indicate} ~~imply~~ a
partaking of the body & blood of Christ
our Savior, after an ^{an} ineffable mysterious
manner, in a spiritual & heavenly ~~yet~~ ^{not} in a
sense, yet so as to prove ^{a substantial} ~~a real~~ benefit, ^{material}

we are brought
 by it, when
 rightly seeing
 it
 When rightly
 or, faithfully
 receiving the
 Lord's Supper
 we are brought
 into closer
 communion
 with Christ
 & realize the
 merit & value
 of his atoning
 sacrifice.

an effectual blessing. This is all we ^{can say} say
 agreeably to the various ^{Scripture} Scripture.
 Even though it is the cup of blessing, or of
 praise & thanksgiving for the ^{benefit} benefit
 we ~~receive from the~~ ^{are} ~~partaking of Christ~~
~~blessing of a sacrament~~, when we bless it
 accordingly by prayer & the ^{use} use of
 Christ, no change of the substance is
 indicated. It is still the cup, or wine,
 it is still ^{the} bread we break. There is
 no warrant of Scripture for the idea
 of ^{any} change ⁱⁿ of the elements, commonly
 called transubstantiation. Much less
 can the H. Communion be called a
 sacrifice, as some of our ~~Romanizing~~
~~erroneous~~ ^{brethren} ~~call it~~, in imitation
 of that Church against whose errors
 we ^{justly} protest, ~~because~~ ~~unscriptural~~ ~~and~~
~~gross errors~~. It is not then, the
 mere act of partaking of the Lord's
 Supper that can ^{unite us with} ~~procure~~ ~~the~~
~~Christ's benefit~~. It is by faith alone that
 we become worthy receivers ^{of} ~~of~~ ~~the~~ ~~benefit~~
~~of~~ ~~the~~ ~~benefit~~.

But on the other hand, those err likewise
 who would call the celebration of the
 Lord's Supper, ^{merely} ~~a~~ ^{memorial} ~~a~~ ~~commemoration~~
 of Christ's death and look upon the
 customary sign, as if a little ^{mere} ~~mere~~
 imagining they may receive the inward
 grace, whilst they slight the outward

sign. & we can those be acquitted of serious
of of guilt who all their life time
neglect this holy ordinance, ~~as a~~ ^{from whatever}
~~specific means of grace~~. Perish on the ^{reason or}
~~one hand~~ ^{excuse} ~~a significant symbol~~ ^{motive}
~~to make us remember~~ ^{our solemn remembrance} ~~in a solemn manner~~ ^{bringing to}
Christ's sacrificial death. ~~but it is~~ ^{our hearts} ~~a set at the~~ ^{remembrance}
~~also~~ ^{same time} a spiritual refreshment, or feast,
to refresh & quicken & strengthen our souls;
on the other hand, it is likewise
the badge & pledge of a spiritual
union, a mystical bond of fellow-
ship ^{existing not only between Christ & us but also} ~~between~~ ^{between} ~~believers~~ ^{believers} ~~of Christ's Church~~ ^{between true}
believers, & members of Christ's Church.
This is plainly intimated in the un-
denying words of our text. For we
being many are one bread and one
body, for we are all partakers of that
one bread. According to the whole tenor
of the text, our partaking of the bread
element of bread & wine, in a becoming
manner ^{that is} with a longing desire for
spiritual nourishment & refreshment
both our fellowship with Christ &
one with another by sustenance
& promotion.

II. And then the example of the primitive
Church appears an instructive lesson,
as we shall see when we briefly
consider the high estimation in which
this Lord's Supper was held by the Apostles.

early Christians,
and the ~~prominent~~ Church. You will
call to mind the purity & simplicity
the earnestness & zeal of ~~the~~ the Church
in her virgin beauty of holiness. But
she was above all, distinguished by
brotherly love, by the harmony & concen-
nity among all her members,
~~before~~ the enemy had sown ^{so} many
tares among the wheat. There are promises
brethren enjoyed special gifts & graces;
~~the work of God's H. Spirit was manifestly~~
~~seen among them.~~ But mark, they made
a most intelligent use of ^{all} the ~~means~~ of
grace & the ^{heralds of God's ordinance} ~~means of grace~~. The
promises & hopes of the Gospel animated
their hearts and they mutually ad-
monished one another. There was a
general ~~brotherhood~~ ^{brotherhood} & a real fellowship

And this, visibly exemplified among them. ~~And~~
Let me re- ~~to this they added~~ the frequent common
mind you a kind of the Lord's death, simply called
the breaking of bread. In the beginning of the
Acts we read thus: "And they continued
& increased by - steadfastly in the Apostles' doctrine
& fellowship & in breaking of bread &
prayers. Almost ~~daily~~ ^{continually} ~~they met together~~
Afterwards it is repeated, that they continued daily
in the ~~with one accord~~ ^{with one accord} in the temple &
breaking bread from house to house.
In the 20th chapter of the Acts it is stated

of the new converts of Macedonia, that
they came together the first day of the week,
to break bread, ~~when~~ Paul preached
unto them. We gather further
from St Paul's severe rebukes &
reproof ~~concerning~~ ^{addressed} to the Corinthians
in the ~~1st & 2nd Epistles~~ ^{1st Epistle} the chapter
following that of our text, that the
breaking of bread, or the Lord's Supper
was frequently, almost every time
the congregation met, ~~observed~~ ^{celebrated} among
them. ~~It was by no means~~ the frequency with which
the apostle found fault, but rather
the carelessness & unworthy manner, ~~in which they~~ ^{in which they}
~~observed the sacrament of Christ,~~ ^{celebrated the sacrament of Christ,}
~~that the most sacred things~~ ^{that the most sacred things}
may be abused, the most significant & ^{essential}
tokens of the Christian Church ~~are~~ ^{are}
& often perverted, that the outward sign
is mistaken for the inward spiritual grace,
all this is too true. Both baptism & the
Lord's Supper, the two sacraments
of the Christian Church are, alas! too often
perverted in their use & significance &
indeed all the ordinances of God ~~and~~
~~possible worship are liable to become a new~~
~~superstition & idolatry.~~ But this ought
never to interfere with the right use of them,
nor can it justify men's neglect. If the
Lord acts by means ~~of~~ ^{by external ordinances}

as he does in ^{most of} the blessings he bestows, & behav-
 ies diligently to use every means of grace
 such as ^{ordained by him} ~~let us more especially~~
 the Lord's Supper with utmost
 Supper, ~~reverence and affection and remem-
 brance that it may & will serve, when occa-
 sioned to with a prayerful spirit, with
 a contrite heart with a longing desire
 after Christ & faith in his atoning
 sacrifice. And this will leave me,~~
 III) ^{clearly present} ~~to address a few words of admonition~~
 to you ^{all} ~~in the~~ ^{as} ~~the~~ ^{import} ~~applicability~~ of the ~~language~~ of an
 text. And first let me appeal
 to those who have been accustomed
 hitherto to attend the Lord's Table
 either more often regularly, ~~more~~
~~less frequently~~. If some have attended
 as a mere matter of form, as a custom
 or custom, without rightly appreciating the
 duty & privilege, I need scarcely tell
 them that they ^{have lost the} ~~can receive no real benefit~~.
 Their own hearts ^{must} ~~will~~ respond, that
 though ~~they have~~ not neglected the cul-
 ture, ^{where sign}, they have not experienced
 the inward grace. But if others have
 attended with a longing desire after
 spiritual refreshment, as I trust some
 have; if they have come poor & needy &

Beware
 of being
 content with
 any mere
 outward
 conformity,
 of being
 at heart
 the hypocrite.

[illegible]