

A Sermon  
from

For as often as ye eat this bread  
and drink the 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 <sup>chiefly</sup> because the ~~latter~~ <sup>latter</sup> one is characterized by ~~all manner of out-~~ <sup>numerous typical sacrifices</sup> ~~ward~~ <sup>out-</sup> ~~ward forms, ceremonies & ritual observances~~ <sup>which the other</sup> ~~which the former~~ <sup>rests mainly on God's saving</sup> ~~on outward principles & duties, & is~~ <sup>on God's saving</sup> ~~far removed from the~~ <sup>Christ</sup> ~~thing else, the necessity~~ <sup>above all things</sup> ~~of spiritual religion.~~ <sup>of spiritual religion.</sup>



with ~~this~~ There were but few outward  
observances, or religious ceremonies & rites  
~~thoroughly~~ <sup>strictly</sup> enjoined on the Christian be-  
liever. The Christiana worship is ~~far~~  
~~more~~ <sup>rather to be</sup> distinguished by its simplicity. By  
its freedom from outward ~~forms~~ <sup>forms</sup>, or  
any ~~rigid observances~~ <sup>on</sup> ~~which~~ <sup>on</sup> ~~forms~~ binding the believer; by the  
~~spiritual tenacity~~ <sup>of all its principles</sup>.  
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. <sup>degrees</sup> ~~to be the one great object~~  
~~of our faith & confidence~~. 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, there ~~would not have~~  
been so many divisions <sup>in the Church</sup> ~~in the Church~~.  
For the different opinions regarding outward forms  
& rites, or, the constitution & government of the Church  
to split ~~parties & sects~~ <sup>have been</sup>, one of the principal causes of so many  
unhappy ~~divisions in the professing Church of Christ~~.  
The propriety 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 & observance 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 essenti-  
ally 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~~  
~~men 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  
duty ~~and~~ <sup>as well as our</sup> privilege 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~~ <sup>teach</sup> ~~the Gospel~~ <sup>and</sup> to baptize ~~and~~ <sup>teach</sup> ~~all who are~~ <sup>all nations</sup>  
~~willing & ready~~ <sup>in the name of the Father</sup> ~~in the name of the Father~~ <sup>to baptize</sup>  
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~~ <sup>the</sup> 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  
~~then~~ partaking the elements of bread & wine  
as symbols of his body & blood  
We shall ~~therefore~~ <sup>inquire first</sup> ascertain that  
I, That the sacrament of the Lord's Supper  
is ~~intended~~ <sup>ordained</sup> for our special benefit  
II, That its due celebration is the Christian's  
duty & ought to prove his privilege.  
III, We shall assign some practical remarks  
to all who call themselves after Christ's  
name.  
And may God's gracious 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 Jehovah  
gave the Law from Mount Sinai & afterwards  
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~~<sup>shall & may</sup> 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 <sup>& binding</sup> 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~~

on the other hand men make too light of ~~not a~~ There is  
certain outward ordinances and are ~~Scripture~~  
apt to look on all external forms & ~~doctrine,~~  
will obtain a spiritual benefit without ~~the meaning~~  
any of those means of grace, and forms ~~of which has~~  
of worship & reverence which the Lord ~~been more~~  
has appointed for our use & benefit ~~misinterpreted~~  
~~than that~~







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

~~the latter remembrance~~ It was the parting  
cup, the farewell banquet as we call it  
his immediate disciples but also an  
assurance <sup>of his presence</sup> ~~that his presence~~ <sup>of his presence</sup>  
of his watchful care <sup>over them</sup> ~~in all things~~ <sup>of the Shepherd</sup>  
intercession <sup>as well as</sup> ~~in all things~~ <sup>of the Shepherd</sup>  
~~his St. Spirit was for ever with them~~ <sup>of the Shepherd</sup>  
~~and with all that believe on him through~~ <sup>of the Shepherd</sup>  
their word, <sup>do</sup> through the message they have  
to proclaim. It concerns us therefore as much  
as Church's Spawles. And this is especially  
intimate in our feet, when we are  
told that we should show forth his death  
until he come. No words could more  
expressly ~~enjoin~~ <sup>enjoin</sup> the continuance  
of this solemn ordinance of among Church's

of the Shepherd  
& Head of  
the Church.  
And this  
comforting  
assurance  
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~~ <sup>He</sup> often said <sup>of them that they did</sup> ~~to break~~  
~~bread from house to house~~, <sup>or that they gathered in breaking of bread from</sup> that is, when they  
assembled together for prayer & praise  
and 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, <sup>for</sup> where he distinctly intimates  
that the Lord's Supper was not intended  
to satisfy men's bodily hunger. What, he  
indignantly asks, "Do we not have bread  
in a cup for 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, had been instructed ~~concerning~~ by revelation  
when & how our blessed Lord instituted  
his last Supper, ~~repeating~~, repeating  
the very words of the ~~do~~ recorded by the evangelists.  
Elsewhere St Paul explains ~~more~~ <sup>and explains</sup>  
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? <sup>211</sup>

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~~ <sup>no less</sup> ~~an~~ <sup>an</sup> ~~essential~~ <sup>essential</sup> ~~part~~ <sup>part</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~Christian~~ <sup>Christian ~~believe's~~ <sup>believe's</sup> ~~duty~~ <sup>duty</sup> ~~&~~ <sup>&</sup> ~~privilege~~ <sup>privilege</sup>. ought to be  
viewed as  
himself  
us as  
~~It is undoubtedly~~ one of the highest privileges  
& means of grace ~~assigned~~ <sup>assigned</sup> 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~~ <sup>by</sup> ~~the~~ <sup>the</sup> ~~shedding~~ <sup>shedding</sup> ~~of~~ <sup>of</sup> ~~his~~ <sup>his</sup> ~~blood~~ <sup>blood</sup>, ~~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~~ <sup>much less</sup> ~~can it be~~ <sup>can it be</sup> ~~as if the elements~~ <sup>as if the elements</sup>  
were changed into the substance of Christ's body ~~and~~ <sup>and</sup> ~~blood~~ <sup>blood</sup>; 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  
~~reminded~~ <sup>reminded</sup>, solemnly reminded of the past,</sup>



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 use to understand the ~~Divine~~ <sup>living</sup>  
~~spiritual~~ <sup>eternal</sup> ~~virtues~~ <sup>life</sup> flowing from his presence.  
~~eternal sacrifice~~ <sup>his precious blood</sup>.

It, as our  
Articles  
affirm,  
is a spiritual  
and 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, ~~who himself~~ <sup>himself</sup>.  
When the celebration of the Lord's Supper  
is called by some the most solemn act of worship,  
or, a commemoration of ~~Christ~~ <sup>our</sup>, they ~~say~~ <sup>are</sup> more than  
the Scriptures warrant; ~~they forget that the~~

They mislead  
men to think  
more of the

~~Benefit intended is chiefly~~ <sup>for us</sup> ~~not from the~~  
external partaking of the bread  
& wine with the mouth is ~~not 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 happy privilege to partake~~, and yet they may not ~~share~~  
~~not~~ be needfulakers. 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 <sup>if it were</sup> the all-sufficient  
 remedy for all our ills, they ~~may~~ <sup>often</sup> 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 ground 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~~ <sup>bread & cup</sup>  
~~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~~  
 in Christ, to be fervent in spirit to ~~believe~~ &  
 heavenly men near. It is not always the ~~best~~ <sup>best</sup> ~~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~~  
~~they are~~ <sup>worthy to</sup> ~~need~~ <sup>partake</sup> of Christ's body & blood } <sup>or desire</sup>  
 are they conscious themselves meet to approach } <sup>to follow him</sup>  
 the Lord's table. Now this brings us to



II, To our sacred hearts giving, viz:  
How should ~~we~~<sup>may we worthily</sup> celebrate the Lord's  
Supper? Be ~~that does~~ in what does  
our ~~folness~~<sup>our due preparation,</sup> or ~~in common consent?~~

I shall answer these questions briefly.

Then is revealed in the first place a deep  
sense of our sinfulness & guilt before God  
accompanied by a certain heart-sorrow  
for sin, with an earnest desire for mercy  
& pardon. The sacrament <sup>of the Eucharist</sup> 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 exercised in his soul &  
strengthened in his faith. But even the  
pardonless sinner, will by careful self-exami-  
nation, discover, that ~~some~~ <sup>in his past</sup> he has some  
sins, some of his daily failings, or pollutions  
~~which require to~~ <sup>which require to</sup> be worked away.

The next qualification is a lively faith in Christ, ~~in man~~ & his redemption, or, a longing & fervent 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 filial, because of the weakness of ~~faith~~ <sup>their faith</sup>



we may reasonably encourage them to come near in order  
that their faith may receive strength & joy & assurance.  
And here I would add that ~~the~~ those who imagine  
their repentance is not so deep & thorough as  
they could desire, need not on that account  
hesitate & delay ~~until some future day~~. The  
beginning of sorrow for sin & repentance, is  
~~the beginning of a work~~ a work of grace. It is not  
the wilful sinner who never has had repentance  
since makes no real effort to forsake his  
sins, that we <sup>are bound to</sup> encourage & tell him  
that he is not a great sinner, ~~but~~ by  
eating unawakened will only add to his  
and increase his condemnation.

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 ~~of~~  
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-sufficing 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 <sup>to</sup> live in ~~remembrance~~ <sup>consistently</sup>  
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 ~~desire~~ <sup>with</sup>  
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 so doing, or as if it could prove a  
real benefit & blessing to all who will but venture to  
~~come~~. ~~But~~ Nevertheless I am bound to tell <sup>(draw near,</sup>  
you that, unless you come, unless you partake  
of this sacrament, you give no reason, satisfactory  
proof of your real 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 appointed for your benefit. I need say more  
when you mean 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.