The Lord's Supper
If human kindness meets return
Not all the blood of beasts.
Witness ye men & angels now.
The promise of my father's love.
According to thy gracious word.
Blessed Saviour thee I love.
How sweet & awful is the place!
Jesus, thy cross have taken.
What shall I render to my God.

"Do this, in remembrance of me."
Such were the simple but solemn words in
which, just before his death, Jesus enjoined
upon his first disciples the duty of observing
the Lord's supper: "Do this in remembrance of
me!" The sacrament was most manifestly
designed as a perpetual institution, and,
hence, however particular & special may have
been the application of these words to the dis-
ciples, they were obviously meant to apply
to all men.

You purpose, dear friends, to come around
the Lord's table on the coming Sabbath, and
(it has seemed to me) nothing could be so appropriate as preparatory to that solemn service, than now to examine into the significance of this sacrament. Let us therefore give a hurried glance at its design and intention. What is intended by it and in it. For what and for whom was it instituted? We shall in the course of our investigation have occasion to speak of the feelings which it should inspire and of the obligations it must ever involve and impose. Our principal aim however will be briefly and simply to explain the nature of the Supper.
1. We are to do this in remembrance of Jesus, our Saviour and Deliverer. In this view it is a simple memorial, both of his life and death. It is intended to call him to remembrance as slain for us. As oft as we eat this bread or drink this cup, we do show the Lord's death till he come.

When the Saviour ate the last supper with his disciples, his crucifixion and dying agonies lay full before him. And to his human eye, at least, the prospective scene was one over which brooded clouds of the thickest darkness, unbroken by a ray of light. Even
the radiant smile that beamed from the Father's face, and which had never before forsaken him was withdrawn. Knowing that his death was near, he desired to establish for his disciples some memorial which might serve to remind them of his sufferings and expiring agonies endured for them. And the memorial that he selected was correspondent with the godlike simplicity of his character and life. A mere earthly hero who desired to be held in remembrance would have ordered some costly triumphal arch, sculptured all over with the
records of his achievements; Some splendid cathedral lifting its sacred walls to enshrine his dust; Some magnificent mausoleum or massive monument to perpetuate his name & memory, a blossoming of glory over his grave.

Some human king, desirous of an immortality in the hearts of his subjects would have put up, while living, some enduring sepulchre like those which lift their pyramidal peaks far up into Egyptian skies. Or, like the Duke of Marlborough planted would have beautiful trees to commemorate the positions of contending armies, and his own victorious leadership, so that even the returning spring should hang out the banners of
his triumph from every forest twig.

But not so the divine Jesus. He left no such perishable + material monument to his memory. He left no writings to immortalize his name; he appointed no anniversary to be celebrated as his; he ordered no costly shrine to stand up in his witness. With the simplicity o at the same time sublimity which pertained to his divine nature he simply broke bread & poured out wine as symbolic of his body + blood sacrificed for all, bade his disciples eat + drink and said, "This do, in remembrance of me."

None but as God could have done this.
much I am regarded as a person of slight
or hand a cup of wine as another did.

Swiftly after he had said all you could.
And

Dr. With a round of honey, had the amount
relied. Among the infinite plane of a
common, which is hard a good letter of a
shown a commend in a much shallower of

me above.

All that he now wrote instructively, d like

consideration or clothier, yet so instructive, such
cleaning chanseur. Of I do really feel from

Such an phenomenon & according with
that neither can ever lift his sword against the other. When we sit down to eat together, even though we may be strangers, after we have eaten together at a common board, we feel a new bond between us. There is something in a common meal suggestive of affection & friendly feeling. The Jewish notions upon these matters were very decided. When the Real- mist said that his friend who had eaten bread with him, had lifted up his heel against him, he expressed the extreme of dishonor. And when Jesus in the ears of his own disciples quotes & applies these words to Judas...
the disciples understood by them the deepest de-
profundy, teaching guilt. Sitting together savor of the family relation a common meal is a
feast of love. So that the very idea of a supper
eflective of Christ's dying affection for us.
And then the bread broken for nourishment
is a most happy emblem of a sacrifice,
made for spiritual life growth. And the wine
which stimulates and energizes is a beauti-
ful token of that blood which was poured
out as a fountain of cleansing holiness.
But setting aside the peculiar propriety
of the supper itself, let us remember that it was
also the Passover. This meal was marked by three cups. The third cup was called the cup of blessing and terminated the meal proper. It was in connection with this third cup that our Lord instituted the Sacrament.

Now the Passover was established in connection with the last of the plagues in Egypt. It commemo-rated the fact that when the Angel of Death that smote all the first-born of Egypt he passed over the houses of the Israelites, seeing the blood of the Passover lamb on the door posts. The Passover was then a memorial of a gracious deliverance. It typified
from eternal death
that greater redemption by the Sprinkled of
Christ our paschal lamb, from eternal death.
The Lord's supper therefore corresponds to and
displaces the Jewish passover. The type was
swallowed up in the antitype. We can readily
see therefore why the communion was institu-
ted thus at the close of the passover meal. It
was highly significant and appropriate, as
calling to remembrance the fact that Christ
our passover was sacrificed for us. It is
like that passover a memorial of our great
deliverance from death, through the blood
of Jesus, led as a lamb to slaughter.
2. But secondly we are to do this in remembrance of Jesus as our prophet not only as our dying Saviour, but as our priest. In this sense the Lord's supper is a renunciation. For every high priest taken from among men is ordained for men in things pertaining to God to offer gifts and sacrifices for sin. Christ is our priest to alone for us, and when we eat his supper we should remember him as bearing our sins in his own body upon the tree, and renewedly renounce those sins. When we remember how he was crucified for our iniquities, we should crucify the flesh with the affections and lusts.
mortify our members which are upon the earth. I have before spoken of the Lord's supper as a memorial and as such correspondent to the Passover. I now affirm it to be a re-nunciation of sin and as such correspondent to the Jewish sacrifices.

There is a wrong impression current with regard to these ancient institutions of the Hebrews. We associate with them too often the power of cleansing from sin. Now sacrifices have in view one or more of three things, the expressing of gratitude, the procurement of favor or the atonement for sin. But a sacrifice
as such can have no inherent efficacy.

Can the blood of bulls or of goats or the ashes of a heifer sprinkling the unclean of themselves remove the foul stains wh.
have left them, dye upon the soul itself?

Obviously not. If the sacrifice were itself efficacious, then Cain's offering would not have been rejected, for he brought a present sacrificed to Jehovah. Yet we read that while Abel's was accepted, Cain's was not. Where was the difference? Simply in this. Abel brought his offering as symbolic of a Saviour to come.

He looked forward by faith to a Redeemer.
not yet realized, though promised. He knew that the lamb which bled upon his altar could have no prevailing power to wash away his sin. But in the symbol he beheld the Saviour which was to come. His faith laid hold upon Christ, stretching its grasp into the unseen future and placing its firm and fixed gaze upon the Lamb of God that taketh away the sin of the world. New Cain was deficient. He saw no Saviour; he possessed no faith.

And so of all Jewish sacrifices. They had no virtue or efficacy inherent in themselves. They were only accepted on the ground of that
faith which they symbolized & expressed. A sacrifice then was in no sense, itself, an atonement for sin. Jesus was the great and only atonement, and they simply kept him in remembrance. They held him up to the view of the soul, as its great sacrifice, appointed (of God) that his blood, who through the eternal Spirit offered himself without spot unto God, might purge their consciences from dead works to serve the living God.

Now I am greatly mistaken if the Lord's supper does not directly & precisely correspond with and take the place of the Jewish sac-
rifices, as a renunciation of sin, and uncleanness, just as we have already shown that as a memorials of delivrance it corresponds with and displaces the passover. I am aware that this view may be somewhat novel, and it may at first sight, startle one to hear this sacrament called the Christian sacrifice for sin; yet is it not? and does not the possible repulsiveness of the view result from the fact that we are wont to associate with the old Jewish sacrifices some degree of inherent efficacy which they did not possess? We insist that as the hebrew in his sac-
Sacrifices looked forward to a coming Redeemer, so we in our sacramental supper look back to a Redeemer already come.

As there was no inherent efficacy in the sacrifice, so there is none in the sacrament. The Jewish faith which was accepted as righteousness, reached forward to the future; ours likewise accepted reaches backward to the past.

When the Jew offered his lamb, if he saw the lamb of God in the symbol, and laid hold upon him by faith, his faith as expressed in the sacrifice availed to apply to him the atonement of Jesus. It washed away his sin.
Precisely so it seems to me is it with us, when we approach as partakers to the table of our Lord. These elements have no power to promote our spiritual growth or cleansing, but they are appointed of Jesus as the expression of our faith in him and our dependence on him for salvation. That the sacrifice was to the Jew the sacrament is to the Christian, and if he looks back to the great sacrifice with humble faith, his sins are forgiven and washed away, just as were the Jews. The observance of the Lord's Supper then is no less binding upon the Christian than was the sacrifice upon the Jews. And I believe I speak as God
would have me speak when I say that it is as displeasing in God's sight and as perilous to Christian growth to neglect the Lord's Table as to the Hebrew it would have been to neglect the sacrifices. Were they instituted of God? and is not this also. Were they requisite as expressions of faith? Is not this also. Were they appointed to keep before the soul Jesus? Is not this also? What need have been thought of a Jew who ceased to offer sacrifices because he did not see his way clearly to go to the sacrificial altar. Yet it is no less absurd now for individuals to plead a similar excuse for neglecting or abandoning the Table of Christ.
3. But my third and last remark is that the Lord's supper brings Jesus to our remembrance as our King to rule in and reign over us. In this view it is a Sacrament. What now is a Sacrament? It has come to be used as meaning an outward and visible sign of an inward and spiritual grace, or more particularly, a solemn religious ordinance imposed by Christ to be observed by his followers, by which their special relation to him is created or their obligations to him renewed and ratified. Baptism is called a Sacrament, because by it persons are separated from the world, brought into the visible ch
and laid under particular obligations to obey his precepts. The eucharist or communion of the Lord's supper is also called a sacrament, for by commemorating the love of Jesus and his death, we as our special relation to him to renew our obligations to be faithful to our divine Master.

Now all this is true but there is one part of the definition which is too often practically overlooked. It is this renewal of obligation. The primitive meaning of sacrament will furnish us an illustration pertinent to this point. When a soldier entered the Roman army he
took what was called a sacramentum, or oath of obligation. This by its very terms was a vow of service. It bound him to eternal allegiance with Rome. He promised under the sanction of most sacred appeals to the gods that he would always stand by the Roman eagle. He bound himself always to follow the general of her armies over land and over sea, through fire and sword, by night or by day, for triumph or defeat, for life or death, for woe or for woe.

And so to the Christian the sacrament is a humble vow of service, first taken or re-
newed whenever he approaches the table of his Lord. He comes as a soldier to enter the Army of Jesus, or to reimburse upon himself the solemn sacramentum. It is his vow of service. It binds him to eternal alliance, with the Christian church. He promises always with the help of God to stand up for Jesus, always to keep near the holy cross. He binds himself to follow Jesus his captain, through evil as well as good report, come life or come death. He promises to endeavor according to his ability with prayer and watching, to fight manfully the good fight of faith; to
sylay every bosom sin, to grapple with every spiritual foe, to beat back every adversary of the church. Such is the vow of service in to which it is the privilege of the christian to enter when he partakes of the sacramental emblems. He is bought with a price; therefore should he glorify God in body and spirit which are Gods. He is no more his own. He has given himself entirely away to Jesus, body and spirit, energies physical, intellectual & emotional. He holds himself absolutely at the disposal of his divine master. He is determined to endure hardness as a good soldier of J.C.
Do you say in your heart it is fearful to enter into such a vow of service. True it would be, if you assumed such obligations in your own strength; but you must do it in humble reliance on Him who is both able and willing to keep you from falling. The true Christian may tremble as he remembers his own weakness, but he hears the voice of Jesus saying my grace shall be sufficient for thee, and the sweet assurance fills his heart that his Saviour will make his own strength perfect in his weakness. He says Christ strengthening me I can do all things.
I need hardly add that such a vow is to be esteemed inviolably sacred. The Roman soldier esteemed no obligation superior to his sacramentum. He would adhere to it to the forsaking of his family, home and even to the resigning of life.

At the time of the eruption of Mount Vesuvius, whose flood of liquid lava buried for ages the cities of Herculanenum, Pompeii, the latter city was under Roman sway. There were long continued premonitions of the outbrea-king flood of fire. The inhabitants were at the time of the eruption assembled in the
great Pompeian Amphitheatre, witnessing the heathen plays. Upon the first beginnings of the discharge from the Crater, they inhabitants commenced to flee, and passed in innumerable swarms out the gates of the city seeking a place of refuge. But it is beautifully narrated of the Roman sentinels that although stationed at the city gates, where escape was most likely to be successful, they stood at their posts and died there. Rather than violate their sacred oath ever in all circumstances to stand by Rome, they remained at their posts and faced a horrible
death. I seem to see them now, watching the advancing tides of molten fire, resolute-
ly maintaining their stand where they had sworn to live or die, until swept away by the
irresistible river of flames. And now whitened and bleached in the lava, the travellers to Pompeii
may see the bones of those brave old Romans.

Ave, Gods! Oh for your constancy, your pa-
triotism, your resolution, your heroism, your
realized in the ranks of the Christian soldiering army
fidelity transferred to Christian bosoms. Oh,
that the Soldier of Jesus Christ might thus stand
faithful to his Master, amid all the temptations
to deception and the exposures to death.
Thus I have endeavored to set forth the simplicity and significance of the Lord's Supper. It is a memorial of Jesus' death; it is a renunciation of our sins; it is a promise of service to Jesus. (And we have only now to add that) we have aimed to divest this holy ordinance of all mystery. The test of fitness is simply readily applied. Do you desire Jesus as your prophet, your priest, your King? Are you desirous to commemorate his dying love? Are you willing to renounce your sins and depend on him for salvation? Are you willing to take upon you the vows of God? Then we welcome you, this table! Who shall dare to drive you away, since Jesus bids you welcome!
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Brooklyn. Dr. Witcherette, Preb. Lectured Wednesday, Nov. 30.


1st P. Preach. Preparatory Lectured Friday evening, May 9, 1862.


Congregational Church of Norwalk. Friday P. M. May 1, 1863.

Waterford, N. Y. Friday P. M. March 5th, 1864.

Detroit, Mich. Friday P. M. Mehl 12, 1869.

Detroit. Preached Sabbath A. M. Nov. 7, 1875.
Remarks at Table - Friday, March 12, 1869

Order of Ceremonies at Passover:


3. Then takes unleavened bread and bitter herbs, and eats, and passes around.

4. Then a little child - ordinarily son of household asks what mean ye to

5. Then follows the Tikkun Haggadah or Declaration, from Ex. 13:1 to declare or show forth.

Hence our Lord says ye do show forth the Lord's death till he come.