

SERMON UPON 1 CORINTHIANS XI. 26.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. xi. 26.

I SHALL fall directly upon the words, without any preface. In them observe—(1.) A duty supposed; (2.) The purpose and end of it declared.

1. The duty supposed. In it you may observe two things—(1.) 'Ὅσάκις, 'as often,' implieth a *πολλάκις*, that it must be often; for he doth not say, *ὅταν*, when, but *ὅσάκις*, 'as often;' it should be very often. Seldom communions came into the church upon the decay of zeal. (2.) Both elements are supposed to be used: 'As often as ye eat this bread, and drink this cup.' It is sacrilege to defraud the people of the communion of the cup, and to separate what God hath joined.

2. The end declared. Where, what, and how long. (1.) What is the end? To annunciate or 'show forth the Lord's death.' It may be read indicatively or imperatively, *καταγγέλλετε*; they come to the same effect. *Annuntiare debetis*—Ye ought to show forth. So *Vatablus*. (2.) How long this rite must be observed to this end: 'Till he come;' that is, to judgment: which implieth that this is a standing ordinance, or means to keep his death in perpetual remembrance, till we have no more need of memorials, because Christ is come in person.

Doct. The Lord's supper is a solemn commemoration of the death and passion of our Lord Jesus Christ—(1.) By way of illustration; (2.) By way of confirmation.

1. By way of illustration. I shall explain both the object and the act. The object is 'the Lord's death;' the act is annunciation, or showing forth.

First, The object, which I shall open in three propositions—

1. That the sacraments do chiefly relate to Christ's death. For baptism: Rom. vi. 3, 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?' The Lord's supper, in the text. Both sacraments represent him dead; they do not represent him glorified, but crucified. They were instituted in favour of men, and for the benefit of man, more directly and immediately than for the honour of Christ exalted. In these duties he representeth himself rather as one that procured the glory of others than as one that is possessed of glory himself; and would have us consider his death rather than his present exaltation. His death is wholly for us. but his glory is for himself and us too. Only we

must distinguish between what is primarily represented in the sacrament, and what is secondarily and consequentially. It is true the consideration of his humiliation excludeth not that of his exaltation, but leadeth us to it. But primarily and properly Christ's death is here represented, and consequentially his resurrection and intercession, as these acts of his mediation receive value from his death. We remember his death as the meritorious cause of our justification and sanctification, his resurrection as the public evidence : Rom. iv. 25, 'Who was delivered for our offences, and was raised again for our justification.' Namely, as his resurrection showeth his satisfaction is perfect, God requireth no more for the atonement of the world. His intercession is nothing else but a representation of the merit of his sacrifice, and receiveth its value from his death : Heb. ix. 12, 'By his own blood he entered in once into the holy place, having obtained eternal redemption for us ;' that is, by his own blood he entered into heaven, having purchased redemption for us from the guilt and power of sin. Well, then, it appeareth from the nature of the thing and the rites here used that Christ's body is represented to us as dead and broken, and so proper food for our souls ; and his blood as shed or poured out for the expiation of our sins, that we might obtain pardon and peace : Eph. i. 7, 'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ;' Luke xxii. 20, 'This cup is the new testament in my blood, which is shed for you.'

2. That we do not commemorate Christ's death as a tragical story, but as a mystery of godliness. Many, when they come to these duties, look upon Christ as an innocent person unworthily handled, and so make a tragedy of his passion, for the entertainment of their fancies and the lighter part of their affections, rather than for their faith to work upon, their desire, joy, and thankfulness, or to stir up any deep repentance in them. This remembrance produceth either compassion or indignation against the Jews.

[1.] Compassion. Alas ! the history of Christ's passion will work no more upon us than the sad preparation of Abraham when he went to sacrifice his son Isaac, or the cries of Joseph in the pit, or the pitiful words of Jacob when they told him that some beast had devoured him, or than the sacking of Jerusalem by the Babylonians, or how they handled that miserable king Zedekiah, when they put out his eyes, or the moans of Dido for Æneas ; Austin instanced in that, living in that country : *Quid miserius homine fente Didonis mortem, et non miseriam suam.* All these things, though they be not of such importance as the sufferings of the Son of God, will draw tears from us, and passionately affect us for the time. Christ seemeth to disprove this fond compassion, as it is acted and exercised towards himself : Luke xxiii. 28-31, 'Jesus turning unto them, said, Daughters of Jerusalem, weep not for me ; but weep for yourselves, and for your children. For behold the days are coming in the which they shall say, Blessed are the barren, and the womb that never bare, and the paps which never gave suck : then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us ; for if they do these things in a green tree, what shall be done in the dry ?' The gospel doth not propound the death of Christ as a spectacle of human calamity. No ; it is a point of higher con-

sideration, and God looketh for more inward and spiritual motions than this passionate condoling.

[2.] So for indignation against the Jews. It is no more pleasing to Christ than the other. Many christians think it a piece of high devotion to execrate the memory of Judas, and the other Jews who were accessory to Christ's death; but this, or somewhat like it, is disproved too. Peter was in a rage against Christ's adversaries, and therefore out of bravery draweth his sword against a whole troop or band of men, that came to attack him in the garden; but Christ saith, John xviii. 11, 'Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it?' No question but great injustice was showed to Christ; the Jews' fact was odious, Judas' treason execrable; but as our pity should be turned upon ourselves, so must our exasperation also. The gospel calleth for deeper consideration of this mystery than what is historical; namely, such as is evangelical, and may suit with God's ends in it, and our faith in the Mediator and Saviour of the world; namely, the horror of our sins, that they may become odious to us; the terror of God's impartial justice, that we may never think a light thought of it more; the inestimableness of God's love, that we may have more admiring thoughts of the wonders of this condescending grace, in giving his Son to die for us; and of the unspeakable benefit and the joy of salvation which is derived thence to us. These are the true reflections on the death of Christ, and best serve for the improvement of it; namely, to raise our hopes of mercy, engage our thankfulness, and increase our hatred of sin. In short, two affections are most proper and seasonable—mourning for sin, and rejoicing in Christ.

(1.) Mourning for sin. When we call to remembrance the death of Christ, the anguish of his soul, the bruises of his body, the effusion of his blood, these are all occasions of godly sorrow. For, 'He hath borne our griefs, and carried our sorrows; and he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and by his stripes we are healed,' Isa. liii. 4, 5. Therefore godly sorrow is seasonable so far as it is a means and part of repentance. The Jews on the solemn day of atonement used to afflict their souls on that day, as you may read, Lev. xxiii. 27-29, 'On the tenth day of the seventh month it shall be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work on that day, for it is a day of atonement, to make an atonement for you before the Lord your God: for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.' Mark when this should be, at the day of expiation or atonement and solemn reconciliation with God, that they might have forgiveness of all their sins. Affliction of soul, or humiliation, is inward, by godly sorrow for sin, 'which worketh repentance unto salvation not to be repented of,' 2 Cor. vii. 10. It is done by judging and loathing ourselves for the evils we have committed; outwardly by fasting and abstinence from all fleshly delights, which the Jews observed with great rigour. I press it only as it was a sign of repentance. Then we best remember Christ crucified when we are crucified

with him : Gal. ii. 20, ' I am crucified with Christ ; ' when the sensual inclination is mortified, and the heart deadened to the pleasures of sin, which are but for a season.

(2.) Rejoicing in Christ Jesus. The other tendeth to this, as a preparation to the solemn effect. And to repentance there must be joined faith, which is an acceptance and acknowledgement of the benefits procured and offered to us by Christ. Therefore we cannot receive them so sealed, confirmed and applied, as they are in the Lord's supper, without joy. We are invited to the Lord's table as to a feast, and joy doth best become a holy feast. This ordinance was instituted for our consolation, as being one of those solemn assurances given to the heirs of promise. And their nature and use is to beget ' strong consolation,' Heb. vi. 18. It is true we come to it with remorse, but that by way of preparation, and for the quickening of our appetite ; but the proper act wherein consisteth our communion with Christ and his body and blood is the joy and contentment that the soul received in that Christ died for us. Christ is not only propounded as dead, but as dead for us, that his death may be our life, and a fountain of everlasting comfort to us. When we come to God's table, we eat and drink in his presence, as those that are agreed with him, and reconciled to him by Jesus Christ. And then, Rom. v. 11, ' We joy in God through our Lord Jesus Christ, as those that have received the atonement.' So Ps. xxii. 26, ' The meek shall eat and be satisfied ; they shall praise the Lord that seek him ; your heart shall live for ever ; ' that is, the poor humble christian is revived and comforted by the eucharistical spiritual food, and the vital effects thereof, of which by faith they are made partakers. He speaketh there of paying his vows, and alludeth to the peace-offerings when they feasted with their friends ; which is fulfilled in the eucharist or commemorative feast which we observe in the remembrance of Christ's death. These are the spiritual affections ; we come with brokenness of heart, and go away with joy : Acts viii. 39, ' And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more, and he went on his way rejoicing.'

3. The commemoration of Christ's death as a mystery of godliness is done by a due consideration or reflection on the cause, occasion, and benefits of it.

[1.] The first inward moving cause of all is the great love and mercy of God to us : John iii. 16, ' God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life ; ' and 1 John iv. 10, ' Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' This must not be overlooked, partly because this is commended to us : Rom. v. 8, ' But God commendeth his love to us, in that, while we were yet sinners, Christ died for us.' Some things may be told us, but this is commended that we may be sure not to forget it. This was the great thing propounded to our thoughts ; this gracious act and expression of God's mercy and bounty, carried on in the most astonishing way, far beyond what we could conceive or imagine. And partly because this calleth for thankfulness, the great principle of gospel obedience : 2 Cor. v. 14, 15, ' For the love

of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead ; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.' Yea, the life and soul of every duty, the very design and tenor of the gospel, and the way of salvation by a redeemer, is so ordered by God as to raise the highest thankfulness in man, and that we might be deeply possessed with his love. Thankfulness is the great duty of the gospel, and which containeth and animateth all the rest ; for the gospel from first to last is a benefit : 1 Tim. vi. 2, 'Partakers of the benefit ;' and therefore to be received with thankfulness ; for what obedience is to a mere law, that is thankfulness to a benefit. This duty is called *εὐχαριστία*, or an eucharist. The Lord Jesus hath gone before us as a pattern : 1 Cor. xi. 24, 'When he had given thanks, he brake it ;' and ver. 25, 'After the same manner he took the cup ;' that is, giving thanks ; Mat. xxvi. 27, 'He took the cup, and gave thanks.' And all because of that grace and bounty of God which he came to discover to mankind, and would seal with his blood. Well, then, this grace, love, and goodness of God, in giving his Son to die for our sins, should never be overlooked by us, that all our acts may be acts of thankfulness, our repentance may be a thankful repentance, our love may most affect the heart with sin : Ezek. xvi. 63, 'Thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done.' Our faith a thankful acceptance of Christ and all his benefits ; our obedience a thankful obedience, not out of fear of hell, but gratitude ; all our duties but the thankful returns of Christ's redeemed ones for the great love he hath showed to us. So for all works of charity ; our giving an imitation of Christ, who loved us and gave himself for us : 2 Cor. viii. 9, 'Though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.' Forgiving ; so it is said, Eph. iv. 32, 'Forgiving one another, even as God for Christ's sake hath forgiven you.' Our works of piety : worshipping God ; love should bring us into his presence, and his mercies to us in Christ should be continual matter of praise and thanksgiving. Our preaching ; love to God should sweeten the labours of it. Oh ! had we a deeper sense of this great love that provided such a remedy for us, we would feel the constraining influence of it in everything that our hand findeth to do for God.

[2.] The next thing is the outward occasion or procuring cause, which is our misery by reason of sin. He came to propitiate God, offended by man's sin. Sin was the cause of enmity between God and man, and did set us at such an infinite distance from him, that our peace could be made no other way but by Christ's 'making his soul an offering for sin,' Isa. liii. 10, and becoming 'a curse for us,' Gal. iii. 13. Therefore, when we remember the agonies and death of Christ, we should remember the odiousness of sin. To make light of sin is to make light of the sufferings of Christ. The scripture often shows the greatness of sin by the greatness of the price that was given to redeem us from it : 1 Peter i. 18, 19, 'Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ.' And this both in order to caution and humi-

hiation. Caution : ver. 17, 'Pass the time of your sojourning here in fear.' And humiliation : Zech. xii. 10, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication ; and they shall look on him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.' Before God would be propitious to sinners the Son of God must be made man, and suffer and die to expiate our offences. Well, then, is sin nothing, that sowed the seeds of that woful discord between God and us, that he will have no communion with us till the blood of Christ be shed to purge us from our sins? Generally we have slight and superficial apprehensions of sin, therefore we are not much troubled for what is past, nor careful to avoid it for the time to come ; ye are not deeply affected with what our Mediator hath done to deliver us from it. O christians ! without these bitter herbs, due thoughts of sin, Christ our passover will not relish with us. Do but consider what you conceive of wrongs done to you, how they provoke and stir your passions, so that there is much ado to get you pacified. What heinousness must there be in your offences against God, both as to the quality of their nature, and their multiplicity both as to number and kind ! It is true God is free from passion, and is not troubled as your spirits are ; but such is the provoking nature of sin that it crieth for vengeance, and bringeth you under the dreadful sentence of divine wrath, which would fall upon you with all its weight if Christ had not interposed and caught the blow. In short, the sinner is in a dreadful and damnable condition by reason of sin ; but Christ bore our sins in his own body on the tree, which should increase our thankfulness—for woe be to us if we bear our own sin—and heighten our repentance, that we may not provoke God for the future ; for you see satisfaction cannot be easily made for the injury of sin. The ignorance of God's majesty and holiness hath tempted the world to fancy some lesser expiations of sin and satisfaction to God, by sacrifices of beasts, or penances, or such a number of prayers or costly alms ; but the gospel teacheth us there is no purgation of sin but only by the death of Jesus Christ.

[3.] The effects and fruits are pardon and life.

(1.) Pardon ; for God's justice being satisfied by Christ, he hath granted a new covenant, wherein pardon is assured to the penitent believer. We are told in what way and method sin is pardoned, upon the account of Christ's death, if we in a broken-hearted manner confess it before God : 1 John i. 9, ' If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' So Luke xxiv. 47, ' And that repentance and remission of sins should be preached in his name among all nations.' Now this is no small mercy to have sin pardoned.

(2.) The other benefit is life, begun in us by the Spirit, and perfected in heaven. Consider it as begun in us by the Spirit in regeneration. We have it by virtue of Christ's death : Titus iii. 5, 6, ' Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord.' Or as perfected in heaven ; it is still the fruit of Christ's

death : Heb. v. 9, 'Being made perfect, he became the author of eternal salvation to all them that obey him.' Now these benefits should be considered by us, because they are the matter of our faith and trust. As God's love calleth for thankfulness, and the heinousness of sin for repentance, so the benefits of Christ's death for faith and affiance. God solemnly reacheth out to us the benefits contained in the promises of the gospel as by a deed and instrument ; and we by faith accept them, and by affiance depend on God for the performance of them. In short, that Christ may give us the favour and image of God, and all the consequent privileges, free access to God for the present, and the full fruition of him in bliss and glory for the future. Thus for the object.

Secondly, The act is annunciation, or showing forth This may be considered with respect to the parties to whom we annunciate it, or with respect to the properties or manner how it is to be annunciated.

1. With respect to the parties. We annunciate and show forth Christ's death with respect to ourselves, that we may anew believe and exercise our faith ; with respect to others, that we may solemnly profess this faith in the crucified Saviour with a kind of glorying and rejoicing ; with respect to God, that we may plead the merit of his sacrifice with humility and affiance.

[1.] With respect to ourselves, to raise our faith in the crucified Saviour ; for 'God hath set him forth to be a propitiation for our sins, through faith in his blood,' Rom. iii. 25. We believe that by this means the favour of God may be recovered, his image restored, eternal life obtained, and all the mercy offered in the new covenant bestowed upon us, according to the gracious terms thereof.

[2.] With respect to others, we annunciate it as we make public profession of this faith, that we are not ashamed of Christ crucified, but rather glory in it and in the blessed effects of his death : Gal. vi. 14, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.' We glory in this, that we are his peculiar people, distinguished from the perishing world, as Goshen from Egypt, or those in the ark from those who perished in the waters, or as Gideon's fleece wet with the dew from all the rest of the ground, or as Rahab's house from the rest of Jericho. We own Christ, and Christ will own us.

You will say, What great matter is there in this profession where all are christians, among whom Christ's name is had in honour and esteem ? I answer—

(1.) Never was it so well with the world but that somewhat of Christ was called in question, and so the profession of his entire truth may be dangerous and costly. Sometimes this truth and sometimes that is contradicted and opposed ; and so it cometh to pass that self-denial is a standing rule, never out of season ; and therefore we still fortify ourselves by this duty to own the present truth, how much soever it be spoken against. Thus Paul gloried in Christ, in opposition to the carnal policy of the false apostles, who gloried in the flesh, the riches, pomp, and favour of the world, which ran of their side. But we remember the cross of Christ to deaden our affections to the glory and applause of the world.

(2.) This profession must be not in word only, but deed also. We profess ourselves to be a peculiar people, redeemed from all iniquity by Christ, to live to God and serve God. Now, if our conversation be not answerable, we do not remember the blood of the covenant with honour, but spill it on the ground, and 'trample it under our feet,' Heb. x. 29, and destroy our profession by our conversation. As we destroy our profession of God: Titus i. 16, 'They profess that they know God, but in works they deny him.' So of Christ: 1 Tim. v. 8, 'If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.' A mercilese man hath denied the faith. And Jer. ix. 25, 26, 'Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.' So that our lives must be a hymn to Christ, or a constant glorying in him. Great things are expected of the peculiar people: 1 Peter ii. 9, 'Ye 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.' Well, then, this annunciating the death of Christ before many witnesses is useful to us in times of trouble, that we may be faithful to his interest, and in times of peace, that we may be the more bound to all holy conversation and godliness.

(3.) We profess also ourselves to be partakers of the benefits of Christ's death by a lively faith; for the apostle tells us, 1 Cor. x. 21, 'Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils.' In the Lord's supper we profess to be partakers of the body and blood of Christ; that is, the benefits of his death. And he had said before of the Jews, ver. 18, 'They which eat of the sacrifices are partakers of the altar;' they eat and drink with God at the altar. So eating and drinking at the Lord's table is a sign of communion with Christ; and that we rejoice in this, that we are admitted into the participation of the benefits and efficacy of his death. If we be unqualified and unprepared to receive them, we mock God, and dishonour Christ.

[3.] We annunciate it to God. This we do two ways—

(1.) In a way of prayer, pleading before him the value of this sacrifice, with humility and affiance, expecting the benefits thereof. Christ's blood is pleaded by him in heaven by his constant intercession, and by us upon earth in prayer, when we show the Father that sacrifice once made by him, in which we trust, and for which we expect mercy and grace to help us; as the apostle beggeth grace through the blood of the everlasting covenant: Heb. xiii. 20, 21, 'Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make ye perfect in every work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.' And we sue out our pardon, and beg the gift of the Spirit, in the name of our mediator and advocate.

(2.) In thanksgiving and praise to God for Jesus Christ and his benefits: Eph. i. 3, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.' Looking upon all blessings as streaming to us in his blood, and the fruits of his mediatorial administration.

2. With respect to the properties and manner how it is to be announced.

[1.] It must be serious. In spiritual things the heart is not soon wrought upon, or else the sacred impressions are easily defaced; glances have no fruit and efficacy to warm the heart. As birds that often straggle from their nests suffer their eggs to grow chill and cold, but when they sit long, the brood is hatched; so by a constant incubation we profit most, and these things sink deeper into our hearts. It is true the things represented are great things, and so force their way into our minds whether we will or no; but yet they are spiritual, and depend on faith, therefore some entertainment and serious consideration is necessary: Heb. iii. 1, 'Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus.' The heart of man catcheth like tinder at every spark when sin is represented, but it is otherwise in holy and heavenly things. They that do not use to command their thoughts make less earnings certainly than others who are not of such a light and unsettled mind. It is said, Zech. xii. 10, 'They shall look upon him whom they have pierced;' which implieth a steady consideration, otherwise we are in danger to go as we came. There is not that lively commemoration of Christ. You come full of other cares, desires, and delights, and therefore return empty of all solid and true refreshment.

[2.] It must be applicative: Gal. ii. 20, 'He loved me, and gave himself for me.' This great love which God hath manifested in Christ is not only sounded in our ears and represented to our eyes, but is brought home to us, and 'shed abroad in our hearts by the Holy Ghost given to us,' Rom. v. 5. The Spirit accompanieth Christ's institutions, and the diligent, serious, hungry soul is not left destitute. Christ and his benefits are nowhere so particularly offered, applied, and sealed to us as in this duty. Christ's messengers offer him to us in particular, with a charge and command that we should receive him, take and eat for our own comfort and use. What is particularly applied to us, and made ours, as food that is turned into our substance, should awaken in us greater thoughts and care about our own interest.

[3.] Practical. The effects must more sensibly appear. Two ways is that done—

(1.) When we are made partakers of his benefits, when we are justified and sanctified: Heb. x. 22, 'Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' The annunciation inferreth this. Then it is practical when it assureth our confidence: Rom. viii. 32, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' And we are encouraged to wait for the accomplishing of these ends, and instating us in these privileges.

(2.) When we express more likeness to Christ, in dying to sin and

to the world, or suffering for righteousness. Dying to sin and the world: Gal. ii. 20, 'I am crucified with Christ;' Gal. v. 24, 'They that are Christ's have crucified the flesh with the affections and lusts.' Or suffering for righteousness: Phil. iii. 10, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' For as Christ came to destroy the desires of the carnal life, so to wean us from the interests of the animal life. Sacraments bind us to this: Mat. xx. 22, 'Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?'

II. Confirmation, or reasons why the Lord's supper is a commemoration of Christ's death.

1. To supply the room of his bodily presence: 1 Peter i. 8, 'Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory;' and in the text, 'Ye show forth the Lord's death till he come.' Christ is not bodily present in the church till the last judgment; and we are to continue this holy festival till the time that we shall have no need of these memorials, because then he cometh in person.

2. It is a lively objective means to affect our hearts. Both in regard of what is represented; Christ is, as it were, evidently set forth 'Crucified before our eyes,' Gal. iii. 1; and also in regard of what is required to be done on our parts, that we should return to our duty, and devote ourselves to God's service: Rom. xii. 1, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

Use. To press you to the duty of the text, 'To show forth Christ's death.'

1. It is the strongest support to faith. When we apprehend the greatness and heinousness of sin, the righteousness of God, and purity of his holiness, what shall compensate that infinite wrong which is done to his majesty? If it seem easy to us, we do not know what sin is, and what God is. Not what sin is, which is a depreciation of God, and a contempt of his majesty. There is no petty creature above another but he is jealous of his honour, and will vindicate himself from contempt. Nor what God is. God is of pure holiness; his nature engageth him to loathe sin, his justice to punish it. It is a difficult case questionless, how to get sin expiated, but this wonderful condescension will make this difficulty cease; the person is great, and the way wonderful. Consider what a person hath undertaken this, and what he hath done; he hath died for us, which at once showeth God's willingness to pardon. And an answerable ransom; that such an one should undertake for us, so beloved of God, so equal to God: Phil. ii. 6, 7, 'Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.' This will settle and calm the heart, that such an one should come about such a work.

2. It is the greatest incentive to love that 'Christ loved us, and gave himself for us, a sacrifice to God of a sweet-smelling savour,' Eph. v. 2. Those innumerable angels that left their station, and were once in

dignity above us, have not such glad tidings to impart to one another, or to show forth in their societies; not such a word to comfort themselves withal. They cannot annunciate the death of Christ, and say, Lo! there is our confidence and hope, the propitiation for our sins.

3. It is a powerful persuasive to obedience. Shall we deny ourselves to him that gave himself to and for us? or seek to frustrate him of his end? This was his great end: 1 Peter ii. 21, 'For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps.' He hath purchased grace to mortify sin, and to quicken us to the fruits of holiness; shall we be alive to sin, and dead to righteousness?
