

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



R  
R  
E  
T  
NE

*A LETTER TO A PREACHER*

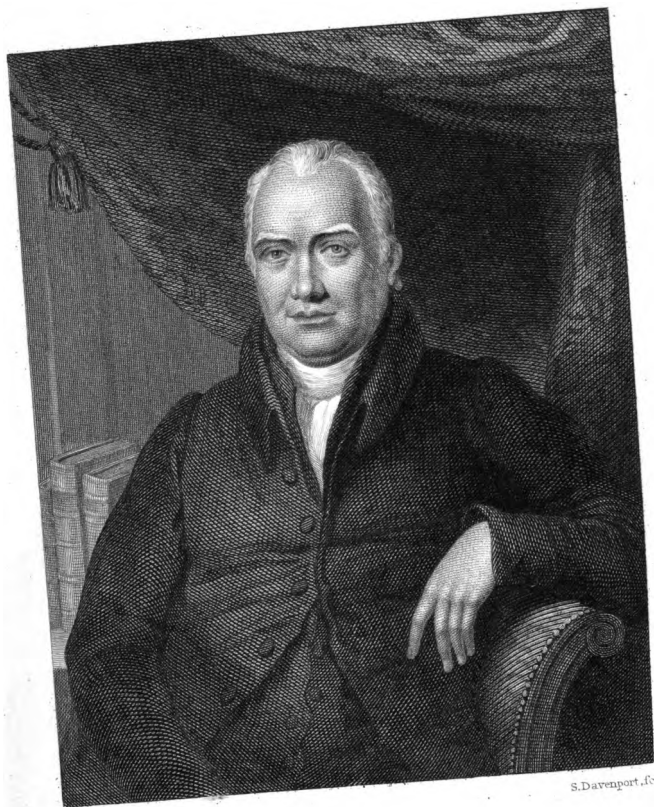
*AND A TREATISE ON THE EUCHARIST*





1356. a. 24.





DR. ADAM CLARKE.

...CHER

...STRY,

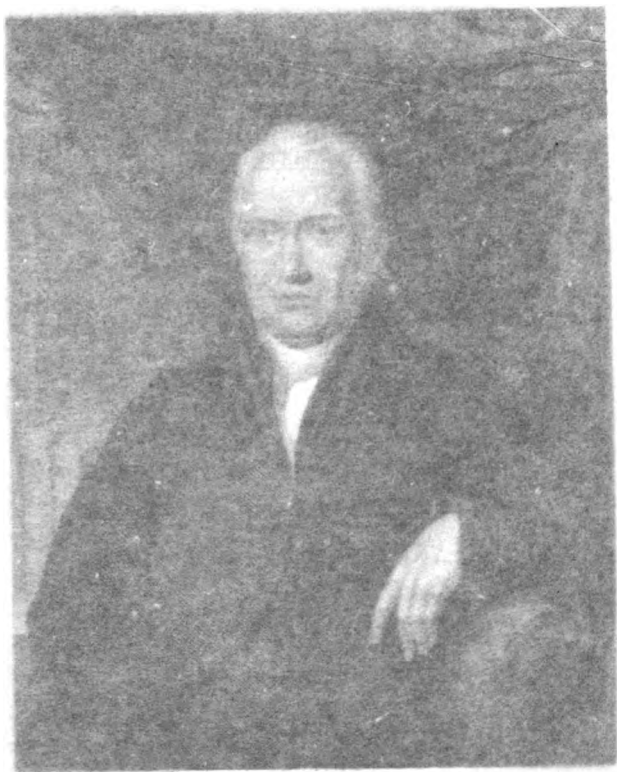
...OF THE  
...THE HOLY  
...ENT.

...LL.D., F.R.S.

~~LONDON: WILLIAM TAYLOR.~~

1868.





D<sup>r</sup>. ADAM CLARKE.

# A LETTER TO A PREACHER

ON HIS ENTRANCE INTO

THE WORK OF THE MINISTRY ;

CONTAINING

OBSERVATIONS ON THE MOST IMPORTANT SUBJECTS CONNECTED  
WITH THE PROPER DISCHARGE OF THE MINISTERIAL OFFICE ;  
WITH SOME DIRECTIONS TO THE PEOPLE HOW THEY MAY  
PROFIT UNDER THE PREACHING OF THE WORD OF GOD.

ALSO

A TREATISE ON THE  
NATURE AND DESIGN OF THE HOLY  
EUCCHARIST.

BY

ADAM CLARKE, LL.D., F.R.S.

---

R

LONDON: WILLIAM TEGG.

1868.



A  
**LETTER TO A PREACHER,**  
ON HIS  
**ENTRANCE INTO THE WORK OF THE MINISTRY;**  
CONTAINING :  
**OBSERVATIONS ON THE MOST IMPORTANT SUBJECTS CON-**  
**NECTED WITH THE PROPER DISCHARGE OF THE MINIS-**  
**TERIAL OFFICE ; WITH SOME DIRECTIONS TO THE**  
**PEOPLE HOW THEY MAY PROFIT UNDER THE PREACH-**  
**ING OF THE WORD OF GOD.**



## ADVERTISEMENT.

**THIS** Letter, in miniature, was originally drawn up for the use of a young man in London (Mr. Samuel Woolmer), who, in the year 1797, gave up some flattering worldly prospects for the privilege of proclaiming the gospel of the grace of God, as an itinerant Wesleyan Methodist Preacher ; and who has since that time laboured in his Master's vineyard, with credit and success.

Some judicious friends, who saw the plan, urged the author to fill it up, and publish it ; as something of that kind was much wanted, and was likely to be very useful, both to the junior preachers and to the people. Submitting more to their judgment than his own, the work was accordingly sent to press, for the first time, in 1800. It shortly

after went through a second edition ; and that having been for a considerable time out of print, a third edition has been repeatedly required and now a fourth.

In revising his work for another impression, many improvements suggested themselves, which were accordingly adopted ; and several considerable additions have been made of subjects not less important than those previously introduced, which it is hoped will make the work more generally useful.

Many may be of opinion that the work might be still farther enlarged, with great advantage to the main subject. Of this the author is sufficiently aware ; but as he intended no more originally than a Letter, and not a laboured dissertation on the Christian ministry, or any subject connected with it ; he wishes still to keep within the reasonable bounds of his original plan.

Without the Author's knowledge two foreign editions of this Letter have been published, one in the sister kingdom, and another in America : with

what correctness the Author knows not, as he has not read them. He is glad, however, to find, from the general report of his brethren at home, that this work has not only met with their approbation but has been very generally useful: and he hopes that in its present improved state it will be still more extensively so. This is the sole end at which he has aimed; and for the good that has been done by it, he cheerfully gives the glory to that God from whom all good comes; and to whom alone all praise and thanksgiving are due.

*Millbrook, Jan. 1, 1819.*





## A LETTER TO A PREACHER, &c.

---

MY DEAR FRIEND,

YOU are engaged in the most important work in the universe. Commissioned by God Almighty, you are sent to explain and enforce that Mystery which had been hidden from former ages; that glorious scheme of salvation, the redemption of a lost world by the incarnation, sufferings, and death of Jesus Christ. Notwithstanding the work is so extremely awful and difficult, you may nevertheless take encouragement from the honour God has conferred upon you in calling you to it, to go forward with pleasure and delight; and this is requisite, that you may not be too much depressed by the trials necessarily attendant on an employment which will ever be opposed by the wickedness of men, and the malice of demons. But, while you take encouragement from the above consideration, a proper sense of the awfulness of the work, which

should ever rest upon your mind, will keep you from being elated by your honour, as there is such a possibility of miscarriage, and such a danger of being unfaithful. However, these two considerations will serve mutually to counterbalance each other, and cause you to rejoice before God with trembling.

As you have, no doubt, deeply considered the nature of the work, and counted the cost ; and have deliberately chosen your present employment, at the certain loss of every worldly prospect, and at the hazard of your life ; permit one who has learned experience on a variety of points connected with a Preacher's usefulness, and at no ordinary expense either (having had the pain to be often instructed through the medium of his own blunders) to give you the following Advices.

*I. Concerning your call to the work of the Ministry.*

Your call is not to instruct men in the doctrine and duties of Christianity merely ; but to convert them from sin to holiness. A doctrine can be of little value that does not lead to practical effect : and the duties of Christianity will be preached in vain to all who have not the principle of obedience. That this principle is not inherent in any man's

nature, and must be communicated by God alone, has all the proofs that any subject can possibly require, or receive. This is, indeed, the basis on which the necessity and importance of the Christian system rests : Jesus Christ comes to save men, not only from ignorance, by teaching them the truth, but to save them from their sins ; and this he does by enlightening the heart, purging the conscience from dead works, and transfusing the principle of righteousness and true holiness, which is the only principle of obedience. Now, all preaching is vain, where these effects are not produced ; and such effects can only be produced by the immediate agency of God : but He makes the faithful preaching of His word the means of conveying this agency ; and He will convey it by whom He pleases, for He is, and ever will be, Sovereign of His own ways.

It is the prerogative of God both to call and qualify a man to be a successful preacher of His word. All men are not thus called. Among the millions professing Christianity, very few are employed in the work of the Ministry in the ordinary course of Providence ; and still fewer by especial call.

A regular established ministry of pure Christianity, in any country, is an ineffable blessing ; for

by it the form at least of true religion will be preserved. Such a ministry God furnishes in the regular order of his providence; and its fruits are his ordinary work. But there is a power as well as form of godliness; a soul as well as a body of religion; and to produce this, is God's extraordinary work; and to produce it, he not only communicates extraordinary influence, but employs extraordinary means. In this work God often "chooses the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty; and the base things of the world, and things that are despised, and the things that are not, hath he chosen to bring to nought the things that are, that no flesh might glory in his presence."

That there are such dispensations in Providence and Grace, the whole history of the Church proves; and every revival of religion is the proof of the dispensation of an extraordinary influence; for in such outpourings of God's Spirit, we ever find extraordinary means and instruments used.

You are either among these ordinary or extraordinary messengers; and you have either an ordinary or extraordinary call. But as you belong not, as a Christian Minister, to any established form of

religion in the land ; you are an extraordinary messenger, or no minister at all ; and you have either an extraordinary call, or you have no call whatever.

It is a matter of the utmost consequence to be thoroughly satisfied on this point. No man should engage in the work in which you are engaged, unless he verily feel, that he is inwardly moved by the Holy Ghost to take upon him this office. He must not presume that he is thus moved, because he has been educated for the ministry : in cases of this kind, man may propose, but God must dispose. He may, indeed, be a minister in the ordinary course of God's Providence, as has been already stated : and God may choose one thus educated, to be an extraordinary messenger, to revive his work in the earth. Thus was your founder chosen, qualified, and sent forth. But what could his single arm effect ? God, therefore, gave him, as helpers, men called and qualified by himself, to do that extraordinary work so beneficial not only to Great Britain, but also to a great part of the civilized world, and even to heathen countries.

These men all testified that they had an extraordinary call, to do an extraordinary work, by ex-

traordinary assistance. The immense multitudes of souls converted from darkness to light, and from the power of Satan to God ; the general diffusion of scriptural Christianity throughout the land, producing love to God and man ; due submission to all lawful authority, and the most cordial respect to every moral precept ; were the proofs that they had not mistaken their call, and that God had not withheld his extraordinary influence. Persuaded that they had an extraordinary call to convert transgressors, to lead them to Christ Jesus that they might be justified by faith in his blood, and afterwards to build them up on their most holy faith, they constantly depended on God, sought and expected from him extraordinary assistance, and thus lived in the constant exercise of the Spirit of faith, piety and prayer. You will copy their example, and be owned of God as they were owned, if you walk by the same rule, and mind the same thing.

I hold this to be a matter of prime importance ; for long experience has shown me, that he among us, who is not convinced that he has an extraordinary call to the ministry, will never seek for extraordinary help, will sink under discouragement and persecutions, and consequently, far from being a light

of the world, will be as salt without savour; and, in our connexion, a slothful, if not a wicked servant, who should be cast out of the sacred fold, as an encumberer of the inheritance of the Lord.

II. *Concerning the Spirit in which you should do your Work.*

1. In what are called the Larger Minutes, which contain the doctrine and discipline of the Methodist Societies, and in which the wisdom and experience of your predecessors in the ministry are condensed; you will find many excellent rules and directions, not only relative to the spirit, but also to the manner, in which you should perform the work to which you are called. I shall make but a few extracts from this pamphlet, because I wish you to read it all carefully over; and to become master of every part of the subject. The twelve rules of a helper, i.e., a Preacher just taken upon trial, have so much good sense, as well as piety, to recommend them, that I shall beg, in this place, to press them on your attention. They are the following:

1. "Be diligent:—never be unemployed a moment:—Never be triflingly employed:—never while away time: neither spend any more time at any place than is strictly necessary.



2. "Be serious. Let your motto be Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.

3. "Converse sparingly and cautiously with women, particularly young women.

4. "Take no step towards marriage, without consulting with your brethren.

5. "Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on everything. You know, the judge is always supposed to be on the prisoner's side.

6. "Speak evil of no one: else your words especially would eat as doth a canker: keep your thoughts within your breast, till you come to the person concerned.

7. "Tell every one what you think wrong in him, and that plainly, as soon as may be, else it will fester in your heart.

8. "Do not affect the gentleman. You have no more to do with this character, than with that of a dancing-master. A Preacher of the gospel should be the servant of all.

9. "Be ashamed of nothing but sin: not of fetching wood or drawing water, if time permit: nor of cleaning your own shoes, or those of your neighbour.

10. "Be punctual: do everything exactly at the time: and keep our rules, not for wrath, but for conscience' sake.

11. "You have nothing to do but to save souls: therefore spend and be spent in this work: and go always, not only to those who want you, but to those who want you most.

12. "It is not your business to preach so many times merely, or to take care of this or that society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord."

I have only one remark to make on these rules; and it shall be on the word gentleman, in the 8th article, which I am afraid may be misunderstood. Whether we have borrowed the term from the French *gentilhomme*, or the Latin *homo gentilis*, or compounded it from the Latin *gentilis*, and the Saxon *man*, is a matter of little consequence. The French define it, *celui qui est noble de race*: he who comes from a noble stock or lineage. The Romans define gentlemen thus: *qui inter se eodem sunt nomine ab ingenuis oriundi, quorum majorum nemo servitutem servivit; et qui capite diminuti non sunt*: Those who have a certain family name;

are born of freemen, whose ancestors were never in servitude ; and who have never been degraded from their kindred or ancient stock.

The common acceptation of the term is, “ a man of large fortune, who lives independent of all others ; and who not only serves no man, but is above serving himself.” Properly, it signifies “ a man of an ancient respectable family, in possession of an entailed descending landed property ; who is affable and obliging in his manners, and benevolent in his conduct :” and by courtesy it is given to every “ well-bred, genteel, and well-behaved man,” whether he be sprung from an ancient respectable family, and have landed property, or not.

Now, Mr. Wesley does not say, Do not act like a gentleman ; this he did himself ; and this he recommended, as well by precept as example : but he says, Do not affect the gentleman ; do not pretend to be what you are not—to be nobly descended when you are not : nor be above serving yourself or others, even in the meanest offices of life. He who is well-bred, decent, gentle, and obliging in all his conduct, is a gentleman : he who affects this character is none, no more than a monkey is a man.

He who boasts of his ancestry, talks of his mighty

sacrifices, and insinuates that he has descended from much dignity, respectability, ease, and affluence, in order to become a Methodist preacher, is the character of which Mr. W. speaks. Such a one affects the gentleman, wishes to be thought so by others, may be thought so by persons as empty as himself ; but, in the sight of every man of good common sense, is a vain, conceited, empty ass ; is unworthy of the ministry, should be cast out of the vineyard, and hooted from society. You will not copy such a character as this.

These rules, next to the Scriptures, will prove a lamp to your feet, and a light to your path : and will at once recommend themselves to your judgment, your conscience, and your heart.

From what are termed the “smaller advices, relative to preaching,” I shall make a short extract, though several of the subjects here shall be treated more at large, in the course of this letter.

1. “Be sure never to disappoint a congregation, unless in case of life or death.

2. “Begin and end precisely at the time appointed.

3. “Let your deportment before the congregation be serious, weighty, and solemn.

4. “Always suit your subject to your audience.

5. "Choose the plainest texts you can.
6. "Take care not to ramble, but keep to your text, and make out what you take in hand.
7. "Be sparing in allegorizing, or spiritualizing.
8. "Take care of any thing awkward or affected either in your gesture, phrase, or pronunciation.
9. "Sing no hymns of your own composing."

On this advice I beg leave to make one remark. Very few persons, however accredited they may be as authors, are allowed to quote themselves in the pulpit : and for a man who is not a first rate poet, to give out a hymn of his own composing, in such a place, must, to every intelligent person, savour of deep ignorance, and almost incurable vanity ; I say, unless he be a first rate poet, such as Dr. Watts or Mr. Wesley, which may be the case in one in every ten or twelve millions of men. The odds, therefore, are so much against you and me, and perhaps most of our brethren, that the attempt to stand candidate for so large a portion of fame would be absurd. I might add to this, Sing no music of your own composing ; it may be as exceptionable as your poetry : and from the peculiar difficulty of musical composition, it is a thousand to one it may be worse. Every man should be cautious how he exposes himself in public. But to return to the smaller advices.

10 "Beware of clownishness. Be courteous to all.

11. "Be merciful to your beast ; not only ride moderately, but see that your horse be rubbed, fed, and bedded.

12. "Every where recommend cleanliness. Cleanliness is next to godliness."

From these excellent documents I forebear to make any farther quotations, and come immediately to the general object which I had in view ; and to which, I trust, you will, in the fear of God, seriously attend.

Remember, God is the Fountain of all good : whatever comes from him will lead to him. His blessing is on his own productions, and his curse on every thing besides. "Son of man," saith the Lord, "receive the word at my mouth, and warn them from me." Deeply consider that, to be successful in bringing souls to God, you must bring the spirit of the gospel into the work of the ministry. In order to this, see that you retain a clear sense of God's mercy to your own soul, and of your call to the work ; and while you feel his love in your heart, it will not only support you in all trials and difficulties, but will induce you cheerfully to spend and be spent for the salvation of those for whom Christ has died.

2. You preach, not merely to explain God's word, but to save souls : whenever you forget this, you go astray. Now, as no man can see the worth of the salvation which God has provided for him, till he be convinced of his want of it ; therefore, preach the Law and its terrors to make way for the Gospel of Christ crucified. But take heed, lest while you announce the terrors of the Lord, in order to awaken sinners and prepare them for Christ, you do not give way to your own spirit, especially if you meet with opposition. Remember that admirable advice, given by the greatest preacher God ever made, to a young man just setting out in the work : "The servant of God must not strive, but be gentle towards all ; apt to teach ; patient : in meekness instructing those who oppose themselves." 2 Tim. ii. 24, 25. From an indescribable law in the economy of the intellectual world, the spirit that acts upon another begets in it its own likeness. You will get a profusion of light on this subject, if you take care to carry the Spirit and unction of Christ with you into all your public ministrations ; and preserve them in all your private communications with the people. I have known ministers, and of no mean note either, who seldom have a soul comforted under their ministry,

merely because of their harsh, austere manner of preaching the gospel. Others, far their inferiors in point of ministerial qualifications, get souls for their hire wherever they come, principally (under God) through their affectionate manner of recommending the gospel of the grace of Christ. Of the former it has been justly said, "They make even the promises of God too hot to be held."

3. Beware of discouraging the people ; therefore, avoid continually finding fault with them. This does very great hurt. There are some whose sermons impress nothing but terror : and though they point out the heights and depths of holiness, yet they leave the hearers no courage to follow on to know the Lord. There are others who become Censors general of the different societies to whom they preach. This (imperceptibly to themselves) spoils their own tempers, begets a spirit of uncharitableness, and greatly injures their usefulness. If you find a society fallen or falling, examine as closely as you can to find out all the good that is among them : and, copying Christ's conduct towards the seven Asiatic churches, preface all that you have to say on the head of their backsliding with the good that remains in them ; and make that good which they still possess, the reason why



they should shake themselves from the dust, take courage, and earnestly strive for more. If you ground your exhortations to increasing diligence and zeal on what they have lost, instead of on what they yet possess, and may speedily gain, you miss your way, and lose your labour. I tried the former way, and did no good : I abandoned it, and adopted the latter, and God blessed it. Mr. Wesley used to give the significant appellation or Croakers to those who were always telling the people, “ Ye are fallen ! ye are fallen ! ” and he observed that such injured the work of God wherever they came. I have in general found that those who are most frequent in the above cry, are such as have suffered loss in their own souls ; and taking a prospect of what is without, from a retrospect of what is within, they imagine that all they see are in the same apostate condition with themselves.

4. Man is naturally prone to act in extremes : therefore, take good heed that while you avoid the above evil, you fall not into that other of slightly passing by the transgressions of the wicked, or the backslidings of the people of God. Cases may occur, that will require public and cutting reproof : but, as I hinted before, in all such cases copy the example of our blessed Lord to the seven Asiatic

churches. There you have an infallible directory. May God help you to follow it !

5. On this head I will venture to you another piece of advice, to which you will seriously attend, if you regard your own peace, and the good of the people.

Avoid the error of those who are continually finding fault with their congregations because more do not attend. This is both imprudent and unjust. Imprudent, for as people do not like to be forced in what should be a free-will offering, so they are infallibly disgusted with those who attempt it: unjust, it being contrary both to reason and equity, to scold those who come, because others do not attend. I have known this conduct scatter a congregation, but I never knew it gather one. Indeed, it savours too much of pride and self-love. It seems to say, "Why do you not come to hear ME? Am I not a most excellent Preacher? What a reproach is it to your understanding that you keep away when *I* am here!" Bring Christ with you, and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place.

III. *Concerning the choice of Texts.*

1. Never take a text which you do not fully understand ; and make it a point of conscience to give the literal meaning of it to the people. This is a matter of great and solemn importance. To give God's words a different meaning to what he intended to convey by them, or to put a construction upon them which we have not the fullest proof he has intended, is awful indeed ! Any person who is but even a little acquainted with spiritual things, may give a spiritual interpretation (according to his own opinion) to any text : but it is not every person that can give the *literal* sense. The spiritual meaning must ever be drawn from the literal ; and indeed when the first is well known, the latter, which is its use and application, will naturally spring from it : but, without all controversy, the literal meaning is that which God would have first understood. By not attending to this, heresies, false doctrines, and errors of all kinds have been propagated and multiplied in the world.

2. Remember you are called, not only to explain the things of God, but also the words of God. The meaning of the thing is found in the word ; and if the word which comprises the original idea

be not properly understood, the meaning of the thing can never be defined; and on this ground the edification of the people is impossible. We often take it for granted, that the words which are in common use are well known, especially when we understand them ourselves: but this is a very false opinion, and has bad consequences; for elementary matters being not well known, it is no wonder if the intellectual improvement of the people do not keep pace with our labours. No man can read a language, the alphabet of which he has never learned. Every mathematician feels it a matter of imperious necessity to define all the terms he uses in his demonstrations.

3. Never appear to contradict the Holy Spirit by what is called treating a subject negatively and positively. I shall wave all strictures on the barbarism of "showing negatively what a thing is not;" and will only beg leave to state that the following instances of this injudicious and dangerous mode of handling the word of God have fallen within the compass of my own observation.

A Preacher took for his text, Isa. xxviii. 16. "He that believeth shall not make haste." On this he preached two sermons. His division was as follows: "I shall first prove that he who be-

lieveth shall make haste : and, secondly, show in what sense he that believeth shall not make haste." On the first, which was a flat contradiction of the text, he spent more than an hour : and the congregation were obliged to wait a whole month before he could come back to inform them that he who believeth shall not make haste. I would not be thought to insinuate that the first sermon was not sound doctrine and good sense, as to its matter ; but I say it was injudicious. And, besides, it was absurd to found his work upon a text, the very letter of which it contradicted in the most palpable manner.

Another, a citizen of no mean city, not a thousand miles from the place where I write, took his text from Psa. xxxiv. 19. "Many are the afflictions of the righteous, but God delivereth him out of them all." His division was as follows : "In handling this text I shall first prove that there is none righteous. Secondly, That the afflictions of the righteous are many : and, Thirdly, That the Lord delivereth him out of them all." The honest man's meaning and design were undoubtedly good : but who could hear his division without trembling for himself and his text !

Another took Luke xii. 32. "Fear not, little

flock ; for it is your Father's good pleasure to give you the kingdom." In opposition to the letter of his text, the Preacher laboured to prove that the flock of Christ is not a little, but a very large flock : and in order to do this, brought in multitudes of pious heathens, vast numbers who sought and found mercy in their last hour, together with myriads of infants, idiots, &c.

Who does not see, that in each of the above cases, ignorance of, or inattention to, the literal meaning of the text, was the grand cause of this absurdity and contradiction? Choose, therefore, such texts as you understand ; and, after having conscientiously given the literal interpretation, improve the whole in the best manner you can to the edification of your hearers.

4. Seldom take a very short text ; because a short one may not afford you sufficient matter to entertain and instruct your congregation. There are not many to be found who have the ability to use a few words of Scripture, as Addison and Steele did the Greek and Latin mottos of their Spectators : and those who have the ability should not use it in this way, for this plain reason, that in preaching, God should be heard more than man. But where imagination and invention are put to

the rack to supply the place of the words of God, the hearers may admire the address of the Preacher, but are not likely to be fed with the bread of life. In such cases man speaks most, God least. Such preaching must leave the people ignorant of the Scriptures. With many at present, preaching is become more of a human art, than of a Divine science : and when this is considered, we need not wonder that the pulpit is so often employed, without becoming the mean of salvation to them that hear.

5. Never take a text which out of its proper connexion can mean nothing. I travelled once with two Preachers who trifled the whole year in this way. Their texts were continually such as these. "Adam, where art thou?" "I have somewhat to say unto thee." "If thou wilt deal justly and truly with my master, tell me." "I have put off my coat, how shall I put it on?" "Thy mouth is most sweet," &c. I need not add that these solemn triflers did the people no good : and it will not surprise you to hear that they are both, long since, fallen away. Such texts as the foregoing may be preached from without any study ; for two reasons : first, Because they are not subjects for study, and should not be studied ; and, secondly,

Because the person who takes such, speaks on them whatever comes uppermost, as one explanation will suit them just as well as another: for, taken out of their proper connexion, they mean—nothing. Beware of this, and never do violence to the word of God, by taking a text out of the connexion in which his Spirit has placed it. Let God speak for himself, and his words will bear convincing testimony to their own excellence.

6. It might be very proper to say something here concerning the abuse of Scripture, by what is termed Allegorical Preaching; but as the good sense both of preachers and people has nearly banished this deceitful handling of the word of God from the nation, observations on this head are rendered comparatively unnecessary. Yet the custom still lives, though it does not prevail. A very great man, and one of the most learned of his day, ORIGEN, was the father of this most thriftless and unedifying art. His learning and reputation have gained it a sort of credit in the world with superficial people; though every scholar knows that Origen himself, far from deriving any credit from it, was degraded by the unsubstantial craft, which, with the wisest and best men, ranks among the sullenly departing shades of the whole



herd of "unreal mockeries." Mr. Benjamin Keach's work of Scripture Metaphors, has done more to debase the taste both of preachers and people than any other work of the kind. Fortunately, some years ago, a large edition of this work was printed : it got thereby into the hands of many private individuals. Many preachers, in making a liberal use of it in the pulpit, were, according to the popular phrase, "found out:" this has made them cautious, and Keach on Scripture Metaphors is now in less repute than formerly. Two instances of this finding out came within my own knowledge. Mr. Wm. C. was eminent for explaining Scripture Metaphors and Allegories ; the people admired his deep knowledge and ability : in one of the principal congregations where he frequently preached, a gentleman luckily had in his library Keach's Scripture Metaphors, and found that it was from this publication that Mr. Wm. C. derived all his excellencies—he spoke of this publicly ; and an unlucky person, giving the name of Billy Keach to the preacher, spoiled his popularity.

Another, having taken his text, said, "I shall divide this into twenty-one heads ;" and, so saying, he produced them all in detail. A gentleman in the congregation said, "When I return home I

shall examine Keach on the Metaphors, and see whether you have missed any." He did so, and found that he could speak more for the fidelity of the preacher's memory than he could for the honesty of his heart ; as in this respect he had most servilely and disingenuously stolen the word from his neighbour. Let these accounts not only deter you, but all that may read them, from a conduct as disgraceful in a literary as in a moral point of view ; and which, in the end, must involve its author in shame and highly merited reproach.

Independently of all this, the principle is bad : it is degrading to the dignified doctrines of the gospel to be treated in a way by which no rational conviction was ever produced ; and by which no truth was ever proved.

Even metaphors and parables prove nothing ; they only illustrate, and are never allowed to be produced in support of any doctrine. This is a maxim in theology to which all polemic divines are obliged to bow. *Theologia symbolica non est argumentativa. Similia ad pompam, non ad pugnam : illustrant, at nihil probant.* Added to all this, what is called allegorical preaching, debases the taste, and fetters the understanding, both of preacher and hearers.

7. But there is another species of preaching against which I would most solemnly guard you, viz., what is termed fine or flowery preaching. I do not mean preaching in elegant, correct, and dignified language; as every thing of this kind is quite in place, when employed in proclaiming and illustrating the records of our salvation: but I mean a spurious birth, which endeavours to honour itself by this title. Some preachers think they greatly improve their own discourses, by borrowing the fine sayings of others; and when these are frequently brought forward in the course of a sermon, the preacher is said to be a flowery preacher. Such flowers, used in such a way, bring to my remembrance the custom in some countries of putting full blown roses, or sprigs of rosemary, lavender, and thyme in the hands of the dead, when they are put in their coffins. And may I be permitted to say, that the unnatural association of words and sentences in a fine dignified style, with the general tenor of a discourse which is often of a widely different character, is to me as ridiculous and absurd as the union of a cart-wheel with elegant clock-work.

But the principal fault in this kind of preaching is the using a vast number of words long and high

sounding, to which the preacher himself appears to have affixed no specific ideas, and which are often foreign, in the connexion in which he places them, to the meaning which they radically convey.

Such preachers are remarkable for the multitude of words of a similar meaning, which they often heap together. Their substantives are lost in the overbearing crowd of adjectives brought to explain them; and the case is not rare, where two or three of these epithets mean precisely the same thing; only, unluckily for the person who uses them, one happens to be derived from the Latin or Greek, another from the French, and the third, the only one he appears to understand, comes from his mother tongue; and perhaps, the most proper on the occasion. Words used in such a way either lose all meaning, or, like equal antagonist forces, destroy one another. Thus "they draw out the thread of their verbosity finer than the staple of their argument." They are precisely such as a good woman used, who having completed a task of spinning, for a part of which she had been previously paid, returned to her employer, who was himself a correct and elegant speaker, with a speech which she thought would please him, and in which she was, no doubt, greatly helped by her benevo-

lent neighbours : "Sir, I have brought back the rest, of the residue, of the remaining part of the work you gave me to spin." The simplicity and ignorance of the poor woman became a subject of innocent merriment ; but a preacher who speaks thus will not so easily escape : his affectation and pedantry will, among sensible men, become the subjects of the most caustic animadversion.

IV. *Concerning your behaviour in the Pulpit, and mode of conducting the Public Service.*

1. Go from your knees to the chapel. Get a renewal of your commission every time you go to preach, in a renewed sense of the favour of God. Carry your authority to declare the gospel of Christ, not in your hand, but in your heart. When in the pulpit, be always solemn : say nothing to make your congregation laugh. Remember you are speaking for eternity ; and trifling is inconsistent with such awful subjects as the great God, the agony and death of Christ, the torments of hell, and the blessedness of heaven.

2. Never assume an air of importance, while in the pulpit : you stand in an awful place, and God hates the proud man. Never be boisterous or dogmatical. Let your demeanour prove that you feel

that you are speaking before him who tries the spirit ; and to whom you are responsible for every word you utter. Self-confidence will soon lead to a forgetfulness of the presence of God, and then you will speak your own words, and perhaps in your own spirit too.

3. Avoid all quaint and fantastic attitudes. I once knew a young man who, through a bad habit which he had unfortunately acquired, made so many antics, as the people termed them, in the pulpit as to prejudice and grieve many. A very serious and sensible person who constantly heard him, really thought he was afflicted with that species of paralysis termed St. Vitus's Dance : and hearing some blame him, entered seriously on his defence, on the ground of its being the visitation of God ! As there are a thousand reasons why a young man should not wish the people to form such an opinion of him, so there is all the reason in the world why he should avoid queer noddings, ridiculous stoopings and erections of his body, skipping from side to side of the desk, knitting his brows ; and every other theatrical or foppish air, which tends to disgrace the pulpit, and to render himself contemptible.

4. Never shake or flourish your handkerchief ; this is abominable ; nor stuff it into your bosom ;

this is unseemly. Do not gaze about on your congregation before you begin your work ; if you take a view of them at all, let it be as transient as possible.

Endeavour to gain the attention of your congregation. Remind them of the presence of God. Get their spirits deeply impressed with this truth, Thou, God, seest me ! and assure them, “ He is in the midst, not to judge, but to bless them ; and that they should wait as for eternity, for now is the day of salvation.” I have ever found that a few words of this kind spoken before the sermon, have done very great good.

6. The pulpit appears to me analogous to the box in which the witnesses are sworn in a court of justice—“ to say the truth, the whole truth, and nothing but the truth.” You are a witness for God ; and are bound by more, if possible, than an oath, to speak the truth in righteousness and love ; and to declare faithfully and solemnly, according to the best of your knowledge, the whole council of God.

7. Give out the page and measure of the hymn, and the hymn itself distinctly, and with a full voice, always giving the singers time sufficient to set a suitable tune ; and do not hold the book before

your face while giving out the hymn, for this hinders the progress of the sound.

8. While praying, keep your eyes closed: at such a time you have nothing to do with outward objects; the most important matters are at issue between God and you; and he is to be contemplated with the eye of the mind. I cannot conceive how it is possible for a man to have the spirit of devotion in prayer, while he is engaged in gazing about on his congregation. Such an one may say his prayers, but he certainly cannot pray them.

If you wish the people to join with you in this part of the worship, speak so as to be heard, even at the beginning; whispering petitions to God may be genteel, for aught I know; but I am certain it is not to the use of edification. In your prayers avoid long prefaces and circumlocutions:—you find none of these in the Bible. Some have got a method of complimenting the Most High on the dignity of his nature, and the glory of his heavens; this you should studiously avoid. He that cometh to God must know that he is; and a proper consideration of his Being, power, holiness, and mercy, cannot fail deeply to impress your mind, and lead you at once even to his seat. You should never come into the congregation but in the spirit of prayer. Let



your mind be wound up into that spirit in your closet ; and then, in your prayers in the congregation, you will appear what you should be, a man familiar with God. Examine the Scriptures, and you will find that all the holy men of God prayed in this way : they came directly to the throne, and preferred their suit. Ever considering themselves in the presence of God, the very commencement of their supplications seems no other than an external continuance of prayers in which their hearts had been long previously engaged.

9. Say the Lord's prayer in the same tone and elevation of voice in which you said your own. I have observed many, when they came to this solemn form, suddenly dropping their voice, and repeating it as if it made no part of their devotion. Is this treating the institution of Christ with becoming reverence ?

10. If you read the liturgy of the church, and this should be done in every large congregation on the morning of the Lord's day, read it with a full and solemn voice—hurry nothing—whisper nothing. Many are prejudiced against this most comprehensive, important, and impressive service, because it is generally ill read. Do it justice ; get into the spirit it breathes ; and both you and your congre-

gation will soon find that it is no dry, formal service—no lip labour. As a form of devotion it has no equal in any part of the universal church of God. It is founded on those doctrines which contain the sum and essence of Christianity; and speaks the language of the sublimest piety, and of the most refined devotional feeling. Next to the Bible, it is the book of my understanding, and of my heart.

11. Read your text distinctly, and begin to speak about the middle of your voice, not only that you may be readily heard, but that you may rise and fall as occasion may require, which you cannot do if you begin either too high or too low. Never drop your voice at the end of a sentence; this is barbarous and intolerable. In a multitude of cases, where the last word is not heard, the whole sentence is lost. Every sentence you speak should tend to edification; and it cannot edify unless it can be heard; therefore never begin too low; this is a greater evil than even screaming itself.

12. Be sure to have the matter of your text well arranged in your own mind before you come into the pulpit, that you may not be confused while speaking. But beware of too much dividing and subdividing; by this means the word of God

has been made to speak something, anything, or nothing, according to the creed or prejudices of the preacher. How little of this division work do you meet with in the discourses of the prophets, the sermons of Christ, or the preachings of the apostles. Besides, this mode of preaching is hackneyed to death, and can never succeed but in judicious hands. Unless the matter of the text be abundant, it rather fetters than enlarges the mind ; and that which is ominously called the skeleton, i.e., a system of mere bones, is in general but ill clothed with muscles, worse strung with nerves, and often without the breath either of a spiritual or intellectual life. By this mode of preaching, the word of God is not explained ; from it scarcely anything can be learned but the preacher's creed, and his ingenuity to press a text into its service. His divisions and subdivisions explain his own mind and views ; but they generally leave the text and context as they were before. No congregation can grow in the knowledge of the Scriptures by such teaching as this. On this subject a man of deep sense and piety once observed : "The major part of what we hear at present in sermons is, *Three heads and a conclusion.*"

13. In whatever way you handle your text, take care, when you have exhausted the matter of it, not

to go over it again. Apply everything of importance as you go along; and when you have done, learn to make an end. It is not essential to a sermon, that it be half an hour or an hour long. Some preach more in ten minutes than others do in sixty. At any rate, the length of time spent in preaching can never compensate for the want of matter; and the evil is doubled when a man brings forth little, and is long about it. There are some who sing long hymns, and pray long prayers, merely to fill up the time; this is a shocking profanation of these sacred ordinances, and has the most direct tendency to bring them into contempt. If they are of no more importance to the preacher or his work than merely to fill up the time; the people act wisely who stay at home and mind their business till the time in which the sermon commences. Have you never heard the following observation? "You need not be in such haste to go to the chapel! you will be time enough to hear the sermon, for Mr. X. Y. always sings a long hymn, and makes a long prayer." Therefore never sing long hymns, pray long prayers, nor preach long sermons; these last are intolerable, unless there be a great variety of interesting matter in them, accompanied with great animation. I have often preached only ten

or fifteen minutes at a time ; Why ? because I had no more to say on that subject ; and I did not think that what I had already uttered was of consequence enough to entitle it then and there to a second hearing.

14. As to the matter of your preaching, I will only say, preach Jesus, preach his atonement, preach the love that caused him to die for the redemption of a lost world ; and, through him, proclaim a free, full, and present salvation, provided for every human soul ; and God will bless your labours wherever you go.

15. You may easily find many treatises written on the Gift of Preaching, the Eloquence of the Pulpit, the Composition of a Sermon, &c., &c., both in our own language, and in foreign tongues ; and he who has a good judgment may profit by them : but I must confess, all I have ever read on the subject has never conveyed so much information to my mind on the original, and, in my opinion, only proper mode of preaching, as Neh. viii. 8 : “ So they read in the book, in the law of God, distinctly ; and gave the sense, and caused them to understand the reading.” A few moments spent in considering this subject will not be lost.

The Israelites having been lately brought out of the Babylonish captivity, in which they had continued seventy years, according to the prediction of Jeremiah, chap. xxv. 11, were not only extremely corrupt, but it appears they had, in general, lost the knowledge of the ancient Hebrew to such a degree, that when the book of the law was read, they did not understand it; but certain Levites stood by, and gave the sense: i.e. translated it into the Chaldee dialect. This was not only the origin of the Chaldee Targums, or translation of the law and prophets into that tongue; but was also, in all probability, the origin of preaching from a text: for it appears that the people were not only ignorant of their ancient language, but also of the rites and ceremonies of their religion, having been so long in Babylon, where they were not permitted to observe them. This being the case, not only the language must be interpreted, but the meaning of the rites and ceremonies must also be explained; for we find from Nehemiah, chap. viii. 13, &c., that they had even forgotten the feast of Tabernacles, and every thing relative to that ceremony.

As we no where find that what is called preaching on, or expounding a text, was ever in use be-

fore that period, we may thank the Babylonish captivity for producing, in the hand of Divine Providence, a custom the most excellent and beneficial ever introduced among men.

What the nature of preaching was at this early period of its institution, we learn from the above-cited text.

First, "They read in the book of the law of God." The words of God are the proper matter of preaching, for they contain the wisdom of the Most High, and reveal to man the things which make for his peace.

Secondly, They read "distinctly," *מְפָרָשׁ m'phorash*, from *פָּרַשׁ parash*, to expand; they analysed, dilated, and expounded it at large.

Thirdly, "They gave the sense:" *וְשָׂמוּ סֵכֶל v' som sekel*, "put weight to it:" i.e. showed its importance and utility; thus applying verbal criticism, and general exposition, to the most important purpose.

Fourthly, They caused them to understand the reading; *וַיְבִינּוּ בַמִּקְרָא vaiyabinu bammikra*, "and they understood," had a mental taste and perception of the things which were in the reading; i.e., in the letter and spirit of the text.

This mode of expounding is still more necessary

to us. First, Because the sacred writings, as they came from God, are shut up in languages no longer vernacular. Secondly, Ninety-nine out of a hundred know nothing of these languages. Thirdly, Provincial customs and fashions are mentioned in these writings, which must be understood, or the force and meaning of many texts cannot be comprehended. Fourthly, Sacred things are illustrated by arts and sciences, of which the mass of the people are as ignorant as they are of the original tongues. Fifthly, There is a depth in the word of God which cannot be fathomed, except either by divine inspiration, which no idler has reason to expect ; or by deep study and research, for which the majority of the people have no time. Sixthly, The people trust in general to the piety, learning, and abilities of their ministers ; and maintain them as persons capable of instructing them in all the deep things of God ; and, believing them to be holy men, they are confident they will not take their food and raiment under the pretence of doing a work, for which they have not the ordinary qualifications.

You may well exclaim, "Who is sufficient for these things !" and I may with equal propriety answer, He who is taught by the Spirit of God, and



neglects not to cultivate his mind in the knowledge of his divine testimonies.

16. While you are engaged in the pulpit in recommending the salvation of God, endeavour to feel the truth you preach, and diffuse a divine animation through every part. As the preacher appears to preach, the people hear and believe. You may set it down as an incontrovertible truth, that none of your hearers will be more affected with your discourse than yourself. A dull, dead preacher makes a dull, dead congregation.

17. Shun all controversies about politics ; and especially that disgrace of the pulpit, political preaching. I have known this do much evil ; but though I have often heard it, I never knew an instance of its doing good. It is not the bread which God has provided for his children : and from the pulpit, it is neither profitable for doctrine, for reproof, nor for instruction in righteousness. If others will bring this chaff into the house of God, copy them not : you are called to feed the flock of Christ ; and this you cannot do but by the sincere milk of the word, and the bread of life. For what is the chaff to the wheat ? saith the Lord.

18. A sentence or two of affectionate prayer in different parts of the discourse, has a wonderful

tendency to enliven it, and to make the people hear with concern and interest. On this subject a great foreign orator gives the ministers of the gospel the following advice. "When you have proved the truth of the principles you laid down, you have done but little of the great ministerial work. It is from this point, the proof of your doctrine, that you are to set out to triumph over the passions of your auditory ; to strip the sinner of every subterfuge and excuse, that conviction may lead him to repentance. To produce this effect, leave your proofs and divisions behind you ; address yourself to the conscience in powerful interrogatives ; repeat nothing that you have before said, you have now to produce a new effect, and must use a new language. Employ the utmost energy of your soul to show them that happiness is to be found nowhere but in God. What should I say more ? Forget method, forget art itself. Lift up your soul in affectionate prayer to God : become the intercessor of your auditory that the multitude which withstood your menaces, may be constrained to yield to the effusions of your love." So preach and pray, that your congregation may be made better, or purpose to become better, in consequence of your labour.

19. Seldom quote poetry in your sermons: if you avail yourself of the sentiment of the poet, give it in plain prose. To say the least of this custom, it certainly is not agreeable to the rules of congruity to interlard prose discourses with scraps of verse. It is nothing but custom that renders this impropriety at all supportable. Reverse the business, and see how oddly a poem will appear which has here and there scraps of prose in it. I suppose the Europeans borrowed this method from the Asiatics; but it is more tolerable in their languages than in ours. All the Eastern tongues are highly figurative, and such a language put into numbers will easily form poetry. The transition, therefore, from their poetic prose to verse, is by no means so great and uncouth in their language as in ours. It must be granted, that many public speakers use it sometimes; but the very best speakers use it very seldom. I wish it to be generally avoided; not only because I believe it does no good, but also, because there are few who know how to do it well, and the poet is often murdered by his injudicious rehearser. How can a man, who has scarcely a dignified sentiment in his prose, quote with any propriety a sublime thought in verse?

20. While I have you in the pulpit, I will give you a concluding advice relative to this part of the business. Never ape any person, however eminent he may be for piety, or ministerial abilities. Every man has a *forte*, as it is called, of his own; and if he keep within it, he is impregnable. The providence of God has caused many of the natural manners of men to differ as much as their persons: and it is nearly as impossible for a man to imitate the peculiar manners of another, as it is to assume his features. It is on this account that no one has ever succeeded who has endeavoured to copy another; and as the aiming to do it is easily discoverable, the man who acts thus is despicable in the eyes of the people. And that man is justly despised by others, who has so far despised himself and his Maker, as to endeavour to throw off his natural self, in order to act in another man's character. In former ages such a person was termed hypocrite; i.e., one who endeavours to personate another. I need not tell you how much and how deservedly this character is execrated in sacred things. By such conduct all is risked, and all is lost: that which you had of your own is ruined in attempting to get that which belongs to your neighbour; and his excel-

lencies not suiting you, you fail in the attempt to personate him, and are thereby rendered ridiculous. The fable of the dog and shadow, will fully illustrate the residue of my meaning on this part of the subject.

21. Besides prayer and preaching, you will often have two other important duties to perform ; viz. to baptize, and to administer the Sacrament of the Lord's Supper. These I advise you, and indeed it is the advice and direction of the Conference, to administer "according to the form prescribed by the Church of England." You may abridge this form, and this you will find often necessary ; but you cannot mend it.

When you baptize, let it be, if possible, in the face of the congregation, and not in the vestry, nor in private. Take occasion in a few words to explain its nature and importance, both to the congregation and to the parents ; and insist on the personal attendance of the latter, that you may give them those directions and charges relative to their bringing up their children in the discipline and admonition of the Lord, which the case requires ; and take heed that all whom you baptize be properly registered ; and let the register book be kept in the most secure place, because it is of

great importance ; and in all cases in which a baptismal register can be applied, these registers are complete evidence in law.

Should any tell you that your baptism is not sufficient or legal ; convince him of his mistake if you can, and show him that his assertion is false. Your baptism is as legal and as effectual to all Christian and civil purposes, as that of the Archbishop of Canterbury. This was ever the sense of our law in reference to the baptisms performed by dissenters : but it had not fully expressed that sense till a few years back. I attended the arguings in the court of Arches before Sir John Nichol in the case of Kemp v. Wickes, Clk. who refused to grant Christian burial to the child of the former, being a dissenter ; because he alleged it had not Christian baptism, being baptized by a dissenting minister. But the learned Judge examining the practice and doctrine of the Christian church, from the apostles till the final revision of our liturgy, proved that in all cases where water was used as the element, and the sacred name of Father, Son, and Holy Ghost invoked in the act of sprinkling or immersion : there baptism was administered to all Christian ends and purposes, without any particular reference to the person who

officiated ; that the church always abhorred the iteration or repetition of baptism, even in cases where persons officiated who were deemed heretics, when it was fully proved that water was used ; and the person was sprinkled or dipped in the name of the ever-blessed Trinity. He then gave it as the judgment of the court, that such a baptism, administered by any dissenting minister, or person in holy orders, pretended holy orders, or pretending to holy orders, was an efficient and legal baptism to all Christian and civil purposes. This is, therefore, the doctrine of the Church and State relative to this point ; and this ever was the doctrine of both, previously to this declaration ; for the interpretations of Mr. James Wheatly, and the Rubrics of King James in the Common Prayer, are of no legal authority, and consequently worthy of no regard as to the subject in question. The opposite is both a false and a dangerous doctrine, utterly unworthy of the charitable and dignified spirit of Christianity. It is dangerous, as it might involve one of the most important state questions that could come before a British public. Mr. Thomas Secker, afterwards Archbishop of Canterbury, was the son of a dissenting minister, born in 1693, was baptized after the form of that church, and studied

at three dissenting schools successively, until he was 19 years of age ; when he went to the university of Oxford, and afterwards entered the communion of the church of England. He was, in 1732, nominated one of the chaplains of the king : in 1733 was appointed rector of St. James's ; January 5th, 1734, he was elevated to the bishopric of Bristol ; to that of Oxford in 1737 : in 1750; exchanged the prebend of Durham and rectory of St. James's, for the deanery of St. Paul's ; and in 1758, he was named and confirmed to the archbishopric of Canterbury. He officiated at the funeral of King George II. ; and at the proclamation of his present majesty, whom he had baptized when rector of St. James's ; and whom, with his queen, he married and crowned, 8th of September, 1761 ; and on the 8th of September, 1762, he baptized the prince of Wales, and afterwards several of their majesties' children. We hear nothing of his ever having been re-baptized. If his baptism was not a Christian, efficient, and legal baptism, consequently, he could not baptize or confer orders ; but he did both. Now, were we to allow the anti-Christian and dangerous doctrine, that no baptism is either efficient or legal, but that which is conferred by a popish priest, or a clergyman of



the church of England ; then these monstrosities and abominations would follow :—Our blessed king is no Christian, for he was baptized by a person who was never himself baptized ; and he is no rightful Sovereign, for he was consecrated by a man who was no Christian. And, added to all this, the true succession in the church is interrupted and broken ; for all the baptisms and ordinations of Archbishop Secker, not only while presiding in the see of Canterbury, but also while he was a country clergyman, and successively, bishop of Bristol and bishop of Oxford, were invalid and anti-Christian ; and all the ecclesiastics and high church dignitaries which have descended through that line, are spurious ; and the whole state of the English church is unsettled and corrupt ! God save us from such anti-Christian, unholy, and unconstitutional doctrines !

In administering the Sacrament of the Lord's Supper, be deeply reverent and devout in all your deportment. Pour out the wine into the cups leisurely, and take heed that you spill not one drop of it. Shedding the wine on the table-cloth, to say the least of it, is highly unbecoming and ungraceful ; keep firm hold both of the bread and of the cup, till you feel that the communicant has

hold with yourself. The dropping the bread, and spilling the wine, has in several cases, when the communicant was about to receive them, produced great disturbance in weak and scrupulous, though pious minds.

Treat the sacred elements with great respect ; for although they are not the body and blood of Jesus Christ in any sense of the word, yet they represent both ; and, consequently, they represent the sacrificial offering of our Lord Jesus for the redemption of a lost and ruined world. Impress this on the minds of the people ; get them to fix their hearts upon the sacrificial offering thus represented ; and then they will discern the Lord's body, and not eat and drink their own condemnation. Where the minister conducts this solemn ordinance as he should, no institution of Christianity is of more use to the souls of the faithful.

V. *Concerning your Behaviour in your Circuit, or place where you exercise your Ministry.*

1. Never disappoint a place ; this would be contrary to your covenant with God, your agreement with your brethren, and your engagements to the people. Keep your own watch always to true time, and begin precisely at the time appointed. Never

be a minute later than true time, except in the country, where there is no public clock ; then five minutes may be allowed for the difference between clocks and watches. But these five minutes may be as well before as after common time in other places. Do not many preachers, of all denominations, sin against God and their own souls, by not attending to this? Let us consider this subject. Suppose preaching be published for seven o'clock, and you go not in for five, ten, or fifteen minutes after ; what can your congregation think of you? You publish preaching for such a time, and you do not come in till considerably after ; and this is your usual custom. Then (harsh as the saying may appear) you are certainly an habitual and public liar ; and though such conduct may pass without much reprehension from the good-natured people ; can you imagine that there is no enormity in it in the sight of the God of truth? Surely you cannot. I never knew a preacher who acted in this way who did not lose the confidence of the people to such a degree as essentially to injure his public usefulness. Add to this, that congregations are ever ruined by such conduct. A Methodist preacher who acts thus, breaks that rule which, on his admission into the connexion, he

solemnly promised to keep: "Be punctual ; do every thing exactly at the time." See Rule 10, of the twelve rules of a Helper. How can he answer this to God, to his conscience, to his brethren, and to the people? A mere subterfuge or an excuse increases the sin.

2. Be punctual in getting in proper time to the place where you are to dine and lodge. Do not make a whole family wait upon you. This is both injustice and insolence. While I readily grant, with our blessed Lord, that the labourer is worthy of his meat ; yet he should certainly come to receive it in due time : and he who habitually neglects this, disappointing and confusing the families wherever he comes, is not worthy of a morsel of bread. I have known some, of more than common ministerial abilities, lose their importance, and ruin themselves in the opinion of the people, by their want of punctuality in this respect.

3. Never leave any place you visit, without reading a portion of Scripture, and praying with the family : and seize the most convenient time for family prayer in the houses where you lodge. Just before they sit down to meat is, in my opinion, the best time : then the several members of the family are generally present. But I have often observed,

that one, and another, after having hurried down their victuals, have either gone, or have been called away to business ; so that before the whole family had finished their meal, one third of the members of it were not to be found. There are, it is true, some families so well regulated, that this secession is never permitted ; yet, even among these, I have always found it the best way to have prayer before meals, and especially at the breakfast hour. Should you be invited to any place where you are not permitted to pray with the family, never go thither again, and give them your reason. An ambassador of God should be transacting the business of his Master whithersoever he goes ; and where he is not permitted to do it, there God has not sent him. Be steady, keep a good conscience, and a good conscience will keep you.

4. If you wish to keep a good conscience, you must walk as in the presence of God. Extremes beget extremes. Take heed then, that while you avoid levity on the one hand, you fall not into sour godliness on the other. There are some who have the unhappy art of making a jest out of everything ; and even applying Scripture in this way. Such conduct is execrable. There are others, who, being of an unhappy cast of mind, through a kind of natural

or factitious melancholy, strip a man of salvation for a smile, and condemn him to the pit for being cheerful. Avoid both these extremes, and remember that levity will ape religious cheerfulness, and sourness of temper will endeavour to pass itself off for Christian gravity. But do not judge from such appearances. There are some who are naturally of a quiet, grave turn of mind ; which, in general, gains them credit for much more godliness than they possess. There are some who are naturally of a merry, volatile spirit. These often get credit for less religion than they enjoy. Mr. Whitfield once judiciously observed on this subject, that an ounce of grace went farther in some than a pound in others. For light on this, and many other matters of importance, remember that every human spirit has its own peculiar, natural CHARACTERISTIC which was given it by its Creator ; and which he never changes, nor designs should be changed. The business of divine grace in converting the soul, is not to destroy its natural characteristics ; but to purify, refine, and adapt their vast varieties to the innumerable purposes of his wisdom and goodness displayed in their creation.

5. Tell your secret trials and temptations to very few. Your weakness, &c., should be known only

to God and yourself. No one should be trusted, except that friend whom you know well, and to whom you can at all times trust even your life. I have known some who were telling their trials, weaknesses, &c., everywhere; the consequence was, they were despised or pitied, without being esteemed.

6. Wherever you go, discountenance that disgraceful custom properly enough termed Bibliomancy; i.e., divination by the Bible. I need scarcely observe, that this consists in what is called dipping into the Bible, taking passages of Scripture at hazard, and drawing indications thence concerning the present and future state of the soul. This is a scandal to Christianity. So also are those religious trifles, impiously and ominously called Scripture Cards. Thank God! these have never been very common among us, and are certainly not of Methodist growth. In an evil hour they were first introduced; and have since been criminally tolerated. I have found them the constant companions of religious gossips, and have seen them drawn for the purpose of showing the success of journeys, enterprizes, &c. Very great mischief they have done to my own knowledge; and sensible persons have through them been led to despise the whole of that

system from which they never sprung, on which they have never been engrafted, and in which they have never been more than barely tolerated. Giving the authors of them all the credit we can for the goodness of their intention, we cannot help saying of their productions (and this is giving them the very best character they deserve) that they are the drivellings of religious nonage, or of piety in superannuation. I do not find that Mr. Wesley ever made, used, or approved of these things ; but as they were tolerated in his time, they have been attributed to himself. Hence the following calumny in a late publication, the *Encyclopædia Perthensis* :  
“ We have heard it affirmed (say the editors), that those well-meaning people called Methodists have long practised Bibliomancy, with regard to the future state of their souls ; but that some of their members having been driven to despair by texts occurring to them, that threatened the most awful judgments ; their late pastor, Mr. Wesley, to prevent such fatal consequences from recurring, improved upon this system of sacred lottery, by printing several packs of cards with a variety of texts, containing nothing but the most comfortable promises : and thus his disciples drew with courage and comfort, in a lottery where there were various prizes, great and



small, but no blanks." I am sorry that there should ever have been the least shadow of ground for the above calumny: but let these gentlemen know, and let all men by these presents know, that the great body of Methodists never used them; that the preachers in general highly disapprove of them; and that what is said about Mr. Wesley's fabricating them, &c., is, to use a Lilliputian expression, *the thing that is not*. I am glad to find that they are daily dying among the few that did use them: I hope soon to hear that they are all finally buried; and earnestly pray that they may never have a RESURRECTION, except to shame and everlasting contempt.

7. Never go in debt for food, clothes, or anything else: it is no sin to die in a ditch through hunger or cold; but it is a crime to go in debt when there is not the fullest prospect of being able to pay. It is the most certain and honourable way, never to sit down to the food, nor put on the clothes, till the bills for both are discharged. By these means you will keep clear of the world, and make the most of the little you have. Every word of the old adage is true: "Live not on *trust*, for that is the way to pay *double*."

8. Never go out in parties of pleasure, however

innocent they may be: what in this case would be considered as no evil in another, might be reputed a crime in you. Excursions for the benefit of health, and these may often be needed, are not included here.

9. Never choose a circuit for yourself. If you do, and succeed in getting the object of your choice; make up your mind to bear all the crosses *alone*, which you may meet with in it: for how can you look to God for strength to support you under trials, which you may reasonably conclude are of your own procuring? You are God's Messenger; pray him, therefore, to send you where you may *do* and *get* most good. In such a place the crosses you meet with are God's crosses; and he is bound not only to support you under them, but to sanctify them to the good of your soul.

10. Get a genuine friend whenever you can, and prize him much when you have got him. Beware of forming hasty friendships: they are seldom solid. Confide little in the person who suddenly professes uncommon affection for you. He may be sincere; but depend upon it he will not be steady. Remember the proverb, *Hot* love is soon *cold*. Those who form hasty friendships are always fickle. This is bad, but it is not the worst in this business; for

these very persons, through the changeableness of their hearts, soon withdrawing their affections from you, will accuse you of ingratitude and unkindness ; while the whole is owing to the uncertainty of their own character, and the fickleness of their own hearts. Shun such as you would an enemy : for they are not less injurious. On this subject I will give you two Asiatic proverbs : 1. Never trust to appearances ; behold, the drum, with all its noise, is empty within. 2. If you have a friend who takes offence at trifles, break entirely with him, for he is not to be trusted.

VI. *Concerning your Behaviour in the House where you lodge.*

1. On your arrival, get as speedily as possible to private prayer ; and earnestly beg God to bless your coming ;—to bless you to the family, and to the congregation, so that you may leave that place with an increase of spiritual life, and with the comfortable satisfaction of having been a messenger of peace to that house, and to the people of that place.

2. Show yourself satisfied with everything you receive. Be not nice in your food. Do not keep at a lordly distance from the family : be so familiar

with them as to gain their confidence ; that you may the better succeed in talking with them concerning their souls. At the same time keep a due distance, that, while you are esteemed as a brother in Christ, you may be acknowledged as his minister. There is much truth in that proverb, "Too much familiarity breeds contempt."

3. Speak closely and lovingly to every person in the family ; but let it be as much apart as possible ; for members of the same household seldom speak freely before each other.

He who despises little things, shall fall by little and little. Do not, therefore disregard the following small advices.

4. Give the family where you lodge as little trouble as possible : never desire any of them, not even the servants, to do anything for you that you can conveniently do for yourself. It is an odious thing to see a person, whose character should be the servant of all, pressing everybody into his service ; giving unnecessary trouble wherever he comes ; turning a house upside down ; and being dissatisfied with everything that is done for him. I have always seen, that those who require most attendance are the most difficult to be pleased : for they are generally of a proud or discontented

spirit ; and such a spirit is never satisfied. A man of a truly Christian and noble mind, finds it his highest interest to have few wants ; and esteems it a luxury to minister to his own necessities.

5. Never pull off your boots, shoes, or gaiters, in a parlour or sitting-room. Leave your hat, whip, great coat, &c., in the hall, lobby, or some such place. Do not leave your foul linen, dirty clothes, shoes, &c., about in the room where you lodge. After having left your bed uncovered for some time to cool and air, lay on the clothes neatly when you quit the room ; and always throw up your windows when you go out. Empty the basin in which you have washed your hands, &c., and leave it always clean. Don't splash the walls nor the floor. Wipe every drop of water off the wash-stand, and spread your towel always to dry ; and when dry, fold it loosely up, and place it on the head of the water-bottle. Never comb out your hair in a sitting-room, or before company ; this is an unpardonable vulgarity : nor brush your clothes in a bed-room ; this spoils the furniture. See that you spill no ink on the floors, tables, &c. Leave everything in the place where you found it ; and habituate yourself to put every chair you sit on in its proper place when you rise. Our deceased

father used often to say, "He who lives not by rule, lives not at all." I would just observe, that a rule for every part of a man's conduct is not easily obtained : but example teaches more forcibly, and more effectually. Thirty-three years ago I was appointed to travel in the Plymouth circuit with the late excellent Mr. J. Mason. I never met with a more upright, orderly, regular, decent man.\*

---

\* Mr. Mason made it the study of his life to maintain his character as a Preacher, a Christian, and a Man, the latter word taken in its noblest sense : and he did this by cultivating his mind in every branch of useful knowledge within his reach ; and his profiting was great. In the History of the World, and the History of the Church, he was very extensively read. With anatomy and medicine he was well acquainted ; and his knowledge of Natural History, particularly of Botany, was very extensive. In the latter science he was inferior to few in the British Empire. His botanical collections would do credit to the first museum in Europe ; and especially his collections of English plants, all gathered, preserved, classified, and described by himself. But this was his least praise. He laid all his attainments in natural science under contribution to his theological studies ; nor could it ever be said, that he neglected his duty as a Christian minister, to cultivate his mind in philosophical pursuits. He was a Christian man ; and in his life and spirit adorned the doctrine of God his Saviour. The decency, propriety, and dignity of his conduct, through the whole of his life, were truly exemplary. And his piety towards God, and his benevolence towards man, were as deep

From his conduct I learned more on the above subjects, than from all the precepts I ever received, or from all the books I ever read. When you meet with such a person, thank God for the privilege, and endeavour to profit by it.

6. Observe rule and order in everything ; and it will not only be much to your own comfort, but will acquire you credit wherever you come. Remember, that cannot be considered as a small thing to you, which either prejudices a family against you, or is instrumental in acquiring you their good graces.

7. Shun tea drinking visits : these, in general, murder time, and can answer no good purpose either to your body or soul. If you go out in this way at any time, let it be only where you have every reason to believe your visit is likely to be useful to the souls of the people. But is it likely to be very useful where there is a large party ?

Thirty-seven years ago, I met with Mr. Wesley's Letter on Tea. I read it, and resolved from that hour to drink no more of the juice of that herb

---

as they were sincere. I am constrained to add, "he was a man, take him for all in all, I shall not look upon his like again."

till I could answer his arguments and objections. I have seen that tract but once since ; yet from that day until now, I have not drank a cup of tea or coffee. For these things I mostly found a substitute in the morning ; and when I could not, I cheerfully went without breakfast : and in their place, I never took anything in the evening. By this line of conduct, I have not only joined hands with God to preserve a feeble constitution ; but I can demonstrate that I have actually saved several whole years of time, which otherwise must have been irrecoverably lost ; and perhaps my soul with them : for I have often had occasion to observe, that tea-drinking visits open the flood-gates of various temptations.

How can those exclaim against needless self-indulgence and waste of time, who go out on such occasions in the evenings ! It is a mystery to me which I never wish to unravel, how men can act in this way, and preach afterwards ! I have often wondered that this matter is never spoken of to the young preachers when they are admitted. But who can with propriety, warn them against this evil ? Only those who are guiltless : and where are they ? Alas ! alas ! do we not make a great outcry against evils, however discreditable to us as



Christians and ministers, which are in themselves, and in their necessary consequences, of little moment in comparison of this epidemic and dangerous disorder? But if our own conduct in this respect reproach us, should we, while honest men, withhold the word of caution and advice from our brother?

8. Go out as little as possible to eat and drink. Why is the positive command of Christ, on this head, so generally disregarded? "Go not from house to house," Luke x. 7. The acting contrary to this precept has often brought great disgrace on the gospel of God. Stay in your own lodgings as much as possible, that you may have time for prayer and study. I have heard pious people (who received the preachers of the gospel into their houses) remark, "that they always found that preacher to be most useful, who kept most in his closet." Seldom frequent the tables of the rich or great. If you do, it will unavoidably prove a snare to you: the unction of God will perish from your mind; and your preaching be only a dry, barren repetition of old things. The bread of God in your hands will be like the dry, mouldy, Gibeonitish crusts, mentioned Joshua ix. 5. Visit the people, and speak to them about their souls, as

often and as much as you can ; but be not at the mercy of every invitation to go out for a morsel of bread. If you take not this advice, you will do no good, get no good, and utterly evaporate your influence and consequence. The people should see to it, that such a provision be made for their preachers at home, as to lay them under no necessity of going out for a morsel of bread ; but this is not always the case. When you do go out, let your visits be short. The only time that a man of study and business can spare is the evening, after all his work is done. But take care, if you sup out, never to do it to the prejudice either of early rising, or morning preaching.

VII. *Concerning the Cultivation of your mind.*

1. Pray much, read much, write much. Have always some essay, dissertation, &c. upon the anvil ; and be sure you finish whatever you undertake. Beginning a number of things, and finishing none of them, begets in the mind a habit of indecision and carelessness.

2. Read the book of God. Read it regularly through, at least once in the year : and take down in order every text you think you have light sufficient to preach from. By these means you will

ever be acquiring new subjects, and be preserved from the curse of harping on the same string in all the circuits where you preach.

3. Always carry a New Testament about you ; and let God's word be your constant companion. Read the Scriptures as the word of God : read them with deep attention, and read them with reverence. Read a chapter or two every day upon your knees ; and earnestly beg the Father of lights to give you the spirit of wisdom in the revelation of himself, that you may know, feel, and preach the whole truth as it is in Jesus.

In this work every morning should be employed ; and then take care to mark down the texts which you may have occasion to preach on in the course of the day. Never leave this subject to any other part of the day : you may be called upon unexpectedly to preach, when there is not time for you to go and search for a text. In such a case, if you are not prepared, confusion is the least evil you can expect to meet with. Therefore, see that the morning always provides for all the possible calls of the day on this head. It is a sore evil to see the preacher, who should himself accompany the people in every act of worship, employing the time they are singing the high praises of God, in

fumbling through his Bible to get some text to preach from.

4. But while you read the Bible as the revelation of God, and the fountain of divine knowledge, don't let your reading end there. I said before, read much ; but take care that all your reading be directed to the increase of your knowledge and experience in the things of God. With an eye constantly directed to this end, acquaint yourself as much as possible with every branch of science. No man can fully explain the Bible, who has not a general acquaintance with the most important sciences and arts. The Bible, considered even as a human composition, is a book of the greatest learning under heaven : and there is scarcely an art or science which is not alluded to in it ; and images frequently borrowed from them to illustrate those sacred truths which the Spirit of God declares. It would be the easiest thing among ten thousand, to prove that there are multitudes of texts in that blessed book, which no man can explain, who has not a tolerable knowledge of history, chronology, geography, astronomy, anatomy, and chemistry. If this be the case (and it would be easy to demonstrate it), what pretensions can an ignorant person have, however pious, to explain

this book? Illiterate piety may be useful in exhorting sinners to return to God, and pointing out, in a general way, the path that leads to God by Christ; but it certainly cannot, without immediate inspiration, explain and apply the deep things of God. I am not speaking now of that learning which is the result of a proper acquaintance with Hebrew and Greek, the original languages in which the sacred writings were given by God to man: No. I am referring to that literature which any man of good common sense may, by proper application, acquire from writings which abound in his mother tongue. Yet I would not be thought to discourage those other pursuits: I think it is of great consequence to a preacher of the gospel to be able to read the old and new covenants of his God, in those languages in which they were originally given. But should I insinuate that this is at all necessary, I should offend some of the generation of his children, who, not through envy, but ignorance of their utility, speak against the acquirement of these languages. It is well if such do not spend more time in unnecessary visits, and unimportant letter-writing, than would be requisite to learn all the Hebrew and Chaldee of the Old Testament, and Greek of the New. I have often

advised young men to devote a part of their time in this way : but though I have known many who have begun, yet I have not been so happy as to find one who had strength and determination of mind sufficient to bring his studies to any profitable conclusion. However, this I have known, that while they employed themselves in this way, they were saved from tea-drinking visits, and the various snares which those who frequent them generally fall into. This was, so far, clear gain.

5. Don't be afraid of philosophy, i.e., the love of wisdom ; nor of reason, which, under the light of the Divine Spirit, is the only true interpreter of the sacred records. Some have taken upon themselves to speak against these, who neither understand their name nor their nature ; and others have decried them, who, being of a lazy, indolent habit, wish hereby to excuse and sanction their oscitancy and slothfulness. Pursuits of the utmost importance to the ministerial character and success are termed by these, dry studies : because they know not how to study : they cannot study to any good purpose ; they refer not all to one end, viz., God's glory in the increase of their own salvation, and their usefulness among men. What is the consequence ? Why, they idle away that time which is

an invaluable gift of God ; and either sleep away their moments, or become what one justly terms "the most detestable of all negatively sinful characters, *smokers of tobacco*." There are some, it is true, who smoke and study too : the latter they should do, and leave the former undone. But these are angels in comparison of him who reads little, studies none, and is continually at the pipe.

6. The indolent preacher is soon known by his preaching : he has little or no variety. He cannot bring out of his treasury things both new and old : alas for him ! treasury he has none ; his coffers are all empty.

Whatever his other increase may be, he increases not in biblical knowledge : the knowledge which is necessary to explain, defend, and apply the word of God. A man of this stamp preaches now, just as he preached twenty or thirty years ago, on the same text. It is exactly the same discourse, without the accession of a single *new idea* ! What ! has not the man got his eyes a little farther opened to behold wonders in God's law ? In him, is there no increase in the grace and gift of preaching ? Is not light sown for the righteous ; and if that seed had been well watered, would it not have brought forth *some* fruit ? Certainly it would. Is this no

crime before God? Is it no sin against his people? Has not the great Shepherd promised his flock that he will give them "pastors after his own heart, who will feed them with knowledge and understanding?" Jer. iii. 15. How can such persons answer to God, for the non-improvement of the powers he has graciously given them?

7. But "you fear lest, while seeking after knowledge, you should lose your simplicity, and your relish for divine things; and it is better to have religion without knowledge, than knowledge without religion." There is, I grant, a kind of knowledge which puffs up; but this is that knowledge which is shallow in itself, is sought out of God, and refers not its attainments to him: but that knowledge which has for its objects God and his works, can never rob you of your religion, nor deprive you of your simplicity; but, on the contrary, will be a powerful mean of increasing both. True knowledge ever keeps its possessor humble; because it alone shows him how much is to be known, and how little he has learned. However, I scruple not to say, that, as mere knowledge is of no use to the soul, while possessed without religion; so religion is discredited, while professed without knowledge. But, "you despair of making any progress, because



there is so much to be learned." The well of science, as well as that of religion, is exceedingly deep, I grant ; but where the water is so abundant, some may be carried away ; and remember, for your encouragement, the Asiatic proverb : " Partial knowledge is better than total ignorance : he, therefore, who cannot understand everything, should learn what he can."

8. In our case, candour will make allowances for partial ignorance, because of our supposed disadvantageous circumstances ; for such allowances we should be duly grateful : but I am fully of opinion, our circumstances are not of that disadvantageous nature which at first view might appear. We have abundant opportunities of gaining knowledge of the most excellent and useful kind : the knowledge of God's work, and the knowledge of human nature. We travel about everywhere ; see persons in almost every situation in life ; and may acquaint ourselves, if not inexcusably indolent or deplorably stupid, with most of the existing and possible varieties of men and things. This is knowledge gained by experience ; the truth of whose principles you will have the opportunity of seeing continually evinced, by their being brought into constant action.

9. Ignorance is one of the effects of the Fall ; and, like all other faults of human nature, the mind is strongly wedded to it : so that, though light is come into the world, men love darkness rather than light. Some really seem to love ignorance even for its own sake : and think knowledge to be a very dangerous thing. Indeed some have gone so far as to insinuate, that those who endeavour to cultivate their minds, necessarily lose their zeal for God's glory and the salvation of their souls. Thus the truly infamous maxim that disgraces both God and nature, " Ignorance is the mother of devotion," is attempted to be set up by persons who should know better ; and who have endeavoured to gain credit to their doctrine, by putting themselves under the protection of some of the most venerable fathers of our church ; who, to their own great honour, and the edification of thousands, have taken more successful pains to cultivate their own minds, than the whole tribe of those who are continually (in self-defence) ringing the Goth and Vandal changes, on the popish eulogium of ignorance !\* If

---

\* There is here an allusion to a letter in vindication of ignorance, and against all kinds of study except reading the Bible, addressed to Mr. Mather, and printed in the Methodist Magazine. I believe the writer was a well meaning

these persons be in the prime of life, and do not speedily acquire an affection for close reading and study, I would not venture much for the title of an estate, the emoluments of which should be continued to me, only during the stability of their religion. To the utter confusion of all men of this stamp, it might be easily proved, that there is a very intimate connexion between vital godliness and a studious cultivation of a man's mind : but, as far as heaven is from earth, so far are lounging and slothfulness distant from true religion.

10. You must never forget that our congregations are at present far more intelligent than they formerly were. If this were not the case, it would be a proof, that God had never sent us : but as it is

---

woman, long since gone to a place where she has better employment : but the insertion of the letter shows that the editors were of the same mind. We should all watch, lest the basest maxims of popish darkness should be introduced into the most reformed and pure state of protestantism : we know that among their doctors this was a maxim, "*Quanto eris melior Grammaticus, tanto pejor Theologus ;*" the better grammarian, the worse divine ; and Claudius Espenæsus, one of the doctors of the Sorbonne, acknowledges, that among their best authors, *Græcum nosse suspectum fuerit ; Hebraico proprie hæreticum ;* If a man understood Greek, he was suspected ; if he knew Hebrew, he was considered a heretic.

so, it is much to the credit of our ministry ; for it proves that God has blessed it :—It proves that sound knowledge, civilization, and genuine piety, have marched with us hand in hand all over the nation. But that which passed formerly in the day-break of our revival, will not pass now. The people are more enlightened : they have grown up in religious knowledge under our ministry ; and they now require stronger nourishment. By earnest application to God by prayer, and diligent cultivation of our minds, we should keep the distance before them we had in the beginning : we have formerly fed babes in knowledge, we must now minister to young men and fathers. Therefore we should be, in the most extensive manner, stewards of the mysteries of Christ, and patriarchs in knowledge.

11. To direct to any particular plan of study would far exceed the limits of a letter : for to do this successfully the choice of books in the different departments of literature, the best editions of those books, the comparative merits of different popular works on the same subjects, &c., &c., must all come into review. This one branch would require a pretty large volume to do it justice. Elementary books on the sciences, if judiciously compiled, might be read with great advantage. For theological

works you need never step a hair's breadth beyond your own connexion. Meddle as little as possible with religious controversy; for controversial writings on theological subjects seldom tend to improve the mind, or sweeten the temper. I know, however, two exceptions to this: Mr. Wesley's *Predestination* calmly considered, and Mr. Fletcher's *Polemical Essay on the twin Doctrines of Christian Imperfection and a death-bed Purgatory*. These two pieces are written in the fear and in the love of God: the former most amply proves, that Jesus Christ died for every man; and the latter most clearly and forcibly shows, that it is the privilege of every believing soul to be cleansed from all sin in this life. These two tracts, beyond all that I have ever read on *Polemical Divinity*, speak the truth in love: a rare thing in religious controversy.

Geography and chronology should not be forgotten; for without these, who can interpret the history of the Bible: he who knows most of these, has an amazing advantage in explaining the facts both in the Old and New Testaments. On these subjects *Prideaux's Connections* is an invaluable work.

You will frequently have occasion to recommend, counsel, and instruct missionaries. Show them the

absolute necessity of acquiring the principles of general grammar, which will be a great help to them in acquiring foreign languages : and let them acquaint themselves well with the geography of the countries where the scene of their labours may lie ; and with the best books of travels in those parts.

12. As you should be well acquainted with the law of God, so should you be with the laws of your country. Judge Blackstone's Commentaries on the Laws of England will not only show you what the essential principles of law and justice are ; but will also convince you, that your country has the best political constitution ever framed by the wisdom of man ; a constitution so perfect, as scarcely to have left room even for Utopian theorists to imagine any practical improvement. Not to have read these commentaries would be at once the fault, the misfortune, and the reproach, of any minister of the gospel who calls himself a Briton. To these may be very profitably added Burns' Parish Justice. A preacher, as such, will derive many advantages from a careful perusal of the former ; and acquaintance with the latter will enable him to be very useful wherever he travels.

To these you should add the History of your own country. Rapin's History of England is, in the

main, the most correct and the most impartial history I ever read. Its facts are founded on the state documents, which are deposited in our public archives, the only authentic sources from which our true history can be derived. I can vouch for the general accuracy of Rapin, having frequently travelled over the same records. Dr. Henry's History of Great Britain is also a very valuable, useful, and correct work.

If you wish to acquire a correct taste in writing, and a proper style both in writing and speaking, you must have recourse to what are called the standard and classical works of our own authors. For this purpose the Spectators and Guardians of Addison and Steele are invaluable. Swift wrote in pure English; and his style is excellent; but the general matter of his works is little calculated to edify the mind, or mend the heart.

Bacon and Boyle's works may be safely recommended; they are an immense treasury of science. Dr. Watts's Improvement of the Mind, and the works of Mr. Locke in general; Langhorne's Plutarch, Middleton's Life of Cicero, and Melmouth's translation of Pliny's Letters, have been recommended by good judges, as proper models for a pure English style. Rollin's Belles Lettres is an

excellent work. His Ancient and Roman Histories are very valuable ; as is the history of the Roman Emperors by his amiable and pious pupil Crevier. Josephus should be carefully read by every preacher ; the best translation, on the whole, is that of Whiston. If you have recourse to the original, Havercamp's edition is to be preferred to all others.

With the history of the church you should not be unacquainted ; though the study is the most jejune and unsatisfactory in the whole compass of human knowledge ; for, except that which is contained in the Acts of the Apostles, what is called the history of the church is, in most instances, a history of jars and contentions, persecutions, heresies and crimes. The collection of the Greek ecclesiastical historians, published from the edition of Valesius, by Mr. Reading, Cantab. 1720, Gr. and Lat. 3 vols. fol. is the most ample and correct ; it includes Eusebius, Socrates Scholasticus, Hermias Sozomen, Theodoret and Evagrius ; and extends from the Incarnation to the year of our Lord 594.

The second edition of a good translation into English of Eusebius, Socrates, and Evagrius, with all the notes of Valesius, was printed at London, 1709, fol. This is greatly to be preferred to the preceding edition ; and has some valuable maps



and tables. Of all modern church histories, that by Mosheim, translated by Dr. Mac Laine, 6 vols. 8vo. is indubitably the best. With others conducted on party principles, and published for party purposes, you had better not intermeddle.

I might recommend some Poets ; but I have often found young men who, by reading, acquire a relish for poetry, abandon themselves to this alone ; and, fancying that they have caught the spirit of those they read, begin to make verses, and thus trifle away and lose much time.

Some of our ancient poets have written on moral subjects inimitably. The Fairy Queen of Spencer ; the Purple Island, Christ's Victory, and the Piscatory Eclogues of the two Fletchers Giles, and Phineas, are not only beautiful, but highly instructive. Mr. Wesley had a very high opinion of Spencer ; and certainly there was not a better judge of poetry in the nation in his time. He told me once that he believed Spencer, in the 7th Canto, Book II. of the Fairy Queen, where he describes the Cave of Mammon, had far excelled in correctness of character, dignity of description, and true poetic fancy, everything both in Homer and Virgil.

It is a pity we have no proper selection from Shakspeare ; no man knew human nature, nor per-

haps the human heart, better than this writer. By his wondrous pen every virtue and vice is not only personified, but assumes a body, and is rendered palpable ; but, alas ! the underwood and brambles of this vast forest are sufficient to burn up all his majestic cedars.—But I have entered into a field which I must immediately abandon.

13. To conclude on this point, I earnestly advise you to begin, continue, and end all your works and studies in the name and to the glory of God. Never neglect to visit the sick ; and be sure you go wherever you are asked. Every study and every gratification should be sacrificed to the performance of your ministerial duty ; but you will have time enough for all, if you husband it properly. Divide your time for your work, and arrange your work to your time ; and let not one part of your business break in upon another.

VIII. *Concerning the persons with whom you have to labour.*

Although I have been of considerable standing in the connexion, yet I do not think that, on that account, my opinion can be entitled to much attention ; but as I have taken some pains to form it, and you wish to know it, it cannot be unacceptable

to you. The abilities of a workman are best known by his work : judging in this way, I conceive the Preachers in general to be a most extraordinary body of men. The work that is performed by their ministry, is (I speak, I trust, with a pure conscience) the most extensive and the most glorious, of which I have heard or read. Now I judge, if these men were not very high in God's favour, He could not bless their work in so eminent a manner ; and if they did not, in general, so walk as to please Him, they could not stand so high in his favour. Therefore, I conclude, that the great body of preachers is a body of eminently useful and holy men, whose great actuating soul is the Spirit of the Most High. I think I know the preachers as well as any man in the connexion ; for I have made it a sacred point to hear all their preaching, both evening and morning, at every conference I have attended, for many years. And after having seriously considered the matter and manner of their preaching, I scruple not to assert that they are (for pure doctrine, good sound sense, various knowledge, and impressive natural eloquence) at least equal to any body of ministers I know in the nation. And I am satisfied, that nothing but the glorious strictness of their doctrine

and discipline prevents them from being the most popular preachers in the land. "But is there not a declension of the work? And on your own ground does not this prove that there is a defect in the workmen?" If I could credit the premises, I must certainly admit the conclusion. But I cannot. I have been thirty-seven years a travelling preacher; I have had every part of the work under my eye in many of the little places, and in some of the greatest. I have diligently consulted all the records of our revival; I have compared the former with the present times; and rigid impartial justice obliges me to draw the following conclusion.—The work of God among the Methodists is at present abundantly more extensive, more scriptural, more rational, and at least as deep, as it has been from the beginning. I judge thus from what I have seen, from what I know, and from what I have read. Whatever has been suggested against the holiness and usefulness of the preachers, and the extent and purity of the work, by individuals among ourselves, or by any others, (comparing the former with the present times,) I religiously believe to be utterly unfounded. And while I magnify the grace of the Lord Jesus towards us, I heartily pray that we may exceed our former selves, and

walk more and more worthy the vocation wherewith we are called. I need scarcely add, that our missions are among the most extensive, and the most successful in the world.

### IX. *Concerning Marriage.*

1. I feel little encouragement to hazard any advice upon this subject: in general, people do not in this matter consult their own judgment, nor receive the counsel of their friends; but act according to the impulse of their passions. It is almost the only case in the concerns of human life where reason and prudence are obliged to be inactive; and where they are, notwithstanding, most interested. However, a Christian should act otherwise; and a Christian minister, who is not delivered out of the hands of his own passions, is a disgrace to the sacred character he bears. I was always an advocate for marriage; and as I have tried that state for more than thirty years, and have been blessed with a good wife, and with twelve children, it is no wonder that I should continue to recommend it. I say, by all means get married; for I am satisfied that few men can be truly comfortable who live a single life. But remember, your everlasting all may depend upon the choice you make. Seek for

genuine piety—nothing can compensate for the lack of this ; look for sound sense, and an agreeable manner—that while your wife is a help to you, she may not by her awkward behaviour, be disgusting to others. Good natural tempers are of great consequence. Get a wife who possessed these before she was brought to God : and should she at any time lose ground in religion, her good natural disposition will still remain, and your comfort will not be materially interrupted. But when a woman who has had bad natural tempers loses that life of God by which they were controlled or kept at bay, she becomes intolerable. Avoid a person of this character, though as rich as Croesus, and as beautiful as an angel. Let the person be nearly of your own age. A young man marrying an old woman, and an old man marrying a child, are both an abomination to common sense and reason. Your wife should ever be considered as your equal ; and therefore, should not be of such an age in reference to you, as might demand the respect of a mother, or the correction of a child. Don't seek for money ; it is a shocking reproach to a man of God to be hunting after pelf, and getting a wife merely for the sake of her possessions. I scruple not to say, that those who marry for money, are

committing adultery as long as they live. I say nothing concerning beauty, &c., but would just observe, that a man who is himself of a homely appearance should not be nice in the choice of a wife ; and, that a pious, sensible woman, of a good natural disposition, be she ever so<sup>o</sup> ordinary, is an inestimable treasure. Beware of a woman that meddles with politics, or with the government of the church of God. Such an one cannot fail to embroil you with the people, wherever you go ; and will be a source of misery to you as long as you breathe.

Marriage to you can never be an indifferent thing ; it will make or mar you ; it will be a blessing or a curse to you. It will either help you to heaven, drive you to hell, or be a heart-rending cross to you while you live. Nor will a bad or improper marriage affect yourself alone ; it may be the ruin of every child that issues from it. And, dreadful as that evil is, it will not rest there ; they may propagate the plague to interminable generations ; and millions be injured, if not lost, by your improper or vicious marriage. Add to this, that as far as you are connected with the work of God, it will be a great hindrance, a deep blot, and a leprous curse, to the church of Christ. I have

heard it asserted by a sensible man, a keen observer of human nature, and one intimately acquainted with religious people, that "some of the direst evils that threaten the present revival of religion are deducible from this source. Young ministers have rushed in shoals into the net; and I cannot add, said he, "For all there are so many, yet is not the net broken." They are entangled in the meshes; but, alas! the net *is* broken! They are neither brought to land, nor are free in the water. They have little domestic happiness, they present no edifying example.

Think of these possible evils — examine the circle of your acquaintance, and see them realized. Look before you leap; add not to the number of

"—— The wild herd of nymphs and swains  
Who thoughtless fly into the chains,  
As custom leads the way."

Take this step with that godly fear and scrupulous caution which a man should do, who feels he has his all at stake. If God direct you not, you will draw in a fearless lottery, where there are many blanks to one prize. And what I say to young men here, I would say to young women also, were they the objects of my instruction.



2. I need lay down no rules for your treatment of your wife ; because, if you love her as you ought, you will ever treat her well ; and if you do not love her, rules and directions would be mere cobwebs to you. One thing I must say, that when you are in company, you should pay as much attention to your wife as to any person present ; avoiding, at the same time, that puerile, monkeyish fooling and toying which is a disgrace to man, and an insult to a sensible woman.

3. Abul Fazl, author of the *Ayar Danush* (Touchstone of Wisdom), gives the following advice to a person who was going to marry : "Take (says he) the daughter of a religious friendly man, whom you may make your confidant on all occasions. But have nothing to say to three kinds of women.—1. A widow, if she be always extolling her deceased husband. 2. A woman, whose relations have conferred great favours upon you. And, 3. One who, whenever she sees you, speaks in a faint tone, and affects a delicate languid air." These advices show an intimate acquaintance with human nature ; and are so full of good sense and meaning, that a volume might be written on without exhausting them.

4. If ever God should bless you with children,

see that you dedicate them unreservedly to Him. Never dress them in the fashion, i.e., the unmeaning, unnecessary, and absurd foppery of the times. Give them no red shoes, glaring buttons, &c. This fills them with pride, and debases their minds; for by this mode of conduct they are taught to attach a value to things which are of no intrinsic worth; and false perceptions and ideas, impressed upon the mind in so tender an age, are rarely obliterated through the whole course of life.

5. Never, or very rarely, take them out with you to dine, &c., for the following reasons. 1. Because they are generally too much indulged by getting food, which in quantity and quality is injurious to their health. 2. Being treated better abroad than at home, necessary domestic restraint becomes irksome to them, and they would rather be any where else than in their father's house. 3. By being too much indulged among strangers, they acquire too great a degree of forwardness; which, for lack of judgment, often degenerates into intolerable impudence. 4. They give great trouble to the families where they come; by which you cannot fail being brought into contempt, especially when you make it a custom to take them where they are neither asked nor desired. As directions

of this nature are not yet requisite for you, this will plead my excuse for not entering so deeply into this matter as its nature and importance might demand.

X. *Concerning the Care you should take of your Health.*

1. On this point it would be easy to give many advices of the utmost consequence. But what signifies the best directions, when it is impossible to attend to them? You are encompassed with difficulties; and almost every part of the glorious work in which you are engaged is unfriendly to that life which you have devoted to God, and to the service of his church. From the nature of your work, you must be unavoidably exposed to all kinds of weather:—Damp houses, bad beds, innutritious food, and a terrible catalogue of *et cætera*. The bad effects of these you may endeavour in some measure to counteract, or to suspend for a time: but you cannot ultimately prevent them from hurrying you into eternity. Whatever deference I may feel myself inclined to pay to the assertion of a great man, viz., That a minister of the gospel is immortal till his work is done: yet I am satisfied, that he who preaches the gospel as he

ought will unavoidably, sooner or later, become a martyr to his work.

2. The best I can say to you on this subject is, Never join hands with your unfavourable circumstances to injure your constitution, and hasten your death. Concerning that abominable and fatal drain of human life, the pipe and quid, I need here say nothing. My opinion has long since been before the public. I am sorry to say that I know several young men who are to this day murdering themselves in this way ; but they are by me incorrigible. I leave them in the hands of God, and say to you, Never imitate them ; they disgrace themselves, and would disgrace you.

3. If you regard your health, never suffer your bed to be warmed. This is a species of needless self-indulgence, which is a scandal to the character of a man. If you suspect the bed to be damp, then let it be aired with a pan or two of coals ; but be sure you turn the clothes down, and let it cool at least two hours before you lie down. Never sleep in a damp bed :—this is certain death, especially to a delicate constitution. Thirty-two years ago I lay in a damp bed at Beer-Alston, in Devonshire ; for several months after, I was at death's door. Through mercy I recovered a little ; but got a very

bad cough through it, from which, I have not been one day free for upwards of thirty years ; and have every reason to believe, should all other mortal causes be inactive, that alone is sufficient to give me an untimely grave. If you perceive the sheets to be damp, take them immediately off, and lie with your stockings and waistcoat on between the blankets.

Do not keep the same shirt on during the day in which you have slept the preceding night ; the matter of insensible perspiration is expelled from the body because it is noxious, and cannot be re-absorbed without doing the constitution great injury ; and reabsorbed it must be, if you continue to wear the same linen during the day, in which you slept all night.

4. Never dry your wet clothes while you have them on ; this is very injurious. If you have no change of raiment (and it often happens that a Methodist preacher has but one coat) walk in the open air till they are dry, or go to bed that they may be dried at the fire. But by all means keep from the fire while they are upon you ; otherwise the heat, causing the wet to retire before it, will strike it into the skin, produce immediate obstructions, and prove the parent of many miseries.

5. It is natural for persons, spent with fatigue in hot weather, to wish for some cooling drink : and some have rashly, in such circumstances, taken a draught of cold water ; which has, in several cases, produced almost instant death. Others have taken spirituous liquors, and got a pleuritic fever in consequence. A proper consideration of the danger on either hand will make you cautious. When the body is greatly heated by the warmth of the weather, and excessive fatigue, some fluid may be necessary to supply the deficiency occasioned by the excessive evaporation of moisture from every part of the body : in such a case a few mouthfuls of tepid water is precisely the best thing you can take. Do not mind the vulgar prejudice that it will occasion vomiting ; it will occasion nothing of the kind ; however, if you have at hand a little lemon juice, you may add it, with a small quantity of sugar ; and you will then have not only a safe, but pleasant beverage.

6. There is a most safe and effectual method of cooling the body when overheated by fatigue, or the excessive warmth of the weather, which I wish to be generally known. Take a basin of cold water, dip your hands in it, and frequently lave the water on the wrist and back of each hand ;

this will cool the whole body in a gradual and yet speedy manner, without the smallest danger to the general health. The extra quantity of caloric or principle of heat, accumulated in the body, will communicate itself to the cold water ; and the warmth of that in the basin will soon show you what a quantity of this consuming matter you have lost. I have frequently practised this in a very hot climate, with the most beneficial effects. After thus sufficiently cooling the hands and wrists, even a moderate draught of cold water may be taken without danger. Getting the hands and wrists pumped on will have the same beneficial effects ; and if you practise this frequently in travelling in hot weather, all fever will be prevented, and the body kept cool, comfortable, and in a state of continual refreshment. This is my general plan, when hot and feverish on the sabbath evenings after my day's fatigue. I either go to the pump, or take a basin of cold water and lave it on my hands and wrists ; and the consequence is, a lowered pulse, and general refreshment of the whole system. In travelling by coach, I pursue this practice at almost every stage : and have often most heartily thanked God for this additional benefit of cold water.

If in travelling to the chapel at any time, you

should be thrown into an extraordinary degree of heat, accompanied with profuse perspiration, and get yourself chilled, while preaching, by a current of cold air ; as soon as you get out, walk till you are brought into the same state of profuse sweating you were in when you entered the chapel. Then go into a warm room, and continue till you are gradually cool ; or, strip off your clothes, rub yourself dry with a towel, put on clean linen, and you will not suffer the slightest injury from what would otherwise have produced a pleurisy, or typhus fever, and probably terminated only with your life. From suddenly obstructed perspiration, many valuable lives have been lost. The plan I recommend will infallibly prevent such casualties.

7. Never take that food which does not agree with you, however well you may relish it. Drink no spirituous liquors, nor poor, bad table-beer. Water, in which a toast has been steeped, and covered for an hour, is beyond all comparison more nutritive, and more wholesome than either. Wash your face, hands, and feet often ; and neglect not every morning to rinse your mouth with cold water, and to cleanse your teeth well with a soft brush. He that begins this custom early, and continues in it, will never have the tooth ache, nor



an offensive breath. If you have a bad digestion, or should your meat lie ordinarily heavy upon your stomach, observe the following rules : never eat to repletion ; leave off while you have an appetite for more ; and let not a morsel of any kind of food enter into your stomach till you have chewed it as small as possible. This saves the stomach at least one half of its ordinary labour ; and remember, what all should know, and what few properly observe, that it is for this very end that the God of nature gave you your teeth. Many use their teeth to make their food just small enough to be swallowed, and culpably leave the whole process of mastication to be performed in the stomach ! No wonder that such are troubled with flatulencies, indigestion, and many other evils. A few mouthfuls of hot pure water will generally relieve the stomach, and forward digestion. Never eat your food too warm ; nor drink any kind of hot slops in the morning :—these exceedingly relax and weaken the fibres of the stomach, and prevent it from performing its proper functions.

8. It is of vast consequence to have the *fæces* expelled from the body as soon as nature indicates the necessity of it. On this delicate subject I must observe, that the *fæces* being too long re-

tained, grow corrupt, irritate the intestines, and produce a morbid alteration in the mucus which lines their internal surface. The absorbents, from the preternatural distention of the vessels into which they open, become abundantly more active ; and, taking up the morbid matter, return it to the blood ; where, circulating with the whole mass, it lays the foundation of incalculable mischief. Sometimes, by long retention of the fæces, the extreme state of tension in which the nerves have been held render them paralytic, so that the muscles to which they were distributed become incapable of obeying the dictates of necessity ; hence neither the solid nor fluid fæces can be expelled. The sphincter muscles, being kept long in a violent state of contraction, lose their elastic power. At other times a contrary effect is produced ; the paralytic affection is so great, that the muscles become so completely relaxed, that the fæces cannot be retained for the ordinary time ; hence diabetes, and similar complaints. Most persons, after having suffered much through too long a retention of urine, have found the torment they at first experienced abate ; and, when a convenient time offered, have fruitlessly endeavoured to obey a command which nature no longer urged. What was the reason ?

Why, either nature (of two evils choosing the least) had caused the matter which could be no longer retained in its proper place, to be taken up by the absorbent vessels, and thrown back into the blood ; or the long-contracted muscles had now lost their distensive capacity, and the matter could not be expelled.

9. I have proved this often through an obstinate attachment to some particular study, and through false delicacy. That I might be able fully to ascertain this matter, and the more effectually to warn others, even at my own expense, I have voluntarily submitted to repeat these experiments on myself. I can in consequence say, I advance no hypothesis on this subject ; and wish, that all who read this paper would rather take my word for the fact than submit to the trial. I have only one remark to make on this subject ; that, in respect to the urine, the absorbent vessels never take it up and return it into the circulation till the vessel in which it is lodged has been distended by a supernatural quantity to its utmost capacity. Then the absorbents, becoming more active by pressure, take up the superabundant quantity, and soon restore it to the blood. I need not tell you that this matter was secreted from the blood at first,

because it was injurious to it, and to the whole system ; and, that returning such a quantity back into the circulation must produce the most melancholy effects. A person who wishes to enjoy good health, should have his regular and set times for those evacuations which nature dictates, as he has for his daily food. Regularity in observing a set time will soon produce a habit, which will prevent costiveness, and all its attendant evils. Who has not heard of the tragical death of the famous Tycho Brahe ? Being in a carriage with the Emperor Rodolphus II., his false delicacy forbade him to obey the urgent demands of nature ; and the consequence was, the premature death of one of the greatest philosophers in the universe.\*

10. These may appear to be small things ; but they are matters of the utmost importance. A constipation of the bowels, a stricture of the urethra, a diabetes, a contamination of the whole mass of blood, are dreadful evils which carelessness in the above respects may easily produce, and which due attention to the imperious voice of nature may fully prevent.

---

\* There are some excellent observations on this head in that invaluable tract of M. Tisot, entitled, *De la Santé des Gens de Lettres*.

11. You perceive I have recommended no medicine: 1st, Because none but an empiric would recommend any but in the presence of the disorder, after having considered the state of the constitution, the combinations of disease, and a variety of local circumstances which might make the same mode of treatment improper in one case, the usefulness of which was strongly indicated in another. 2dly, Because I am not writing about the restoration of health, but about its preservation. And, 3rdly, Because I believe nature, if she get fair play, will require very little medical assistance.

12. Let not nature be impeded in the process of her work—Let her never be obliged to carry a burden of meat, drink, or clothes. Keep your head in general cool by day, and moderately warm by night—see that your feet be always moderately warm and dry; and avoid all quack medicines as you would the pestilence. Let your moderation in all things be known unto all; the Lord is at hand. Finally, As your life, from the nature of your work, must hang so constantly in doubt, live for eternity, and be every moment prepared to meet your God. Let this be your motto, and let your heart feel that it is true,

“For me to live is Christ; to die, is gain.”

I leave these Advices with you ; and earnestly commend you to God and the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified ; and am affectionately,

Your companion in tribulation,

And in the kingdom and patience of Jesus,

ADAM CLARKE.

---

## APPENDIX.

A FEW DIRECTIONS TO THE PEOPLE RELATIVE TO THEIR PROFITING BY THE MINISTRY OF THE WORD.

FATHERS AND BRETHREN,

Having ventured, through the medium of a junior brother, to give several advices to the preachers, both local and travelling, relative to their success in declaring the testimonies of the Most High ; I shall now take the liberty of giving a few directions to you, how you may hear these preachers so as to be profited.

You will readily grant with me, that if the people do not hear in a proper spirit, the most eminent and faithful ministers may preach in vain. Let it be ever remembered that the great Bishop

of souls, the Lord Jesus, who had every ministerial qualification in absolute perfection, preached the everlasting gospel to many who were not profited by it; and that he departed from a certain place in which he could do no mighty works, because of the people's unbelief, Matt. xiii. 58. In this case it is manifest, that the fault could not be in the Preacher, nor in the matter of his discourses, but in the hearers only. The grand business, therefore, of the people is, to inquire in the most serious manner, how they are to hear so as to be saved.

1. Endeavour to get your minds deeply impressed with the value of the ministry of God's word. One of the most terrible judgments which God ever inflicted on the unfaithful Jews was, hiding their preachers in a corner, and producing a famine of the bread of life.—See Amos viii. 11, 12, 13.

2. If possible, get a few minutes for private prayer before you go to the house of God, that you may supplicate his throne for a blessing on your own soul, and on the congregation.

3. When you get to the church or chapel, consider it as the house of God, the dwelling-place of the Most High: that he is there to bless his people,

and that you cannot please him better than by being willing to receive the abundant mercies which he is ready to communicate.

4. Mingle all your hearing with prayer. When the preacher mentions any of the threatenings of God's law, beg the Lord to avert them ; when he mentions the promises, pray God instantly to fulfil them. When he describes what a Christian should be, determine to set out afresh ; and let your heart immediately purpose, in the strength of God, to give up every evil way, and to follow Jesus.

5. Hear with faith. Receive the Scriptures as the words of God ; and remember that you are not come to the chapel to reason about them, but to credit them. God speaks, and his own authority gives absolute credibility to all that he says. Whatever he promises, he is able and willing to perform : and if the blessing promised be requisite to you now, why now—this moment is the time in which God is ready to give it ; here nothing can hinder, nothing injure you, but your unbelief.

6. Receive the preacher as the ambassador of God, sent particularly to you with a message of salvation—listen attentively to every part of the sermon ; there is a portion for you somewhere in



it ; hear all, and you are sure to discern what belongs to yourself.

7. Don't suppose that you know even all the outlines of the plan of salvation : there is a height, length, breadth, and depth in the things of God, of which you have as yet but a very inadequate conception. Every sermon will be a mean of discovering more and more of the wonders of God's grace to you, if you hear it in a proper spirit.

8. Do not think that this or the other preacher cannot instruct you. He may be, comparatively speaking, a weak preacher ; but the meanest servant of God's sending will at all times be directed to bring something to the wisest and holiest Christians which they have not fully known or enjoyed before. You do not depend upon the man's abilities : if he be a preacher of God's making, he is God's mouth ; and by him the Holy Ghost, the Spirit of unerring counsel, of infinite wisdom and eternal love, will speak to you.

9. Never absent yourself from the house of God when you can possibly attend. Remember it is God that invites you, not to hear this or the other man ; but to hear Himself through his messenger, that you may be saved. Therefore, go to hear God

·speak ; and let who will be the preacher, you shall never be disappointed.

10. Consider how great the blessing is which you enjoy. What would a damned soul give for the privilege of sitting five minutes in your place, to hear Jesus preached, with the same possibility of being saved !

11. Don't divide the word with your neighbour, hear for yourself ; share your clothes, money, bread, &c. with him, but don't divide the word preached ; it belongs to you, it belongs to him ; every man may have his part by himself, but no man can hear for another. It is your enemy who says to you, "That suits such and such persons." It suits you perhaps more than them : if they are present, let them take it to themselves ; you are not your brother's-keeper ; if they are not present, you have no business with them.

12. Consider this may be the last sermon you shall ever be permitted to hear ! Therefore, hear it as if it were your last ; and you will hear it then to your unspeakable profit. O hear for eternity at all times : remember the eye of God is upon you.

13. Consider your being blessed does not consist in your remembering heads, divisions, &c. but in feeling the Divine influence, having your eyes enlight-

ened to see more of the worth of Christ, and the necessities of your own soul: in having your heart invigorated with divine strength, and your soul more determined to follow on to know the Lord.

14. Don't despise or reject the ministry, because it is not so excellent in every respect as you could wish. Be thankful that God gives it to you such as it is; and remember if he gave blessings according to your deserts, and according to your improvement, they would be such as would scarcely deserve to be sought for, or retained when found.

15. If you believe the preacher to be a holy man of God, don't find fault with him: you may depend upon it, he feels his soul at stake; and while he is in that awful place the pulpit, strives with all the sincerity of his heart to do that solemn work in the very best way he can, and to the uttermost of his power.

16. After the sermon is over, get as speedily home as you can, and spend a few moments on your knees in private, earnestly beseeching God to write indelibly on your heart what you have been hearing.

17. Meditate on what you have heard; at first, divine ideas may be but slightly impressed—a little meditation often serves to deepen this impression;

therefore do not immediately begin to talk with any of your friends and acquaintance; the mind that was before collected in itself to meditate on what was heard, becomes hereby distracted; and the fowls of the air pick up the good seed.

18. As your preachers have many trials peculiar to their work which you cannot know, and probably could not bear were they laid upon you; take heed how you increase their load. Satan will harass them sufficiently: O let not God's people join issue with the great adversary, to distress the hearts of their teachers.

19. They have left all for your sakes, and for the sake of the gospel: and if this all were only the anvil, the plough, the fishing boat, or the carpenter's bench, it was their all, and the all they got their bread comfortably by; and he who has nothing but a net, and leaves that for the sake of doing good to the souls of men, leaves his all; and remember that, in becoming the servant of all for Christ's sake, he often exposes himself to the want of even a morsel of bread. Let the proud and profane exult and say, "Such preachers cannot be much injured by their sacrifice of secular property; though they have left their all, that all was of little worth." Stop, friend, and take this maxim with

you, that it may moderate your glorying : that man who reserves nothing to himself ; and who renounces all expectations from this world, taking what you would not trust to, God alone, for his portion. It is readily granted that the preacher is a poor man, and you are rich. But did he not enter into the world with as good prospects as you had ? and has not God furnished him with as much common sense, sound judgment, and other necessary accomplishments for business, as you have ever possessed ? Had these been employed in trade, is there not a million to one he had been this day as rich as you are ? And had God honoured you with his vocation, and you had been as faithful and upright in it as he has been, would not you have been the poor man which to-day you despise ? Think of this, and be humble.

20. Pray for your preachers, that God may fill them with the unction of his Spirit, and make them messengers of peace to you. While Aaron and Hur held up the hands of Moses, the Israelites prevailed over their enemies.

21. Before I conclude, shall I be permitted to add one thing more ? Perhaps it may come better from one who has served you long, and who has never been chargeable or burdensome to that good

cause for which he has laboured ; and who has reason to believe, from his increasing infirmities, that he shall not long be permitted to be either a blessing or a burden to mankind. Then, I say, make your preachers comfortable. Men who have taken the other world for their inheritance, will expect no more than the bare necessaries of life in this. Let the stewards of every society examine the provision which is made for their preachers and families : let them consider the time in which it was fixed, the depreciation of money, and the enormous advance in every article of consumption : and by comparing the requisite expenditure of the family in question with that of their own, allowing for the descending or ascending proportions, let them determine on such a provision as their prudence and piety may dictate. From a general acquaintance with the Methodists, I can confidently assert that wherever there is a deficiency of support for the preachers and their families, it is where the societies are utterly ignorant of the matter ; for wherever such grievances are brought before them, they are instantly redressed. There are very few preachers who will complain, let them suffer what they may ; the societies commit the business into the hands of the stewards : they should not wait

for complaint or information from the preacher, but investigate every circumstance themselves. To such I say, and to all who are concerned with them, never suffer, through your neglect, worldly cares to intrude themselves into the closets and hearts of the men who are labouring for your salvation. How can he preach comfort who is not comforted? And how can he be comforted who has pressing wants in his family which he has no power to relieve? Give his children bread, and the man of God will cheerfully lay down his life in his work; and when he is gone to his God and your God, you will be enabled, without compunction of heart, to say, He who preached unto us Jesus, by whose ministry we were blessed, and to whose necessities we have had the privilege of contributing, is gone; gone to live with God; and we shall soon rejoin him where the whole heavenly family shall know each other in the light of their God! Even so, Lord Jesus! Amen.

That we may all so preach and hear as to glorify God and be finally saved, is the sincere prayer of your affectionate servant in the gospel of Christ,

ADAM CLARKE.

**THE NATURE AND DESIGN OF  
THE HOLY EUCHARIST.**

---

**“This do in remembrance of me.”—LUKE xxii. 19.**





## P R E F A C E .\*

---

IN the following discourse I have aimed, not at new discoveries in theology, but to do justice to a subject misconceived by most, and neglected by many. A subject of the utmost consequence to

---

\* When this sermon was first published separately, it was entitled "A Discourse on the Nature, Institution, and Design of the Holy Eucharist, commonly called the Sacrament of the Lord's Supper. By Adam Clarke, LL.D." The following were the mottoes on the title-page:—

Στηκετε, αδελφοι, εδραιτοι εν τη πιστει Ιησου Χριστου, εν παθει αυτου και αναστασει—ενα αρτον κλωντες, ο εστι φαρμακον αθανασιας, αντιδοτος του μη αποθανειν, αλλα ζην εν Θεω δια Ιησου Χριστου, καθαρτηριον αδιξιμακων.

IGNAT. *Epist.* ad ΕΡΗΣΗ. Cap. xx.

"Ye are my FRIENDS, if ye do whatsoever I command you."

JOHN xv. 14.

divine revelation, and to the edification of the church of God. I shall not say, in order to vindicate

---

To the second edition, published in 1814, the following advertisement preceded the preface :—

“Upwards of six years have elapsed since I first committed this work to the press, at which time I printed a pretty large edition, more in deference to the opinion of my friends, than from any conviction I had of its becoming at all popular ; as I had too much reason to fear that professors of Christianity ceased to view the subject in that light in which my work represents it, and in which alone I think it can be profitable. I am thankful that I have been at least partly mistaken. As soon as the work was known, it was generally inquired for, and has been out of print for a considerable time—not having leisure to revise it for a second edition. I have now carefully re-examined the whole, corrected what I have found amiss, and have made several considerable additions ; so that I hope I may say, it is now much more worthy of the public attention than it was before. That God has condescended to make it the means of doing much good, I learn with gratitude from several quarters. Many both of the clergy and laity have been forward to express their approbation, and to encourage me to recommit it to the press. I have taken the first opportunity to do so, and hope that the Great Head of his church will continue to give it his blessing.

“I hope I may say, that since the publication of this little work, the number of faithful communicants has been

cate its publication, that it was done in consequence of the ardent, oft-repeated importunity of many

---

increased, and several improprieties in this solemn service have been discontinued. If possible, it would be well were all to think and speak the same on this subject. I have endeavoured to show it in what I believe to be its *scriptural* point of view, viz., as the continual memorial of a *sacrificial offering*; they who take it in this way discern the Lord's body, and find the holy communion, spirit and life to their souls. To what extent God might bless this ordinance, were it duly administered and faithfully received, who can tell?

“O that the ministers of the sanctuary among all denominations of Christians, would earnestly press this high duty and privilege more frequently and fervently upon the souls of the people! We should then see a sounder and more established state of Christianity. Let the reader remember the words of his Lord, ‘Ye are my friends, if ye do whatsoever I command you.’ Does he not *command* this? Does he not say, ‘Do this in remembrance of me?’ And can any Christian soul be guiltless that disobeys this divine command? I do not speak of those religious prejudices against the rite itself. I am not to judge another man's servants; but I speak of those incurring guilt, who believe that they should eat bread and drink wine in remembrance of Christ's passion and death, and either seldom or never do it. If some who received it unworthily brought judgment upon themselves in consequence, what

respectable friends. Whatever may be owing to private friendship, is undoubtedly a high and imperious duty to discharge ; but no man can be excused in obtruding on the public anything unworthy its notice, by such motives as these. The holy Eucharist I consider a rite designed by God to keep up a continual remembrance of the doctrine of the ATONEMENT. In this point of view, I thought it was not commonly considered by the generality of Christians ; and as I saw various opinions subversive of its nature and design prevailing among professors, I said, "I will also show my opinion ;" in doing which, though I have brought my knowledge from afar, I have endeavoured to ascribe righteousness to my Maker.

In looking over my work, I feel but little pleasure at the appearance of so many quotations in *strange characters*. I can say, in my vindication, I did not *seek* these ; they presented themselves on

---

must we think of those who wholly neglect it? For this cause also, doubtless, 'many are weak and sickly among us, and many sleep.' Let him that readeth understand.—*London, Sept. 1, 1814.*"—EDITOR.

the respective subjects with which they are connected ; and I accepted their assistance, judging that with many their testimony would go farther than my own. The plain unlettered reader will have no reason to complain of these, as the sense of each is carefully given ; and the man of learning will not be displeased to have the originals presented here to his view, as he might not have the works from which they are taken always at hand. These things excepted, I have endeavoured to be as plain and as clear as possible. I have affected no elegance of style : this my subject did not require ; plain common sense was all I aimed at.\* I began it in the name of GOD, and I sincerely dedicate it to his glory. May his blessing accompany the reading it ! And may the im-

---

\* Though the following discourse was headed, "Sermon XXXIII.," vol. iii., 8vo., of Dr. Clarke's Sermons, yet in the original preface, this sentence occurred here : "I have not even given the work the form of a sermon ; and by the rules of such compositions, I hope no man will attempt to judge of it." This remark might have remained, as the substance and plan of the discourse remained unaltered.—  
EDITOR.

portant doctrine of the atonement made by the death of Christ, which it is chiefly intended to illustrate and defend, have free course, run, and be glorified; and might deeds be done in the name of JESUS CHRIST our Lord!

## THE INTRODUCTION,

CONTAINING an examination of the question, "Did our Lord eat the Passover with his disciples on the last year of his public ministry?"

As I shall have occasion frequently to refer to this subject in the ensuing discourse—a subject on which the Christian world has been divided for at least 1500 years—the reader will naturally expect to find some notice taken of the controversy concerning it; and although a decision on the case cannot be expected, yet a fair statement of the principal opinions which at different times have been held and defended by learned men, should undoubtedly be given.

With no show of propriety could such a controversy be introduced into the body of a discourse on the Nature and Design of the Lord's Supper; and yet the view I have taken of this ordinance is



so intimately connected with the passover in general, that to pass by the controversy in silence, would by many be deemed inexcusable. I shall therefore briefly state the principal opinions on this question, the reasonings by which they are supported, and take the liberty to notice that one especially, which I judge to come nearest to the truth. The chief opinions are the four following :—

I. Christ did *not* eat the passover in the last year of his ministry.

II. He *did* eat it that year, *and at the same time* with the Jews.

III. He did eat it that year, but *not* at the same time with the Jews.

IV. He did eat *a* passover of his own instituting, but widely different from that eaten by the Jews.

I. The first opinion, that our Lord did *not* eat the passover, is thus maintained by Dr. Wall, in his critical notes on Matt. xxvi. 17.

“Here occurs a question, and a difference between the words of St. John and the other three evangelists, concerning the day of the week on which the Jews kept the passover that year, 4037, A.D. 33. It is plain by all the four gospels, that the day on which Christ did, at night, eat the pass-

over (or what some *call* the passover), was Thursday. And one would think, by reading the three, that that was the night on which the Jews did eat their passover lamb; but all the texts of St. John are clear that they did not eat it till the next night, Friday night, before which night Christ was crucified and dead, having given up the ghost about the ninth hour, viz., three of the clock in the afternoon. St. John does speak of a *supper* which Christ did eat on the Thursday night with his apostles, chap. xiii. 12; but he does not call it a *passover supper*, but, on the contrary, says it was before the feast of the passover, *πρὸ τῆς, εἰσῆτης τοῦ πασχα*, by which I think he means the “day before the passover,” or the “passover eve,” as we should say. Now this was the *same night* and *same supper* which the three do call the *passover*, and Christ’s *eating the passover*; I mean, it was the night on which Christ was, a few hours after supper, apprehended; as is plain by the last verse of that thirteenth chapter. But the next day, Friday, on which Christ was crucified, St. John makes to be the passover day. He says, chap. xviii. 28, the Jews would not go into the judgment-hall on Friday morning, lest they should be defiled, but that they might eat the passover, viz., that evening.

And chap. xix. 14, speaking of Friday noon, he says it was "the preparation of the passover." Upon the whole, John speaks not of eating the passover at all; nor indeed do the three speak of his eating any lamb. Among all the expressions which they use, of "making ready the passover; prepare for me to eat the passover; with desire have I desired to eat this passover with you," &c., there is no mention of any lamb carried to the temple to be slain by the Levites, and then brought to the house and roasted; there is no mention of any food at the supper besides bread and wine; perhaps there might be some bitter herbs. So that this seems to have been a commemorative supper, used by our Saviour, instead of the proper paschal supper—the eating of a lamb—which should have been the next night, but that he himself was to be sacrificed before that time would come. And the difference between St. John and the others is only a difference in *words*, and in the *names* of things. They call that the passover, which Christ used instead of it. If you say, why then does Mark (xiv. 12) call Thursday the "first day of unleavened bread, when the passover must be killed," we must note, their day (or *παρασκευασθῆναι*) was from evening to evening. This Thursday

evening was the beginning of that natural day of twenty-four hours, towards the end of which the lamb was to be killed ; so it is proper, in the Jews' way of calling days, to call it that day."

II. He *did* eat the passover that year, *and at the same time* with the Jews.

The late Dr. Newcome, archbishop of Armagh, is of a very different opinion from Dr. Wall ; and from a careful collation of the passages in the evangelists, concludes, "That our Lord did not *anticipate* this feast, but partook of it with the Jews, on the usual and national day."

"It appears," says he, "from the gospel history (see Mark xv. 42, xvi. 9), that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed (1 Cor. xi. 23), he kept the passover, and that he kept it at the legal time is thus determined. In Matt. xxvi. 2, and in Mark xiv. 1, it is said that the passover, *και τα αζυμα*, were after two days, or on the day following that on which Jesus foretold his sufferings and resurrection to his disciples, Matt. xvi. 21, &c. Mark viii. 31, &c., and Luke ix. 22, &c.

"The evangelists, proceeding regularly in their history, Matt. xxvi. 17, and in the parallel places,

Mark xiv. 12, &c., Luke xxii. 7, &c., mention is made of this day, and it is called the first day of unleavened bread, when they killed the passover," i.e., by general custom ; and St. Luke says that the day came, which (ver. 1) was approaching, when the passover must be killed ; i.e., by the law of Moses. The 14th of Nisan is therefore meant, which is called *πρωτη αζυμων*, the first of unleavened bread.

"During the week, therefore, of our Lord's passion, the law of Moses required that the passover should be slain on Thursday afternoon ; but our Lord partook of it on the night immediately succeeding, Matt. xxvi. 19, 20 ; and the parallel places, Luke xxii. 14, 15 ; and therefore he partook of it at the legal time.

"Mark xiv. 12, Luke xxii. 7, equally prove that the Jews kept the passover at the same time with Jesus."

To the objection, John xviii. 28, that the Jews avoided defilement that they might eat the passover, the prelate answers, "that they meant the paschal sacrifices offered for seven days ; and they spoke particularly in reference to the 15th of Nisan, which was a day of holy convocation."

To the objection taken from John xix. 14, that

the day on which our Lord was crucified is called *παρασκευη του πασχα*, the preparation of the passover, he replies, "that in Mark xv. 42, *παρασκευη*, 'preparation,' is the same as *προσαββατον*, 'the day before the Sabbath,' and so in Luke xxiii. 54; therefore by *παρασκευη του πασχα*, we may understand the *preparation before* that Sabbath which happened during the paschal festival."

This is the substance of what Archbishop Newcome says, both in his *Harmony and Notes*. See the latter, pp. 42—45.

To this it is answered, that the opinion, which states that our Lord ate the passover the *same day* and *hour* with the Jews, seems scarcely supportable. If he ate it the same hour the Jews ate theirs, he certainly could not have died that day, as they ate the passover on Friday, about six o'clock in the evening; if he did not, he must have been crucified on Saturday, the Jewish Sabbath, and could not have risen again on the *first* day of the week, as all the evangelists testify, but on the *second*, or Monday, which I suppose few will attempt to support. On this and other considerations, I think this point should be given up. But others argue thus—

That Christ intended to eat a passover with his

disciples on this occasion, and that he *intensely desired it* too, we have the fullest proof from the three first evangelists. See Matt. xxvi. 1, 2, 3, 17—20; Mark xiv. 1, 12—16; Luke xxii. 1, 7—13. And that he actually *did eat* one with them, must appear most evidently to those who shall carefully collate the preceding Scriptures, and especially what St. Luke says, chap. xxii. 7—18; for when Peter and John had received the Lord's command to go and prepare the passover, it is said, ver. 13, "they went and found as he had said unto them, and they MADE READY THE PASSOVER:" i.e., got a lamb, and prepared it for the purpose, according to the law. Ver. 14, "And when the hour was come (to eat it), he sat down, *απεπεσε*, and the twelve apostles with him." Ver. 15, "And he said unto them, With desire have I desired to eat this passover with you before I suffer;" where it is to be noted, that they had now "sat down to eat that passover," which before had been prepared, and that every word which is spoken is peculiarly proper to the occasion. "With desire," says our Lord, "have I desired, *τουτο το πασχα φαγειν*, TO EAT THIS VERY PASSOVER;" not *εσθιειν το πασχα*, to "eat a passover," or something *commemorative* of it, but *τουτο το πασχα*, THIS *very* PASSOVER: and

it is no mean proof that they were then in the act of eating the flesh of the paschal lamb, from the use of the verb φαγειν, which is most proper to the eating of flesh; as εσθειν signifies *eating* in general, or eating bread, pulse, &c.

The same word, in reference to the same act of eating the passover, not to the bread and wine of the holy supper, is used, ver. 16: "For I say unto you, I will not any more EAT thereof," ου μη φαγω εξ αυτου, "I will not eat of HIM or IT," viz., the paschal lamb, until it be fulfilled in the kingdom of God; i.e., this shall be the last passover I shall celebrate on earth, as I am now about to suffer, and the kingdom of God—the plenitude of the gospel dispensation—shall immediately take place. And then, according to this evangelist, having finished the eating of the paschal lamb, he instituted the BREAD of the Holy Supper, ver. 19, and afterwards the CUP, ver. 20, though he and they had partaken of the cup of blessing usual on such occasions, with the paschal lamb, immediately before. See ver. 17. Whosoever carefully considers the whole of this account, must be convinced that, whatever may come of the question concerning the time of eating the passover, our Lord did actually eat one with his



disciples before he suffered. What this passover most probably was, we shall see under the fourth opinion.

III. He did eat the Passover that year, but not at the same time with the Jews.

Dr. Cudworth, who of all others has handled this subject best, has proved from the Talmud, Mishna, and some of the most reputable of the Jewish Rabbins, that the ancient Jews, about our Saviour's time, often solemnized as well the Passovers as the other feasts upon the *ferias* next before and after the Sabbaths. And that as the Jews in ancient times reckoned the new moons, not according to astronomical exactness, but according to the *φασίς*, or moon's appearance, and as this appearance might happen a day later than the real time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the *φασίς*, or appearance of the new moon. As he describes the whole manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

“ In the greater or outer court, there was a house called Beth Yazek, where the senate sat all the thirtieth day of every month, to receive the witnesses of the moon’s appearance, and to examine them. If there came approved witnesses on the thirtieth day, who could state that they had seen the new moon, the chief man of the senate stood up and cried, מקדש *mekuddash*, ‘It is sanctified;’ and the people standing by, caught the word from him, and cried, *mekuddash, mekuddash!* But if, when the consistory had sat all the day, and there came no approved witnesses of the phasis, or appearance of the new moon, then they made an intercalation of one day in the former month, and decreed the following one-and-thirtieth day to be the calends. But if, after the fourth or fifth day, or even before the end of the month, respectable witnesses came from far, and testified they had seen the new moon, in its due time, the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz., from the thirtieth day.

“ As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterwards made a

statute to this effect, 'That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it.'" This, Dr. Cudworth supposes, actually took place in the time of our Lord, and "as it is not likely that our Lord would submit to this perversion of the original custom, and that, following the true *φασίς*, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the passover on that day; but the Jews, following the pertinacious decree of the Sanhedrin, did not eat it till the day following." Dr. C. further shows from Epiphanius, that there was a contention, *θορυβος*, a tumult, among the Jews, about the passover, that very year. Hence it is likely, that what was the real paschal day to our Lord, his disciples, and many other pious Jews, who adopted the true *φασίς*, was only the preparation or antecedent evening, to others, who acted on the decree of the senate. Besides, it is worthy of note, that not only the Karaites, who do not acknowledge the authority of the Sanhedrin, but also the rabbins themselves, grant, that where the case is doubtful the passover should be celebrated with the same ceremonies two days together; and

it was always doubtful when the appearance of the new moon could not be fully ascertained.

Bishop Pearce supposes, that it was lawful for the Jews to eat the paschal lamb at any time between the evening of Thursday and that of Friday, and that this permission was necessary because of the immense number of lambs which were to be killed for that purpose ; as in one year there were not fewer than 256,500 lambs offered. See Josephus, WAR, b. vii., c. 9, sect. 3. In Matt. xxvi. 17, it is said, "Now the first day of the feast of unleavened bread (*τη δε πρωτη των αζυμων*) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover ?" As the feast of unleavened bread did not begin till the day after the passover, the fifteenth day of the month (Lev. xxiii. 5, 6 ; Numb. xxviii. 16, 17), this could not have been properly the first day of that feast ; but as the Jews began to eat unleavened bread on the fourteenth day (Exod. xii. 18), this day was often termed the first of unleavened bread. Now, it appears, that the evangelists use it in this sense, and call even the paschal day by this name ; see Mark xiv. 12 ; Luke xxii. 7.

At first view, this third opinion, which states that Christ did eat the passover with his disciples

that year, but not in the same hour with the Jews, and that he expired on the cross the same hour in which the paschal lamb was killed, seems the most probable. For, it follows, from what has already been remarked, that our Lord and his disciples ate the passover some hours before the Jews ate theirs ; for they, according to custom, ate theirs at the end of the fourteenth day, but Christ appears to have eaten his the preceding evening, which was the beginning of the same sixth day of the week, or Friday, for the Jews began their day at sun-setting ; we, at midnight. Thus Christ ate the passover the same day with the Jews, but not on the same hour. Christ, therefore, kept this passover the beginning of the fourteenth day, the precise day in which the Jews had eaten their first passover in Egypt ; see Exod. xii. 6—12. And in the same part of the same day in which they had sacrificed their first paschal lamb, viz., between the two evenings, i. e., between the sun's declining west and his setting about the third hour, Jesus our passover was sacrificed for us. For it was about the third hour (Mark xv. 25), when Christ was nailed to the cross, and about the ninth hour (Matt. xxvii. 46 ; Mark xv. 34). Jesus knowing that the antitype had accomplished everything

shadowed forth by the type, or Paschal Lamb, he said, It is FINISHED, *τετελεσται*, *completed, perfected*; and having thus said, he bowed his head, and dismissed his spirit, *παρεδωκε το πνευμα*. John xix. 30.

Probably there is but one objection of any force that lies against the opinion, that our Lord ate his passover some hours before the Jews in general ate theirs, which is, that, if our Lord did eat the passover the evening before the Jews in general ate theirs, it could not have been sacrificed according to the law; nor is it at all likely that the blood was sprinkled at the foot of the altar. If, therefore, the blood were not thus sprinkled by one of the priests, that which constituted the very essence of the rite, as ordained by God, was lacking in that celebrated by our Lord.

To this it may be answered: First, We have already seen, that in consequence of the immense number of sacrifices to be offered on the paschal solemnity, it was highly probable the Jews were obliged to employ two days for this work. It is not at all likely that the blood of 256,500 lambs could be shed and sprinkled at one altar, in the course of one day, by all the priests in Jerusalem, or indeed in the Holy Land; since they had but

that one altar where they could legally sprinkle the blood of the victims.

Secondly, we have also seen that, in cases of doubt relative to the time of the appearance of the new moon, the Jews were permitted to hold the passover both days ; and that it is probable such a dubious case existed at the time in question. In any of these cases the lamb might have been killed and its blood sprinkled according to the rules and ceremonies of the Jewish church.

Thirdly, as our Lord was the true paschal lamb, who was, in a few hours after this time, to bear away the sin of the world, he might dispense with this part of the ceremony, and act as Lord of his own institution, in this, as he had done before in the case of the Sabbath. At any rate, as it seems probable that he ate the passover at this time, and that he died about the time the Jews offered theirs, it may be fully presumed that he left nothing undone towards a due performance of the rite, which the present necessity required, or the law of God could demand.

The objection, that our Lord and his disciples appear to have sat or reclined at table all the time they ate what is supposed above to have been the passover, contrary to the paschal institution, which

required them to eat it standing, with their staves in their hands, their loins girded, and their shoes on, cannot be considered as having any great weight in it ; for, though the terms *αβηπεσε*, Matt. xxvi. 20, and *αβηπειρο*, Luke xxii. 14, are used in reference to their eating that evening, and these words signify reclining at table, or on a couch, as is the custom of the Orientals, it does not follow that they must necessarily be restrained to that meaning, nor does it appear that this part of the ceremony was much attended to, perhaps not at all, in the latter days of the Jewish Church.

IV. He did eat *a* passover of his own instituting, but widely different from that eaten by the Jews.

M. Toinard, in his Greek Harmony of the Gospels, strongly contends that our Lord did not eat what is commonly called the passover this year, but another of a mystical kind. His chief arguments are the following :

It is indubitably evident from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the passover ; but the preceding evening, on which the passover could not be



legally offered. The conclusion is evident from the following passages : John xiii. 1, " Now before the feast of the passover, Jesus knowing," &c. ; ver. 2, " And supper (not the paschal but an ordinary supper) being ended," &c. ; ver. 27, " That thou doest do quickly ;" ver. 28, " Now no one at the table knew for what intent he spake this ;" ver. 29, " For some thought, because Judas had the bag, that Jesus had said unto him, Buy what we have need of against the feast," &c. ; chap xviii. 28, " Then led they Jesus from Caiaphas to the hall of judgment, and it was early ; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover ;" chap. xix. 14, " And it was the preparation of the passover, and about the sixth hour." Now, as it appears that at this time the disciples thought our Lord had ordered Judas to go and bring what was necessary for the passover, and they were then supping together, it is evident it was not the paschal lamb on which they were supping ; and it is as evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the passover. These words are plain, and can be taken in no other sense without offering them the greatest violence.

Mr. Toinard having found that our Lord was crucified on the sixth day of the week, Friday, during the paschal solemnity, in the thirty-third year of the vulgar era, and that the paschal moon of the year was not in conjunction with the sun till the afternoon of Thursday, the 19th of March, and that the new moon could not be seen in Judea until the following day, Friday, concluded that the intelligence of the *πασις*, or appearance of the new moon, could not be made by the witnesses to the Beth Din, or senate, sooner than Saturday morning, the 21st of March. That the first day of the first Jewish month, Nisan, could not commence that thirty-third year sooner than the setting of the sun on Friday, March 20th; and, consequently, that Friday, April 3rd, on which Christ died, was the 14th of Nisan, not the 15th, the day appointed by the law for the celebration of the passover. All these points he took care to have ascertained by the nicest astronomical calculations, in which he was assisted by a very eminent astronomer and mathematician, Bulialdus (Mr. Bouilleau).

These two last opinions, apparently contradictory, and which alone, of all those offered on the subject, deserve consideration, may be brought to harmonize. That Jesus ate the passover with his

disciples the evening before the Jews ate theirs, seems pretty clearly proved from the text of St. Luke, and the arguments founded on that text.

All that is assumed there, to make the whole consistent, is, that the Jews that year held the passover both on the 13th and 14th of Nisan, because of the reasons already assigned; and that therefore Peter and John, who were employed on this business, might have got the blood legally sprinkled by the hands of a priest, which was all that was necessary to the legality of the rite.

But, secondly, should it appear improbable that such double celebration took place at this time, and that our Lord could not have eaten the passover that year with his disciples, as he died on the very hour on which the paschal lamb was slain, and consequently before he could legally eat the passover; how then can the text of St. Luke be reconciled with this fact? I answer, with the utmost ease, by substituting *a* passover for *the* passover; and simply assuming that our Lord at this time instituted the Holy EUCHARIST in *place* of the PASCHAL LAMB; and thus it will appear he ate *a* passover with his disciples the evening before his death, viz., the mystical passover, or sacrament of his body and blood; and that this was the passover which he so

ardently longed to eat with his disciples before he suffered. This is the opinion of Mr. Toinard, and, if granted, solves every difficulty. Thus the whole controversy is brought into a very narrow compass ; our Lord did eat *a* passover with his disciples some short time before he died, the question is, *what* passover did he eat ; the regular *legal* passover, or a *mystical* one ? That he ate a passover is, I think, demonstrated ; but whether the literal or mystical one, is a matter of doubt. On this point good and learned men may innocently hesitate and differ ; but, on either hypothesis, the text of the evangelists is unimpeachable, and all shadow of contradiction done away ; for the question then rests on the peculiar meaning of names and words. On this hypothesis the preparation of the passover must be considered as implying no more than,—1. Providing a convenient room ; 2. Bringing water for the baking on the following day, because on that day the bringing of water would have been unlawful ; 3. Making inquisition for the leaven, that everything of this kind might be removed from the house where the passover was to be eaten, according to the very strict and awful command of God ; Exod. xii. 15—20, xxiii. 15, and xxxiv. 25. These, it is probable, were the acts of “preparation” which

the disciples were commanded to perform, Matt. xxvi. 18; Mark xiv. 13, 14; Luke xxii. 8, 11; and which, on their arrival at the city, they punctually executed; see Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 13. Thus everything was prepared, and the holy sacrament instituted, which should, in the Christian church, take the place of the Jewish passover; and continue to be a memorial of the sacrifice which Christ was about to make by his death on the cross; for, as the paschal lamb had showed forth his death till he came, this death fulfilled the design of the rite, and sealed up the vision and prophecy; and eating bread and drinking wine, in the manner recommended by our Lord, must be considered as complete a symbolical representation of his passion and death, as the slaying and eating of the paschal lamb.

All preparations for the true paschal sacrifice being now made, Jesus was immediately betrayed, shortly after apprehended, and in a few hours expired upon the cross. It is therefore very likely that he did not literally eat the passover this year; and may I not add, that it is more than probable that the passover was not eaten in the whole land of Judea on this occasion. The rending of the veil of the temple (Matt. xxvii. 51; Mark xv. 38; Luke

xxiii. 45); the terrible earthquake (Matt. xxvii. 51—54); the dismal and unnatural darkness which was over the whole land of Judea from the sixth hour (twelve o'clock) to the ninth hour (i.e. three o'clock in the afternoon); with all the other prodigies which took place on this awful occasion, we may naturally conclude were more than sufficient to terrify and appal this guilty nation, and totally to prevent the celebration of the paschal ceremonies. Indeed the time in which killing the sacrifices and sprinkling the blood of the lambs should have been performed, was wholly occupied with these most dreadful portents; and it would be absurd to suppose that, under such terrible evidences of the divine indignation, any religious ordinances or festive preparations could possibly have taken place.

My readers will probably be surprised to see the preceding opinions so dissentient among themselves, and the plausible reasons by which they are respectively supported, where each seems by turns to prevail. When I took up the question, I had no suspicion that it was encumbered with so many difficulties. These I now feel and acknowledge; nevertheless, I think the plan of reconciling the texts of the evangelists, particularly St. Luke and

St. John, which I have adopted above, is natural, and I am in hopes will not appear altogether unsatisfactory to my readers. On the subject, circumstanced as it is, hypothesis alone can prevail ; for indubitable evidence and certainty cannot be obtained. The morning of the resurrection is, probably, the nearest period in which accurate information on this point can be expected. "Je suis trompé," says Bouilleau, "si cette question peut être jamais bien éclaircie."—If I be not mistaken, this question will never be thoroughly understood.

To conclude : It would be presumptuous to say, Christ *did* eat the passover this last year of his ministry : it would be as hazardous to say, he *did not* eat it : the middle way is the safest ; and it is that which is adopted above. One thing is sufficiently evident, that Christ, our paschal Lamb, has been sacrificed for us ; and that he has "instituted the Holy Eucharist to be a perpetual memorial of that his precious death, until his coming again : " and "they who with a sincere heart and true faith in his passion and death, partake of it, shall be made partakers of his most blessed body and blood." Reader, praise God for the atonement ; and rest not without an application of it to thy own soul.

# NATURE AND DESIGN OF THE EUCCHARIST.

---

## PART I.

*Do this in remembrance of me*, is a command by which our blessed Lord has put both the affection and piety of his disciples to the test. If they love him, they will keep his commandments: for, to them that love, his commandments are not grievous. It is a peculiar excellence of the gospel economy, that all the duties it enjoins become the highest privileges to those that obey.

Among the ordinances prescribed by the gospel, that commonly called the Sacrament of the Lord's Supper has ever held a distinguished place; and the church of Christ, in all ages, has represented the due religious celebration of it as a duty incumbent on every one who professed faith in Christ Jesus, and sought for salvation through his blood



alone. Hence it was ever held in the highest estimation and reverence; and the great High-priest of his church has showed, by more than ordinary influences of his blessed Spirit on the souls of the faithful, that they had not mistaken his meaning, nor believed in vain; while, by eating of that bread, and drinking of that cup, they endeavoured to show forth his death, and realize the benefits to be derived from it.

If Jesus, in his sacrificial character, met with opposition from the inconsiderate, the self-righteous, and the profane; no wonder that an ordinance, instituted by himself for the express purpose of keeping up a continual memorial, by means of the most expressive emblems, of his having died for our offences, was decried, neglected, and abused. The spirit of innovation and error left no means untried to pervert its meaning, restrain its influence, and decry its effects; but the true followers of God overcame all by the blood of the Lamb, and by their testimony; and for holding fast faith and a good conscience in reference to this sacred ordinance, how many of them were cruelly tortured; and not a few on this very account, gloriously maintaining the truth, were obliged to seal it with their blood.

The sanguinary persecutions raised up in this land against the Protestants, in the days of that weak and worthless queen, Mary, were levelled principally against the right use of this ordinance. It was not because our fathers refused to obey the then constituted authorities of the state, that they were so cruelly and barbarously oppressed and murdered ; it was not because they were not subject to every ordinance of man, not only for wrath (fear of punishment), but for conscience' sake, that they had trial of cruel mockings ; but because they believed concerning this divine ordinance as Jesus Christ had taught them, and boldly refused to prefer the ignorance of man to the wisdom and authority of God.

The abomination which maketh desolate had got into the holy place ; the state, corrupt and languid in every department, had resigned the administration of all affairs into the hands of a church illiterate and profligate beyond all example and precedent. In this awful situation of affairs, the genuine followers of God showed themselves at once, not in opposition to a tyrannical government, but in opposition to a corrupt and unprincipled priesthood. They would not, because they could not, believe that a little flour and water kneaded together, and

baked in an oven, or anywhere else, were the body and blood of the Saviour of the world—the God who made the heavens and the earth, and the only object of religious adoration! “Away,” said the murderous priests, “with such fellows from the earth! they are not fit to live; let them have judgment without mixture of mercy, and anticipate their final damnation by perishing in the flames!” And they, rather than defile their conscience, or deny their God, embraced death in its most terrific forms; and through the medium of Smithfield flames, were hurried into a distinguished rank among the noble army of martyrs! But their fall became the fall of the sanguinary power by which they were slaughtered; and the blood of these martyrs was the seed of the church.

“God-like men! how firm they stood!  
Seeding their country with their blood!”

In this most honourable contest, besides the vast numbers who suffered by fines, confiscation, and imprisonment, not less than 277 persons fell a sacrifice to the ignorance, bigotry, and malevolence of the papal hierarchy. Among these were one archbishop, four bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one

hundred husbandmen, fifty-five women, and four children, who were all *burnt alive*, and this with circumstances of cruelty and horror which surpassed the bloodiest persecutions of pagan antiquity ! But they conquered, and were glorious in their death ; and have handed down to us, uncorrupted, those living oracles and that holy worship which were their support and exultation in the cloudy and dark day. Do their descendants lay these things to heart, and prize that holy ordinance, on account of which their forefathers suffered the loss of all things ? Are we indifferent whether, on this point orthodoxy or heterodoxy prevail ? Or, what is of infinitely worse consequence, have we so neglected or misused this holy ordinance, until we have at length ceased to discern the Lord's body ? Is it not to be feared, that the sacrament of the Lord's supper has fallen into disuse with many, because they do not understand its nature and moral obligation ? And can it be deemed invidious to express a fear that possibly much of the blame attaches to the ministers of the gospel, because they are remiss in urging the commandment of their Lord, and showing the high privileges of those who conscientiously obey it ? To remedy this defect, as far as it relates to myself, I shall endeavour to set before the reader some observations on—

I. The nature and design of this institution.

II. The manner of its celebration.

III. The proper meaning of the different epithets given to it in the Scriptures, and by the primitive church. And then—

IV. Add a few reasons to enforce the due and religious celebration of it, principally deduced from the preceding observations.

I. As our blessed Lord celebrated this ordinance immediately after eating what St. Luke calls the passover with his disciples, and for which I shall by and by prove he intended it to be the substitute, it may be necessary to say a few words on that ancient rite, in order the more particularly to discern the connexion subsisting between them, and the reference they have to each other.

The PASSOVER (~~pasch~~ *pesach*) was a sacrifice ordained by the Lord in memory of Jehovah's *passing over* (according to the import of the word) the houses of the Israelites, when he destroyed all the first-born in the land of Egypt; and was certainly designed to prefigure not only the true paschal lamb, the Lord Jesus Christ, who was sacrificed for us (1 Cor. v. 7) but also the reception which those might expect who should flee for refuge to lay hold on the hope set before them by the sprinkling of

the blood of Jesus. As this is a point of considerable importance, in reference to a right understanding of the nature and design of the Lord's Supper, it may be necessary to show more particularly, both from the Scriptures and the ancient Jewish and Christian writers, that the paschal lamb was considered by them as a sacrifice of a peculiar nature.

God had required that all sacrifices should be brought to the tabernacle or temple, and there offered to him ; and this was particularly enjoined with respect to the passover ; so Deut. xvi. 5, "Thou shalt not sacrifice the passover within any of thy gates ; but at the place which the Lord thy God chooseth to place his name in, there thou shalt sacrifice." And this divine injunction was more particularly attended to in the case of the passover than in any other sacrifice ; so that the ancient Jews themselves have remarked, that even in the time when high places were permitted, they dared not to sacrifice the passover anywhere but in that place where God had registered his name : thus Maimonides, in *Hulachah Pesach*, ch. 1.

Dr. Cudworth, who has written excellently on this subject, has proved at large, from the Scriptures and the ancient Jewish doctors, that the passover

was ever considered by them as a sacrificial rite ; to which may be added, that Josephus considered it in the same light, by calling it *Θυσια*, a sacrifice ; and Trypho the Jew, in his conference with Justin Martyr, speaks of *προβατον του πασχα θυειν*, sacrificing the paschal lamb. Maimonides, in the tract above referred to, written expressly on this subject, speaks of the lamb as a victim, and of the solemnity itself as a sacrifice. Another of their best writers, *Rab. Bechai*, Com. in Levit. ii. 11, says, that “the paschal sacrifice was instituted in order to expiate the guilt contracted by the idolatrous practices of the Israelites in Egypt.” And St. Paul puts the matter beyond dispute, by saying, *το πασχα ημων υπερ ημων εθυθη, Χριστος*, “our passover, Christ, is sacrificed for us ;” *υπερ ημων*, “on our account,” or “in our stead.” It is worthy of remark, that when the passover was first instituted, a lamb was slain in every family, not by the hands of a priest, for that would have been impossible, as only one existed who had been divinely appointed ; but by the first-born in every family, who were all considered as priests, till the consecration of the whole tribe of Levi to this office, in consequence of which the first-born were redeemed, i.e., exempted from this service, by paying a certain sum to the sanctuary.

Justin Martyr, in his conference with Trypho the Jew, maintains this sentiment in a very strenuous manner, showing, from the Scriptures, and the nature of this sacrificial rite, that it was a type of Christ crucified for the sin of the world. One circumstance which he asserts without contradiction from his learned opponent, is, I think, worthy of notice, whether the reader may think it of much consequence to the present subject or not: "This lamb," says he, "which was to be entirely roasted, was a symbol of the punishment of the cross, which was inflicted on Christ." Το γὰρ ὀπτωμένον πρόβατον, σχηματεζομένην ὁμοίως τῷ σχηματι τοῦ σταυροῦ, ὀπταται. Εἰς γὰρ ὄρθιος ὀβελισκὸς διαπεροναται ἀπο τῶν κατωτάτων μερῶν μέχρι τῆς κεφαλῆς, καὶ εἰς πάλιν κατὰ τὸ μηταφρένον, ὦ προσαρτῶνται καὶ αἱ χεῖρες τοῦ προβατοῦ.

"For the lamb which was roasted was so placed as to resemble the figure of a cross; with one spit it was pierced longitudinally, from the tail to the head; with another it was transfixed through the shoulders, so that the fore legs became extended:"

vid. *Just. Martyri Opera*, Edit. Oberther. Vol. II., p. 106. To some this may appear trifling, but it has seemed right to the wisdom of God to typify the most interesting events by emblems of comparatively less moment. He is sovereign of his



own ways, and he chooses often to confound the wisdom of the wise, not only by the foolishness of preaching, but also by the various means he employs to bring about the great purposes of his grace and justice. The manner of this roasting was certainly singular, and of the fact we cannot doubt, for Trypho himself neither attempted to ridicule or deny it.

But while I am considering the testimony of Justin Martyr, there is another passage still more extraordinary which I wish to place before the reader. In his dispute with this learned and captious Jew, he asserts that the Jews, through their enmity to the Christian religion, had expunged several passages from the sacred writings, which bore testimony to Christ, and to his vicarious sufferings and death; and of which (at the challenge of Trypho, who denied the fact) he produces several instances, among which the following is the most remarkable. When Ezra celebrated the passover, as is related Ezra vi. 19, &c., Justin says he spoke as follows: *Και ειπεν Εσδρας τω λαω, τουτο το πασχα, ο σωτηρ, ημων, και η καταφυγη ημων και εαν διανοηθητε, και αναβη υμων επι την καρδιαν, οτε μελλομεν αυτον ταπεινουν εν σημειω, και μετα ταυτα ελπισωμεν επ' αυτον, ου με ερημωθη ο τοπος ουτος εις τον απαντα*

χρονον, λεγει ο Θεος των δυναμεων. Εαν δε μη πιστευσητε αυτω μηδε εισακουσητε του κηρυγματος αυτου, εσεσθε επιχαρμα τοις εθνεσι. "And Ezra spoke unto the people, and said : This PASSOVER is our SAVIOUR and our REFUGE : and if ye shall understand and ponder it in your heart, that we shall in time to come afflict HIM for a sign ; and if afterwards we believe on him, this place shall not be desolated for ever, saith the Lord of hosts. But if ye will not believe on HIM, nor hear his preaching, ye shall be a laughing-stock to the Gentiles." Vide Just. Martyri Opera, Edit. Oberther, vol. ii., p. 196. This, Justin asserts, the Jews had blotted out of the Septuagint translation ; and if so, they took care to expunge it from the Hebrew also ; for at present it exists in neither. Allowing this passage to be authentic, it is a full proof of my position, that the paschal lamb was an expiatory sacrifice, and that it prefigured the death and atonement of Jesus Christ. But of this the proofs already produced are sufficient ; particularly that from St. Paul, independently of the quotation from Justin Martyr.

It is also worthy of remark, that even after the consecration of the tribe of Levi, and redemption of the first-born, it was the custom for the people to kill their own passovers ; but the sacrificial act,

the sprinkling of the blood, belonged solely to the priests. "Five things," says Rab. Abarbanel, "were to be done by those who brought a sacrifice, and five things by the priest. The first five were, 1. Laying on of hands. 2. Killing. 3. Flaying. 4. Cutting up. 5. Washing the intestines. Those done by the priest were, 1. Receiving the blood into a vessel. 2. Sprinkling it upon the altar. 3. Putting the fire upon the altar. 4. Laying the wood in order upon the fire. 5. Putting the pieces of the victim in order on the wood." Here we see the part which both the people and the priests took in their sacrifices; and these circumstances will give us additional light in another part of this discourse; only we must observe, that the paschal lamb was never cut up, nor burnt; it was roasted whole, and eaten by the offerer and his family.

The manner of celebrating the paschal sacrifice is particularly detailed in the Mishna, "a monument of such antiquity as cannot," says Dr. Cudworth, "be distrusted in these rites." Nothing, says the rabbins, was killed before the morning sacrifice, and after the evening sacrifice nothing but the passover. The evening sacrifice was usually killed between the eighth and ninth hour, i. e., half an hour after two in the afternoon, and offered between

the ninth and tenth, i.e., half an hour after three. But in the evening of the passover, the daily sacrifice was killed an hour sooner ; and after that began the killing of the passover, which was to be done between the two evenings, בֵּין הָעֶרְבִים *been haárbyeem*, Exod. xii. 6 ; the first of these evenings began at noon, from the sun's declination towards the west, and the second at sunset. But the paschal lamb might be killed before the daily sacrifice, provided there were a person to stir the blood, and keep it from coagulating, till the blood of the daily sacrifice was sprinkled ; for that was always sprinkled first. The lambs, says the Mishna, were always killed by three several companies : this they founded on Exod. xii. 6 : "And the whole *assembly* of the *congregation* of *Israel* shall kill it in the evening ;" understand the words קָהָל *kahal*, עֵדֶת *edeth*, and יִשְׂרָאֵל *yishrael* as implying three different companies ; by the first, they meant the priests, by the second the Levites, and by the third the people at large : when once the court was full, they shut to the doors, and the priests stood all in their ranks, with round-bottomed vessels in their hands, some of gold and some of silver, to receive the blood. Those who held the golden vessels stood in a rank by themselves, as did those who held the silver vessels.

These vessels had no rim at the bottom, lest they should be set on the ground, and the blood congeal in them. The priests then took the blood, and handed it from one to another, till it came to him who stood next the altar, who sprinkled it at the bottom of the altar. After the blood was sprinkled, the lamb was hung up and flayed. The *hanging up* was deemed essentially necessary, insomuch that if there were no convenience to suspend it, two men, standing with their hands on each other's shoulders, had the lamb suspended to their arms till the skin was flayed off. When flayed, it was opened, and the inwards taken out and laid on the altar; and then the owner took up the lamb with its skin, and carried it to his own house. The first company being dismissed, the second came in, and the door was shut as before; and after these the third company; and for every company they sang anew the הלל *hallel*, or paschal hymn, which begun with Ps. cxiii.: "Praise ye the Lord," הלליה *halleluyah*, and ended with Psalm cxviii. This singing, continued the whole of the time which was employed in killing the lambs. When they ended the *hallel*, they began it a second time, and so on till the third time; but it was never sung entirely the third time, as the priests had generally finished

by the time they came to the beginning of Ps. cxvi.: "I love the Lord, because he hath heard my voice," &c. When the lamb was brought home, they roasted it on a spit made of the wood of the pomegranate tree; for iron was prohibited, and also all wood that emitted moisture when brought near to the fire; but as the wood of the pomegranate was free from moisture, it was commanded to be used on this occasion. See Mishna, by Surenhusius, vol. ii., p. 135. Tract. *Pesachim*. These are the most essential matters mentioned in the Mishna relative to this solemnity, some of which tend to cast much light on our Lord's words and conduct on this occasion.

That the holy eucharist was instituted in place of the passover has been largely proved by many, as also that baptism succeeded to circumcision. Dr. Waterland, who has summed up the opinions of learned men on this subject, observes, that there are resembling circumstances common to the Jewish and Christian passover, which may be divided into two kinds. I. Some relating to the things themselves. II. Some to the phrases and forms made use of in both.

I. Of the first sort are these: 1. The passover was of divine appointment, and so was the eucha-

rist. 2. The passover was a sacrament, and so is the eucharist. 3. The passover was a memorial of a great deliverance from temporal bondage; the eucharist is a memorial of a greater deliverance from spiritual bondage. 4. The passover prefigured the death of Christ before it was accomplished; the eucharist represents or figures out that death now past. 5. The passover was a kind of federal rite between God and man; so is the eucharist, as it points out the blood of the Sacrifice offered for the ratification of the covenant between God and man. 6. As no person could partake of the paschal lamb before he was circumcised, Exod. xii. 43—48; so, among the early followers of God, no person was permitted to come to the eucharist till he had been baptized. 7. As the Jews were obliged to come to the passover free from all defilements, unless in case of burying the dead, which, though a defilement, was, nevertheless, unavoidable, Numb. ix. 6, 9; so the Holy Scripture commands every man to examine himself before he attempts to eat of this bread, or drink of this cup; and to purge out the old leaven of malice and wickedness, 1 Cor. xi. 27—29. 8. As the neglect or contempt of the passover subjected a man to be cut off from Israel, Exod. xii. 15, Numb. ix. 13; so a contempt and

rejection of at least the thing signified by the holy eucharist, viz., the atoning sacrifice of the Lord Jesus, must necessarily exclude every man from the benefits of Christ's passion and death. 9. As the passover was to continue as long as the Jewish law was in force, so the eucharist is to continue till Christ shall come to judge the world.

II. The second sort of resembling circumstances concerns the particular forms and phrases used in the institution. 1. In the paschal supper, the master of the house took bread, and gave thanks to God, who had provided it for the sustenance of man. Our Lord copied this circumstance precisely in the institution of the eucharist. 2. It was also a custom for the master of the house to break the bread, either before or after the benediction offered to God. That our Lord copied this custom, every reader knows. 3. The master of the house distributed this broken bread, for it does not appear that the family were permitted to take it themselves; so our Lord, after having broken the bread, gave it to the disciples, saying, "Take, eat," &c. 4. In the paschal feast the master was accustomed to take a cup of wine, and pronounce a benediction to God, or thanksgiving, over it, after which it was termed the cup of blessing. To this circumstance



St. Paul particularly alludes, when he says, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" 1 Cor. x. 16. 5. At the institution of the passover, it was said, "The blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you," &c., Exod. xii. 13. The blood was a token or sign of the covenant or agreement then made between God and them, and ratified partly by pouring out the blood of the paschal lamb, and partly by feeding on the flesh of this sacrifice. In the institution of the eucharist, our Lord says, "This cup is the new covenant in my blood, which is shed for you, and for many, for the remission of sins." The *cup* here is put for wine; and *covenant* is put for the token or sign of the covenant. The wine, as representing Christ's blood, answers to the blood of the passover, which was typical of the blood of our Lord; and the *remission of sins* here answers to the *passing over* there, and preserving from death. 6. At the paschal feast, there was a declaration of the great things which God had done for that people; and our Lord makes use of the eucharist to declare and point out the great mercy of God in our redemption; for it shows forth the Lord's death (and,

consequently, all the benefits to be derived from it), till he himself shall come to judge the world. 7. At the paschal solemnity, they were accustomed to sing a hymn of praise to God (see before, p. 162) ; and this part of their conduct our Lord and his disciples exactly copied : “ And when they had sung a hymn, they departed,” &c.

The many resembling circumstances, real and verbal, abundantly show that this holy eucharist was in a great measure copied from the paschal feast, and was intended to supply its place ; only heightening the design, and improving the application. See Dr. Waterland’s Review of the Doctrine of the Eucharist, p. 64, &c.

Having now proved that the paschal lamb was a sacrifice, and seen that it prefigured the atonement made by Christ our passover ; and that in his death and the circumstances attending it, the whole typical reference of that solemnity was not only verified but fulfilled ; and having also seen that it was in reference to the great atonement typified by the passover, and also that it was in the place of that ancient ordinance that our Lord instituted the holy sacrament of his last supper, I shall now more particularly,—

II. Consider this divine institution, and the manner of celebrating it.

To do this in the most effectual manner, I think it necessary to set down the text of the three evangelists, who have transmitted the whole account, collated with that part of St. Paul's First Epistle to the Corinthians which speaks of the same subject, and which he assures us he received by divine revelation. It may seem strange, that although John (chap. xiii. 1—38) mentions all the circumstances preceding the holy supper, and from chap. xiv. 1—36, the circumstances which succeeded the breaking of the bread, and in chapters xv., xvi., and xvii., the discourse which followed the administration of the cup, yet he takes no notice of the divine institution at all. This is generally accounted for on his knowledge of what the other three evangelists had written; and on his conviction that their relation was true, and needed no additional confirmation, as the matter was amply established by the conjoint testimony of three such respectable witnesses.

MATT. XXVI.	MARK XIV.	LUKE XXII.	I COR. XI.
<p>Ver. 26. And as they were eating Jesus took bread and blessed it (καὶ εὐλογήσας, and blessed God), and brake it, and gave it to the disciples, and said, Take, eat; This is my body.</p>	<p>Ver. 22. And as they did eat, Jesus took bread and blessed (εὐλογήσας blessed God), and brake it, and gave to them and said, Take, eat; this is my body.</p>	<p>Ver. 19. And he took bread and gave thanks (εὐχαριστήσας, i.e. to God), and brake it, and gave unto them, saying;  This is my body, which is given for you; This do in remembrance of me.</p>	<p>Ver. 23. The Lord Jesus, the same night in which he was betrayed, took bread; Ver. 24. And when he had given thanks (καὶ εὐχαριστήσας, i.e., to God) he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.</p>
<p>After giving the bread, the discourse related John xiv. 1—31, inclusive, is supposed by Bishop Newcome to have been delivered by our Lord, for the comfort and support of his disciples under their present approaching trials.</p>			
<p>Ver. 27. And he took the cup, and gave thanks (εὐχαριστήσας), and gave it to them, saying: Drink ye all of it.</p>	<p>Ver. 23. And he took the cup, and when he had given thanks (εὐχαριστήσας), he gave it to them; and they all drank of it.</p>	<p>Ver. 20. Likewise also the cup, after supper, saying;  This cup is the New Testament in my blood, which is shed for you.</p>	<p>Ver. 25. After the same manner, also, he took the cup, when he had supped, saying:  This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.</p>
<p>Ver. 28. For this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins.</p>	<p>Ver. 24. And he said unto them, This is my blood of the New Testament, which is shed for you.</p>	<p>Ver. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.</p>	<p>After this, our Lord resumes that discourse which is found in the 15th, 16th, and 17th chapters of John, beginning with the last verse of chap. xiv., "Arise, let us go hence." Then succeed the following words which conclude the whole ceremony.</p>
<p>Ver. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.</p>	<p>Ver. 26. And when they had sung a hymn, they went out into the Mount of Olives.</p>	<p>Ver. 39. And he came out, and went as he was wont to the Mount of Olives. And his disciples also followed him.</p>	<p>JOHN XVI. Ver. 1.—When Jesus had spoken these words, he went forth with his disciples over the brook Kedron.</p>

From the preceding harmonised view of this important transaction, as described by three EVANGELISTS and one APOSTLE, we see the first institution, nature, and design of what has been since called THE LORD'S SUPPER. To every circumstance, as set down here, and the mode of expression by which such circumstances are described, we should pay the deepest attention.

1. "As they were eating" (Matt. xxvi. 6), either an ordinary supper, or the paschal lamb, as some think. See the Introduction.

2. "Jesus took bread." Of what kind? Unleavened bread, certainly, because there was no other kind to be had in all Judea at this time; for this was the first day of unleavened bread, ver. 17, i.e., the 14th of the month Nisan, when the Jews, according to the command of God (Exod. xii. 15—20, xxiii. 15, and xxiv. 25), were to purge away all leaven from their houses; for he who sacrificed the passover, having leaven in his dwelling, was considered to be such a transgressor of the divine law as could no longer be tolerated among the people of God; and therefore was to be cut off from the congregation of Israel. Leo, of Modena, who has written a very sensible treatise on the Customs of the Jews, observes, "That so strictly

do some of the Jews observe the precept concerning the removal of all leaven from their houses during the celebration of the paschal solemnity, that they either provide vessels entirely new for baking, or else have a set for the purpose, which are dedicated solely to the service of the passover, and never brought out on any other occasion."

To this divinely instituted custom of removing all leaven previously to the paschal solemnity, St. Paul evidently alludes, 1 Cor. v. 6, 7, 8: "Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is SACRIFICED for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the UNLEAVENED BREAD of sincerity and truth."

Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then unleavened, unyeasted bread should be used. In every sign or type, the thing signifying or pointing out that which is beyond itself, should either have certain properties, or be accompanied with certain circumstances, as expressive as possible of the thing signified. Bread, simply con-

sidered in itself, may be an emblem apt enough of the body of our Lord Jesus, which was given for us ; but the design of God was evidently that it should not only point out this, but also the disposition required in those who should celebrate both the antitype and the type ; and this the apostle explains to be sincerity and truth, the reverse of malice and wickedness. The very taste of the bread was instructive : it pointed out to every communicant that he who came to the table of God with malice or ill-will against any soul of man, or with wickedness, a profligate or sinful life, might expect to eat and drink judgment to himself ; as not discerning that the Lord's body was sacrificed for this very purpose, that all sin might be destroyed ; and that sincerity, *ειλικρινεια*, such purity as the clearest light can discern no stain in, might be diffused through the whole soul ; and that truth, the law of righteousness, and true holiness, might regulate and guide all the actions of life. Had the bread used on these occasions been of the common kind, it would have been perfectly unfit, or improper, to have communicated these uncommon significations ; and, as it was seldom used, its rare occurrence would make the emblematical representation more deeply impressive, and the sign

and the thing signified have their due correspondence and influence.

These circumstances considered, will it not appear that the use of common bread in the sacrament of the Lord's Supper is highly improper? He who can say, "This is a matter of no importance," may say, with equal propriety, the bread itself is of no importance; and another may say, the wine is of no importance; and a third may say, "neither bread nor wine is anything, but as they lead to spiritual references; and the spiritual reference being once understood, the signs are useless." Thus we may, through affected spirituality, refine away the whole ordinance of God; and, with the letter and form of religion, abolish religion itself. Many have already acted in this way, not only to their loss, but to their ruin, by showing how profoundly wise they are above what is written. Let those, therefore, who consider that man shall live by every word which proceedeth from the mouth of God, and who are conscientiously solicitous that each divine institution be not only preserved, but observed in all its original integrity, attend to this circumstance. I grant, that it is probable that their use of unleavened bread in the sacrament of the Lord's Supper may excite the



sneer of the profane, or the pretended pity of those who think, in spirituality, they are above that which is infinitely above them ; yet while the conscientious followers of God dare even to be singular in that which is right, and are not ashamed of Christ and his WORDS, they shall be acknowledged by him when he comes in the kingdom and glory of his Father. I leave these remarks with the conscientious reader : but in this opinion I am not singular, as the Lutheran church makes use of unleavened bread to the present day.

3. "And blessed it." Both St. Matthew and Mark use the word *ευλογησας*, *blessed*, instead of *ευχαριστησας*, *gave thanks*, which is the word used by St. Luke and St. Paul. The terms, in this case, are nearly of the same import, as both blessing and giving thanks were used on these occasions. But what was it that our Lord blessed ? Not the bread, though many think the contrary, being deceived by the word IT, which is improperly supplied in our version. In all the four places referred to above, whether the word blessed or gave thanks is used, it refers, not to the bread, but to God, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, viz., of acknowledging God as the author of every good

and perfect gift, by giving thanks on taking the bread and taking the cup at the ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures without rendering him thanks; and he who acted contrary to the command was considered as a person who was guilty of sacrilege. From this custom we have derived the decent and laudable one of saying grace (*gratias*, thanks) before and after meat. The Jewish form of blessing, and probably that which our Lord used on this occasion, none of my readers will be displeased to find here. On taking the bread, they say :

ברוך אתה אלהינו מלך העולם המוצא לחם מן הארץ

*Baruch atta Eloheenu, Melech haolam, hamotse lechem min haarets.*

“Blessed be thou our God, King of the universe, who bringest forth bread out of the earth;”

Likewise on taking the cup, they say :

ברוך אלהינו מלך העולם בורא פרי הגפן

*Baruch, Eloheenu, Melech haolam, Boré peree haggéphen.*

“Blessed be our God, the King of the universe, the Creator of the fruit of the vine!”

The Mohammedans copy their example, constantly saying before and after meat,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*Dismillahi arrahmani arraheemi.*

“In the name of God, the most merciful, the most compassionate.”

No blessing, therefore, of the elements is here intended ! they were already blessed, in being sent as a gift of mercy from the bountiful Lord ; but God, the sender, is blessed, because of the liberal provision he has made for his worthless creatures. Blessing and touching the bread are merely popish ceremonies, unauthorised either by Scripture, or the practice of the pure church of God ; necessary of course to them who pretend to transmute, by a kind of spiritual incantation, the bread and wine, into the real body and blood of Jesus Christ ; a measure the grossest in folly, and most stupid in nonsense, to which God, in judgment, ever abandoned the fallen spirit of man. What was it that, under God, generated PROTESTANTISM ? The protestation of a few of his followers in 1529, against the supremacy of the pope, the extravagant, disgraceful, and impious doctrine of transubstantiation, purgatory, and the sale of indulgences con-

nected with it. But let the protestant take care that, while he rejects a doctrine teeming with monstrous absurdities, and every contradictious sentiment, he also avoids those acts and ridiculous rites, such as blessing and touching the sacred elements, by which it was pretended that this fancied transubstantiation was brought about.

4. "And brake it." We often read in the Scriptures of breaking bread, but never of cutting it. The Jewish people had nothing analogous to our high-raised loaf: their bread was made broad and thin, and was consequently very brittle; and to divide it, there was no need of a knife.

The breaking of the bread I consider highly necessary to the proper performance of this solemn and significant ceremony; because this act was designed by our Lord to shadow forth the wounding, piercing, and breaking of his body upon the cross; and all this was essentially necessary to the making a full atonement for the sin of the world; so it is of vast importance that this apparently little circumstance, the breaking of the bread, should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body, while engaged in this most important and divine of all

God's ordinances. But who does not see that one small cube of fermented, i.e., leavened bread, previously divided from the mass with a knife, and separated by the fingers of the minister, can never fully answer the end of the institution, either as to the matter of the bread, or the mode of dividing it? Man is naturally a dull and heedless creature, especially in spiritual things, and has need of the utmost assistance of his senses, in union with those expressive rites and ceremonies which the Holy Scriptures, not tradition, has sanctioned, in order to enable him to arrive at spiritual things through the medium of earthly similitudes.

5. "He gave it unto his disciples." Not only the breaking, but also the DISTRIBUTION of the bread are necessary parts of this rite. In the Romish Church, the bread is not broken nor delivered to the people that THEY may take and eat; but the consecrated wafer is put upon their tongue by the priest, and he is reputed the most worthy communicant who does not masticate, but swallow it whole.

"That the breaking of this bread to be distributed," says Dr. Whitby, "is a necessary part of this rite, is evident, 1. By the continual men-

tion of it by St. Paul, and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it.

2. Christ says, 'Take, eat; this is my body, BROKEN for you,' 1 Cor. xi. 24. But when the elements are not broken, it can be no more said, 'This is my body, broken for you,' than where the elements are not given.

3. Our Lord said, 'Do this in remembrance of me:' i.e., 'Eat this bread broken, in remembrance of my body broken on the cross;' now where no body broken is distributed, there nothing can be eaten in memorial of his broken body. Lastly, the apostle, by saying, 'The bread which we BREAK, is it not the communion of the body of Christ?' sufficiently informs us, that the eating of his broken body is necessary to that end, 1 Cor. x. 10. Hence it was, that this rite of distributing bread broken continued for a thousand years; and was, as Humbertus testifies, observed in the Roman church in the eleventh century."—WHITBY in loco. At present, the opposite is as boldly practised, as if the real scriptural rite had never been observed in the church of Christ.

6. "This is my body." Here it must be observed, that Christ had nothing in his hands at this

time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, viz., that the bread which he was now breaking represented his body, which, in the course of a few hours, was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds; and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. "But," says a false and absurd creed, "Jesus meant, when he said, *HOC EST CORPUS MEUM*, This is my body, and, *HIC EST CALIX SANGUINIS MEI*, This is the chalice of my blood, that the bread and wine were substantially changed into his body, including flesh, blood, bones, yea, the whole Christ, in his immaculate humanity, and adorable divinity!" And for denying this, what rivers of righteous blood have been shed by state persecutions, and by religious wars? Well it may be asked, "Can any man of sense believe, that when Christ took up that bread and broke it, that it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?" He who can believe such a congeries of absurdities,

cannot be said to be a volunteer in faith ; for it is evident, the man can neither have faith nor reason.

Let it be observed, if anything further be necessary on this subject, that the paschal lamb is called the passover, because it represented the destroying angel's passing over the children of Israel, while he slew the first-born of the Egyptians ; and our Lord and his disciples call this lamb the passover, several times in this chapter : by which it is demonstrably evident that they could mean no more than, that the lamb sacrificed on this occasion was a memorial of, and REPRESENTED, the means used for the preservation of the Israelites from the blast of the destroying angel.

Besides, our Lord did not say, *Hoc est corpus meum*, "This is my body," as he did not speak in the Latin tongue ; though as much stress has been laid upon this quotation from the Vulgate Version by the papists, as if the original of the three evangelists had been written in the Latin language. Had he spoken in Latin, following the idiom of the Vulgate, he would have said, *Panis hic corpus meum significat* ; or, *Symbolum est corporis mei*. *Hoc poculum sanguinem meum representat* ; or, *Symbolum est sanguinis mei*. This bread signifies my body ; this cup represents my blood. But let



it be observed, that in the Scriptures, as they stand in the Hebrew, Chaldee, and Chaldæo-Syriac languages, there is no term which expresses to *mean, signify, denote*, though both the Greek and Latin abound with them; hence the Hebrews use a figure, and say, *it is*, for *it signifies*. So Gen. xli. 26, 27: "The seven kine ARE (i.e., represent) seven years." "This IS (represents) the bread of affliction which our fathers ate in the land of Egypt." Dan. vii. 24: "The ten horns ARE (i.e., signify) ten kings." "They drank of the spiritual rock which followed them, and that rock WAS (represented) Christ;" 1 Cor. x. 4. And following this Hebrew idiom, though the work is written in Greek, we find, in Rev. i. 20: "The seven stars ARE (represent) the angels of the seven churches." The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word. Matt. xiii. 38, 39: "The field IS (represents) the world; the good seed ARE (represent or signify) the children of the kingdom: the tares ARE (signify) the children of the wicked one: the enemy IS (signifies) the devil: the harvest IS (represents) the end of the world: the reapers ARE (i.e., signify) the angels." Luke viii. 9: "What might this parable be?" τῆς ΕΙΗ ἡ παραβολὴ αὐτῆ;

what does this parable SIGNIFY? John vii. 36 : *τις ΕΣΤΙΝ ούτος ο λογος*; what is the SIGNIFICATION of this saying? John x. 6 : "They understood not what things they WERE," *τινα ΗΝ*, what was the SIGNIFICATION of the things he had spoken to them. Acts x. 17 : *τι αν ΕΙΗ το οραμα*; what this vision MIGHT BE? properly rendered by our translators, what this vision should MEAN. Gal. iv. 24 : "For these ARE the two covenants; *αυται γαρ ΕΙΣΙΝ αι δυο διαθηκαι*, these SIGNIFY the two covenants. Luke xv. 26 : "He asked *τι ΕΙΗ ταυτα*, what these things MEANT." See also chap. xviii. 36. After such unequivocal testimony from the sacred writings, can any person doubt that, This bread IS my body, has any other meaning than, This REPRESENTS my body?\*

---

\* The Latins use the verb *sum*, in all its forms, with a similar latitude of meaning; so, *esse oneri ferendo*, he is *able* to bear the burden: *bene esse*, to *live* sumptuously: *male esse*, to *live* miserably: *recte esse*, to *enjoy* good health: *est mihi fistuala*, I *possess* a flute; *est hodie in rebus*, he now *enjoys* a plentiful fortune: *est mihi namque domi pater*, I *have* a father at home: *esse solvendo*, to be able to pay: *Fuimus Troes*; *fuit Ilium*, The Trojans are *extinct*; Troy is *no more*.

In Greek also, and Hebrew, it often signifies to live, to die, to be killed: *ουκ ΕΙΜΙ*, I am *dead*, or a dead man. Matt. ii. 18 : Rachel weeping for her children, *οτι ουκ ΕΙΣΙ*,

That our Lord neither spoke in Greek nor in Latin on this occasion, needs no proof. It was, most probably, in what was formerly called the Chaldaic, now the Chaldæo-Syriac, that our Lord conversed with his disciples. Through the providence of God, we have complete Versions of the gospels in this language; and in them, it is likely we have the precise words spoken by our Lord on

---

because they *were murdered*. Gen. xliii. 36: Joseph *is not*, יוסף אינו *Yoseph einennu*, Ιωσηφ ουκ ΕΣΤΙΝ, Sept. i.e., Joseph *is devoured* by a wild beast. Rom. iv. 17: Calling the things that *are not*, as if they were *alive*. So Plutarch, in Laconicis. "This shield thy father always preserved; preserve thou it, or may thou not *be*"—η μη ΕΞΟ, may thou *perish*. ΟΥΚ ΟΝΤΕΣ ΝΟΜΟΙ, *abrogated laws*: ΕΙΜΙ εν εμοι, I possess a sound understanding: εις πατερα υμιν ΕΣΟΜΑΙ, I will *perform* the part of a father to you: ΕΙΜΙ της πολεως τηςδε, I *am* an *inhabitant* of that city.

Tertullian seems to have had a correct notion of these words of our Lord, when he said, "Acceptum panem et distributum discipulis, corpus illum suum fecit, hoc est corpus meum dicendo, id est, *Figura*, corporis *mei*." Advers. Marcion., lib. v., c. 40. Having taken the bread and distributed it to his disciples, he made it his body by saying *This is my body*; i.e., a *figure* of my body. 1 Tim. i. 7. Desiring to *be* teachers of the law, θελοντες ΕΙΝΑΙ νομοδιδασκαλοι, desiring to be *reputed* teachers of the law, i.e., *able* divines. Τα ΟΝΤΑ, the things that *are*, i.e., *noble* and *honourable* men: τα μη ΟΝΤΑ, the things that *are not*, viz., the *vulgar*, or those of *ignoble birth*.

this occasion. In Matt. xxvi. 26 and 27, the words in the Syriac Version are—ܘܢܝܢ ܘܥܝܢ *this is my body*, ܘܒܝܢ ܘܥܝܢ *this is my blood*: of which forms of speech, the Greek *τὸυτο ἐστὶ τὸ σῶμα μου—τὸυτο ἐστὶ τὸ αἷμα μου*, is a verbal translation; nor would any man, even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms than the above to express, This represents my body, and, This represents my blood.

But this form of speech, is common even in our own language, though we have terms enough to fill up the ellipsis. Suppose a man entering into a Museum, enriched with the remains of ancient Greek sculpture; his eyes are attracted by a number of curious busts; and on inquiring what they are, he learns, this IS Socrates, that IS Plato, a third IS Homer; others ARE Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the identical persons of those ancient philosophers, poets, orators, historians, and emperors, but only REPRESENTATIONS of their persons in sculpture; between which and the originals there.

is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble. When, therefore, Christ took up a piece of bread, brake it, and said, "This is my body," who but the most stupid of mortals could imagine that he was, at the same time, handling and breaking his own body! Would not any person of plain common sense see as great a difference between the man Christ Jesus and the piece of bread, as between the block of marble and the philosopher it represented, in the case referred to above? The truth is, there is scarcely a more common form of speech in any language than, this *is*, for, this *represents* or *signifies*. And as our Lord refers, in the whole of this transaction, to the ordinance of the passover, we may consider him as saying, "This bread is now my body, in that sense in which the paschal lamb has been my body hitherto; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the old; Exod. xxiv. Heb. ix., i.e., The paschal lamb, and the sprinkling of blood, represented my sacrifice to the present time; this bread and this wine shall represent my body and blood through all future ages: 'do this in remembrance of me.'"

Perhaps, to many of my readers it may appear utterly improbable, that in the present enlightened age, as it is called, any people can be found who seriously and consistently credit the doctrine of transubstantiation. Lest I should fall under the charge of misrepresentation, I shall here transcribe the eighth lesson of the "Catechism for the Use of all the Churches in the French Empire," published in 1806, by the authority of the Emperor Napoleon Buonaparte, with the bull of the Pope, and the mandamus of the Archbishop of Paris; which on this subject is exactly a counterpart to all that have been published from time immemorial, in the popish churches.

*Q.* What is the sacrament of the Eucharist?

*A.* The Eucharist is a sacrament which contains **REALLY** and **SUBSTANTIALLY** the body, blood, soul, and divinity of our Lord Jesus Christ, under the forms or appearance of bread and wine.

*Q.* What is at first put on the altar, and in the chalice? Is it not bread and wine?

*A.* Yes: and it continues to be bread and wine **TILL THE PRIEST PRONOUNCES THE WORDS OF CONSECRATION.**

*Q.* What influence have these words?

*A.* The bread is changed into the body, and the wine is changed into the blood, of our Lord.

*Q.* Does nothing of the bread and wine remain?

*A.* Nothing of them remains except the forms.

*Q.* What do you call the forms of the bread and wine?

*A.* That which appears to our senses, as colour, figure, and taste.

*Q.* Is there nothing under the form of bread except the body of our Lord?

*A.* Besides his body, there is his blood, his soul, and his divinity; because all these are inseparable.

*Q.* And under the form of wine?

*A.* Jesus Christ is there as entire as under the form of the bread.

*Q.* When the forms of the bread and wine are divided, is Jesus Christ divided?

*A.* No: Jesus Christ remains entire under each part of the form divided.

*Q.* Say, in a word, what Jesus Christ gives us under each form?

*A.* ALL that he IS, that is, PERFECT GOD and PERFECT MAN.

*Q.* Does Jesus Christ leave heaven to come into the Eucharist?

*A.* No. He always continues at the right hand

of God, his Father, till he shall come at the end of the world, with great glory, to judge the living and the dead.

*Q.* Then how can he be present at the altar?

*A.* By the almighty power of God.

*Q.* Then it is not man that works this miracle?

*A.* No: it is Jesus Christ, whose word is employed in the sacrament.

*Q.* Then it is Jesus Christ who consecrates?

*A.* It is Jesus Christ who consecrates: the priest is only his minister.

*Q.* Must we worship the body and blood of Jesus Christ in the Eucharist?

*A.* Yes, undoubtedly: for this body and this blood are inseparably united to his divinity.

To show that this is consistent with the canon of the mass, I shall translate the consecration-prayer from the Roman Missal. When the priest receives the bread and wine, he thus prays, making the sign of the cross where this mark + appears:

“We beseech thee, O God, to render this oblation in all things bless + ed, approv + ed, effect + ual, reasonable, and acceptable, that it may be made to us the bo + dy and bl + ood of thy most beloved Son, our Lord Jesus Christ! who, the day before he suffered, took bread into his sacred and vener-



able hands, and having lifted up his eyes to thee, O God, the Father Almighty, and, giving thanks to thee, bless + ed, brake, and gave it to his disciples, saying, Take, and eat ye all of this, for this is my body. (HOC EST ENIM CORPUS MEUM.)

[Then the priest ADORES, and elevates the consecrated host.]

“In like manner after he had supped, taking also this excellent chalice into his sacred and venerable hands, giving thee, also, thanks, he bless + ed and gave it to his disciples, saying, Take, and drink ye all of this, for this is the chalice of my blood (HIC EST ENIM CALIX SANGUINIS MEI) of the new and eternal testament, the mystery of faith which shall be shed for you, and for many, for the remission of sins : as oft as ye shall do these things, ye shall do them in remembrance of me.”

[Here the chalice is elevated and *adored*, and the Lord is besought to command his angel to carry these offerings into the presence of his Divine Majesty.] About 1218, Pope Honorius III. ordered kneeling at the elevation of the host.—Order of the Mass, Vol. I., p. 24, &c.

In “The Divine Office for the Use of the Laity,”

the person who is to communicate is ordered to "go up to the rails, kneel down, and say the confiteor (confession) with true sorrow and compunction for his sins." After the priest has prayed that God may have mercy upon him, and pardon all his sins, "he takes the sacred host (i.e., the consecrated wafer) into his hand, and again turns about, and says, 'Behold the Lamb of God ! Behold Him who taketh away the sin of the world !' Then he and the communicant repeat thrice, 'Lord, I am not worthy thou shouldst enter under my roof ; speak, therefore, but the word, and my soul shall be healed,' the communicant striking his breast in token of his unworthiness." "Then," says the Directory, "having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently opened, receive the holy sacrament on your tongue, resting on your under lip ; then close your mouth, and say in your heart, Amen : 'I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.'"—*Ordinary of the Mass*, p. 33.

Believing that these extracts are sufficient to expose the shocking absurdity and idolatry of this most monstrous system, I forbear either adding more, or making any comments on those already produced.

7. St. Luke and St. Paul add a circumstance here which is not noticed either by St. Matthew or St. Mark. After, "This is my body," the former adds, "which is given for you:" the latter, "which is broken for you:" the sense of which is, "As God has in his bountiful providence given you bread for the sustenance of your lives; so, in his infinite grace, he has given you my body to save your souls unto life eternal. But as this bread must be broken and masticated, in order to its becoming proper nourishment; so my body must be broken, i.e., crucified for you, before it can be the bread of life to your souls. As, therefore, your life depends on the bread which God's bounty has provided for your bodies, so your eternal life depends on the sacrifice of my body on the cross for your souls." Besides, there is here an allusion to the offering of sacrifices, an innocent creature was brought to the altar of God, and its blood (the life of the beast) was poured out FOR, or in behalf of, the person who brought it. Thus, Christ says, alluding to the sacrifice of the paschal lamb, This is my body, *το ὑπερ ὑμῶν διδομενον*, which is GIVEN in your stead, or in your behalf; a free GIFT from God's endless mercy for the salvation of your souls. This is my body, *το ὑπερ ὑμῶν κλωμηνον*

(1 Cor. xi. 24), which is BROKEN—sacrificed, in your stead ; as without the breaking (piercing) of the body, and spilling of the blood, there was no remission.

In this solemn transaction we must weigh every word, as there is none without its appropriate and deeply emphatic meaning. So it is written, Ephes. v. 2, "Christ hath loved us, and given himself ὑπερ ἡμῶν, on our account or in our stead, an offering and a SACRIFICE, θυσία, to God for a sweet-smelling savour ;" that as in the sacrifice offered by Noah, Gen. viii. 21, to which the apostle evidently alludes, from which it is said, "The Lord smelled a sweet savour, ריח הניחוח *riach hanichoach*, a savour of rest," so that he became appeased towards the earth, and determined that there should no more be a flood to destroy it ; in like manner, in the offering and sacrifice of Christ FOR US, God is appeased towards the human race, and has in consequence decreed, that "whosoever believeth in him should not perish, but have everlasting life."

8. Ver. 27 : "And he took the cup, μιστα το δειπνησαι, after having supped," Luke xxii. 20, and 1 Cor. xi. 25. Whether the supper was on the paschal lamb, or whether it was a common or ordinary meal, I shall not wait here to inquire,

having considered the subject at large in the introduction. In the parallel place in Luke xxii., we find our Lord taking the cup, ver. 17, and again ver. 19; by the former of which was probably meant the "cup of blessing," כוס הברכה *kos haberacah*, which the master of a family took, and after blessing God, gave to each of his guests by way of welcome; but this second taking of the cup is to be understood as belonging peculiarly to the very important rite which he was now instituting, and on which he lays a very remarkable stress. With respect to the *bread*, he had before simply said, "Take, eat; this is my body;" but concerning the *cup*, he says, "Drink ye all of this;" for as this pointed out the very essence of the institution, viz., the blood of atonement, it was necessary that each should have a particular application of it, therefore he says, "Drink ye ALL of THIS." By this we are taught that the cup is essential to the sacrament of the Lord's Supper; so that they who deny the cup to the people, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could, without mortal prejudice, be omitted, it might be the *bread*: but the *cup*, as pointing out the blood poured out, i.e.,

the life by which the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven, who denies the cup to the people (and they all do this), that can be said to celebrate the Lord's Supper at all; nor is there one of their votaries that ever received the holy sacrament! All pretension to this is an absolute farce, so long as the cup, the emblem of the atoning blood, is denied. How strange is it, that the very men who plead so much for the bare literal meaning of *this is my body* in the preceding verse, should deny all meaning to "drink ye all of this cup," in this verse! And though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it! O what a thing is man! a constant contradiction to reason and to himself. The conclusion, therefore, is unavoidable. The sacrament of the Lord's Supper IS NOT celebrated in the church of Rome. Should not this be made known to the miserable deluded Catholics over the face of the earth?

9. I have just said, that our blessed Lord lays remarkable stress on the administration of the cup, and on that which himself assures us is repre-

sented by it. As it is peculiarly emphatic, I beg leave to set down the original text, which the critical reader will do well minutely to examine :  
*Τουτο γαρ εστι ΤΟ αιμα μου, ΤΟ της καινης διαθηκης ΤΟ περι πολλων εκχυνομενον εις αφεσιν αμαρτιων.* The following literal translation and paraphrase, do not exceed its meaning :—

For **THIS** is **THAT** blood of mine [which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb]. **THAT** blood [of the sacrifice slain for the ratification] of the new covenant. **THAT** blood [ready to be] poured out for the multitudes [the whole Gentile world as well as the Jews], for the taking away of sins ; sin, whether original or actual, in all its power and guilt, in all its internal energy and pollution.

It will be of considerable consequence to ascertain what this cup contained. Wine is not specifically mentioned, but what is tantamount to it, viz., what our Lord terms *γενημα της αμπελου*, “the offspring or produce of the vine.” Though this was the true and proper wine, yet it was widely different from that medicated and sophisticated beverage which goes now under that name. The

the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the ancient Romans, meant simply the "expressed juice of the grape," sometimes drunk just after it was expressed, while its natural sweetness remained, and then termed *mustum*; at other times, after fermentation, which process rendered it fit for keeping, without getting acid or unhealthy, then called *oinos* and *vinum*. By the ancient Hebrews, I believe it was chiefly drunk in its first or simple state; hence it was termed among them  $\text{פרי תבן}$  *peree haggephen*, "the fruit of the vine"; and by our Lord in the Syriac, his vernacular language,  $\text{ܝܘܢܝܢ}$  *ܝܘܢܝܢ* the "young or son of the vine," very properly translated by the evangelist,  $\text{γεννημα της αμπελου}$ , "the offspring or produce of the vine." In ancient times, when only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes, and immediately drunk. After this manner Pharaoh's butler was accustomed to squeeze out new wine into the royal cup, as is evident from Gen. xl. 11.

Were there not a particular cause, probably my descending to such minuteness of description, might require an apology. I have only to say, that I have learned with extreme regret, that in many churches



and chapels a vile compound wickedly denominated *wine*, not the offspring of the vine, but of the alder, gooseberry, or currant-tree, and not unfrequently the issue of the sweepings of the fruit-bags, jars, and baskets of a grocer's shop, is substituted for wine, in the sacrament of the Lord's Supper. That this is a most wicked and awful perversion of our Lord's ordinance needs, I am persuaded, no proof. The matters made use of by Jesus Christ, on this solemn occasion, were unleavened bread, and the produce of the vine, i. e., pure wine. To depart in the least from his institution, while it is in our power to follow it literally, would be extremely culpable. If the principle of substitution be tolerated in the least, innovations without end may obtrude themselves into this sacred rite, and into the mode of its administration; then the issue must be, what alas! it has already been in numberless cases, a perversion of the sacred ordinance, so that the divine blessing no longer accompanies it; hence it is despised by some, neglected by most, and by a certain class utterly rejected, and the Lord's body and blood little discerned, even by its sincere votaries. How truly execrable must that covetousness be, which in order to save a little money, substitutes a cheap and unwholesome liquor instead

of that wine of which God is particularly styled the Creator, and which, by his own appointment, is the only emblem of the blood of our Lord Jesus Christ ; even of that blood which was shed for us to make atonement for our sins and preserve our bodies and souls unto eternal life ! These things considered, will not every reader conclude with me, that at least genuine bread and unadulterated wine should constitute the matter of the elements in the Lord's Supper ?

10. "And when he had given thanks."—See the form used on this occasion, in p. 175, and see the MISHNA, TRACT. ברכתה *beracoth*.

11. "For this is my blood of the New Testament."—This is the reading in St. Matthew and St. Mark ; but St. Luke and St. Paul say, "This cup is the New Testament in my blood." This passage has been strangely mistaken : by New Testament, many understand nothing more than the book commonly known by this name, containing the four Gospels, Acts of the Apostles, Apostolical Epistles, and book of the Revelation ; and they think that the cup of the New Testament means no more than merely that cup which the book called the New Testament enjoins in the sacrament of the Lord's Supper. As this is the

case; it is highly necessary that this term should be explained. The original 'Η Καινη Διαθηκη, which we translate "The New Testament," and which is the general title of all the contents of the book already described, simply means "The new COVENANT." Covenant, from *con*, together, and *venio*, I come, signifies an agreement, contract, or compact between two parties, by which both are mutually bound to do certain things, on certain conditions and penalties. It answers to the Hebrew בְּרִית *berith*, which often signifies, not only the *covenant* or *agreement*, but also the sacrifice which was slain on the occasion, by the blood of which the covenant was ratified; and the contracting parties professed to subject themselves to such a death as that of the victim, in case of violating their engagements. An oath of this kind, on slaying the covenant sacrifice, was usual in ancient times; so in Homer, when a covenant was made between the Greeks and the Trojans, and the throats of lambs were cut, and their blood poured out, the following form of abjuration was used by the contracting parties:—

Ζεν κυδιστε, μεγαστε, και αθανατοι θεοι αλλοι,  
 'Οπποτεροι προτεροι υπερ ορκια πημηνηϊαν,  
 Ωδε σφ' εγκεφαλος χαμαδις ρεοι, ως οδε οινος,  
 Αυτων, και τεκεων' αλοχοι δ' αλλοισι μιγειεν.

All-glorious Jove, and ye, the powers of heaven !  
 Whoso shall violate this *contract* first,  
 So be their *blood*, their children's, and their own  
*Poured out, as this libation*, on the ground ;  
 And let their wives to other men be joined !

ILLIAD, lib. iii., ver. 298.

Our blessed Saviour is evidently called the *Διαθηκη*, בְּרִית *berith*, or covenant sacrifice, Isai. xlii. 6, xlix. 8 ; Zech. ix. 11. And to those scriptures he appears to allude, as in them the Lord promises to “ give him for a covenant (sacrifice) to the Gentiles, and to send forth, by the blood of this covenant (victim) the prisoners out of the pit.” The passages in the sacred writings which allude to this grand sacrificial and atoning act, are almost innumerable.

In this place, our Lord terms his blood “ the blood of the new covenant ;” by which he means that grand plan of agreement or reconciliation, which God was now establishing between himself and mankind, by the passion and death of his Son ; through whom alone men could draw nigh to God ; and this *new* covenant is mentioned in contradistinction from the *old* covenant, ἡ παλαια Διαθηκη (2 Cor. iii. 14) ; by which appellation all the books of the Old Testament were distinguished,

because they pointed out the way of reconciliation to God by the blood of the various victims slain under the law ; but now, as the Lamb of God which taketh away the sin of the world was about to be offered up, a *new* and *living* way was thereby constituted, so that no one henceforth could come unto the Father but by HIM. Hence, all the books of the New Testament which bear unanimous testimony to the doctrine of salvation by faith through the blood of Jesus, are termed 'Η Καινή Διαθήκη, "The *new* covenant."

Dr. Lightfoot's observations on this are worthy of serious notice. " 'This is my blood of the New Testament.' Not only the seal of the old covenant, but the sanction of the new covenant. The end of the *Mosaic* economy, and the confirming of a *new* one. The confirmation of the *old* covenant was by the blood of bulls and goats (Exod. xxiv., Heb. ix.), because blood was still to be shed ; the confirmation of the *new* was by a cup of wine, because under the new covenant there is no farther shedding of blood. And as it is here said of the cup, 'This cup is the New Testament in my blood ;' so it might be said of the cup of blood, Exod. xxiv., 'That cup was the Old Testament in the blood of Christ ;' there, all the articles of that

covenant being read over, Moses sprinkled all the people with blood and said, 'This is the blood of the covenant which God hath made with you;' and thus that *old* covenant, or testimony, was confirmed. In like manner Christ, having published all the articles of the *new* covenant, he takes the cup of wine, and gives them to drink, and saith, 'This is the New Testament in my blood,' and thus the *new* covenant was established."—*Works*, vol. ii., p. 260.

12. "Which is shed (*κεχυνομενον*, *poured out*) for you; and for many." *Εκχέω* and *εσχύω*, *to pour out*, are often used in a sacrificial sense in the Septuagint, and signify to *pour out* or *sprinkle* the blood of the sacrifices before the altar of the Lord by way of atonement. See 2 Kings xvi. 15; Lev. viii. 15, ix. 9; Exod. xxix. 12; Lev. iv. 7, 14—17, 30—34; and in various other places. Our Lord, by this very remarkable mode of expression, teaches us, that as his body was to be broken or crucified *ὑπερ ἡμῶν*, *in our stead*; so here, the blood was to be poured out to make an atonement, as the words *remission of sins* sufficiently prove; for without shedding of blood there was no remission, Heb. ix. 22; nor any remission by shedding of blood, but in a sacrificial way. See the passages above, and p. 200.

The whole of this passage will receive additional light when collated with Isai. liii. 11, 12: "By his knowledge shall my righteous servant justify MANY, for he shall bear their iniquities—because he hath Poured out his soul unto death, and he bare the sin of MANY." The "pouring out of the soul unto death" in the prophet, answers to "This is the blood of the new covenant which is poured out for you" in the evangelist; and the רבים *rabbim*, *multitudes*, in Isaiah, corresponds to the MANY, πολλων, of Matthew and Mark. The passage will soon appear plain, when we consider that two distinct classes of persons are mentioned by the prophet.

1. The *Jews*, ver. 4: "Surely he hath borne *our* griefs, and carried *our* sorrows." Ver. 5: "But he was wounded for *our* transgressions, he was bruised for *our* iniquities, the chastisement of *our* peace was upon him." Ver. 6: "All *we*, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all."

2. The *Gentiles*, ver. 11: "By his knowledge," ברשע *bedato*, by his being *made known*—published as Christ crucified among the Gentiles, "he shall justify רבים *rabbim*," the *multitudes*—the *Gentiles*; "for he shall (also) bear *their* offences," as well as *ours*—the *Jews*, ver. 4, &c. It is well known that the Jewish dispensation,

termed by the apostle, as above, ἡ παλαια διαθηκη, the *old* covenant, was partial and exclusive ; none were particularly interested in it, save the descendants of the twelve sons of Jacob : whereas the Christian dispensation, ἡ καινη διαθηκη, the *new* covenant, referred to by our Lord in this place, was universal ; for as “ Jesus Christ, by the grace of God, tasted death for *every* man,” Heb. xi. 9 ; and is that “ Lamb of God that taketh away the sin of the world,” John i. 29, who “ would have *all men* to be saved, and come to the knowledge of the truth,” 1 Tim. ii. 4 ; even that knowledge of Christ crucified by which they are to be justified, Isai. liii. 11 ; therefore he has commanded his disciples to “ go into all the world, and preach the gospel to *every creature*,” Mark xvi. 15. The reprobate race—those who were no people, and not beloved, were to be called in ; for the gospel was to be preached to all the world, though it was to begin at Jerusalem. Luke xxiv. 47. For this purpose was the blood of the new covenant sacrifice poured out for the multitudes, that there might be but one fold, as there is but one Shepherd, and that God might be all and in all.

13. All this was to be done, εἰς ἀφεσιν ἁμαρτιων, “ for (or in reference to) the taking away of sins,”



ver. 28. For although the blood is shed, and the atonement made, no man's sins are taken away until, as a true penitent, he return to God; and, feeling his utter incapacity to save himself, believes in Christ Jesus, who is the Justifier of the ungodly.

The phrase *αφεσις των αμαρτιων*, "remission of sins," (frequently used by the Septuagint) being thus explained by our Lord, is often used by the evangelists and the apostles; and does not mean merely the pardon of sins, as it is generally understood, but the removal or taking away of sins; not only the guilt, but also the very nature of sin, and the pollution of the soul through it; and comprehends all that is generally understood by the terms justification and sanctification. For the use and meaning of the phrase *αφεσις αμαρτιων*, see Mark i. 4; Luke i. 77, iii. 3, xxiv. 47; Acts iii. 38, v. 31, x. 43, xiii. 38, xxvi. 18; Col. i. 14; Heb. x. 18.

14. Both St. Luke and St. Paul add, that after giving the bread, our Lord said, "Do this in remembrance of me." And after giving the cup, St. Paul alone adds, "This do ye, as oft as ye drink it, in remembrance of me." The account, as given by St. Paul, should be carefully followed, being

fuller; and received, according to his own declaration, by especial revelation from God. See 1 Cor. xi. 23: "For I have received of the Lord that which also I delivered unto you," &c.

As the passover was to be celebrated annually, to keep the original transaction in memory, and to show forth the true paschal lamb, the Lamb of God that taketh away the sin of the world; so, after the once offering of Christ our passover on the cross, he himself ordained that bread and wine should be used to keep that, his precious death, in remembrance until his coming again. Now, as the paschal lamb, annually sacrificed, brought to the people's remembrance the wonderful deliverance of their fathers from the Egyptian bondage and tyranny; so the bread and wine, consecrated and received according to our Saviour Jesus Christ's holy institution, was designed by himself to keep up a continual remembrance and lively representation of the great atonement made by his death upon the cross. The doing this is not intended merely to keep a recollection of Christ, as a kind and benevolent friend, which is the utmost some allow; but to keep in remembrance his "body broken for us, and his blood poured out for us." For as the way to the holiest was ever through his

blood, and as no man can ever come unto the Father but by him, and none can come profitably who have not faith in his blood ; it was necessary that this great help to believing should be frequently furnished ; as in all succeeding ages there would be sinners to be saved, and saints to be confirmed and established in their holy faith. Hence we may learn, that God has made at least an annual celebration and partaking of the Lord's Supper as absolutely binding upon all who expect salvation through the blood of the cross, as he did the annual celebration and partaking of the pass-over on every soul in Israel who desired to abide in the Lord's covenant, to escape evil, enjoy the divine approbation, and be saved unto eternal life. Those, therefore, who reject the Lord's Supper sin against their own mercies, and treat their Maker with the basest ingratitude. He, in condescension to their weakness, has been pleased to point out to them a very easy way by which they may recall to their minds and represent to their senses, in a most lively manner, the meritorious death and passion of the Redeemer of the world ; who, although he could not suffer on the cross more than once, has instituted an ordinance, by which that sacrificial act may not only be commemorated, but even

represented, as often as his followers may think proper; and all the blessings purchased by his real passion and death be conveyed to the souls of sincere communicants, through the medium of this blessed ordinance. The command, "This do in remembrance of me," leaves us no choice. He who will have us to be saved, and come to the knowledge of the truth, will have us to use, as a means of salvation, the sacrament of his supper. He, therefore, who refuses to obey, boldly but awfully relinquishes his right to the tree of life; and, either ignorant of the righteousness of God (his method of justifying sinners), or going about to establish his own righteousness (his own method of obtaining salvation), rejects the divine remedy, in rejecting the means by which it is conveyed.

Let no man deceive his own soul, by imagining he can still have all the benefits of Christ's death, and yet have nothing to do with the sacrament: it is a command of the living God, founded on the same authority as "Thou shalt do no murder;" none, therefore, can disobey it and be guiltless. Again, let no man impose on himself by the supposition, that he can enjoy this supper spiritually, without using what too many impiously call the carnal ordinance; i.e., without eating bread and

drinking wine in remembrance of the death of Christ. Is not this a delusion? What says the sovereign will of God? Do THIS? What is THIS? Why take bread, break, and eat it: take the cup, and drink ye all of it. This, and only this, is fulfilling the will of God. Therefore, the eating of the sacramental bread, and the drinking of the consecrated wine, are essential to the religious performance of our Lord's command. It is true, a man may use these, and not discern the Lord's body—not duly and deeply consider, that these symbols point out the body and blood of our Lord Jesus Christ, which were offered up to God for him; i.e., he may possibly not keep the eye of his faith upon the atonement, while he is using the symbols, and thus the sacred ordinance be no more to him than a common thing; but does not he who rejects the symbols put it absolutely out of his power to celebrate the divine ordinance? A man may rest in the letter, and not attain the spirit; but can a man who has it in his power to avail himself of the letter, and does not do it, consistently with the appointment of God, expect the spirit? The letter may be without the spirit; but can the spirit, in this case, be without the letter? In other words, is not obedience to the literal meaning of our Lord's

words essential to the attainment of the spiritual blessings to which they refer? And is it not as absurd to expect spiritual blessings without the use of the appointed means, as to expect to hear sounds and see objects without the medium of the sun and atmosphere?

15. "I will not drink henceforth of this fruit of the vine."—These words seem to intimate no more than this: We shall not have another opportunity of eating this bread and drinking this wine together; as, in a few hours, my crucifixion shall take place.

16. "Until that day when I drink it new with you."—q. d. I shall no more drink of the produce of the vine with you; but shall drink new wine—wine of a widely different nature from this,—a wine which the kingdom of God alone can afford. The term *new* in Scripture is often taken in this sense. So the *new* heaven, the *new* earth, the *new* covenant, the *new* man, mean a heaven, earth, covenant, man of a very different nature from the former. It was our Lord's invariable custom to illustrate heavenly things by those of earth; and to make that which had last been the subject of conversation the means of doing it. Thus he uses wine here, of which they had lately drunk, and on

which he had held the preceding discourse, to point out the supreme blessedness of the kingdom of God. But however pleasing and useful wine may be to the body, and how helpful soever, as an ordinance of God, it may be to the soul in the holy sacrament; yet the wine of the kingdom, the spiritual enjoyments at the right hand of God, procured by the sacrifice of Christ, will be infinitely more precious and useful. From what our Lord says here, we learn that the sacrament of his supper is a type of and a pledge to genuine Christians of the felicity they shall enjoy with Christ in the kingdom of glory.

17. "And when they had sung a hymn."—*Ἐψαλμοῦ*; means probably no more than a kind of recitative reading or chanting. As to the hymn itself, we know, from the universal consent of Jewish antiquity, that it was composed of Psalms cxiii., cxiv., cxv., cxvi., cxvii., and cxviii., termed by the Jews הלל *hallel*, from הללה *hallehuyah*, the first word in Psalm cxiii. These six Psalms were always sung at every paschal solemnity; they sung the great Hillel on account of the five great benefits referred to in it; viz., 1. The exodus from Egypt, Ps. cxiv. 1: "When Israel went out of Egypt," &c. 2. The miraculous division of the

Red Sea, ver. 3: "The sea saw it and fled." 3. The promulgation of the law, ver. 4: "The mountains skipped like lambs." 4. The resurrection of the dead, Ps. cxvi. 9: "I will walk before the Lord in the land of the living." 5. The passion of the Messiah, Ps. cxv. 1: "Not unto us, Lord, not unto us," &c.

---

## PART II.

HAVING thus minutely considered all the circumstances relating to this institution, and distinctly noted the manner in which our Lord and his disciples celebrated it, I come now,—

III. To consider the proper meaning of the different epithets given to this sacred ordinance in the Scriptures, and among the early Christians.

I. The most ancient, and perhaps the most universal, name by which this sacred rite has been distinguished is that of the EUCHARIST. This certainly had its origin from our Lord's first celebration of this holy mystery. For St. Luke and St. Paul both say, that when our Lord took bread, *ευχαριστήσας*, "having given thanks," he divided it



among them. And though *ευλογησας*, "having blessed," is the common reading (Matt. xxvi. 16), yet almost all the best MSS. hitherto discovered have the former and not the latter word. From this word, *Ευχαριστια*, the EUCHARIST was formed; which, among the primitive Christians, meant solemn thanksgiving to God for the many mercies received; and particularly for those conferred by the death of our blessed Lord. The following quotation from St. Chrysostom will show in what light this divine ordinance was viewed among the early Christians, and what they meant when they termed it, *the Eucharist*: *Δια δη τουτο και τα φρικωδη μυστηρια και πολλης γεμοντα της σωτηριας, τα καθ' ικαστην τελουμενα συναξιν, Ευχαριστια καλεσται, οτι πολλων εστιν ευεργετηματων αναμνησις, και το Κεφαλαιον της του Θεου προνοιας ενδεικνυσται, και δια παντων παρασκευαζει ευχαριστην.*—Homil. xxv. in Matth. See Suiceri Thesaur. in voc. *Ευχαριστια*. "Besides this," says he, "those tremendous mysteries, replenished with abundance of salvation, which we celebrate in every congregation, are called the Eucharist, because they are the memorial of many benefits, and point out the sum of God's providence, and prepare us to give thanks in all things."

From this we learn that the Eucharist among them, as representing the body and blood of Christ, was considered as the sum total of all that the presence of God had been planning and executing for them, from the foundation of the world ; that it was an exhibition of tremendous mysteries, such as the necessity of the incarnation and death of Jesus Christ, the mighty God, for the sins of the world ; that in this sacrifice God had given us all possible blessings ; and that therefore the Eucharist, by which these things were called to remembrance, is the means of replenishing faithful partakers with the plenitude of salvation, by which they are enabled to walk uprightly before God, and give him due thanks for his unspeakable gift.

This appellative was not only general in the Greek church, from whose language it had its origin, but it was also common in the Latin church ; for among the western Christians and Latin Fathers, as early as the times of Cyprian and Tertullian, *Eucharistia* meant what we term the Sacrament of the Lord's Supper. But what is more surprising, the term itself prevailed in the Oriental churches. Hence in Acts ii. 42, where it is said the apostles continued in τῇ κλάσει τοῦ ἄρτου, "the breaking of bread," the Syriac Version, the oldest and purest ex-

tant, reads the place thus ἡ βραχεὶς ἡ εὐχαριστία  
*ubekatsia d'aukaristia*, “and in the breaking of the Eucharist;” where the reader sees the Greek word introduced into a language with which it has no kind of affinity. This, as being the general name by which it was known through all the churches of God, and being perhaps the most expressive of its nature, design, and end, should still be retained in preference to any other.

2. LORD'S SUPPER. It does not appear that this name was anciently used to signify the Eucharist. As our Lord instituted the Sacrament after supper, both have been confounded; and, through inadvertence, the Eucharist has been blended with this last supper, and called by way of emphasis, *The Lord's Supper*. In very early times, the Christians, in imitation of our Lord, held a supper before the Eucharist, which was termed *αγάπη*, or *love-feast*; and it is very likely that it is to this, and not to the Eucharist, that St. Paul refers, 1 Cor. xi. 20: but it appears also, that both the Lord's Supper and the Eucharist were celebrated by the primitive Christians at the same meeting, and thus they became confounded; and it is evident that St. Paul refers to both of these; and, from his

manner of treating the subject, we are led to infer that they were celebrated at the same meeting, and were, as Dr. Waterland observes, different parts or acts of the same solemnity.

Though this name is now a pretty general appellation of the Eucharist, I cannot help thinking it a very improper one; and though the matter may appear of small importance, I think, as it is not sufficiently designatory, it should be disused.

3. SACRIFICE, *Θυσια*. I have already produced some proofs from Justin Martyr, that the Eucharist was termed a sacrifice among the primitive Christians; and this they did, First, Because it took the place of the paschal lamb, which all acknowledge to be an expiatory victim. Secondly, Because it represented the atonement made by the passion and death of Christ, for the sins of mankind. This notion of it has been greatly abused; for in the Romish church, the bare celebration of it has been held forth in the light of an expiatory sacrifice, so that all who received it were considered as having their sins thereby cancelled: and they still boast that no church but theirs enjoys the benefits of the Eucharist; because they alone believe it to be the very body and blood, humanity and divinity, of Jesus Christ, and consequently, an

available offering and expiation for their sins. Thus they, most unhappily, put the signifier in the place of the thing signified; and resting in the shadow, they lose the substance, and do not discern the Lord's body. He that considers the Eucharist in this point of view, must necessarily attribute to bread and wine, that infinitely meritorious and atoning virtue which belongs to Jesus, as dying for our offences, and thus purging our sins by his own blood. From such an awful and destructive perversion of this divine institution, may God save them and preserve us!

Besides, it has already been proved, that in the Roman Catholic church the sacrament of the Lord's Supper is never really celebrated: they give not the cup, which is essential to the form and substance of the sacrament. See p. 195.

But though this ordinance should not be considered as a sacrifice, yet it should be well understood that it represents one. And that every communicant may derive all the profit from it which it is calculated to afford, he should partake of it in the spirit of sacrifice. As it represents a covenant sacrifice, in which the contracting parties mutually bind themselves to each other (God offering himself entirely, by and through Christ, not only to

every true believer, but to every sincere penitent), the communicant should consider that, in return, and in order that the covenant may be thoroughly ratified, he must give up his body, soul, and spirit unto the Lord, as a reasonable, holy, and living sacrifice; firmly purposing to devote every power and faculty to glorify his Maker and Redeemer, as long as he shall have a being. He who is not fully determined to be wholly on the Lord's side, should not intermeddle with this sacred ordinance. We have already seen, p. 201, that in sacrificing, the pouring out of the blood of the covenant victim always implied the imprecation, that his blood who should first violate the conditions of the covenant, might be shed in like manner as that of the sacrifice. Hence that saying of St. Paul, 1 Cor. xi. 29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation, *κρίμα*, *judgment* or *condemnation*, to himself;" i.e., he thereby forfeits his life according to the penal sanctions of the covenant, expressed by pouring the blood, which is the life of the victim. "For this cause," says the apostle, "many are weak and sickly among you, and many sleep;" some of you are dying, and others dead;—God having thus exacted the penalty of a broken covenant. Be faithful, there-

fore, to your God, and your soul shall live for ever.

4. BREAKING OF BREAD, *Κλασις του αρτου*. This I had long scrupled to admit as a legitimate appellative of the Eucharist, till I observed that the Syriac version has rendered the passages, Acts ii. 42, xx. 7, instead of breaking of *bread*, breaking the *Eucharist*. See what is observed on this subject, p. 216. I therefore suppose that this was a common name for this sacred rite during the apostolic age; but I think it was always used with a peculiar emphasis—breaking of THE bread, or breaking of THAT bread, *κλασις του αρτου*. That this appellative descended lower than the apostolic times, we learn from Ignatius' Epistle to the Ephesians, chap. xx., where, speaking of the Eucharist, he terms it *ένα αρτον κλωντες, ο εστι φαρμακον αθανασιας, καθαρτηριον, αλεξικακον* "breaking that one bread, which is the medicine of immortality, and the medicament which expels all evil;" and Tertulian, de Oratione, cap. xxiiv., speaking of St. Paul breaking bread aboard the vessel (Acts xxvii. 35), says, *In navi coram omnibus Eucharistiam fecit*, "In the ship he celebrated the Eucharist, in the presence of them all." It is very easy to discover how this appellative arose; for at the original in-

stitution, our Lord is said to have taken bread, and, having given thanks, he brake it; hence the whole act was termed the BREAKING OF BREAD. But this name, as not sufficiently expressive, seems soon to have given place to other terms, by which the nature and design of this institution were more forcibly expressed and better understood. It is evident, however, that a principal design of this name was to point out that unity and fellowship which these primitive disciples had among themselves, the highest proof of which in those eastern countries was, their frequently breaking bread, or eating with each other.

5. COMMUNION, *Koinonia*. In 1 Cor. x. 16, the Eucharist is called the "communion of the body and blood of Christ." As the term *koinonia* signifies not only communion or fellowship, but also participation, it evidently signifies that the faithful partakers had thereby fellowship or communion with the Lord Jesus, being made partakers of the benefits of his passion and death; so that as truly as their bodies were made partakers of, and were nourished by the bread and wine, so truly were their souls made partakers of the grace, mind, and Spirit of the Lord Jesus, and thus "they dwelt in



God, and God in them ; were one with God, and God with them.”

Suicer observes in his Thesaurus, under the word *κοινωνια*, that this term meant communion or participation, in reference to the Eucharist (for it had besides, different meanings), for the following reasons. 1. Because of the union of the faithful with Christ, and with each other. 2. Because believers are thereby not only united to Christ, but are also made partakers of his kingdom. 3. Because, through this fellowship or communion, they are deemed worthy of partaking of all that appertains to Christ.

In the confession of faith of the oriental churches, quoted by him, we find the following remarkable exposition of this communion or participation : *Ἡ ἁγία κοινωνία συμβολὸν τῆς συσσωματώσεως καὶ ἐγκεντρίσεως ἡμῶν πρὸς τὸν ἐνανθρωπήσαντα υἱὸν καὶ Λόγον τοῦ Θεοῦ, δι’ ἧς ἐγκεντρίσεως δε λυτρουμένα τοῦ αἰωνίου θανάτου τῆς ῥίζης γὰρ ὑγιαίνουσης καὶ αἰθαλλουσης, οὐκ ἐσθ’ ὅπως μὴ καὶ τοὺς κλάδους συνυγιανεῖν ταυτῆ καὶ συνθαλλεῖν διαπαντός. Vid. Suic. Thesaur., voc. κοινωνία.* “The holy communion is a symbol of our being incorporated and engrafted in the incarnated Son and word of God ; by which engrafting we are delivered from eternal death ; for while the root is

sound and always flourishing, it is not possible that the branches united with it should not be sound and ever-verdant."

A two-fold communion is here pointed out. 1. Communion with Christ. 2. Communion with each other. For, 1. The branches, to continue flourishing, must have communion with the root, i.e., must be nourished by those very juices imbibed by the root; and 2. As the branches, being all equally partakers of the root, have their common support and verdure from it; so believers, being all equally united to Christ, and deriving all their nourishment and support from him, stand in the same relation to each other, as the branches do in the same tree. This is the import of the following words of our blessed Lord: "I am the vine, ye are the branches." "I pray for them that they may be one, even as thou, Father, art in me, and I in thee; I in them, and thou in me, that they may be made perfect in one."—John xvii. 21, 23.

6. SACRAMENT. Sometimes called the Holy Sacrament, and the Sacrament of the Lord's Supper. The reason and true meaning of this appellation being, I conceive, very little known, I shall endeavour to consider this subject more minutely than I have done in any of the preceding cases.

Though this term, as applied to the Eucharist, is nowhere to be found in Scripture ; yet it appears to have been in use very early in the primitive church. The first time it is mentioned, probably in reference to this solemn act, is in the well-known epistle of Pliny the younger to the emperor Trajan. This very learned and eminent statesman was appointed by the emperor to the administration of affairs, in the province of Bithynia, a country of Natolia or Asia-Minor, bordering on the Euxine Sea, through different parts of whose vicinity the gospel had been preached by Paul and Silas, Acts xvi. 1, &c., and probably by others before them.

In this country, multitudes had been converted to the Lord, so that when Pliny came to the government of the province, he found that *multi omnis ætatis, omnis ordinis utriusque sexus etiam*, many of every age, rank, and sex, had embraced the Christian religion ; for “the contagion of this superstition,” as he terms it, “was not confined to cities, but had diffused itself through all the neighbouring villages, and country—*Neque enim civitates tantum, sed vicos etiam atque agròs superstitionis istius contagio pervagata est.*” Finding the Christian cause rapidly gaining ground, and the temples almost entirely deserted, and the rites and cere-

monies of heathenism abandoned—"desolata templa et sacra solemnia intermissa," he published a decree, by order of the emperor, forbidding the Christian assemblies on pain of death. The followers of Christ, being hemmed in on every side by this state persecution, were obliged to relinquish their meetings very generally; so that those which were held were confined to the Sabbath, and then only before day.

This subjected so many to accusation and consequent death, that the governor's heart began to relent; and he wrote to the emperor, proposing a number of questions for direction in this important business; transmitting to him, at the same time, the sum of all the charges that could be legally substantiated against the Christians. This most important piece of church history, so honourable to the followers of Christ, and disgraceful to their persecutors, and in which we find the first mention of Sacrament, is still extant in Pliny's epistles, lib. x., Epist. 97, vol. ii., p. 127, Edit. Bipont. 1789, 8vo. "Affirmabant autem, hanc fuisse *summam* vel culpæ vel erroris, quod essent soliti *stato die* ante lucem convenire; carmenque Christo, quasi Deo, dicere secum invicem'; seque *sacramento* non in scelus aliquod *obstringere*, sed ne furta, ne latrocinia,

ne adulteria commiterent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis, morem sibi discedendi fuisse rursusque coeundi ad capiendum cibum, promiscuum tamen, et innoxium. They affirmed that the *whole* of their fault or error was this; that they were accustomed to meet together on a certain day (*stato die*, the Sabbath) before daylight; and sing a hymn by turns (*viz.* a responsive song) to Christ as their God, and to bind themselves by a solemn oath (by a sacrament) not for any wicked purpose, but not be guilty of theft, robbery, or adultery; not to violate their faith, nor to deny any deposit when called on to deliver it up: having done these things, it was their custom to separate, and afterwards to re-assemble to eat in common an inoffensive meal."

There is every reason to believe that Pliny refers here to the partaking of the Eucharist, and the solemn engagements they entered into with God when receiving the sacred ordinance, to depart from every appearance of evil, and render up in affectionate obedience their bodies, souls, and spirits to their Maker.

The word *sacramentum* properly means the military oath of fidelity and obedience to his general,

which every Roman soldier was obliged to take. From this we may learn both the reason and meaning of the term sacrament, as applied to the Eucharist. Considering the various oppositions which the disciples of Christ might expect to meet with from the devil and his servants ; and which they were expected to resist, continuing faithful even at the hazard of their lives ; all that embraced the gospel were represented as enlisting themselves under the banner of Christ, whose faithful soldiers they promised to be. And as the Captain of their salvation was made perfect by sufferings, they were expected to follow him in the same path, loving not their lives even unto death. Now as in the holy Eucharist their obligations to their divine Leader were set before them in the most impressive and affecting point of view, they made this their covenant sacrifice an occasion of binding themselves afresh to their Lord, to fight manfully under his banner. Hence, as there was a continual reference to the sacramentum, or military oath, the blessed ordinance itself appears to have been termed the sacrament, because in it they took the vows of the Lord upon them ; and as often as they celebrated this sacred ordinance, they ratified the

covenant engagements which they had made at their baptism.

What was the matter, and what the precise words of this oath, is a subject of inquiry at once both curious and useful. The very form and matter of the oath are both preserved in Polybius; and a careful view of them cannot fail to cast much light on the subject now under consideration. In *Histor.*, lib. vi., s. 1, where he is giving an account of the manner of raising, embodying, and enrolling the Roman troops, he observes, that when all the proper arrangements were made, and the different companies formed, the chiliarch or military tribune, selecting a proper person from all the rest, propounded the sacramentum, or oath of fidelity and obedience, who immediately swore as follows: Η ΜΗΝ ΠΕΙΘΑΡΧΗΣΕΙΝ ΚΑΙ ΠΟΙΗΣΕΙΝ ΤΟ ΠΡΟΣΤΑΤΤΟΜΕΝΟΝ ὙΠΟ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΤΑ ΔΥΝΑΜΙΝ. Οἱ δὲ λοιποὶ πάντες ὁμνυουσι καθ' ἓνα προπορευόμενοι τοῦ τ' αὐτοῦ δηλοῦντες ὅτι ποιήσουσι, πάντα καθάπερ ὁ πρῶτος.—“SUBMISSIVELY TO OBEY AND PERFORM WHATSOEVER IS COMMANDED BY THE OFFICERS, ACCORDING TO THE UTMOST OF HIS POWER. The rest, all coming forward one by one, take successively the same oath, that they would perform everything accord-

ing to what the first had sworn." Vide POLYB., à Gronovio, 8vo., Amsterdam, 1670, vol. i. p. 650. Here, then, is the meaning of the word sacrament, so frequently used in the primitive church, and still common among the major part of Christians who acknowledge the divine obligation of the Eucharist; and who break bread and drink wine in remembrance that Jesus Christ died for them. He, therefore, who comes to this ordinance in the true primitive spirit, binds himself to God by the most solemn vow, that he will acknowledge him for his leader and director; submit implicitly to his authority, perform his righteous commands, and exert the uttermost powers of his body and soul in the service of his Redeemer.

The word sacramentum I have often met with in ancient deeds, charters, &c., signifying an oath, especially when, in swearing, the person laid his hand on the Holy Gospels. The promise then made was considered a holy obligation, which he was bound, at all events, to perform. This was still in reference to the military oath mentioned above.

7. PASCHAL FEAST, PASSOVER. This was a very ancient title, and out of it many others of a similar import grew, such as God's Feast or Banquet,



the Lord's Table, the Spiritual Passover, the Sacrificial Feast, &c. ; all of which seem to have had their origin in the consideration that the Eucharist succeeded to the passover, which was clearly founded on St. Paul's words, 1 Cor. v. 7, 8 : " Christ our Passover, is sacrificed for us ; therefore let us keep the *feast*." Dr. Cudworth, who has written a very learned discourse on " The true Notion of the Lord's Supper," has fully proved, chap. i., " That it was a custom among the Jews and heathens to feast upon things sacrificed ; and that the custom of the Christians, in partaking of the body and blood of Christ once sacrificed upon the cross, in the Lord's Supper, is analogical hereunto." And he proves, in chap. ii., from Scripture and from Jewish authors, that " the passover was a true sacrifice ; and the paschal feast, a feast upon a sacrifice." And in chap. iv. he demonstrates, " That the Lord's Supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices both in the Jewish religion and heathenish superstition." And concludes, in chap. v., " that the Lord's Supper is not a sacrifice, but a feast upon a sacrifice."

Dr. Cudworth properly divides the sacrifices

under the law, into three kinds: "First, such as were wholly offered to God, and burnt upon the altars, as the holocausts, or burnt-offerings, *מולח* *oloth*. Secondly, Such as the priests ate a part of, besides a part offered to God upon the altar; as the sin-offerings, *חטאת* *chattath*, and the trespass-offerings, *אשם* *ashem*. Thirdly, Such as the owners themselves had a part of, besides a part bestowed on the priests, and a portion offered to God; these were termed the *שלמים* *shelamim*, or peace-offerings."

That the Gentiles feasted on the sacrifices offered to their gods, every one knows who has read the Greek and Roman classics; of this, the following proofs cannot be unacceptable to any intelligent reader. In Iliad, A., Homer describes a hecatomb sacrifice, which Agamemnon offered to Apollo by his priest Chryses, and a feast that immediately followed:

. . . . . *τοι δ' ὠκα θεῶ κλειτὴν ἑκατομβὴν*

*Ἐξείης ἴστησαν εὐδμητον περὶ βωμον.*

. . . . . Then, before the shrine

Magnificent, in order due they ranged

The noble hecatomb.

Ver. 447.

*Ἄνταρ ἐπὶ ῥ' εὐξάντο, καὶ οὐλοχύτας προβαλοντο, κ. τ. λ.*

. . . . . and with meal

Sprinkling the victims, their retracted necks

First pierced, then flayed them.

Ver. 458.

*Μηρους τ' εξεταμον, κατα τε κνισση εκαλυψαν, κ. τ. λ.*

. . . the thighs with fire consumed,  
They gave to each his portion of the maw,  
Then slashed the remnant, pierced it with the spits,  
And, managing with culinary skill,  
They roast; withdrew it from the spits again.  
Their whole task thus accomplished, and the board  
Set forth, they FEASTED, and were all sufficed.

Ver. 460—468.

In the second Iliad, Agamemnon offers an ox to Jupiter, and invites several of the Grecian captains to partake of it :

*Αυταρ ο βουν ιερευσεν αναξ ανδρων Αγαμεμνων, κ. τ. λ.*

But Agamemnon in his tent prepared,  
For sacrifice to all-commanding Jove,  
A fifth-year fatted ox, and to his FEAST  
Summoned the noblest of the sons of Greece.

Il. B., ver. 403—431.

In Odyssey Γ., Nestor sacrifices an ox to Minerva, in behalf of Telemachus and his friends, on which they all afterwards feasted.

*Αυταρ επει κατα μηρ' εκαη, και σπλαγχν' επασαντο, κ. τ. λ.*

. . . The thighs consumed,  
They ate th' interior part, then slicing them,  
The remnant pierced, and held it to the fire.  
The viands dressed, and from the spits withdrawn,  
They sat to share the FEAST.

Odyss. Γ., ver. 461—471.

In the same book, the Pylians are represented sacrificing eighty-one black bulls to Neptune, at which were present 4,500 persons, who, having offered the thighs to their god, *feasted* on the entrails, and the rest of the flesh.

See Cowper's HOMER—Odys. III., ver. 1, &c.

Plato, in his second book, De Legibus, acknowledges such feasts under the name of *Ἐορταὶ μετὰ θεῶν*, “Feasts *after* divine worship.”

Virgil refers to the same custom, Eclogue iii. ver. 77.

*Cum faciam vitula pro frugibus, ipse venito.*

“When, instead of offering fruits, I shall sacrifice a heifer, come thou to the feast.”

And thus in *Æneid.* viii., ver. 179, Evander entertains *Æneas* :

Tum lecti juvenes certatim, aræque sacerdos,  
Viscera tosta ferunt taurorum—  
Vescitur *Æneas* simul et Trojana juventus,  
Perpetui tergo bovis et lustralibus extis.

“Then chosen youths, and the priests, with great dispatch, heap on the altar the broiled intestines of bulls.—*Æneas*, and with him the Trojan youth, feast on the chine and hallowed viscera of an ox.”

The ancient Persians were accustomed to pour

on the blood of the victims to their gods, and then feast on the flesh. And the ancient Arabians did the same in their camel feasts. And, as Dr. Cudworth properly observes, from this custom of the heathens of feasting upon sacrifices, arose that famous controversy among the primitive Christians (noticed in the New Testament), "whether it be lawful *εσθιειν ειδωλοθυτα*, to eat things sacrificed to idols." Indeed, this custom was so common among the ancient heathens, that he who made use of any flesh at his table, which had not been offered to the gods, was deemed a profane person. Hence the Greek proverb, *αθυτα εσθιειν*, "to eat things which had not been sacrificed," was used as a brand of a notoriously wicked man.

It has been already remarked, that the Eucharist may be considered as a fœderal rite, for in this light the ancient feasts upon sacrifices were generally understood; but, as this subject was but barely mentioned, and is of great importance to every communicant, I shall here consider it more extensively.

Dr. Cudworth, to whose excellent "Discourse on the true Nature of the Lord's Supper," the preceding pages are not a little indebted, has, in his

sixth chapter, some excellent observations on this head. That the eating of God's sacrifice was a foederal rite between God and those who offered it, he considers as proved from the custom of the ancients, and especially of the Orientals who eat and drank together in order to ratify and confirm the covenants they had made.

Thus when Isaac made a covenant with Abimelech, it is said, Gen. xxvi., "He made him, and those who were with him, a FEAST ; and they did eat and drink, and rose up betimes in the morning, and SWARE to one another." When Laban made a covenant with Jacob, Gen. xxxi. 44, it is said, "They took stones and made a heap, and did EAT there upon the heap ;" on which text Rab. Moses Bar Nachman, makes this sensible comment : "They did eat there a little upon the heap for a memorial ; because it was the manner of those who enter into covenant to eat, both together, of the same bread as a symbol of love and friendship." And Rab. Isaac Abarbanel confirms this : "It was," says he, "an ancient custom among them, that they who ate bread together should ever after be accounted for faithful brethren." In Josh. ix. 14, we are informed, that when the Gibeonites came to the men of Israel, and desired them to make a league

with them, "The men of Israel took their victuals, and asked not counsel of the mouth of the Lord ;" which Rabbi Kimchi thus expounds: "They took of their victuals, and ate with them by way of covenant." The consequence was, as the context informs us, "Joshua made peace with them, and made a league with them."

Fœderal rites, thus ratified and confirmed, were in general so sacredly observed, that Celsus, in its controversy with Origen, deems it an absolutely improbable thing, that Judas, who had eaten and drunk with his Lord and Master, could possibly betray him ; and therefore rejects the whole account : 'Οτι, says he, *ανθρωπος μεν ο κοινωθησας τραπεζης ουκ αν αυτω επιβουλευσειεν, πολλω πλεον ο Θεω συνευωχηθεις ουκ αν αυτω επιβουλος εγινετο.* "For if no man who has partook of the table of another would ever lay snares for his friends, much less would he betray his God, who had been a partaker with him." Origen, in his reply, is obliged to grant that this was a very uncommon case, yet that several instances had occurred in the histories both of the Greeks and Barbarians. From these examples, Dr. C. concludes, that the true origin of the word *ברית* *berith*, which signifies a covenant, or any fœderal communion, is the root *ברא* *barah*, he

ate, because it was the constant custom of the Hebrews, and other Oriental nations, to establish covenants by eating and drinking together.

Nor was this the case among these nations only ; all heathen antiquity abounds with instances of the same kind. They not only feasted on their sacrifices but they concluded covenants and treaties of all sorts at these feasts ; and as salt was the symbol of friendship, it was always used on such occasions, both among the Jews and among the heathens ; hence God's command, Lev. ii. 13, "Thou shalt not suffer the SALT of the COVENANT of thy God to be lacking ; with all thine offerings thou shalt offer SALT." So among the Greeks, *Ἀλς και τραπεζα*, "salt and table," were used proverbially to express friendship ; and *Ἀλς και τραπεζαν παραβαινειν*, "to transgress the salt and table," signified to violate the most sacred league of friendship. From these premises, Dr. Cudworth concludes, "As the legal sacrifices, with the feasts on those sacrifices, were FÆDERAL RITES between God and men ; in like manner, I say, the Lord's Supper under the gospel, must needs be a FÆDERAL BANQUET between God and man, where, by eating and drinking at God's own table, and of his meat, we are taken into a sacred covenant, and inviolable league of friendship with him."



This is certainly true of every faithful communicant; and much consolation may be derived from a proper consideration of the subject. If the covenant have been made according to the divine commandment (i.e., by lively faith in Christ, the real federal sacrifice), on God's part it is ever inviolate. Let him, therefore, who has thus entered into the Lord's covenant, continue stedfast and immoveable, always abounding in the work of the Lord; then, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus our Lord." Amen.

I cannot deny myself the pleasure of laying the substance of Dr. Cudworth's "Demonstration, that the Lord's Supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices, both in the Jewish religion and heathenish superstition;" which he proves from a passage in Scripture, 1 Cor. x., where all these three are compared together, and made exact parallels to each other.

Verse 14: Wherefore, my dearly beloved, flee from idolatry.

Ver. 15 : I speak as to wise men : judge ye what I say.

Ver. 16 : 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 communion of the body of Christ ?

Ver. 18 : Behold Israel after the flesh ; are not they which eat of the sacrifices partakers of the altar ?

Ver. 20 : But I say that the things which the Gentiles sacrifice, they sacrifice to devils (*δαιμονίοις*, demons), and not to God ; and I would not that ye should have fellowship with devils (*καινωστων δαιμονιων γινεσθαι*, that ye should be participators with demons).

Ver. 21 : Ye cannot drink the cup of the Lord, and the cup of devils (*δαιμονιων*, demons) ; ye cannot be partakers of the Lord's table, and of the table of devils (*δαιμονιων*, demons).

In these passages the design of the apostle is to convince the Corinthians of the unlawfulness of eating things sacrificed to idols ; and he does this by showing that though an idol is nothing in the world, and things sacrificed to idols physically nothing, as differing from other meats, yet morally and circumstantially to eat of things sacrificed to

idols, in the idol's temple, was to consent to the sacrifices, and to be guilty of them.

This he illustrates *first*, from a parallel rite in the Christian religion ; where the eating and drinking of bread and wine in the Eucharist, as representing the body and blood of Christ, offered to God upon the cross for us, is a real communication in his death and sacrifice. Ver. 16 : 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 communion of the body of Christ ?”

*Secondly*. From another parallel of the same rite among the Jews, where they who ate were always accounted partakers of the altar, that is, of the sacrifice offered on the altar. “ Behold Israel after the flesh ; are not they which eat of the sacrifices partakers of the altar ?”—ver. 18.

Therefore, as to eat the symbols of the body and blood of Christ in the Eucharist, is to partake of his sacrifice offered up to God for us ; and as to eat of the Jewish sacrifices under the law, was to partake in the legal sacrifices themselves ; so, to eat of things offered up in sacrifice to idols, was to be partakers of the idol sacrifices, and therefore was unlawful ; for the things which the Gentiles sacrifice they sacrifice to DEVILS ; but Christ's body and

blood were offered up in sacrifice to GOD, and therefore they could not partake of both together, the sacrifice of the true God, and the sacrifice of devils.

St. Paul's argument here must necessarily suppose a perfect analogy between these three, and that they are all parallels to each other, or else it has no force. Therefore I conclude that the Lord's Supper is the same among Christians in respect of the Christian sacrifice, as the Jewish feasts or sacrifices were among them, and the feasts upon idol sacrifices were among the Gentiles; and, consequently, that the Eucharist is *'epulum sacrificiale*, or *epulum ex oblatis*, that is, a feast upon a sacrifice. Q. E. D.—“True Notion of the Lord's Supper,” fourth edition, p. 26.

Having thus sufficiently shown that the Eucharist is properly a *feast upon a sacrifice*, and a *federal rite*, I shall now consider it particularly in the light of a FEAST.

Aulus Gellius (NOCTES ATTICÆ, lib: xiii., c. 11, Edit. Bipont. vol. ii., p. 60) informs us, that Marcus Varro wrote a treatise, entitled *Quid vesper serus vehat?* “What may the close of the day produce?” in which he speaks of FEASTS, the proper number

and quality of GUESTS, and the custom and management of the ENTERTAINMENT itself.

A feast, says he, omnibus suis numeris absolutum est, is just what it should be, when made up of these four circumstances. 1. Si belli homunculi collecti sunt. 2. Si locus electus. 3. Si tempus lectum. 4. Si apparatus non neglectus.

1. If there be decent respectable *persons*.
2. A convenient and proper *place*.
3. A suitable *time*. And,
4. Proper *cheer* and *accommodations*.

I shall take these things in order, and apply them to a proper celebration of the Eucharist, considered in the light of a religious FEAST.

1. Decent respectable *persons*. If ever attention should be paid to this point, it is when God provides the entertainment, and condescends to sit down with the guests. St. Paul has taken up the subject in a particular manner, 1 Cor. xi. 27, &c., and it is highly necessary that we should weigh his important advice.

He asserts, ver. 27, "Whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of Christ." From this we learn, that improper communicants are in a very awful state. These may be divided into two

classes, the *inconsiderate*, and *ungodly*. Of the former class, there are multitudes among the different societies of Christians. They know not the Lord; and discern not the operation of his hands; hence they go to the Lord's table from a mere sense of duty or propriety, without considering what the sacred elements represent; and without feeling any hunger after the bread that endureth unto eternal life. These really profane the ordinance, either by not devoting it to the end of its institution, or by perverting that end. Among these may probably be ranked those who believe not in the vicarious sufferings and death of the blessed Redeemer. They also receive the Lord's Supper, but they do it as a testimony of respect and friendly remembrance—these do not discern the Lord's body; do not see that this bread represents his body which was broken for them, and his blood which was spilt for the remission of sins. Their celebration of this ordinance is an absolute profanation of it, forasmuch as they do it to another purpose than that for which Christ instituted it. It was a maxim among the rabbins, "that if the paschal lamb were slain in its own name, and the blood sprinkled as that of another sacrifice, the whole was polluted." Or, "if the offerer changed

his intention during the solemnity, and in the purpose of his mind changed the sacrifice, it was polluted." See MISHNA, Tract. *Pesachim*. This was doubtless true of the passover, and no less so of the antitype, for in Christ crucified, a greater than the paschal lamb was present. If the blessed God have instituted this solemnity to bring to remembrance the death of Christ as a sacrifice for sin, and a person, calling himself a Christian, come forward to the sacred feast with a creed determined against this scriptural, and indeed only religious, use of it, does he not in heart change the sacrifice? Are not the crucifixion of the body, and the spilling of the blood, perverted from their grand purpose, and the awful solemnity polluted in his hands? He pretends to remember Christ crucified, but he commemorates the sprinkling of his blood, not as an atonement for sin, but "as a necessary consequence of Jewish malice, and of the unshaken integrity of the founder of Christianity, who, to convince the world that he was sincere, and that his doctrines were all true, submitted to a painful and ignominious death!" Is not this eating and drinking unworthily? Can such persons have ever carefully examined the book of God, relative to this matter? If they have not, they are greatly

to be pitied ; and greatly to be blamed if they have, and still refuse to acknowledge him who died for them—their case then is peculiarly deplorable.

Of the *ungodly*, as comprehending transgressors of all descriptions, little need be said in proof of their unworthiness. Such, coming to the table of the Lord, eat and drink their own condemnation, as they profess, by this religious act, to acknowledge the virtue of that blood which cleanseth from all unrighteousness, while themselves are slaves of sin. Those who sin against the only remedy, must perish ; and it is their condemnation, that God had provided a ransom for their souls, but they refused to accept it, and preferred the bondage of sin to the liberty of the gospel. None such should ever be permitted to approach the table of the Lord ; if they, through that gross ignorance which is the closely-wedded companion of profligacy, are intent on their own destruction, let the ministers of God see that the ordinance be not profaned by the admission of such disreputable and iniquitous guests. In many Christian churches there is a deplorable want of attention to this circumstance ; professor and profane are often permitted to approach the sacred ordinance together ;



in consequence of which the sincere followers of God are wounded, the weak stumbled, and the influences of the Spirit of God restrained. For can it be expected that God will manifest his approbation, when the pale of his sanctuary is broken down, and the beasts of the forest introduced into the holy of holies? The evils consequent on this cannot be calculated; and these are justly chargeable to the account of those who have the management of this sacred ordinance. No man should be permitted to approach the table, who is not known to be a steady, consistent character, or a thorough penitent. If there be an indiscriminate admission, there must be unworthy communicants, who, instead of receiving the cup of salvation, will wring out the dregs of the cup of trembling; for we may rest assured that this ordinance is no indifferent thing: every soul that approaches it will either receive good or evil from it; he will retire a better or a worse man; he will have an increase either of the Spirit of Christ or of Judas; on him the Lord will graciously smile, or judicially frown.

It may be here asked, "Who then should approach this awful ordinance?" I answer, Every believer in Christ Jesus, who is saved from his sins, has a right to come. Such are of the family

of God; and this bread belongs to the children. On this there can be but one opinion. 2ndly. Every genuine penitent is invited to come, and consequently has a right, because he needs the atoning blood, and by this ordinance, the blood shed for the remission of sins is expressively represented. "But I am not worthy." And who is? There is not a saint upon earth, nor an arch-angel in heaven, who is worthy to sit down at the table of the Lord. "But does not the apostle intimate that none but the worthy should partake of it?" No. He has said nothing of the kind: he solemnly reprehends those who eat and drink *unworthily*, and consequently approves of those who partake *worthily*; but there is an essential difference between eating and drinking worthily, and being worthy thus to eat and drink. He eats and drinks unworthily who does not discern the Lord's body, i.e., who does not consider that this bread represents his body, which in a sacrificial way was broken for him; and this cup, his "blood which was poured out for the multitudes for the remission of sins." The genuine believer receives the Lord's Supper in remembrance of the atonement which he has received, and of the blood which he expects is to cleanse him from all unrighteousness; or to keep

him clean, if that change have already taken place in his soul. The penitent should receive it in reference to the atonement which he needs, and without which he knows he must perish everlastingly. Thus, none are excluded but the impenitent, the transgressor, and the profane. BELIEVERS, however weak, have a right to come; and the strongest in faith need the grace of this ordinance. Penitents should come, as all the promises of pardon mentioned in the Bible are made to such; and he that is athirst may take of the water of life freely. None is worthy of the entertainment (though all these will partake of it worthily); but it is freely provided by him who is the Lamb of God, who was slain for us, and is worthy to receive glory and majesty, dominion and power, for ever and ever.

In the same tract of Varro mentioned above, he says, that in a feast well constituted "*convivarum numerum incipere oportere à Gratiarum numero, et progredi ad Musarum,*" we should begin with the Graces, and end with the Muses; by which he did not merely mean, as Gellius says, that in a feast there should never be fewer than three, never more than nine; but that every feast should be commenced with order, decency, and gracefulness,

and should terminate in the increase of social affection, and the general happiness of the guests. All those who come to this gospel feast, should come in that spirit in which they may expect to meet and please their God ; have thereby their brotherly love increased, and their happiness in God considerably augmented. It is in reference to this point (the increase of brotherly affection and communion with God) that the apostle says, 1 Cor. v. 7, 8, to the contentious and unloving Christians at Corinth, among whom were dissensions and schisms, "Purge out the old leaven, that ye may be a new and unleavened lump ; for even Christ, our pass-over, is sacrificed for us ; therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." We have already seen with what care the ancient Jews purged their houses of leaven, and what pains they took to have themselves, their houses, and their utensils pure. This they did by the express command of God, Exod. xxiii. 18, who meant thereby, not merely their removing all fermented substances from their houses, but, as the apostle properly observes, the leaven of malice and wickedness from their hearts ; without which they could neither love one another,

nor in any respect please God. Hence the Church of England very properly requires, in all her communicants, that they should “steadfastly purpose to lead a new life, have a lively faith in God’s mercy through Christ, and be in charity with all men.” This is, indeed, purging out the old leaven, that the lump may be entirely new and pure.

2. *Locus electus*—A proper and convenient PLACE.

From the beginning God has appointed a place where he chose to register his name; and this was necessary, in the infancy of revelation, that a proper uniformity might be observed in the divine worship, and idolatry be prevented. And although we know that God has not confined himself to temples made by hands, yet he does condescend to dwell among men in such places as are set apart for his worship, and are consecrated to his name. Hence, the place of public worship must be the most proper for this and every sacred ordinance. Hither men come to wait upon their God; and in the sanctuary his power and glory are often shown forth. As the house is the house of God, on entering under the roof a sacred awe, exceedingly helpful to the spirit of true devotion, is generally felt. Whatever we see and hear calls to our mind different religious acts; and as nothing in the place has been devoted

to common or secular uses, every association of ideas relative to what we see and hear only serves to deepen each serious impression, and excite the soul to the due performance of the different parts of divine worship.

Those who have pleaded that every place is equally proper for the worship of God, because he fills the heavens and the earth, have not considered the powerful influence of association on the mind of man. Let a man only see, where he worships, a series of objects which he everywhere meets with in common life, and he will find it difficult to maintain the spirit of devotion. I grant that, in the beginning of the kingdom of Christ, the first converts were obliged to worship in private houses, and even in such the Holy Eucharist was celebrated, Acts ii. 46; and in every age since that time, many excellent Christians have been obliged to use even the meanest dwellings for the purposes of religious worship; but where buildings consecrated solely to the service of God can be had, these alone should be used; and therefore the house of God, whether it be church or chapel, ceremonially consecrated or unconsecrated, should be preferred to all others. And here I hope I may, without offence, say one word, that it is not a cere-

monial consecration of a place to God that can make it peculiarly proper for his worship ; but the setting the place apart, whether with or without a ceremony, for prayer, praise, preaching, and the administration of baptism and the Lord's Supper. By this means it becomes properly the house of God, because solely set apart for religious purposes. The lax teaching that has said, every place is equally proper, has brought about with thousands that laxity of practice which leads them to abandon every place of worship, and every ordinance of God. Innovation is endless ; and when it takes place in the worship of God, it seldom stops till it destroys both the form and power of religion. The private house is ever proper for family worship, and for public worship also, when no place set apart for the purposes of religion can be had ; for in ancient times many of the disciples of Christ had a church in their houses (see Rom. xvi. 5, Philem. 2), and in these God manifested his power, and showed forth his glory, as he had done in the sanctuary : but I would simply state, that such dwellings should not be preferred, when, by order of the state, or the consent of any religious people, a place is set apart for the purposes of divine worship. Thus much may suffice concerning the *locus electus* of Varro, as

far as it can be applied for the illustration of the present subject.

3. *Tempus lectum*—A suitable TIME.

How often in the year, and at what time of the day, the Eucharist should be celebrated, are questions to which considerable importance has been attached. How often the first Christians received the holy sacrament, cannot be exactly ascertained. In Acts ii. 42, it is said that "they continued steadfastly in the apostle's doctrine and fellowship, and in BREAKING of BREAD;" and in ver. 46, "they continued DAILY in BREAKING BREAD from house to house." We have already seen that the forty-second verse probably refers to the Eucharist: of the latter this is not so obvious. However, some have supposed from this passage, that the holy sacrament was celebrated every day in one or other of the Christian's houses, and that therefore the Eucharist was the daily bread of the first Christians. And there is some reason to think that this was the case at a very early period of the Christian church; for Eusebius, *Demonstr. Evangel.*, lib. i., says they commemorated the body and blood of Christ *οσημεραι*, *daily*. And it is very likely that many understood our Lord's command in so general a sense, that, whenever they brake bread, they did



it in a sacramental remembrance of him. If this were really the case, and it is not improbable, it did not long continue, as it soon became a set ordinance, and was not associated with any other meal; though, at a very early period a love-feast often preceded it. From Justin Martyr and others we learn that it was celebrated at the conclusion of public worship, sometimes in the morning, and sometimes in the evening; and both Pliny and Tertullian speak of its being celebrated before day-light. So that it does not appear that any particular part of the day was, at any time, deemed exclusively proper.

As the Lord's day is devoted to public worship, that day, above all others, must be the most proper for the celebration of this ordinance; for the heart is then better prepared to wait on God without distraction, worldly business being then laid aside; and consequently, the mind is more free to enter into a consideration of such important mysteries. And as the Lord's day is the most proper among the days, so the morning of that day is the most favourable time on which to celebrate this sacred ordinance. Towards the close of the day a man may be comparatively indisposed towards a profitable commemoration of the passion of our Lord, by

the fatigue attendant on the different religious duties performed during its course; which, exhausting the animal powers, renders the mind incapable of such sublime and pathetic acts of devotion as certainly belong to a due performance of the last command of our blessed Lord. But no rule can be given in this case, which will not admit of exceptions; and it must be left to those whose business it is to conduct the worship of God, to determine, in several cases, what is the most proper time, as well as which is the most proper place.

With respect to the frequency of celebrating this divine ordinance, it may be observed, in general, that a medium between seldom and frequently should prevail. Some have received it daily, others weekly, some once in the month, others once per quarter, and some only once in the year. There is surely a proper medium between the first and last of these extremes. Few are so spiritually minded as to be able to discern the Lord's body in a daily, or even weekly, use of the sacrament. Those who receive it only once in the year cannot sufficiently feel the weight of the divine command. The intervals between the times of celebration are so long, that it is almost impossible to keep up the com-

memoration of the great facts shadowed forth by this ordinance. On the other hand, those who take it daily, or once in the week, become too much familiarized with it, properly to respect its nature and design. I believe it will be found, that those who are thus frequently at the Lord's Supper do not in general excel in deep and serious godliness. Were I permitted to advise in this case, I would say, let every proper communicant receive the holy sacrament once every month. Once a year, or once in the quarter is too seldom; once a day, or once in the week, is too frequent: once in the month, or once in six weeks, is the proper mean.

But what can we think of those who call themselves Christians, and very seldom or never are found at the Lord's table? They are either despisers or neglecters of the words and command of their dying Lord, and are unworthy of the benefits resulting from a due observance of this divine ordinance. If the omission of a prescribed duty be a sin against God (and who dares deny it?), then these are sinners against their own souls. Many, comparatively sincere, are detained in the background of Christian experience on this very account; and many whole churches labour under the divine displeasure, because of the general neglect

of this ordinance among their members. Every soul, who wishes not to abjure his right to the benefits of Christ's passion and death, should make it a point with God and his conscience to partake of this ordinance, if not twelve times, at least four or six times in the year; and continue thus to show forth the Lord's death till he come.

We have already seen that the Eucharist succeeded to the passover, and have proved that the passover was intended to typify and point out this new covenant rite: the same authority that made it the bounden duty of every Israelite to keep the passover, has made it the duty of every Christian to receive the sacrament of the Lord's Supper. Who has not read (Numb. ix. 13), "The man that is clean, and is not on a journey, and forbeareth to keep the passover, even the same shall be cut off from the people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin." Can anything be more solemn than this? The paschal lamb was an expiatory victim; he who offered it to God by faith was received into the divine favour, and had his sins remitted in virtue of that atonement represented by the paschal lamb. He who did not keep the passover bore his own sin; he offered no sacrifice,

therefore his sins were not remitted. He who does not receive the holy sacrament, in reference to the atonement made by the passion and death of Christ, shall also bear his own sin. Let no soul trifle here : if a man believe that the due observance of this ordinance is divinely authorized, he cannot refrain from its celebration, and be guiltless.

To multiply arguments in reference to the same subject, would, I apprehend, be absolutely needless. All who truly fear God, and whose minds are not incurably warped by their peculiar creed, will feel it their highest duty and interest to fulfil every command of Christ : and will particularly rejoice in the opportunity, as often as it shall occur, of eating of this bread, and drinking of this cup, in remembrance that Christ Jesus died for them.

4. *Apparatus non neglectus*—Proper CHEER and ACCOMMODATIONS.

After what has been said in order to prove, that the sacrament of the Lord's Supper represents a feast upon a sacrifice ; and that this sacrifice is no less than the body of our Lord Jesus Christ, which has been broken for us, and the blood of the new covenant sacrifice which has been shed for us ; there is no need to attempt to prove, that the provision which God has made for the entertainment

of his guests is of the most exalted and excellent kind; and that every person may think himself highly favoured indeed, who, with proper dispositions, is permitted to sit down at the table of the Lord. In order, therefore, that each may feel himself thus honoured and privileged, it is of vast importance that the symbols of this sacrifice speak, as much as possible, to the heart, through the medium of the senses. Hence, the bread used should be the purest and best that can possibly be procured, and the wine should be of the same quality; that, as far as possible the eye, the taste, and the smell may be pleasingly gratified. What a most unfavourable impression must stale or bitter bread, acid or vapid wine, make upon the mind! Are these fit symbols of this most precious sacrifice? Would we have at our own tables, even on ordinary times, such abominable aliments as those sometimes laid on the Lord's table? Churchwardens, and superintendents of this ordinance in general, should take good heed, that not only everything be done decently and in order, but that the elements be of the most excellent kind. If a man's senses be either insulted or tortured by what is recommended to him as a mean of salvation, is it likely that his mind will so co-operate with the

ordinance as to derive spiritual good from it? Certainly not. In such a case he may attend the ordinance as a duty, and take up the performance as a cross; but it will be impossible for him to derive real benefit from it. Besides, a sensible, conscientious man must be disgusted with the slovenly and criminally-negligent manner in which this sacred ordinance is celebrated. The passover, it is true, was to be eaten by the Jews with bitter herbs, in remembrance of their former bondage; but the Sacrament of the Lord's Supper is a commemoration of the most glorious and auspicious event that ever took place since God laid the foundation of the universe. It is, in a word, a synopsis, or general view, of all that is called the glad tidings of salvation, through the incarnation, passion, death, resurrection, ascension, and intercession of Jesus Christ, the world's Saviour and the sinner's Friend. In the primitive church, it was always esteemed a FEAST, and never accompanied with any act of mortification. Those who think this circumstance is unworthy of serious regard, show thereby how little they know of human nature; and how apt some are to affect to be wise above what is written, and to fancy themselves above that which is, in reality, above them. Let, therefore, not only

the elements, but the whole apparatus, and even the mode of administering, be such as shall meet and please all the senses, and, through their medium, affect and edify the soul. With such helps, under the influence of the blessed Spirit, devotion must be raised, the flame of pure gratitude kindled, the hungry soul fed, and believers built up on their most holy faith.

But has not every private Christian a right to administer this sacred ordinance? In a pamphlet not long ago published, a good mistaken man says, "Any sincere Christian has a right to administer the Lord's Supper to himself or to others." Where is this written in the annals of the church of Christ? Nowhere. Nor was there ever any decent, regular sect of Christians that acted so. The accredited minister, the man who was set apart according to the custom of his community, was the only person who was ever conceived to have a right to administer this ordinance; as he alone could judge of the persons who were proper to be admitted. Where private persons have assumed this important function, they have brought the ordinance of God into contempt; and they, and their deluded partisans, have generally ended in confusion and apostasy. Wherever there is a religious people, who have



their regular accredited ministers, they, and they only, should administer this ordinance. No private individual, no man who has not authority from some particular branch of the church of God, through the proper officers whose business it is to watch over and feed the flock of Christ, should dare to take upon himself such an awful and responsible function. The self-appointed man in this ordinance is an intruder into the sacred fold ; is the parent of indecency and disorder ; and will have a solemn account to render to God for disturbing the peace of a Christian society, and leading the simple astray from the paths of their companions. We may safely state that nothing like this was ever allowed or practised in the primitive church ; and the doctrine of the pamphlet on this point to which I have already referred, is a doctrine replete with mischief, and totally unsupported by God's word, or the practice of the purest ages of Christianity.

But the inquiry is of great importance, " Who are they who should administer this sacred ordinance ?" I answer,—every minister of Jesus Christ ; for every man who is called to preach the gospel is called to feed the flock of God. If a man who professes to preach the gospel can prove that he has no authority to administer the sacrament of

the Lord's Supper, I can prove to him that he has no authority to preach ; for how can he bear proper testimony to the atonement, who cannot legitimately use the sacred symbols which best represent it ? But this is both an idle and foolish conceit ; for he who is called to preach the gospel, is called to administer all the ordinances of the church of Christ. But it has been further asked, " May not any truly Christian man or woman deliver the sacred elements to others after consecration ?" I answer, The ministers of the gospel alone should dispense the symbols of the body and blood of Christ ; every truly religious person will feel it much more edifying to receive this bread and wine from the hands of his pastor than from any member of the church, how holy soever he may be. The minister alone consecrated the elements in all periods of the Christian church, though sometimes the deacons delivered them to the people : but even this was far from being a common case ; for, in general, the minister not only consecrated, but delivered the elements to each communicant.

I shall not dispute here about the manner in which a man may be appointed to officiate in any branch of the church of God. The pure church of Christ exists exclusively nowhere. It lives in its

universality in the various congregations and societies which profess the gospel of the Son of God ; therefore, I contend not here for this or that mode of ordination. But I contend that the man alone who is appointed to minister in holy things according to the regular usages of that church of God to which he belongs, has a right to attempt to preach God's holy word, and to administer his sacraments.

“Let all things,” says the apostle, “be done decently and in order ;” this command should be felt in its most extensive sense in everything relative to this ordinance. To cut off all occasion of offence, and to make every part of the ordinance edifying and salutary, every minister should take care that his whole deportment be grave, and all his words solemn and impressive ; not only the sacred elements should be of the purest and best quality, but also the holy vessels, of whatever metal, perfectly clean, and decently arranged on the table. The communicants, in receiving the bread and wine should not be hurried, so as to endanger their dropping the one or spilling the other, as accidents of this kind have been of dreadful consequence to some weak minds. The pieces of bread should be of a convenient size, not too small (which is

frequently the case), as it is then impossible to take them readily out of the hands of the minister. No communicant should receive with a glove on ; this is indecent, not to say irreverent. Perhaps the best way of receiving the bread is to open the hand, and let the minister lay it upon the palm, whence it may be taken by the communicant with readiness and ease.

As to the posture in which it is received, little need be said, as the subject is of no great importance. Our Lord and his disciples certainly took it in a reclining posture, as this was the Jewish custom at meals ; and where there are only ten or twelve communicants, the reclining mode, though contrary to the custom of all western countries, may be literally and innocently copied ; but where there are from 500 to 1000 communicants, this would be impracticable. There is no evidence in the sacred text that they stood with their staves in their hands, and their loins girded, as the ancient Israelites did at their first celebration of the passover ; the reverse seems indicated in the accounts given by the evangelists, as they particularly assert that he sat down or, reclined, *ανακειρο*, with his disciples. Some choose to sit, as at their ordinary meals : when this is a custom

among a whole religious sect, no man is authorized to blame it ; provided it can be done in a proper spirit of devotion, it may be as profitably received in that as in any other way. In the primitive church it was generally received standing, and always so on the Lord's-day, and in the interim between Easter and Whitsuntide, as on those times it was deemed unlawful to kneel in any part of divine worship. In the church of Rome, and in the church of England, all the communicants receive kneeling : the former kneel, because they worship the consecrated wafer ; the latter, who reject this sentiment with abhorrence, nevertheless kneel, the better to express submission to the divine authority, and a deep sense of their unworthiness. The posture itself of kneeling, it must be confessed, is well calculated to excite and impress such sentiments ; and perhaps, upon the whole, is preferable to all others. It is, however, a matter of comparatively small moment, and should never be the cause of dissension among religious people ; only, in every church and congregation, for the sake of order and uniformity, all should sit, or all should kneel. Let the former consider that they sit not at a common meal ; and let the latter reflect that they are bowed before that God who searches the

heart. The words used in consecration should, undoubtedly, be taken from the Sacred Scriptures ; and the form used in the Church of England is, beyond all controversy, the best of its kind. Nothing can be more devout, more solemn, more impressive than this. The passages of Scripture suitable to the occasion are here well chosen, and are connected with remarks, observations, petitions, and ejaculations, that at once breathe the most pure and sublime spirit of devotion. No truly godly man can use this form without deriving the highest spiritual advantages from it. This is my opinion, but I leave others to follow their peculiar customs.

From the great respect that was paid to this ordinance in ancient times, it is sufficiently evident that uncommon influences of the Spirit of God accompanied the celebration of it. Hence those epithets applied to it by St. Ignatius, in his Epistle to the Ephesians, “ Brethren, stand fast in the faith of Jesus Christ,—in his passion and resurrection ; BREAKING that one BREAD which is the medicine of immortality, the antidote against death, and the means of living in God by Christ Jesus ; the medicament that expels all evil.” In those times, the communicants discerned the Lord’s body ; they

perceived that it represented the sacrifice which was offered for them, and pointed out the Lamb, newly slain, before the throne ; they partook of it, therefore, with strong faith in the atoning efficacy of the death of Christ, which they had thus represented, at once, both to the eyes of their body and those of their mind ; and the natural consequence was, that the glory of God filled the place where they sat, and the souls that worshipped in it. Those were the "days of the Son of Man," and might be again amply realized, were the Holy Eucharist rightly administered and scripturally received.

In the apparatus of this feast a contribution for the support of the poor should never be neglected. This was a custom religiously observed from the very remotest antiquity of the Christian era. This is the only way we have of giving a substantial form to our gratitude, and rendering it palpable. The poor, and especially the pious poor, are the proper representatives of him, who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich." He, then, who hath pity on the poor, lendeth to the Lord. Let no man appear at this ordinance empty-handed ; and let every man give as God has prospered him.

It might be deemed necessary by some, that, at the close of such a discourse, proper directions should be given how to receive profitably, and how to behave before and after communicating. But this is so generally well provided for in the sermons commonly preached on such occasions, and by books of devotion, that it may well be dispensed with here. Besides, much may be collected from the preceding pages themselves, the grand object of which is to teach men how to discern the Lord's body in this holy institution ; and they that do so cannot use it unprofitably.

IV. It may be just necessary to state a few reasons for frequenting the table of the Lord, and profiting by this ordinance, which either have not been previously mentioned, or not in a manner sufficiently pointed to insure their effect.

1. Jesus Christ has commanded his disciples to do this in remembrance of him ; and, were there no other reason, this certainly must be deemed sufficient by all those who respect his authority as their teacher and judge. "He who breaks one of the least of his commandments (and certainly this is not one of the least of them), and teaches others (either by precept or example) so to do,



shall be called least in the kingdom of heaven." What an awful reproof must this be to those who either systematically reject, or habitually neglect, this holy ordinance !

2. As the oft-repeated sacrifices in the Jewish church, and particularly the passover, were intended to point out the Son of God till he came ; so, it appears, our blessed Lord designed that the Eucharist should be a principal mean of keeping in remembrance his passion and death ; and thus show forth him who has died for our offences, as the others did him who, in the fulness of time, should die.

I believe it will be generally found, that those who habitually neglect this ordinance seldom attach much consequence to the doctrine of the atonement, and those kindred doctrines essentially connected with it.

Though I am far from supposing that the Holy Eucharist is itself a sacrifice, which is a most gross error in the Romish church ; yet I am as fully convinced that it can never be scripturally and effectually celebrated by any but those who consider it as representing a sacrifice, even that of the life of our blessed Lord, the only available sacrifice for sin ; and that the Eucharist is the only ordinance,

instituted by divine appointment among men, in which anything of the ancient sacrificial forms yet remains ; and that this, in its form, and in the manner of its administration, partakes so much of the ancient expiatory offerings, literally considered, and so much of the spirit and design of those offerings, as ever to render it the most lively exhibition both of the sign and the thing signified ; and consequently, a rite the most wisely calculated to show forth the death of the Son of God, till he shall come to judge the quick and the dead.

3. As it is the duty of every Christian to receive the Holy Eucharist, so it is the duty of every Christian minister to see that the people of God neither neglect nor lose sight of this ordinance. They should not only strongly inculcate the duty of frequently communicating, but they should lead them to those green pastures, and deliver to them the sacred symbols. How can any ministers answer it to God, who preach from year to year without once administering the Lord's Supper ? This is a sinful innovation of modern times ; the ancient church of God knew nothing of this, nor of the no less flagrant absurdity of obliging genuine Christian converts to go to strange communions to receive the symbols of their Lord's

sacrifice, refusing, either through voluntary humility, or a base man-pleasing disposition, to administer to those who have been gathered out of the corruption that is in the world, an ordinance by which they may be most blessedly built up on their most holy faith. How such ministers can answer for this to God, I cannot tell ; but to such, "the hungry sheep look up, and are not fed !"

4. But there is another reason why this duty should be considered as imperiously binding on every Christian soul. It is a standing and inextinguishable proof of the authenticity of the Christian religion. An able writer of our own country has observed, that a matter of fact, however remote, is rendered incontestable by the following criteria : "1, That the matter of fact be such as men's senses, their eyes and ears, may be judges of. 2, That it be done publicly. 3, That both public monuments be kept up in memory of it, and some outward actions be performed. 4, That such monuments, and such actions or observances, be instituted and do commence from the time that the matter of fact was done." Now all these criteria, he demonstrates, concur in relation to the matters of fact recorded of Moses and of Christ. The miracles of our Lord were done publicly, and

in the face of the world. Three thousand souls at one time, and five thousand at another, were converted to Christianity on the evidence of these facts. Baptism and the Lord's Supper were instituted as perpetual memorials of these things at the very time in which they were said to have been done ; and these have been observed in the whole Christian world from that time until now. Therefore, the administration of these sacraments is an incontestable proof of the authenticity of the Christian religion. See LESLIE'S *Easy Method with the Deists*.

It is not, therefore, merely for the purpose of calling to remembrance the death of our blessed Lord for the increase and confirmation of our faith—it is not merely that the church of Christ should have an additional mean, whereby God might communicate the choicest influences of his grace and Spirit to the souls of the faithful, that Christians should conscientiously observe, and devoutly frequent, the sacrament of the Lord's Supper ; but they should continue carefully to observe it, as a public, far-speaking, and irrefragable proof of the divine authenticity of our holy religion. Those, therefore, who neglect this ordinance, not only sin against the commandment of Christ, neglect that

mean by which their souls might receive much comfort and edification, but, as far as in them lies, weaken those evidences of the religion they profess to believe, which have been one great cause, under God, of its triumphing over all the persecution and contradiction of the successive ages of infidelity, from its establishment to the present hour. Had all the followers of Christ treated this divine ordinance as a few have done, pretending that it is to be spiritually understood (from a complete misapplication of John vi. 63), and that no rite or form should be observed in commemoration of it, where had been one of the most convincing evidences of Christianity this day? What a master-piece was it in the economy of divine providence, that a teaching like this was not permitted to spring up in the infancy of Christianity, nor till sixteen hundred years after its establishment, by which time its grand facts had been rendered incontrovertible! Such is the wisdom of God, and such his watchful care over his church! Sincerely I thank God that this sentiment has had but a very limited spread, and never can be general while the letter and spirit of Christianity remain in the world.

The discourse which our Lord held with the

Jews, John vi. 30—63, concerning the manna which their fathers ate in the wilderness, and which he intimates represented himself, has been mistaken by several for a discourse on the holy sacrament. The chronology of the Gospels sufficiently proves that our Lord spake these words in one of the synagogues of Capernaum, at least twelve months before the institution of the Eucharist. Nor has it any reference whatever to that ordinance. No man has ever yet proved the contrary.

In this place a question of very great importance should be considered, "Is the ungodliness of the minister any prejudice to the ordinance itself, or to the devout communicant?" I answer, 1. None who is ungodly should ever be permitted to minister in holy things, on any pretence whatever; and in this ordinance, in particular, no unhallowed hand should ever be seen. 2. As the benefit to be derived from the Eucharist depends entirely on the presence and blessing of God, it cannot be reasonably expected that he will work through the instrumentality of the profligate or the profane. Many have idled away their time in endeavouring to prove, that the ungodliness of the minister is no prejudice to the worthy communicant; but God has disproved this by ten thousand instances, in

which he has in a general way withheld his divine influence, because of the wickedness or worthlessness of him who ministered, whether bishop, priest, minister, or preacher. God has always required, and ever will require, that those who minister in holy things shall have upright hearts and clean hauds. Those who are of a different character bring the ordinance of God into contempt, and are intruders into the fold of Christ.

“ But supposing a man has not the opportunity of receiving the Eucharist from the hands of a holy man, should he not receive it at all ?” I answer, I hope it will seldom be found difficult to meet with this ordinance in the most unexceptionable way ; but should such a case occur that it must be either received from an improper person, or not received at all, I would then advise, Receive it by all means ; as you will thereby bear a testimony to the truth of the new covenant, and do what in you lies to fulfil the command of Christ : if, therefore, it be impossible for you to get this ordinance in its purity and properly administered, then take it as you can ; and God, who knows the circumstances of the case will not withhold from you a measure of the divine influence. But this can be no excuse for those who, through a blind or bigoted attachment to a particu-

lar place or form, choose rather to communicate with the profane, than receive the Eucharist, according to the pure institution of Jesus Christ, from the most unblemished hands, and in company with saints of the first character ! Of all superstitions, this is the most egregious and culpable. It is an abomination that maketh desolate, and has been often found in the holy place. Profanity and sin will certainly prevent the Divine Spirit from realizing the sign in the souls of worthless ministers and sinful communicants ; but the want of episcopal or presbyterial ordination in the person, or consecration in the place, can never prevent Him who is not confined to temples made by hands, and who sends by whom he will send, from pouring out his Spirit upon those who call faithfully upon his name, and who go to meet him in his appointed ways.

But even serious Christians may deprive themselves of the due benefit of the Eucharist by giving way to hurry and precipitation. Scarcely anything is more unbecoming than to see the majority of communicants, as soon as they have received, posting out of the church or chapel, so that at the conclusion of the ordinance very few are found to join together in a general thanksgiv-



ing to God for the benefits conferred by the passion and death of Christ, by means of this blessed ordinance. All the communicants, unless absolute necessity oblige them to depart, should remain till the whole service is concluded, that the thanksgiving of many may, in one general acclamation, redound to the glory of God and the Lamb.

In many congregations, where the communicants are very numerous, this general defection is produced by the tedious and insufferable delay occasioned through want of proper assistants. I have often seen six hundred, and sometimes one thousand communicants and upwards, waiting to be served by one minister ! Masters and heads of families are obliged to return to their charge ; mothers are constrained to hurry home to their children, and servants to minister to their respective families. And who in this case could blame them ? Religion was never intended to break in on family obligations, nor to supersede domestic duties.

In all large congregations, there should be at least three ministers, that hurry may be prevented, and the ordinance concluded in such a reasonable portion of time that no person may be obliged to leave the house of God before the congregation is regularly dismissed. Those who have no such

calls, and indulge themselves in the habit of hurrying away as soon as they have received the sacred elements, must answer to God for an act that not only betrays their great want of serious godliness ; but borders, I had almost said, on profanity and irreligion. JUDAS, of all the disciples of our Lord, went out before the Holy Supper was concluded ! Reader, wilt thou go and do likewise ! God forbid !

## POSTSCRIPT.

As it has been strongly asserted that the British churches believed the doctrine of Transubstantiation till the time of the Reformation, and that the Reformation was in that case a most manifest innovation on the ancient doctrine ; I shall beg leave to add here a few extracts from a Saxon homily, and Ælfric's epistles, written in Saxon about A.D. 936, to Wulfsine, Bishop of Sherburne. Throughout the whole of this homily, the bread and wine are stated to be understood *gærlice, ghostly, spiritually*, as the body and blood of Christ. Quoting 1 Cor. x. 3, 4 : "They did all eat the same spiritual meat, and did all drink the same spiritual drink," the writer says, "Neither was that stone then from which the water ran, *bodely Christ, ac he gætacnobe Cwipt, but it SIGNIFIED Christ*, because that heavenly meat that fed them forty years, and that water which from the stone did flow, *hæfþe gætacnunge Cwiptes lichaman Ð hys bloþes, had signification of Christes bodye and his bloude*, that nowe be offered daylye in Godes churche : it was

the same which we now offer *na lichamlice ac ȝarlice, not bodily but ghostly.* Moyses and Aaron saw that the heavenly meat was visible and corruptible ; ac hi unbepƿrodon ȝarlice be ðam ȝerepenlicum ðinge Ð hit ȝarlice ðiȝdon, *and they understood it spiritually and received it spiritually.* The Saviour saith, ' He that eateth my fleshe and drinketh my blood hath everlasting lyfe ;' and he bad them eat, not that body which he was going about with, nor that blood to drink which he shed for us ; ac hi mænbe mið þam ƿorðe þ halȝe hufel, *but he meant by that word the holy Eucharist, ðe ȝarlice is his lichama Ð his bloð, which SPIRITUALLY is, his body and his blood.*

"In the old law, faithful men offered to God divers sacrifices that had for signification (toƿearþe ȝe tacnunȝe, (towards betokening) of Christes body ; certainly this hufel, *Eucharist*, which we do now hallow at God's altar, is ȝemýnð ƿurter lichaman, *is a remembrance of Christ's body*, which he offered for us : Ð his bloðer ðe he ƿor uȝ aȝeat, *and of his blood which he shed for us.*"

That our Saxon ancestors, being before the time of the Norman Conquest, communicated in both kinds, is evident from the direction given in this paschal sermon, to "mingle water with the wine

which shall be for the holy Eucharist ; because the water signifieth the people, and the wine, Christ's blood : Ð forðr ne reeal naþor buton oppum beon geoffroþe æt ðære halgan mærgan ; *and therefore shall neither the one without the other be offered at the holy mass, that Christ may be with us, and we with Christ.*"

Writing to Wulfstane, Archbishop of York, Ælfric says : "The Lord which hallowed the Eucharist before his sufferings, saith that the bread was his own body, and that the wine was truly his blood, and yet that lively bread is not bodily so notwithstanding ; not the selfsame body that Christ suffered in : nor that holy wine is the Saviour's blood which was shed for us on lichamlican ðinge ac on gærlicum anyte, *in bodily thing, or meaning, but in spiritual understanding.* The apostle hath said, that they all did eat the same spiritual meat, and they all drank the same spiritual drink. Ne cwæþ he na lichamlice, ac gærlice, *he saith not bodily, but spiritually.* And Christ was not yet born, nor his blood shed, when the people of Israel ate that meat and drank of that stone : and the stone was not bodily Christ, though he so said. It was the same mystery in the old law, and they did spiritually signify that spiritual Eucharist of our Saviour's body, which we consecrate now.'

The preceding extracts are taken from a very rare work, entitled, "A Testimonie of Antiquitie showing the auncient fayth in the Church of England, touching the Sacrament of the body and bloude of the Lorde here publikely preached, and also receaved in the Saxons tyme, above 600 yeares agoe. Jmprinted at London by Iohn Day," 18mo. without date ; but from other circumstances, we know that it was printed in 1567. At the conclusion of the Sermon is the following attestation, signed by Matthew Parker, Archbishop of Canterbury ; Thomas, Archbishop of York ; and thirteen other bishops.

"As the writynges of the fathers euen of the first age of the Church bee not thought on all parties so perfect, that whatsoeuer thyng hath bene of thē spoken ought to be receaved without all exceptiō (which honour truelye them selues both knewe & also haue confessed to be onely due to the most holy & tryed word of God :) So in this Sermon here published some thynges be spoken not consonant to sounde doctrine ; but rather to such corruption of greate ignoraunce and superstition, as hath taken roote in the church of lōg time, being ouermuch cumbered with monckery. But all these things that be thus of some reprehensiō be as it

wer but by the way touched : the full and whole discourse of all the former part of the Sermō, & almost of the whole Sermon is about the vnderstanding of the Sacramentall bread and wine howe it is the bodye and bloude of Christ our Sauour, by which is reuealed & made knowen, what hath bene the common taught doctrine of the church of England on this behalfe many hundreth yeares agoe, contraye vnto the vnadvised wrytyng of some nowe a dayes. Nowe that thys foresayd Saxon Homely with the other testimonies before alleadged, doe fullye agree to the olde auncient bookes (whereof some bee written in the olde Saxon, and some in the Lattyne) from whence they are taken ; these here vnder written vpon diligent perusing, & comparing the same haue found by conference, that they are truelye put forth in print without any adding, or withdrawing any thyng for the more faithful reporting of the same ; and therefore for the better credite hereof haue subscribed their names.

Matthewe Archbyshop of Canterburye.

Thomas Archbyshop of Yorke.

Edmunde Byshop of London.

Iames Byshop of Durham.

Robert Byshop of Winchester.  
 William Bishop of Chichester.  
 Iohn Byshop of Hereford.  
 Richard Byshop of Elye.  
 Edwine Byshop of Worceter.  
 Nicholas Byshop of Lincolne.  
 Richard Byshop of S. Dauys.  
 Thomas Bishop of Couentry and Lichfield.  
 Iohn Bishop of Norwiche.  
 Iohn Bishop of Carlyll.  
 Nicholas Bishop of Bangor.

With diuers other personages of honour and cred-  
 ite subscribyg their names, the recorde whereof  
 remaines in the hands of the moste reuerend father  
 Matthewe Archbishop of Canterbury."

The above Testimony is of considerable conse-  
 quence in the controversy about the Eucharist, as  
 far as the Protestant church in these kingdoms is  
 concerned. The pure evangelical doctrine of the  
 Church of England relative to the sacrament of  
 the Lord's Supper, far from being only Protestant, is  
 hereby shown to have been the doctrine that was  
 held by the British churches nearly 900 years ago ;  
 600 years before the Reformation took place,  
 which, in fact, only restored the ancient doctrine  
 that had been corrupted by popery.



When, therefore, the papists insultingly asked our ancestors, "Where was your doctrine before Luther?" they might not only have answered, "In the *Bible*, where yours never was;" but might also have added, "In our ancient church and service-books, still extant in our original mother tongue; and which continue to exist as a monument of your new-fangled doctrine, and corruption of the truth of God."

THE END.

3 AU 68

BILLING, PRINTER, GUILDFORD.





