Luke xxii. 19. — "This do in remembrance of me."

From whom came these fine, simple, powerful words? — They came from one on whom was laid the glory of the Most High, from him who was sent to bear the message of truth from his Father, who came to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them who are bound.

I know not how much more interesting than that presented by the occasion on which these words were spoken. — The Savior of men had gone through all, but the last, in his long array of toils and sufferings. He had felt the keenest weapons in resentment could wield, and had drank the cup of bitterness to the dregs. We will hence why his countrymen made his life a painful one. When we compare what they expected with what they found, we learn why
friday was disappointed: ambition had failed. They had waited with eagerness for that day, the day when the Messiah should appear to make them are proud of their rank. The Roman eagle stood to the mark of his arms. He who claimed to be the Messiah must rid it of its wrongs. The first thing of his days told was: *Blessed are the poor in spirit. *Blessed are the meek. *Blessed are the peace-makers. *Could the Jews, with all their possessions, their hope, admit the claim of him who taught these lessons? No, it was naturally to be expected that they should, as they did, reject him with feelings of scorn & indignation, relentless & keen, as their disappointment had been. Basing and poignancy. But Jesus went on through the path of suffering. He was marked out for him, with his eye on heaven, always meek, yet always fearless. This declaration was: *I must needs go on of him that sent me.* This mark the death of his comrade from his countryman was contemptuous. This is the one: just before the close of this life of labour & suffering, while the sun was full in his eyes, Jesus sat down with his disciples to keep that feast on the passover. He was in communication of the money he suffered, to the destitute, to enter their dwellings, and the first born of Egypt perished. How solemn & interesting must have been this scene! He took his back on his life, with the consciousness that he had given the world a new religion, that for he said he had planted on earth a tree, in the shadow of which all nations should rejoice; in he led his forward with such that he must die with pain, ignoming by the hands of his countrymen. There is a most impressive moral subtlety in this last solemn festival of Jesus with his disciples. It makes in our hearts something of the same feeling, as is produced by the Miller, the plain, sorrowful, yet solemnly devotion of the faithful. How simple & affecting is the account of the Evangelist of the: *And when the hour was come, he sat down & the longs in garments with him. And he said unto them: *This is the one that you before. He took bread & gave them, & brake it, & gave unto them saying: *This is my body. And a man forgive, this one in remembrance of me. Where also the cup after supper, saying, this is...
The subject leads us to speak more at large of the ordinance of the Supper; but of its object, design, &c. If the spirit of feelings &c. all engaging us for the proper celebration of it.

We will mention the nature & design of the Lord's Supper; if these are sufficiently simple, the distinction marked. The great & leading purpose of this ordinance, doubtless, is to maintain a solemn, religious memorial of the life, but more especially of the sufferings & death of Jesus, & to make us think of all that he has done, & taught, & endured for us. It places us under the wings of the sacred dove, & rested on him, as he ascended from the Jordan; & there we hear with minds subjected unto reverence & awe, the beatings that beat their nothingness, the voice of the Omniscient pronouncing - This is my beloved Son, in whom I am well pleased.

It leads us through the track of the law's life, & we see him in the midst of contempt & endurance of persecution, confounding the might of humbling the mighty by that energy of divine teaching which went to the heart. It draws us to the garden of
the whole of his divine character. It seems to embody our conceptions of, in the relation in which he loved the Pass, in the relation in which he bears to us. It represents him to us in the glory of his mediatorial office as only by his grace pervading the world. While it thus opens to us a view of his deeds through the whole of his life, let us remember that it is not for nothing that all this is done. It is not merely to make us think.

Yet it leaves us not our longed-for wish. It bids us go and see him, who went down to the grave amidst suffering, generation, coming forth in glory and power, and makes us feel that death which was once a conqueror is now a captive. Yet here is not all: it introduces us to that last meeting of the disciples with their Master, when his path was to be in this world no longer, and we with them see him ascend from earth, and vanishes from our sight to be welcomed by angels as having to his throne of glory at the right hand of God. Such scenes are the solemn scenes of the days, as the church is designed to commemorate. It brings home to our minds all that our Saviour did and said, the whole of his life, the whole of his examples, the whole of his doctrine.
partly with a view to sensse us from this sluggishness of feeling, that the hand commanded us to bring near to our minds by this ordinance. In this institution has made an admirable use of that faculty of which the manly associated ideas. It is the same use which we ourselves make of it; when, at the hour of praying with those we have loved, we endeavor to build in their hearts a monument to ourselves by bearing with them some gift of affection. The gift is associated with the name; justice, with the look upon it, it animates the tender emotions of the feeling moment, present to us the mirror of the soul. It reflects all the excellencies of our friend. Great is the golden beam of happiness which we have passed in his company. And the power of charm of this effect are powerfully increased, when there is anything on the token of his affection, or has an appropriate reference to the circumstances in which he was placed at the hour of separation. Thus it is with the ordinance already instituted, and do this in remembrance of me? Though its apparent object be for more sublime, its tendency for more elevating, thinking with human affection can prompt; the love of man in this ordinance, the token of his affection, is to express itself in our hearts, as the hours remembrance of him always helps.

Another object of the ordinance on which we celebrate is to express an unreserved faith in, as the constituted law of the world, is an unembattled acceptance of this religion as our supreme and only rule of life. This

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their power of efficacy, unless they are continually objects of sense, but are constantly pressed on us minds by continued excitement. There is a check of thought, with regard to what is future or distant, which be unclouded too long may become a fatal mental lethargy. Now, the same truths & facts of the religion are of this kind. They are not objects of sense, but objects of faith, not things we see, but things we believe. Consequently we may, almost before we are aware of it, lose our hold upon them, even when we imagine it to be strongest. It is not difficult to forget what we should not assume to deny. It is true, none of us, I hope, would deliberately renounce our tenets on profession. But faith, that we should thus abandon the anchor of our hope, yet it is very easy for us to have a faith different from the lively earnestness of the true faith. There may be an insensibility in it, which, without faith's efficacy & power. We may stumble on; the golden treasure committed to us is a treasure to be weaned at least not in tears of bitterness. Now, it is in warding a remedy for this natural tendency of the human mind, that we see one of the most valuable in- fluences of the ordinance of the Church; for it makes the check of our faith, & communicates life to those affections for God & religion, which were dying away amidst the absorbing interests of the world. It brings before us the life & the glory of the world, & dwell upon that life & that glory till our hearts are warmed by the view into a realizing faith; a faith which is active, operative, purifying. It points to us the unspotted truths of the holy laws of the Gospel, of are made to feel that these are the truths, & we are to receive; these are the laws by which we are to live. Thus, while we remember our faith we strengthen it, while we think deeply of our slain Judges, we learn to give them a place in our hearts.

A third purpose of the Church is to bring every one of us, & in all of us, to express our connection as followers of the same Master, members of the same body, & heirs of the same hope. It is the pledge, the symbol of love. Within the consecrated circle of its influence, the storms of passion have no place, if these the light is sure; the atmosphere serene. It draws us around one common table, & there, not only else, we may dismiss as a while our earth-born pas- sions, the rivalry of ambition, the bitterness of contention, & the clamors of ungodly desires, & there we may consider ourselves, as fellow travelling in the same narrow path of life, & begin in weakness & in slavery, as sharers in the same salvation, & lean on the same treasures of heavenly grace. Such, we
time, is the effect of this ordinance is designed to produce, if this amiable light does it appear in its original institution by our Saviour, I would say, that such always were its effects, that it had always been such. But to the shame of times, to the view of good men, we must confess that it has been sometimes other than a part of love. The history of the church will tell us that this institution has been transformed into an engine of malice. So, instead of being the instrument of thanksgiving to God who hath created, of gratitude to Him who hath redeemed, it was said in the earliest days of the gospel, by me who was no friend to the gospel, "see how these flout one another." And why should it be, is that spirit of purity which from God, who looks not with contempt a churlish thing. The praise, that should have been preserved unclouded through succeeding ages. But it has not always been so. Thus have they at each other, in the voice of terror, rather than in the voice of invitation. Barricades have been erected around the communion table of our common Lord. Distances have been multiplied to separate those who wished not arduously to progress their allegiance to the Lord. Why, this is not the spirit of times; this is not the spirit of the scriptures that anyone for a moment had a back to that hour of peace when part dawned with the prospect of his sufferings before.
II. We are to consider the spirit, feelings, &c. of the motive principle of this observance. This subject has, no inconsiderable degree, been anticipated. But what has been already said, is yet a few words may be add. As I am, himself, when he instituted this observance, did not, as the ambitious founder of a new sect would, have done, hence it around with a long array of condi- 
dable requisitions, or difficult, straw-harn sep ha- 
sations: Indeed he says nothing of qualifications necessary for the proper observance of the institution—because from the very nature of the institution, it would not be easy for the sincere enquirer to infer what must in the character of that temporal part of the institution should come to join in its celebration. But partaking of the 
communion, we solemnly declare in the presence of G. a man, that we hold the faith of that which our followers—of that, as the name of God is cast we are bound to love. Nor this being our profession, it is plain, that the spirit, whose influence should dwell in our hearts when we come to the observance of this rite, is the spirit of faith, repentance & ob- 
dience;—faith, as is something more than the mere 
leas absent of the understanding to what we believe 
to be true, as warming the heart & is enkindling in the 
affecting, or makes feel, deeply feel, as well as ele 
that s is the Messiah, that s is the re- 
Heaven in man's salvation, that he came to bring the 

tneck, &c. 

from heaven!—of repentance, & s has a former resi- 
dence than on the surface of the heart, & s draws the tear 
of sorrow, & of shame, & s makes us, with our sins, part 
compel us to exclaim like the humble publican, who 
in deep feeling of consciouness, &l; in the desert, &l; in morning 
oliance, not only binds us to 
ask, but makes us active, cheerful, vigorous in the 
performance of that duty, & s places our souls in tune to 
the purity of the gospel, & s helps us to methodize the 
truth, & s is still right with the glory of the Roben- 
's example. Such are the feelings & such the reasons 
which qualify us for the communion, & the power & s 
so far as I have studied to understand the scope. (But men 
seems to me to require of us nothing more. It is not, we 
are desired to impose artificial requisitions & c. 
s refute unnecessary excitations.) It is not to be 
feared that, the timid & the humble have some- 
times been filled with needless harass; if have 
ought the greatest part of this lives in the omission 
afraid, that the greater part of this lives in the omission 
of that which they themselves seem a duty of high im-
portance, because they have received the impression 
that the dangers of attempting to obey this command 
of the law, are more formidable than that of se- 
directly, or, it may be, have lived in anguish 
ply, convinced of the necessity of doing that 
which they believe they cannot do in an acceptable 
manners? Such a selfish, such unfeathered 


such an uninterrupted aid of divine affection, and an unflagging practice of religious duties, have sometimes been represented as indispensably necessary to the right reception of this sacrament, as few men have been able to deserve in those whom they most esteem for purity of life, from no moral sense willing him to find in himself; and therefore those who know that they have not reached such elevated excellence, and struggle with passions which they cannot entirely subdue, have lamented infirmities, and they shall feel clinging to them, will be distressed from an act of devotion, of ask they have been taught to believe, that it can scarcely be performed without an embalmed spirit, that it demands the holiness of angels, of the unwonted serenity of paradise. In the glories of dependence, my consider vigilance, my prudence, and watchfulness, omission, omission, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or inexcusable negligence, or 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...and to come to the table of the Lord. I should entreat them to look back on the history of the Lord's care recorded in the Word, to see whether any thing like terror of gloom is thrown around it there. Of such ceremonies I would ask, have you a deep, grateful gratitude for all that hath been for mankind in obedience to the will of his dear Father? Have you that from faith in him which makes you willing to be saved by hanging on the will of God? Can you esteem any other as a brother, and cherish that spirit of understanding kindness in our connection, as followers of the same Master, as requires of us? do you wish to live, and to die, in the holy hope of the Son? if you can do this, if you have in fact these feelings, come to the common table of your Lord, for you will come worthily. It is to hand such bread, to inculcate such sentiments, that the use of this bread is intended. By partaking of it, you are invited to declare your regard for religion, to employ in the most powerful means, in God's hands, of preparing your hearts for the world of glory.
Most high & holy G.

Tower of all that is good, source of all that is holy, we would come to thee with the feeling of our need to thee, with the prayer of humility, give us, we entreat thee, a deeper, a stronger, a purer faith, a more grateful tribute to the One for all that he hath done for us.

Enable us to celebrate the memorial of his sufferings, death, and resurrection with sentiments of gratitude, love, devotion; while by the ordinance we bring forth and remind the truth, the promises, the hope of the gospel, may we have our religion, better, colder, more fervent, more purely than ever yet we have done.

Our prayer is in the name of Jesus Christ.
At home, July 4th, 1819 - Forenoon
At Brighton, April 14th 1820 (Friday lecture)