

THE
TWO SACRAMENTS

REV. B. L. WITTS.

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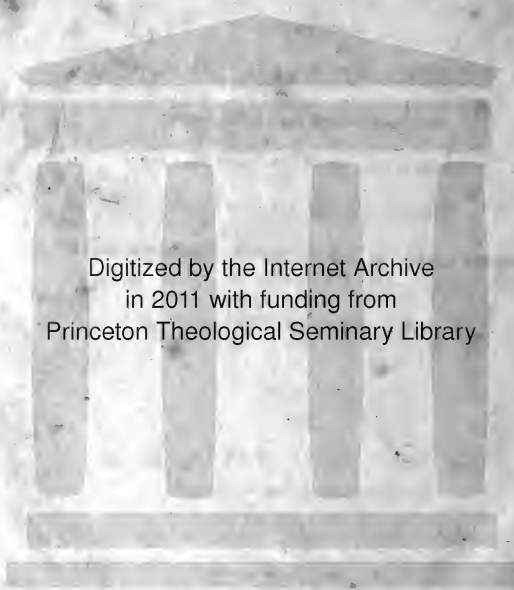
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

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THE
TWO SACRAMENTS;

BEING

TWO ADDRESSES,

DELIVERED AT

ST. PETER'S CHURCH, BRIGHTON,

September 11th and 25th, 1853,

WHEREIN THE SUBJECTS ARE TREATED

PRACTICALLY AND SIMPLY,

SUITED TO THE CAPACITIES OF YOUNG PERSONS, AND WITH REFERENCE
TO THE SUBJECT OF

CONFIRMATION.

BY

THE REV. B. L^WWITTS, M.A.,

INCUMBENT OF HERSHAM, SURREY.

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TO THE INHABITANTS OF HERSHAM.



MY DEAR FRIENDS AND BRETHREN,

Allow me to dedicate these discourses to you as a small token of my affectionate remembrance of you in my absence. For your instruction they were originally prepared. In your hearing great portions of them have been delivered. I claim for them nothing original; but, as a Confirmation is to be held here this month, and one will take place in your neighbourhood early next year, I have been induced to send these few words to the press, in the hope that it may please God, of His infinite goodness, to bless them to the souls of some who are, or shall be, candidates.

I am,

Your attached Pastor,

BROOME LAKE WITTS.

21, WATERLOO STREET, BRIGHTON,

October 1, 1853.



THE TWO SACRAMENTS.

Baptism.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
—Acts ii. 38.

THE subject of Baptism is one of great antiquity, much interest, and considerable difficulty. Few subjects have called forth more angry dispute and unprofitable argument. With regard to its antiquity but little is known. By whose authority and direction it was originally instituted is uncertain. It was practised, we know, by the Jews long before the birth of Jesus Christ. The law and history of the Jews abound with Baptisms, Baptism being only another word for washing or purifying. Moses enjoined the people of Israel to wash their garments and to purify themselves, by way of preparation for receiving the two tables of the law, when the Lord came down in the sight of all the people on Mount Sinai.* All legal pol-

* Exodus xix. 10, etc.

lutions were cleansed by Baptism. Certain diseases and infirmities natural to men and women were purified by Baptisms.* To touch a dead body required purification. The mode in which these washings were performed varied; sometimes the persons were immersed, *i. e.*, dipped entirely under the water, and sometimes only sprinkled therewith. Dr. Samuel Mather, in his famous work on the Types, has beautifully shown how these various washings foreshadowed Gospel blessings. "As soon as the water had been sprinkled on any one," he says, "they were accounted clean; they might enter into the tabernacle and have communion with God and with the people in his holy ordinances. So in the Gospel of Jesus Christ the unclean and sin-polluted soul, through the blood of Atonement and the washing of regeneration, is accounted clean enough to be restored to the presence of God and the communion of the saints, and is placed in the same position as if it had never sinned." What a striking comment are these words on those of the Apostle Paul, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how

* Leviticus xv. Read the law concerning leprosy in the two previous chapters.

much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14. Speaking of the ancient Jewish custom of washings, no reader of the New Testament can have failed to remember to what an absurd and superstitious use the Jews of those days carried it. The more strict among them washed their hands with great exactness,* both before and after meals, and reproved our Lord and his disciples for not doing likewise; they also washed the furniture and utensils of their houses; and when they came from market, fearing they might have touched some person or thing unclean, they were wont to wash.

It is remarkable that Bruce the traveller found a people in Abyssinia, called Kemmont, who in his time practised this latter custom. "They wash themselves," he writes, in the fourth volume of his travels, "from head to foot, after coming from market or any public place, where they may have touched any one of a different sect to themselves, esteeming all such as unclean."

Further, I observe, with regard to the antiquity of the subject of Baptism, that the Jewish

* Matt. xv. 1—20.

Church never received into her full communion any one who had been brought up in idolatry, until he had been both circumcised and baptized; and when a Jewish convert or proselyte was circumcised and baptized, his little children, if he had any, were circumcised and baptized also, in order that the whole family might dwell together and attend all the services of the temple or the synagogue. In this we have an argument in favour of *infant* Baptism under the Christian dispensation.

In tracing the history of the rite of Baptism among the Jews, we cannot omit to remind you of the character and conduct of him who was sent as the forerunner of Jesus Christ, who, beginning by preaching repentance, practised a Baptism in the waters of Jordan. There was something more remarkable in John's Baptism than in that of the Jewish priests. The Baptism of John was more perfect than theirs, but less perfect than Christ's. "It was," saith St. Chrysostom, "as it were a bridge—it made a way from the Baptism of the Jews to that of our Saviour; it was superior to the first, but inferior to the second." That of John promised what that of Jesus performed, "He shall baptize you with the Holy Ghost."*

* St. Mark i. 8.

Hence it appears that our Lord did neither *introduce* Baptism as a new rite, nor as one peculiar to the religion He came to teach. He took it from the Jews as He found it. It was therefore no novelty, but an ancient and well-known custom, which He stamped with an impression of solemn and sacred meaning. He applied it to much higher uses than it had been applied to before. He invested it with a sacred awe and mystery, and made it the entrance gate through which all his believing people throughout time should enter the kingdom of heaven. Having been baptized Himself of John unto repentance, He commissioned his disciples to go and teach all nations the laws and principles of his Gospel, which was the perfection and completion of all the Jewish types and shadows, baptizing all who believed their report in the name of the God of Abraham, Isaac, and Jacob—the Father, the Son, and Holy Ghost; and, saith he, ‘who-soever believeth and is baptized shall be saved, but he that believeth not shall be damned.’*

Baptism therefore, my brethren, is the first mark by which the disciples of Christ are distinguished; hence it was, when the three thousand persons heard that solemn and convincing sermon on the day of Pentecost, and with

* St. Mark xvi. 15, 16.

“compunctious visitings of conscience” cried out, “Men and brethren, what shall we do?” that Peter, in obedience to John the Baptist’s teaching and our Saviour’s injunction, answered and said, “Repent; and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost.”

We might now take this memorable answer in conjunction with our blessed Lord’s words, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost,” and gather from them what is required of persons to be baptized, and listen to the Church of England, in her Catechism thus replying, “Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.” Or, we might endeavour to explain how it is that infants have always been baptized, although by reason of their tender age they cannot perform these acts of penitence and faith; or, we might stop to explain the difficulty which attends upon the use of the term “baptized in the name of Jesus,” when the names of all three persons in the Holy Trinity are ordered to be used; or, we might speak with advantage on the inward and

spiritual grace which those who “receive Baptism rightly”* *do obtain*; or, we might discourse upon the word *rightly*, and decide whether it applies to the right administration of the outward ordinance, or, more probably, to the inward state of the heart of the person baptized; and then, whether grace invariably accompanies the holy ordinance; or, whether it is true that regeneration may take place *before, at, or after* Baptism.

But I think it would be more useful not to treat upon these perplexing points of doctrine, on which there is, and always has been, a difference of opinion even among the best and most learned men; therefore I shall pass them all by, and devote the remainder of my discourse to those *practical and useful reflections* on which there is no diversity of opinion. I shall address two classes of persons. They are those who are personally interested in the Sacrament of Baptism at the time of its administration—I mean PARENTS and CHILDREN.

Parents, suffer the word of exhortation from one who feels his own responsibility as a parent. Be thankful for a gift which is given to you, but denied to some. Receive your little ones as a blessing from Above. Early dedicate them

* See Article xxvii.

to God in His own appointed way. Believe me, Baptism is not an empty ceremony, as some profanely say. It is not a matter of indifference whether your children are baptized or not. Think not that the Government registration is sufficient substitute for holy Baptism. Think not that Baptism is only a badge of Christian profession, a mere act of admission into the visible Church of Christ, but regard it as a *means of grace*, an ordinance from which you may expect your children to receive a rich and eternal blessing. *Remission of sins* and *the gift of the Holy Ghost* the Apostle Peter promised his hearers, and not only to them but to their children. "For," said he, "the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." "A death unto sin, and a new birth unto righteousness," is what our Church declares your children may receive in Baptism, and that, whereas by nature they are born in sin and the children of wrath, by the regenerating power of the Holy Ghost (which is given in answer to your prayers and the prayers of the congregation assembled) they are made the children of grace.

If you, therefore, who are parents bring your little ones, whom you love with such

tender affection, to Christ their Redeemer in Baptism, with faith and prayer, there will be conveyed to them forgiveness and regeneration, adoption, the Holy Spirit, the blessing of God, and the promises ; and the result will be that in due time, as their little minds unfold, they will love and obey that God to whom you have so piously, in Hannah's spirit, dedicated them ; and, finally, by God's mercy they will attain to eternal life through Jesus Christ their Saviour. Does not a prospect like this warm your hearts, increase your faith, excite your hope, and induce you to highly value an ordinance so replete with blessings? The Lord establish you in the knowledge of His grace and in the faith of Him.*

When you have presented your child to God at Baptism, regard it as God's child ; regard it as given to Christ, to be by Him blessed and loved as a lamb of His fold ; regard it as the temple of the Holy Ghost ; regard it as a sacred treasure committed to your trust : often pray for it ; train it up betimes in the way in which it should go ; above all, recommend religion by your own example. Remember that your child, from a very early age, sooner far than many people imagine, will be influenced by your behaviour more than by anything else. What

* See a small tract on this subject, by Rev. F. R. Hall, B.D.

it sees and hears in your daily conversation will have more effect upon it than anything directly said to instruct or reprove it. And long before it can learn anything from book or word of mouth, its infant mind will have had a bent given to it by your example. Look well, therefore, to every part of your conduct; think before you act and speak; and remember also, each day as it grows up, that “firmness with kindness” is the way to train well a child; do not be discouraged if you see not all you wish, for if, with mature judgment, patience, and perseverance, you bring it up in the nurture and admonition of the Lord, “in due time you shall reap, if you faint not.”

There is one other subject connected with Baptism, upon which I should wish to say a few words to parents, and that is their *choice of Sponsors*.* Let me exhort parents to be very particular as to whom they invite to stand for their children. A sponsor's office is a very responsible and important one—one too little

* The word Sponsor is derived from the Latin word *spondeo*, to answer; because the sponsors answer *in the name of* the child, and not in *their own* name, as some erroneously imagine. The author has appended a copy of a card which he has been in the habit of presenting to Sponsors. He requests the parties to remain while he adds the name of the child, and the date and his own signature.

regarded, and one much spoken against in certain quarters; and why? partly from the defective discipline of the Church, and partly through the carelessness of parents, and want of consideration of the parties accepting the office. Let not parents be influenced in their choice by worldly and secular interests. What profit that your child obtain an estate or smaller benefit, if it be at the loss of good precept and a bright example. The influence of sponsors may be highly beneficial. Much assistance they may render parents in confirming their advice, and supporting their authority. Let parents, then, select them for their piety rather than from any other consideration. Let them seek for prayers and good advice, and good example for their children, and not for gifts or places. A pious sponsor feels it a duty and a privilege to attend to his youthful charge. Parents, you can hardly estimate how much support you may receive from a judicious selection. Times of difficulty may arise when a pious friend may be of the utmost service to you and yours. The bond which binds him to your child binds him to you; and even when removed to a distance from one another, is there no consolation in the thought that the *avenue of prayer*

is open, and that a promise is given, that where two shall agree to ask for anything it shall be done for them? (Matt. xviii. 19.) When the poor paralytic was brought to Jesus, He forgave his sins and healed him, when He saw the faith and perseverance of the bearers. “When Jesus saw *their faith*, he said unto the sick of the palsy, Son, thy sins be forgiven thee,” Mark ii. 5.* Our children have inherited from us the loathsome disease of sin. Christ says, *Suffer little children to come unto me*. Let parents, then, engage *those who believe* His words to assist them in carrying in the arms of faith and prayer their beloved offspring, that they may receive blessings to their souls from Him; and these “joint special intercessors,” which the Church has wisely recommended to us, we call our children’s godfathers and godmothers.†

Having now addressed parents, let me conclude with a few words of affectionate advice to CANDIDATES FOR CONFIRMATION, whom I regard as infants in Christ’s Church.

* See this point well enforced by Armytage on Baptismal Regeneration. Seeleys, 1843.

† Sponsors are also called *Sureties*, because they not only answer in the name of the child, but become securities to the Church that it shall be reminded of the solemn vow, promise, and profession it has made by them at its Baptism.

Esteem it a high privilege, my young friends, that God has cast the lot of your existence in a Christian land. Instead of having been early dedicated to God in Baptism, you might have been offered as a propitiatory sacrifice to some heathen deity. Instead of having received a Christian education, you might have been reared in all the conflicting mysteries of Hindooism or the fanaticism of Mahomet. Think often; think deeply; think reverently; and think gratefully, on this the electing mercy of God to you.* Do nothing to bring dishonour upon that sacred name into which you have been baptized. Travellers in foreign countries are careful to keep up the honour and name of the land which gave them birth. You have just launched your frail bark on the waters of life, and are about to travel through untried regions, and among a strange people, where you will be exposed to many temptations; take earnest heed that you do nothing inconsistent with your profession; remember at every turn of life the caution of the Apostle, "Let every

* Dr. Doddridge, the author of "The Rise and Progress of Religion in the Soul," has left on record, that, when he was a boy, the first deep impression of religion which he experienced was from being reminded of the obligations laid upon him by his Baptism. This is valuable as being the experience of an eminent Dissenter.

one that nameth the name of Christ depart from iniquity;" and, again "Let your conversation be as becometh the Gospel of Christ." For, if otherwise, how sad, how awful will be your position! The inhabitants of Chorazin and Bethsaida received privileges of which they were unmindful (Matt. xi. 21); how fearful do the Saviour's woes upon them sound. Oh! be ye not like unto them!*

But, while I set before you your Christian privileges, let me warn you against over-estimating yourselves in consequence of them. Beware of resting in forms and ceremonies and external advantages; beware of setting too high a value even upon Sacraments themselves; for they are only means to an end. To glorify God on earth, and to enjoy Him for ever in heaven, is the chief end of man. Christ is the way, the entrance-gate to the abode of bliss. Ordinances are only helps and supports by the way. They are to our souls what a scaffolding is to a building; we cannot do without them, but they are not the foundation, the framework, the all-in-all of importance to us. Christ, in His finished work on Calvary, is the beginning and the ending of a sinner's hope for

* The author recommends for perusal Woodhouse's "Careless Christian," for its practical teaching.

eternity. There is no other name, no other way, by which we can be saved from the wrath to come than by a simple and childlike reliance on the merits of the death of Christ (Acts iv. 10—12).

I entreat you, my young friends, to think seriously of your soul's salvation. Ask yourselves why God has placed you in this world. Is it to fritter away your precious time in gaiety, or to spend it in "busy trifling?" Are you a being of a day, like the insect which sports in the sunshine and terminates with nightfall its short existence? Or, are you as immortal in your nature as that God who made you and breathed into your nostrils the breath of life? *You are immortal*: and on the cast of the die of a few short years hang all the momentous realities of an endless being! Arise, then, youthful soul, to engage in the happy employment of serving your God.

Many a well-disposed young person has gone on in a drowsy indifference to the things of God, from want of some opportunity of coming out of the world and becoming separate from its sins and follies. Now, my friends, such an opportunity the approaching CONFIRMATION affords *you*. Embrace it, I beseech

you. Resolve that God shall have the early years, the spring-time of your short life. Give up your young warm hearts to the guidance of the Holy Spirit, and He will take of the things of Christ and show them to you; He will guide you into all necessary truth.* That adorable Saviour, of whom the Spirit shall speak, your heart shall love, for you shall feel that He hath first loved you. How know you this, do you ask? What fuller proof of His love can you desire than that He hath given Himself for you, shed His own life's blood, suffered agonies in body and mind, to save you body and soul? What does he require of you in return for all this amazing, unearthly self-denial? only that you should give full and ample proof of your love to Him. And how will you do this; by continuing to give full

* Since the delivery of this discourse, the author has read it to an invalid lady who, by patient suffering, has for some time adorned her Christian profession. She has permitted him to state her experience in the truth of these remarks. "In the year 1835 I was urged to be confirmed. I strongly objected; I know not why. I heard a sermon from Mr. Meade, then Chaplain at Boulogne, on the subject. It made, by God's blessing, such an impression on my mind, that I became as anxious for Confirmation as before I was opposed. That was the turning-point in my life. I used to retire to pray, which before I never had done. It was a most solemn time to me; I often look back upon it with praise."

rein to your carnal lusts and passions, whatever they may be, or, by curbing them with the strong hand of religious determination—by *resisting* the strivings of your yet tender conscience—by *disregarding* the plain commands of God—by *loving the world* and the things in it which are opposed to God—or, by giving up yourselves to God's service, and walking before Him in holiness and righteousness all your days? Pause, and consider. Choose ye this day whom ye will serve—and remember how much depends upon your choice. Never gamester trembled at the last cast of the die, which was to make or ruin him, as your hearts should beat, whether your decision shall be for bliss or woe. Angels, I doubt not, are waiting to carry the joyful tidings to heaven of a favourable decision. Oh! let them not depart with the marks of disappointment and sorrow upon their brow.

To the *impenitent* among you, I say, “Repent ye therefore, and be converted, that your sins may be blotted out.” And again, “Believe on the Lord Jesus Christ, and thou shalt be saved.” To the *faithful* in Christ I say, Serve the Lord with gladness, and come before his presence with thanksgiving; so shall it be well with thee, and thy soul shall live; “and daily more

and more you shall increase in the graces of the Holy Spirit, until you come to Christ's everlasting kingdom,"* where, with angels and archangels, and all the blessed saints in glory, you shall be admitted to join in that eternal song of triumph, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelations v. 13.

* See the Confirmation Service.

The Lord's Supper.

“And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

“And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

“For this is my blood of the New Testament, which is shed for many for the remission of sins.”—MATT. xxvi. 26—28.

THESE are the solemn words of our Lord and Saviour Jesus Christ. They allude to the institution of that most important of all Christian rites, the Sacrament of the Lord's Supper; a subject so momentous, and by some so little thought of, that I shall, with God's assistance, endeavour to bring before you a few considerations upon it previous to our partaking thereof this day.

Do you ask, “What is meant by the word *Sacrament*?” Our Church, in one of her formularies, affords a suitable reply: “I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.” Or, in the words of Bishop Burnet, I would say, that “A Sacrament is an institution of

Christ, in which some material thing is sanctified by the use of some form of words, in and by which federal acts of religion do pass both on the side of God and man ; on the part of man by his professions and vows ; on the part of God by His secret assistances. By these we are united to the body of Christ, which is the Church." To be a Sacrament it must be *instituted* by Christ. There must be *matter* in a Sacrament, for words without some material thing to which they belong may be of the nature of prayers or vows, but they cannot be Sacraments. With the matter there must be a *form*, that is, such words joined with it as appropriate the matter to such an use, and separate it from all other uses, at least in the act of the Sacrament.

The rites which we understand when we speak of Sacraments are the constant covenant or federal rites of Christians, which are accompanied by a divine grace and benediction, being instituted by Christ to unite us to himself and to his Church ; and of such we admit there are but *two*, Baptism and the Supper of the Lord.

In Baptism there is *matter*, viz., the water wherein the person is baptized. There is a *form* ; the person dipped or washed, with the

words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." There is the *institution* by Christ himself: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." There is the covenant or *federal act* on the part of the candidate for Baptism: "The answer of a good conscience toward God." And there are the *blessings* conveyed by it: "Baptism doth also now save us by the resurrection of Jesus Christ," as saith St. Peter; and "there is one Baptism as there is one body and one spirit, and we are all baptized into one body," as saith St. Paul. So that here all the constituent and necessary parts of a Sacrament are found in Baptism. They are also discoverable in the Sacrament of the Lord's Supper. There is the bread and wine for the *matter*; the giving it to be eaten and drunk, with the words used by our Saviour, "Take, eat, this is my body which is given for you;" and of the wine, "Drink ye all of it," this is the *form*. The command, "Do this in remembrance of me," is the *institution*. "Ye do shew forth the Lord's death till he come," is the declaration of the *federal act* on our part. "The communion of

the body and blood of Christ, and the strengthening and refreshing of our souls," are the *blessings* conveyed. The *union of the Church* in this Sacrament is shown by the words, "We being many are one bread and one body; for we are all partakers of that one bread."

We have, then, in this Sacrament, as well as in that of Baptism, *matter, form, institution, federal acts, blessings* conveyed, and the *union of the body*, the Church, in them. All the characteristics which belong to a Sacrament agree fully in both Baptism and the Supper of the Lord, which cannot be said of those five pretended Sacraments, Confirmation, Marriage, Orders, Penance, and Extreme Unction, which are erroneously called Sacraments by the Church of Rome.*

The *derivation* of the word Sacrament may not be uninteresting to some of my hearers. It comes from the Latin word *sacramentum*, which signifies an oath. Tertullian, who lived about 200, A. D., was the first who applied the word to its present use. When a Roman soldier enlisted, he took the oath of allegiance that he would obey his commander, and not desert his standard. After the levy was completed, one

* See Bishop Burnet's Exposition of the Thirty-nine Articles; read Article xxv.

soldier was chosen to repeat the words of the military oath—the Sacramentum—and the rest swore after him ; every one, as he passed along, said, *Idem in me—I swear the same.* The form of the oath varied ; the substance was the same, that they should obey their commander and not desert their standard.*

Now, mark the analogy. Every person baptized into Christ's Church has received the Sacrament of Baptism, and, in the peculiarly solemn words of our Baptismal service, has bound himself by a holy vow—*never to be ashamed to confess the faith of Christ crucified, but manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end.*

The Sacrament of Baptism is an *initiatory* rite, that is, it is the first sacred ordinance of the Christian faith, “whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church ; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed ; faith is confirmed, and grace increased, by virtue of prayer unto God.”†

* Adams's Roman Antiquities.

† Article xxvii.

The Lord's Supper may be called a *continual renewal of the baptismal covenant*. "By the Sacrament of Baptism God is pleased to enter into covenant with us; we are made Christians, and are dedicated to God almost as soon as we are born. And that we may not lose the benefit of such an early dedication, the Church of God has provided that, as soon as we are capable of understanding our duty, we shall make good what was promised for us, by solemnly taking it upon ourselves before the congregation, which is done at the *rite of Confirmation*.

Now, because it is possible that those who have thus engaged themselves to God's service may forget their vows, therefore has our Lord appointed another Sacrament, that of the Lord's Supper, in memory of his death, that in the conscientious use of this men may satisfy the world and their own consciences that they continue to be members of Christ's death, the children of God, and heirs of the kingdom of heaven."*

The Sacrament of Baptism is administered but once in a man's life, as was the rite of circumcision to Jewish children, to which Baptism answers; but the Lord's Supper, like the

* Bishop Wilson's Sermon, lxxvii.

Passover of the Jews, is a Sacrament of frequent celebration. To Israel the Passover was a memorial of their deliverance from Egyptian bondage. To the Church of Christ the Lord's Supper, or the Eucharist, offers a memorial of a deliverance from the power of sin and Satan, wrought out by Christ on Calvary. So that in the breaking of bread at the Lord's table we behold, by faith, Christ our Passover, who was sacrificed for us, and with "a thankful remembrance of his death" we keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

You observe I make use of the term *Eucharist* as another word for the Lord's Supper. It is a very appropriate term—one rather to rejoice in, than to be offended at. It is a term of very ancient use. It is of Greek origin, and means *giving of thanks*. St. Matthew, St. Mark, St. Luke, and St. Paul each record the words made use of by our Lord, when He instituted this Sacrament, and in each account they state that Jesus *gave thanks* before presenting the bread and wine to his disciples; and the Greek word in all four places is the same, *Eucharistesas*,* from which it is clear the

* ευχαριστησας.

term Eucharist is derived. I find a passage in "The second part of the Homily of the worthy receiving the Sacrament," which plainly confirms this view. It is as follows: "So then we must render thanks to Almighty God for all his benefits briefly comprised in the death, passion, and resurrection of his dearly beloved Son. The which thing because we ought chiefly at this table to solemnize, the godly Fathers named it Eucharistia, that is, Thanksgiving. As if they should have said, Now, above all other times, ye ought to laud and praise God. Now you may behold the matter, the cause, the beginning, and the end of all thanksgiving. Now, if you slack (or refrain from so doing), ye shew yourselves most unthankful, and that no other benefit can ever stir you to thank God. Seeing, then, that the name and thing itself doth monish us of thanks, let us, as St. Paul saith, . . . offer always to God the sacrifice of praise by Christ, that is, the fruit of the lips which confess his name." (Heb. xiii., marginal reading.)

Very appropriate to this subject are the words of an old divine, in a rare book on the Lord's Supper, called "The Crucified Jesus," by Horneck. Speaking of the Lord's Supper

being called among the ancients the Eucharist, he says, "Here we see the reason of it; for as the word Eucharist imports praise, so thanksgiving is one of the principal actions and offices of this Sacrament. The Church of Rome will have it called a sacrifice, because in the primitive Church it went by that name. We deny it not, but then they meant by it a sacrifice of praise; and this sacrifice we exhort every one of you to offer, when you remember your great Master's funeral; give thanks for that death, when you are preparing yourselves for this spiritual feast; give thanks when you feed at this holy table; give thanks when you depart from that banqueting-house; give thanks unto the Lamb that was slain, bless Him for his wounds, bless Him for his cross, bless Him for his bloody sweat, bless Him for all his sighs and groans, bless Him for his merits, for through these your soul must triumph over hell, and sin, and devils. But, then, take heed of praising Him at church, and affronting Him at home. These praises must be uniform, and equal, and constant, not that you are obliged in all places to speak of his glory, or that you must do nothing but sing psalms to Him, but your upright and Christian behaviour in all places must be a glorification of his mercy.

‘ For you are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light’ ”* 1 Peter ii. 9.

Having now fully explained to you the nature of a Sacrament, and shown how all the necessary parts of a Sacrament are found in both Baptism and the Supper of our Lord, and having given you the ancient derivation of the word Sacrament, and having described the continual and perpetual character of the Lord’s Supper in opposition to the initiatory character of the Sacrament of Baptism, and having explained the meaning of the word Eucharist, I shall conclude this discourse with a few *practical* remarks addressed to the hearts and consciences of my hearers. I will adopt the tone of invitation and entreaty. I shall address one class of persons, viz., *young persons*, and among them those who are of a *serious but timid disposition*; those who have faith in God, but whose faith is small in amount, and weak in its character.

You, my dear brethren, whom I now desire grace from on high to address, are persons in whose hearts, I conclude, God, by his Holy

* Horneck’s Crucified Jesus, chap. viii., A. D. 1700.

Spirit, has begun a good work. He has shown you, I presume, something of the evil of sin, something of the depravity of your own heart, something of the beauty of holiness and the preciousness of Christ, and something of the joys of heaven. You are at times under deep religious impressions, and when you reflect upon the institution of the Lord's Supper, you acknowledge that it is both your duty, your privilege, and your interest to attend it. But, I will suppose, you are let and hindered by some one or more of the following considerations. Either you fear you are not in a state of grace and acceptance with God, and therefore you delay until you feel more of the love of Christ constraining you; or, you fear you possess not the meetness and fitness in mind and habits which is required of those who worthily attend the Lord's table; or, you fear you have not sufficiently acted up to the duty of being in charity with all men; or, you have a most praiseworthy dread, not merely of being thought a hypocrite, but of being *really* found one before God; or, from not having fully understood the Apostle Paul's words,* you have an inward fear of eating and drinking damnation to yourself; or, you are afraid, lest, after having

* 1 Cor. xi. 17—34.

presented yourself at the Holy Communion, your faith and love and holy resolutions should wax cold and faint, and that you should fall into sin, and thus dishonour your Lord and Master, and bring a scandal upon his Church; or, you are in a state of fear and dread of the opinion of man, and the opposition to which you think such a decided step will expose you from your careless friends; or, you may be holding back until you see in some one who is near and dear to you, a desire and resolution to accompany you to the table of the Lord; or, lastly, because you have not attended the rite of Confirmation.* Some one or more of these reflections, I conclude, have hitherto acted powerfully upon your minds, and kept you from the performance of what you know to be a positive duty. It is not my intention to stop and meet any of these doubts and fears. But I will endeavour, by God's aid, to calm your minds and set you right in your own eyes, by requesting you to ask yourselves a few

* It is desirable that persons should be confirmed before they receive the Lord's Supper, but it is not *absolutely* necessary. If a person "*be ready or desirous to be confirmed,*" . e., if he loves Christ and desires openly to show his attachment to Him, let him come to the Lord's Table, which is a *divine* ordinance, and not wait until he has an opportunity of attending Confirmation, which, although apostolic, is only a *human* institution.

simple questions. Your doubts and fears are by no means uncommon, therefore be not dismayed; nor are they bad signs, but rather the reverse; they are signs that God's good Spirit is striving with you. If you follow his guidance, be assured you will be led into all truth, "for as many as are led by the Spirit of God, they are the sons of God," and these are as dear to Him as his own right hand. First, then, inquire—Am I really in earnest about my soul's salvation? Do I believe in my heart in the Lord Jesus Christ? Do I love Him because He has first loved me; can I trust Him as my Saviour? Do I consider sin to be that abominable thing which God hates? Do I sincerely repent of all my sins, negligences, and ignorances? Do I desire to live a holy, righteous, and godly life? Have I a thankful remembrance of God's mercy in Christ to me a sinner, and am I in charity with all men? If, my dear friends, you can reply to these inquiries, "I am," and "I do," or "I have," as the question may require, then I say, cast away your doubts and fears, and "draw near with faith, and take this holy Sacrament to your comfort." Your faith may be weak, your knowledge may be imperfect, your repentance may not be very deep, your desires after holi-

ness not very strong, your gratitude not very intense, your love of either God or man not very ardent ; yet if these graces *really exist in your souls*, I say, *come to the Supper of the Lord*, and you shall be strengthened and refreshed by the body and blood of Christ, as your bodies will be by the bread and wine.

Your faith in Christ I compare to the first striking of a seed in vegetable life. The germ is weak in one sense, but strong in another ; *you* are weak in yourselves, but strong in the Lord. In the small acorn lies “ the close folded latitude of boughs, and all the embryo vastness ” of the gnarled oak of three centuries’ growth, so, if your faith be *true faith*, there is in your soul the promise of life ; there is the infancy of power ; there is the earnest of your future inheritance ; the germ of a blessed immortality hath already appeared, and the fruits of the Spirit will be seen as you grow in grace and in the knowledge of your Lord and Saviour Jesus Christ. Therefore remember, for your consolation, the Word of the Lord, “ Fear thou not ; for I am with thee : be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness,” Isaiah xli. 10. And again, “ O love the Lord, all ye his

saints: for the Lord preserveth the faithful." And again, "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord," Psalm xxxi. 23, 24.

After reciting these precious promises, I must take up the language of *entreaty* and say—If in what I have now put forth I have been at all permitted to describe the state of your souls before God, then, according to mine office, I entreat you in the name of God; I call you in Christ's behalf, I exhort you as you love your own salvation, that you will become partakers of this holy communion. I entreat you to do so by the mercies of God; I invite you according to the express command of Christ, "Do this in remembrance of me." I remind you of the love of the Saviour, and by the agonies of his death undertaken in your stead; by the invitations of the Gospel; by your hope of heaven; by your fear of hell; by the immense value of your immortal souls; by the account you must one day give before the judgment-seat of Christ of opportunities improved or misspent—by one and all these weighty considerations I entreat you to give up yourselves *at once*, body, soul, and spirit, to Christ, in this His appointed ordinance. If you have faith and resolution to

do so, believe me, you will not be sent empty away, but your hearts will be so full of faith, hope, and charity, that you will rejoice with joy unspeakable and full of glory; you will be strengthened with might by his Spirit in your inner man; yea, Christ shall dwell in your hearts by faith; you shall be rooted and grounded in love, and day by day you shall be enabled more and more to comprehend with all saints what is the breadth, and length, and depth, and height; and shall know and feel the love of Christ, which passeth knowledge, and shall be filled with all the fulness of God.

And now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

* Ephesians iii. 16—21, being the Epistle for the day—the sixteenth Sunday after Trinity.

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