

A Sermon
from
1 Corinthians XI, 26.

For as often as ye eat this bread &
drink this cup, ye do shew the Lord's
death, till he come.

I have once more given notice of the
celebration of the Lord's Supper on next
Sunday & have deemed it desirable
to put you in mind of your the
importance of this solemn ordinance
or sacrament, by a brief discourse, specially
devoted to the subject, in order to point
out to you that the partaking of the
Lord's Supper is both the duty & pri-
vilege of the Christiana believer with
the view to encourage those who have
been communicants hitherto

Such is the simplicity & spiritual
nature of the Christiana worship that
but few ceremonies or external rites
are urged on our special attention.
The chief aim of the New Testament is
that we should become spiritually minded
since we worship God, not by numerous out-
ward ceremonies, but in spirit &

in truth. The heart, the inner man
the inmost desires & affections of the
soul are ~~to be joined~~ to be united
to God & Christ. Where then are too
many outward observances ~~enjoined~~
enjoined as necessary for an acceptance
with God, men are too apt to mistake
the means ~~enjoined~~ for the end,
and often lay more stress on the
observance than ~~it~~ on its spiritual
significance; ~~as its sanctifying~~
~~effects.~~

Nevertheless there are certain means
of grace or religious ordinances which
~~are solemnly enjoined as necessary~~
~~and are appointed in a solemn manner,~~
and are ~~as~~ solemnly urged
on our particular attention & devout
use. And if rightly used we have
the promise of a special blessing
resting upon them ~~for our~~
~~for our spiritual benefit.~~ Such
are baptism & the Lord's Supper.
These are the only two ordinances
which our Church retains as sacraments,
essentially connected with our
hope of salvation. Yet that we
would say: It is impossible for any
man to be wholly apart from these

two sacraments. for ~~in~~ some isolated
instances might occur, where men
by genuine repentance & a living faith
may be acceptable of God, without
having been partakers of either
of these solemn ordinances. Yet
there are exceptions from the rule.
Whosoever God ~~may~~ ^{may} in his abundant
mercy be pleased to do in some
cases; there is a solemn command
given by Christ that ~~we~~ men should
be incorporated into the Church, by
the ~~solemn~~ rite of baptism and thus
by ~~His~~ means be made his disciples.

In like manner Jesus has instituted
the Holy Communion, ^{or the united & solemn} ~~the~~ ^{partaking of}
of his disciples of bread & wine as
the elements of bread & wine as the
emblems of his body & blood. It is not a human
but a Divine institution
I shall proceed then agreeably to our ^{demands}
text to show ~~that~~ ^{and} its nature & to show ^{our clearest} ^{obligations}

- I) That the sacrament of the Lord's
Supper is presented to us both as
a duty & privilege &
 - II, That the celebration of this sacra-
ment is full of significant solemnity.
 - III, make me ^{grateful} ^{and} application.
- May God's gracious aid & blessing

be partaken of on this our memorial
and cause us all to receive the
word of truth with pure hearts & minds,

I, As I have announced again the
celebration of the Lord's Supper,
for next Sunday, I deem it
desirable to direct once more your
earratt attention to the important
nature of this subject & to consider
^{in the first place} the various reasons & proofs why ~~the~~
~~statement~~ the partaking of this sacra-
ment ought to be looked upon both
as a duty & privilege among Christi-
an believers, and, indeed, will be
viewed in this light by all who really
are or desire to be Christ's disciples.
In our text this is presupposed, it is taken
for granted that the members of the Church
will not neglect the diligent use of this means
of grace, but rather regularly & frequently
partake of the Lord's Supper. When the Apostle
says; "as often as ye eat this bread & drink
this cup," his language implies that the
Corinthians were not wanting in their attan-
dence. His object is rather to reprove & correct
them, ~~as we shall afterwards observe~~ for
certain abuses of the H. Communion which

with reference to the H. Communion
crept in among them. But the solemn
manner in which he speaks of the Lord's
Supper, just before our text shows its
importance as enjoined by Christ. He
tells his Corinthian readers and, thus,
us likewise, that he had himself re-
ceived it from the Lord what he had
already delivered to them concerning
the Lord's Supper. In other words, he
had received from Christ himself a
special ~~revelation~~ ^{revelation} & direction; he had
not simply received his information
~~concerning this solemn subject~~ from
the other Apostles who were present
at the original institution & partook
of the first celebration ^{of the Lord's Supper} from the hands
of their Divine Master. But himself
received a revelation of the very words
which the Savior used at first &
of the time when he instituted this
solemn mystery. In the same night, when
he was betrayed, Jesus took bread & the
Lord Jesus took bread & when he had
given thanks he broke it & said: Take
eat, this is my body, which is broken for
you: this do in remembrance of me.
After the same manner also he took
the cup, when he had supped, that is to
say, after the general supper, or eating of
the passover, showing that he was about

to institute a new thing, a passover
of higher import, saying, This cup is the
New Testament in my blood. This you
do as oft as you drink it, in remem-
brance of me. ~~By a just inference~~
from these solemn words, ^{from} ~~and~~ the
~~significant & my solemn declaration~~
~~of the bread & wine with his body &~~
~~blood, as also~~ ^{can} from the repetition
of the ~~the~~ injunction: Do this in re-
membrance of me, we justly infer,
both our duty & privilege to partake
often & regularly of the sacred elements
of bread & wine ^{and} representing in a
spiritual & figurative manner the
flesh & blood. ^{of Christ} That all the Apostles,
and primitive Christians thus con-
sidered the meaning of the original insti-
tution & ~~viewed~~ ^{viewed} conscience it both
a duty & a privilege to celebrate often
the Lord's Supper, is evident from
the fact, that the primitive Church
frequently commemorated these
mysteries! It is repeatedly stated
in the Acts of the Apostles, that when
the Disciples continued steadfastly
in the Apostles doctrine & in prayer
they also continued regularly in
breaking of bread, an expression used
for the celebration of the Lord's Supper.

In recent constant reference is made of,
after the Apostolic age of the frequent
celebration of this Christiana sacrament,
And if in later ages, too much stress
was laid on the very elements, namely
of bread & wine, it affords an additional
argument that the duty & privilege ^{of celebrating the}
generally acknowledged by the members ^{of the church} ^{of the Lord's Supper}
of the church, although the right use
was perverted, or the spiritual signi-
ficance lost sight of. But we require no
further proof of an duty in this respect
than the words of Christ: ^{or apostolic testimony} ^{show forth}
of me, as a repetition of St Paul: ^{as the Lord's}
"This is remembrance of me." Whatever
Christ has enacted & commanded
must be binding on his disciples &
whatsoever the Apostles taught respecting
any ordinance or precept of Christ
is a confirmation of the truth as delivered
from Christ. Nor can our Lord urge any
duty or observance on his followers, without
a privilege ^{a promise or} of blessing accompanying
the scene. Even obedience to any of the
Divine commands brings with it its own
reward, its own blessing, ~~both comfort &~~
~~peace we enjoy thereby.~~ But I shall
just mention, in a few words, some of
the special blessings attached to the right
& faithful use of the Lord's Supper.

*Presides the
word of our
test that
we therefore
show forth
the Lord's
death, till
he come.
his word is kind
the prospect
obligation
of the Church
of Christ
as regards
the frequent
celebration
of that great
supper.
This to be
a memorial
of our death
Lord with
his love
visibly ap-
pear again*

as our
Lifegiving ex-
pression;
we spiritualize
and glorify
& unite
his blood.

In the first place we are assured that
under the elements of bread & wine we
become partakers of in a spiritual &
unmerciful manner of the body & blood of
Christ. It is the communion of the body & blood
of Christ confirming our union with
Christ & our participation of His merits
& redemption of ~~Christ~~. We are assured
that by significant words, that Christ
has ~~made~~ ~~for us~~ become for us an
atoning sacrifice, an oblation of reference
an oblation & satisfaction for our sins,
we are then assured of our pardon and
acceptance & of our hope of eternal life.
But another privilege is this: that the
frequent & devout use of the Lord's Supper
tenders greatly to ~~promote~~ ^{propagate} union & com-
munion among Christ's disciples, both by
love & ^{mutual} sympathy, or a fellow feeling ~~and~~
~~not~~ ~~feel~~ among those who ~~to be~~ ~~presented~~
~~among~~ those who approach the Lord's table
in a right spirit & with pure minds;
for they partake in common of holy mysteries
which if rightly & only apprehended will
make them feel as one in Christ & one
among each other. It is only when men
do not approach the H. Communion as worthy
partakers, when repentence & faith are
wanting, ~~that spiritual communion is~~
~~absent~~, that the blessed effect of brotherly
union will vanish likewise. In the

primitive usage of the Church the ~~Lord's Supper~~ ^{the Eucharist}
was used ~~among other~~ ^{& celebrated} as a special means
to keep up & quicken brotherly ~~union~~ ^{love & concord}.
it is some times called the ~~Eucharist~~ ^{Love Feast}
~~Love Feast~~ a feast of love or ~~love feast~~ ^{to Communion}.
The very name in often use & use justify on
Scriptural ground implies that union which
it is designed to nurture ~~between~~ ^{between} Christ & his Church & the union
of the members between themselves.

Again, that a solemn fast & devout preparation
is required of communicants, ~~that they are solemnly admonished~~
~~to~~ ^{by} brotherly love & charity, ~~by a fasting~~ ^{to repentance}
Spirit, must of necessity prove a blessing & privilege ^{in a Church}
to all who are worthy partakers approach the
Lord's table.

IV) But we proceed to the second part of our
subject already in part anticipated
viz: That the Lord's Supper is a showing
forth of the Lord's death till he come.
There is in this something full of significance
& solemnity. By the breaking of bread &
~~then~~ we are reminded of the momentous
fact that Christ's body was broken for
us offered up in our behalf, for our benefit
as the victim on whom our sins were laid
as one who was smitten & bruised for
iniquities of the sinner & the ~~partaking~~ ^{partaking} of
the cup which is a communion of his
blood, the blood of the New Testament
we are solemnly reminded that the
innocent blood of the Lamb of God
was shed to wash away our sins, to

blot out our transgressions. We are thus as-
sured that his sacrifice was perfect
his redemption complete, his intercession
all availing ^{for us who by faith are in Christ} ~~all availing & all sufficient to cover~~
~~every charge or accusation that might be~~
~~made against these who by faith are~~
in Christ. It is the crucified Redeemer
whom Paul made the ^{special} ~~whole~~ ^{center} ~~heart~~ & the basis
theme, the glory & backbone of all his preaching
who in the sacrament of the Lord's Supper
is vividly present to our view;
~~when we partake of the sacred elements~~
~~which~~ are the symbols, the memorials,
the visible signs of his body & blood.
We commemorate in them the deep humili-
ations & reproaches to which Christ was
subject on behalf of sinners, the inward
conflict & agonies which he endured, when
he wrestled with Goliath in prayer in the garden
of Gethsemane & when on the cross he
exclaimed: My God, my God, why hast
thou forsaken me. All the ~~passive~~
~~Christ's~~ sufferings of Christ, with his
agonizing death are brought to our
remembrance, when we celebrate the
Supper of the Lord. We are shown not
simply that he ~~abandoned~~ ^{was} ~~for us~~ ^{our sins} ~~these~~
~~reprobates~~, but that all our ~~unhappy~~
sins are brought about by unparallelled sufferings

of body & ~~mind~~ soul, by a mighty struggle
against every accuser, by a deep feeling
of the weight & burden of man's sin & guilt. ^{It was by a}
~~The victory Christ gained by his suffering~~ ^{high price}
~~and death was not so easily gained~~ ^{by a costly}
~~but required all the strength of faith~~ ^{sacrifice}
~~that faith & love could inspire, the strength~~ ^{man}
~~of his human & divine nature.~~

And assuredly if we rightly contemplate
all Christ's sufferings in our behalf, whilst
commemorating him at the Lord's table,
then must be wrought in us the deepest
conviction of the offensiveness & guilt of sin
and a holy zeal & hatred against any
transgression of God's just & holy law.

Should my Saviour have thus suffered & shed
his precious blood in vain, should I make
light of any offence against God when
so great a sacrifice was made to satisfy
God's justice & holiness. Such will be

the heartfelt language of the devout
communion. For to be reminded of
Christ's sufferings is to be reminded of
our manifold sins & transgressions
by which we have provoked the majesty
of God. Not to remember & feel & confess
and repent of our sinful & guilty state
by nature, when we approach the Lord's
table would be the chief, if not the only
reason or special cause of unworthiness.

III, And this will lead me to a few remarks
in conclusion, as the more direct ap-
plication to ourselves on the subject

was well known
Christ gained
the victory
by such love
& faith as
his divine
nature
a human
perfection
else could
inspire

which we have discussed. I appeal
first to those amongst us who have hitherto
been mindful of their duty to partake
of the Lord's Supper. And would simply
ask them: Have you whilst coming
to the Lord's table from a sense of duty
likewise discerned ~~experience~~ ^{in it} a
high privilege? Have you generally or
at any time experienced the blessed
effects of communicating at the Lord's
table? Has this holy Supper proved
to you spiritual nourishment to quicken &
strengthen your faith? Has it tended
to increase the love of the brethren &
the good will ~~of~~ ^{to} ~~your~~ ^{the} ~~neighbour~~ ^{neighbour}? Has it procured a for-
giving & forgiving spirit? Do you
generally when you approach the ^{same}
table enter into such contemplations
as I have mentioned, certain relations
of Christ, dying love to sinners & contempla-
tions of your own sinfulness & manifold
shamefings. Are repentance towards
God & faith towards our Lord Jesus
Christ the true condition of your hearts?
Do you come with ardent desires after
grace & life Divine with spiritual hunger
& thirst? If so, at least in some

measure, whether weaker or stronger in
faith, if faith be but sincere & repentance
sincere, let me encourage you to draw
near again & again, whenever opportunity
offers. Let no minor cause or trifling excuse
prevent you. Remember we are to continue
this significant memorial of Christ's death
until he come, & mark who knows how near
at hand he may be. The nearer his approach
whether by the cotin stroke of death or by
his glorious appearance, the more it becomes
us to remember him by the solemn memorial
of his death, or by the grateful acknow-
ledgement of his Love. In this latter
sense when an act of thanksgiving the
Lord's Supper is sometimes called the
Eucharist.

In the next place permit me to address
a few words to you, my Brethren who have
hitherto kept aloof from the Lord's table.
Why will you not come? What is the hindrance
or what excuse will you make? You must
unusually value the privilege of having been
baptized & thus, at least outwardly in-
corporated into Christ's Church. Then if the
one sacrament has some value & im-
portance in your estimation, why not the
other? If the one can impart any measure
of grace, surely the other must be calculated
to revive & strengthen & confirm the same.
It is not enough to be made a child of God
by baptism, if you want to make up you

mind so partake of the Lord's Supper you
are in danger of losing the benefit of your
baptism. A child of God to be alive in Christ
must needs have spiritual nurture. Free
this you may receive by the hearing of God's
word & by prayer. But if you really hear, love
and offer up sincere prayer, they must
leave you a step further, to partake of the
special means of grace & spiritual refresh-
ment & strengthening in receiving spiritually
the body & blood of Christ.

What then is the hindrance then, with so
many of you that you do not come to this
blessed & spiritual repast? Is it that
you wish to continue in sin? Surely
few of you, if any, would be willing to
give me such an answer. Even if with
some this were really the ~~case~~
case, they would hardly be ready to confess
it. Then if you wish to become free
from sin, why neglect one of the special
means of forgiveness & of freedom from
sin & guilt?

Or do you hesitate because you con-
template seriously & scrupulously your
unworthiness. So you wait & delay till
you are better prepared? What is the
preparation you think you require?
Will you first learn to believe your

any sinful disposition or evil temper,
Will you try to become holy & meek & spiritually
mild without the special provision of
grace & strength made for repealing sin
in the Lord's Supper. Will you receive the
Spirit of Christ & grace without the appointed
means? Trust not to any thing you can
do, rather come at once to the fountain
open for sin & uncleanness, for this fountain
presents itself in its richest overflowings
at the Lord's Table, as soon as you ap-
proach penitently & believing. Or will you
delay a little longer, till you imagine
your heart & mind are better fitted
than now to partake of this holy ordinance.
Remember delays are dangerous. Your
time may be short, whether younger or
older, Life of all things is most uncertain
We hold the most precious treasure in
this our frail tabernacle.

Mark I do not hold forth the sacrament
of the Lord's Supper as a charm that can
avail you, if remaining impenitent. It
does not act like a mysterious spell
to drive away our sin & guilt, if there is
not a faithful receiving of it. I would not
encourage the profane, the careless, the impenitent
the hardness in heart. To them the Lord's
Supper will prove no blessing, rather the contrary.
You read in connection with our text that
some may eat & drink damnation to themselves.
That does not exactly mean eternal damnation

but heavy judgments in this world, or such
visitation, by which men's hypocrisy & per-
verseness are exposed or punished. Even
as regards such, there is room left & time
for repentance. It does not follow that
their unworthy partaking of the Lord's Supper
must needs consign them to eternal
damnation, & when they remain impenitent.
Those who feel their unworthiness & are
yet desirous to partake of the Lord's Supper
are least likely to bring God's judgment
upon themselves. For a sense of our own
unworthiness is one of the first necessities
required in the communicant.

If therefore you desire to be saved,
if willing to follow Christ, if ready to
repent, if looking to Christ for pardon
& grace, however weak your faith, how-
ever many your shortcomings, let me
encourage you to come, let me exhort
you not to neglect any longer the duty
& privilege of the Lord's table. Make
up your mind & say I will henceforth
comply with all Christ's commands of me
I will devote myself to his service, I will
renew the X. covenant & follow him. I
will not aspire or neglect any of his commands
but diligently use every means of grace, ~~until~~
~~I do so~~ I will strive & pray till I know
Christ for my comfort & peace as the way
to the truth & the life.