

A Sermon
from
1 Corinthians XI, 26

For as often as ye eat this bread
and drink this cup, ye do show
the Lord's death until he come.

The ministry of the Gospel is appropriately called the ministry of the Spirit, and thus contrasted with the Office of the C. T. priesthood, which is called the ministry of the letter. And this ^{chiefly} because the latter one is characterized by ^{numerous typical sacrifices} ~~all manner of~~ outward forms, ceremonies & ritual observances, while the former rests mainly on God's saving grace, ^{principles & truths} ~~above all things~~ ^{Christ}. Hence, the necessity of spiritual religion.

with ~~this~~ There were but few outward
observances, or religious ordinances & rites
~~thoroughly~~ ^{chiefly} enjoined on the Christian be-
liever. The Christian worship is ~~far~~
~~more~~ ^{rather to be} distinguished by its simplicity. By
its freedom from outward ~~rules~~ ^{forms}, or
any ~~rigid~~ ^{rigid} ~~observances~~ ^{observances}, ~~on~~
~~which~~ ~~forms~~ ~~binding~~ the believer; ~~by the~~
~~spiritual~~ ~~teaching~~ ~~of all its principles.~~
We are to worship God in spirit & in truth.
The heart ~~the inner man~~, the inward affections
& desires of the soul are to be devoted to
God in Christ ~~to be the one great object~~
~~of our faith & confession.~~ ^{Jesus} If these essen-
tial principles of religion had been more
generally kept in view, if men had more
than account of inward spiritual religion
than of outward forms, they ~~would~~ ^{would} not have
been so many divisions, ~~in the Church~~ ^{in the Church} ~~as there are~~.
For the different opinions regarding outward forms
& rites, or, the constitution & government of the Church
to split ~~have been~~ ^{have been} one of the principal causes of so many
divisions ~~in the professing Church of Christ.~~
The propriety of uniformity of worship has too often been insisted
on, far more than unity of the Spirit, or unity of faith.
Church

There are, however, certain religious ordinances
& means of grace, Divinely appointed and solemnly
urged on our attention & earnest use which it becomes
all who love the Lord Jesus Christ to observe &
uphold. Such are Baptism & the Lord's Supper.
These are the ~~only~~ chief ordinances which our
Church strictly enjoins as sacraments essentially
connected with our pardon & hope of
salvation. We do not assert that the
Divine mercy & power to save are limited
to these appointed means of grace, ~~where~~
~~man fulfil the conditions of repentance &~~
~~faith~~ But when men wilfully neglect
what God has ordained for their benefit,
they certainly place themselves in peril of
their salvation. It is undoubtedly our
privilege ^{as well as our duty} to appreciate God's
ordinances by a right & diligent use & ap-
plication of them. Now we all know that
our blessed Lord Jesus Christ has commanded
his apostles to go into all the world & ~~preach~~ ^{teach} all
the gospel & to baptize & ~~teach~~ ^{teach} all who are ^{nations}
~~willing & ready~~ in the name of the Father ^{to baptize}
Son & St. Spirit. We know further that
he has instituted a solemn memorial
of his death by ~~the use of~~ the Holy Communion
called the ~~the~~ sacrament of the "Lord's
Supper" according to the words of our Lord

we are to show the Lord's death until
he come, by eating the ~~elements of bread~~
~~& drinking the cup~~, these elements
~~show~~ ^{they are} partaking the elements of bread & wine
as symbols of his body & blood.
We shall ~~therefore~~ ^{inquire first} ~~ascertain~~ that
I, That the Sacrament of the Lord's Supper
is ~~intended~~ ^{ordained} for our special benefit
II, That its due celebration is the Christian's
duty & ought to prove his privilege.
III, We shall add some practical remarks
to all who call themselves after Christ's
name.
And may God's grace, aid & blessing
accompany our meditation.

I) Whatever God has ordained, or Christ
our blessed Lord & Saviour has instituted, which
is the same as if the Father have ordained it,
must be intended for our benefit, for our
edification & growth in grace. When I should
quote the law from Mount Sinai and others
at his command appointed numerous
ordinances, ceremonies & rites, all was meant
for the good & benefit of man.

I) What is the real nature intent & benefit
of the Lord's Supper?

II, How ~~should~~^{shall & may} we celebrate it worthily

III, In the third place I shall ~~make~~
~~address~~ some practical applications,
May God's blessing & aid with the
enlightening influence & guidance
of the Holy Spirit accompany our
meditation.

I, When men lay too much stress on outward
forms however ^{& binding} sacred, or on religious or-
dinances however solemn in themselves,
they too often overlook the spiritual
nature of religion & mistake the means
for the end intended. This holds
especially true in regard to the nature
and intent of the Lord's Supper. ~~When~~ There is
on the other hand men make too light of ~~not a~~
certain outward ~~ordinances~~ ^{simplicity} and are
apt to look on all external forms & ~~without~~
will obtain a spiritual benefit ^{the meaning}
any of these means of grace, and forms ^{of which has}
of worship & devotion which the Lord ^{been more}
has appointed for our use & benefit ^{misinterpreted}
~~than that~~

that of this solemn ~~ceremonial~~
or, Sacrament. No other
subject has
given more
rise to
disputes &
discussions,
or super-
stitions
practices,
than this
sacred
memorial
of our Lord's
atoning
death.

In thankfulness of
 devoutly &
 gratefully
~~celebrate~~
 & with
 simple faith,
 receiving
 its benefits,
 we have
~~enjoyed~~
 been so
 accommodated
 this mystery
 to man's
 reason &
~~reason~~
 sense
 Some make
 too much of
 others too little

they lower the standard of Divine
truth & of divinely ordained institution
& rise and in their supposed wisdom
loose the blessings & privileges of the Gospel.
In both respects men are liable to error
& run to one or other extremes till at last
they utterly mistake the gracious purposes
of God and the offer of the Gospel.

~~There~~ It may be truly said that there is scarcely a subject of Christian doctrine, or of a Divine appointment respecting which men have so frequently erred & become so exercised.

That Christ has ~~celebrated~~^{instituted} his last supper with his disciples as a memorial benefit of his death & can be so clearly, that all his disciples & all his followers are to make it a celebration and commemorate thereby his sufferings & death until his coming again is distinctly commanded & enjoined, that the institution of the Lord's supper was in itself a solemn act on the part of Christ, that ~~was~~ the occasion & time when it was instituted ^{was} so solemn & sacred. For it was done in the same night that Christ was betrayed, the night before his death—who can deny it? Its nature & significance its purpose & intent soon insinuate themselves.

moreover were indicated
in distinct & solemn ^{language} ~~words~~ the breeze
which ^{he} brake & blessed, and the ^{cup} which
he likewise conferred his blessing & bide
them to drink symbolizing his body
should be offered up once for all
he shed for the sins of the world. Mark
the significant words: "Take eat this is ^{of our Lord after breaking the bread & blessing}
my body which is given for you; Drink ye all ^(the cup)
of this, for this is the blood of the New
Testament which is shed for you; ac-
cording to this is remembrance of me."

~~There is a remembrance~~ It was the parting
cup, the farewell banquet as we call it
his immediate disciples but also an
assurance ^{of his presence} ~~that he was present~~ ^{with them}
of his watchful care ^{over them} ~~and prayerful~~
~~intercession~~ ^{that was} ~~was the promise of~~
~~his St. Spirit was for ever with them~~
~~and with a lasting belief in him through~~
their word, ^{so} ~~through~~ the message they have
to proclaim. It concerns us therefore as much
as Church & Spoutly. And this is especially
intimate in our text, when we are
told that we should show forth his death
until he come. No words could more
expressly ~~touch~~ ^{enjoin} the certainties
of this solemn ordinance of among Church;

The Shepherd
of the Sheep
& Head of
the Church.
And his
comforting
assurance
applicable
to all that
would

disciples & followers in all ages until
Christ's return in glory. Nor did the
first Christians fail to obey their Master's
command, ~~but~~ ^{it is} often said ^{of them that they did}
~~break from house to house,~~ ^{together} ^{or that they gathered in the house of one or another} that is, when they
assembled together for prayer & praise
under the hearing of God's word. Every house
where they thus assembled proved to them a
Church. This is intimated in connection with
our text, when Paul reproves them for their
unseemly the Corinthians for their unseemly &
profane proceedings, ^{for} where he distinctly intimates
that the Lord's Supper was not intended
to satisfy men's bodily hunger. What, he
inigmantly asks, "Do ye not know ye are
in a church ye the Church of God?"

But for this, in connection with our text
St Paul speaks of the solemn nature
of the Lord's Supper & tells us, how
he himself had received it from the Lord,
or, how he had been instructed ~~concerning~~ ^{by revelation}
when & how our blessed Lord instituted
his last Supper, ~~repeating~~ ^{repeating}
the very words of the ~~do~~ ^{do} recorded by the Evangelists.
Else when St Paul explains ~~more explicitly~~
the significant meaning of the sacramental
bread & wine saying, "The bread which we

bread break is it not the Communion of the body
of Christ? The cup we drink is it not the
communion of the blood of Christ? 11

Now all this proves the solemn & important
nature & the blessed intent, of the Lord's Sup-
per, and clearly shows that to partake
of the same is ~~no less~~ ^{no less} ~~an~~ ^{an} ~~essential~~ ^{essential} both
the Christian believer's duty & ~~privilege~~ ^{privilege}. ought to be
viewed as
himself
as us
~~It is undoubtedly~~ one of the highest privileges
& means of grace assigned for our special
benefit & spiritual warfare to refresh &
strengthen our souls & to assure us of
our pardon & reconciliation. For when
thus we have communion one with another
and with Christ himself ~~by offering~~ ^{by offering} ~~sacri-~~
~~fice & the shedding of his blood, we~~
we are made partakers of Christ, members
incorporated into his mystical body.
But all this does not prove a corporeal
or bodily presence of Christ in the Lord's
Supper, ~~much less~~ ^{much less} ~~can it be~~ ^{can it be} ~~as if the elements~~
were changed into the substance of Christ's bodily
~~body~~; much less can the celebration
of the Holy Communion be called a sacri-
fice, as if Christ were offered up again,
as some would have it. We are rather
~~reminders~~, solemnly reminding of the past,

of the sacrifice offered up on our behalf,
by the only High Priest who offered
up himself. His words are spirit & are
life. When he speaks of his body & blood
we are to understand the ~~divine~~ ^{heavenly}
~~spiritual~~ ^{spiritual} ~~virtues~~ ^{virtues} ~~flowing~~ ^{flowing} ~~from his~~ ^{from his} ~~precious~~ ^{precious} ~~blood~~ ^{blood}.

It is our
articles
affirm,
it is a spirit-
ual &
heavenly
manner.

We spiritually partake of Christ, his merits
his all-sufficient atonement, when we duly
and faithfully partake of the Lord's Supper.
This is in harmony with the general teaching
of God's word & in accordance with the
teaching of our Church. In Christ's spiritual
presence we partake of & realize, when we
receive the sacred elements, which are
the visible symbols of him who is invisible
& whose body is absent from us in heaven.

We cannot indeed extol ~~Christ~~ the blood
of atonement too much. But when men extol
the visible elements so much as some do, they
extol them above Christ, ~~above himself~~.
When the celebration of the Lord's Supper
is called by some the most solemn act of worship,
or, a communion ~~with Christ~~, they ^{are} more than
the Scriptures warrant; they ~~say~~ ^{say} ~~that the~~ ^{that the}

They mislead
men to think
more of the

~~benefit intended is chiefly~~ ^{for us} ~~from the~~ ^{communion} ~~partaking~~ ^{partaking} of the bread
& wine with the mouth is ~~not~~ ^{not} ~~always~~ ^{always}
than of the spiritual partaking with heart & soul.

Men may be persuaded to become communicants
 & deem it a meritorious act pleasing to God & their souls
~~and a means of grace~~, and yet they may not ^{be} ~~be~~ needful to them. They may learn to look on
 the new elements of bread & wine as a kind
 of spell, a sacred charm, to take away their sins
 & transgressions, and yet they may continue in
 sin, and not savingly believe in Christ. When
 men speak of the sacrament as ^{if it were} the all-sufficient
 remedy for all our ills, they ~~may~~ ^{often} overlook
 the most important truth, that repentance & faith
 are the chief conditions of salvation. We do not
 find that the Apostles constantly hold forth
 the blessed sacrament as the chief occasion in
 of the Christian's belief. They take it for
 granted that, ~~the~~ true believer will then partake
 the Lord's death by partaking of the ~~bread~~ ^{bread & cup}
 bread, the cup of blessing, but they do not treat
 it as the most essential of all Christian
 duties, or the highest act of devotion & Christian
 fellowship, but rather exhort men to ~~believe~~ ^{come}
 in church, to be fervent in spirit to ~~believe~~ ^{love} &
 having men near. It is not always the ~~best~~ ^{best} ~~most~~ ^{most}
 criterion that a man is a true believer, because
 he regularly attends the sacrament. First let men
 give some proof that they love & follow Christ ~~and~~ ^{and}
~~they are~~ ^{worthy} ~~then~~ ^{to} ~~be~~ ^{be} ~~admitted~~ ^{admitted} ~~to~~ ^{to} ~~the~~ ^{the} ~~table~~ ^{table}
 are they consider themselves meet to approach
 the Lord's table. Now this brings us to

II, to our secret hearts of inquiring, viz;
How should ~~we~~ ^{may we worthily} celebrate the Lord's
Supper? ~~be that was~~ in what does
our fitness ^{our due preparation} consist?

I shall answer these questions briefly.

There is requisite in the first place a deep
sense of our sinfulness & guilt before God
accompanied by a contrite heart & sorrow
for sin, with an earnest desire for mercy
& pardon. The sacrament ^{of the Lord's Supper} is designed for
repenting sinners, or for such who by repentance
& faith have found pardon & peace. The former
will realize thereby his reconciliation with
God through Christ & God's readiness to forgive;
the latter will be refreshed in his soul &
strengthened in his faith. But even the
pardonless sinner, will by careful self-exami-
nation, discover, that ~~some~~ ^{some} ~~even~~ ^{even} he has some
sins, some of his daily failings, or pollutions
~~which require to~~ ^{which require to} be washed away.

The next qualification is a lively faith in
Christ, ~~in~~ ⁱⁿ his redemption, or, a longing
desire for such faith. The very
longing after genuine faith is the beginning & germ
of faith. Hence if there are some who doubt
of their fitness, because of their weakness of faith
(their faith

we may reasonably encourage them to come near in order
that their faith may receive strength & joy & assurance.
And here I must add that ~~the~~ those who imagine
their repentance is not so deep & thorough as
they could desire need not that unusual
hesitation & delay ~~until some future day~~. The
beginning of new firm & repentance, is
~~the beginning of a work~~ a work of grace. It is not
the wilful sinner who never has truly repented
and makes no real effort to forsake his
sins, that we ~~ought to~~ discourage & tell him
that he is not a true penitent, ~~but~~ by
caring nothing will encourage & exhort him,
and increase his conviction.

But further, if any desire to come to the Lord's
table, and to become regular attendants, let
them examine themselves on another point,
whether they are in love & charity with their
neighbours, reconciled, or willing to be re-
conciled to those whom they may have offended.
For let us remember our attendance at the
Lord's table is to be an open testimony
& avowal that we have fellowship one with
another, that we are in a spiritual com-
munion with Christ our Saviour & with our
brethren. When hatred enmity & malice pre-
vail in the heart, then cannot be any partaker
for that ordinance which is both a sacrament & a sign
an outward sign of an inward grace.

& a Holy Communion likewise.

Above all, & this is the special import of our
Feast, - then must be a lively remembrance
& commemoration of Christ's passion & death.
We are to show, or ~~rather~~ to show forth the
death of Christ. We are to represent to
our view, to our spiritual vision, the suffering
the deep humiliation Christ endured by his
death on the cross & to call to mind its
atoning virtue, its all-sufficiency to take away
our sins; for ~~him~~ when he offered up his
body, when he gave his life for the sheep, he
made a sacrifice oblation & satisfaction unto
God, as is beautifully expressed in the prayer
of consecration, when we solemnly bless the
elements of bread & wine

for the sins
of the whole
world

But more than this, when we truly show forth
the death of Christ, we not simply behold &
contemplate ~~the~~ for we can unfold what Christ
has done & suffered for us; but we bear wit-
ness to others of our faith in him & our grateful
love towards him. It is an open profession &
professing of ~~Christ~~ our faith & trust in
Christ's redemption & ~~the blessed effects~~
~~resulting from it~~. It is a memorial of his
atoning death for ourselves & others, a pledge
& an avowal that we wait for his coming.

our partici-
pation
of the same.

that we belong to those who long & pray for
his glorious appearing.

I have then given you, dear brethren, an
outline of the leading points on which it
behoves you exercise yourselves when you
desire to approach the Lord's table, not to
enter any, but rather to encourage all who
feel anxious to be united to Christ, by a
living faith ^{to} live ~~in a more~~ ^{in a} ~~life~~ ^{considerately}
with their Christian calling & profession.

But ere we, in conclusion to those who can
not make up their minds to become communicants,
New as already intimated, I do not ~~decide~~ ^{with}
it is not consistent with my principles or
the principles of Gospel truth to encourage &
invite all without exception to come to
the Lord's table as if there were a special
merit in waiting, or, as if it could prove a
real benefit & blessing to all who will but ~~overcome~~ ^{overcome} to
~~come~~. ~~But~~ Nevertheless I am bound to tell ^(it now near)
you that, unless you come, unless you partake
of this sacrament, you give no room or satisfactory
proof of your membership of Christ, Church,
you neglect Christ; circumcise & command,
you neglect your duty & your privilege, you
deprive yourselves of one of the special means
of grace & spiritual for your benefit. I need say more
up your minds to forsake all lawful ways, to

renew the world, to crucify the flesh &
bear witness of your faith in Christ, of your
full trust in his merciful redemption
& thus show forth the death of Christ
that when he shall appear, he may not
disown you, but as for you ~~as for~~
before his Father as his chosen friends &
~~brothers~~ & faithful followers who are
next partakers of his kingdom.