

An
ADDRESS

to the
MEMBERS
OF A
CHRISTIAN CHURCH,
ON THE
Nature, Design, and Obligation
of the
ORDINANCE
of
The Lord's Supper

BY JAMES SCOTT

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THE following Address is particularly intended for the use of those who have no opportunity of perusing a larger treatise upon the Lord's Supper. This circumstance it is hoped, will be deemed a sufficient apology for the designed simplicity of style which has been adopted.

Should the publication itself be thought unnecessary, the author begs leave to suggest that as long as this ordinance continues to be so generally neglected, every effort, however feeble, to excite attention to the subject, may be productive of some benefit.

Those who wish for further information and assistance, may read with advantage "A Discourse concerning the nature and design of the Lord's Supper, with devotional Exercises annexed," by the Rev. H. Grove.

AN ADDRESS.

The following observations suggested by a sincere concern for your religious improvement, and for the honour and increasing influence of the gospel, are intended to illustrate the nature, design, and obligation of the Lord's Supper. If received with candour, and perused with attention, they may relieve the minds of some persons from doubts and fears which mistaken ideas of this institution have frequently occasioned, and aid the sincere Christian in celebrating this festival with advantage and pleasure.

The ordinance of the Lord's Supper, as instituted by Christ himself, is thus described in the gospel of Matthew, who was present on that occasion: "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 (or covenant,) which is shed for many, for the remission of sins. But I say unto you I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out unto the Mount of Olives" (Matt 26:26-31).

Similar, though more concise accounts of this Institution, are given by the Evangelists *Mark* and *Luke*. And the *apostle Paul* in his first epistle to the *Corinthians*, relates several interesting circumstances which the other sacred historians had not recorded. "I received of the Lord," i.e., by divine revelation, "that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup; when he had supped, saying, this cup is the new testament of my blood: this do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:23-27). These concurring testimonies of the inspired writers of the New Testament, will, I apprehend, fully warrant the conclusion, that the Lord's Supper was intended to be observed in the Christian church as a standing perpetual memorial of the founder of our religion, and particularly of his death.

The institution itself is well adapted to commemorate this interesting event. The broken bread is a just and striking emblem of

the body of Christ, which was wounded and crucified; and the cup of wine is an effectual memorial of his blood shed for the remission of sins; it also reminds us of the obligations and blessings of the new covenant which was sealed and ratified by his blood. And by partaking of these elements, the disciples of Jesus are naturally led to reflect upon the relations in which they stand, and the duties which they owe to their common Lord, and to each other.

Having explained the nature and design, I proceed to mention some of the principal reasons which should induce all sincere Christians to partake of the Lord's Supper.

1st. The author and finisher of our faith expressly commands his disciples to observe this ordinance. "This do" said he, "in remembrance of me." You acknowledge Jesus to be the appointed Messiah; "a teacher sent from God," to enlighten, reform, and save a guilty world; and "head over all things to the church." Every institution therefore which he appointed, and every precept which he delivered, should be honored, and obeyed; and there is no injunction more clear and express, than that which relates to this ordinance. It is the result of wisdom and benevolence; and is addressed to you by a compassionate friend, who wishes to promote your highest ultimate happiness. The commandment receives an additional sanction, from the peculiar circumstances in which it was delivered. It was just before he was removed from his disciples, on the same night in which he was betrayed, and in the near prospect of those agonizing sufferings he was about to endure that Jesus bequeathed unto them the last token of his friendship and love. And can we suppose that such a person as the Son of God, and at such an interesting period, would appoint a trifling thing, or an institution of no importance, or inadequate to answer the end proposed?

Reflect secondly, upon the utility of this ordinance.

We live in a state of frailty and imperfection, the objects of sense have too much influence upon our minds; and kind and amiable as the friend of sinners is, we are too apt to forget him. But Jesus well knew that a constant affectionate remembrance of him at his table, would inspire his followers with a penitential sorrow for sin, kindle in their bosoms an unfeigned ardent love to him, a lively gratitude for the blessings they derive from his gospel, animate them with heroic zeal and fortitude in his cause, unite them to each other in the bonds of undissembled affection, and that it would induce

them to aspire to the highest attainments in universal excellence. The celebration of the Lord's Supper tends to perpetuate the memory of his sufferings and death, not only in our own hearts, but also in the church and in the world. By frequenting his table, we openly profess our value and esteem for a crucified Redeemer; show that we are not ashamed of our Master, but glory in our relation to him; that we are not ashamed of his gospel, but obedient to its requisitions, and that we are not ashamed of his cross, but cheerfully enlist ourselves under its banner.

Attend thirdly to the simplicity of the institution.

Its design and tendency may be easily understood by the meanest capacity. No rank or condition of life can exclude men from the participation of its valuable benefits. It requires no painful mortifications, no burdensome ceremonies, no expensive sacrifices; but under the emblem of a domestic festival, conveys to the mind an early foretaste of the bliss of heaven.

Some additional reasons may be assigned to prove that the Lord's Supper was intended to be a standing, perpetual memorial of the death of Christ. It seems agreeably to the common sense and practice of mankind, that the professors of religion should wear some distinguishing badge of their profession. The heathens were celebrated for their oracles and public festivals. The feast of Passover and other institutions were divinely appointed amongst the Jews to commemorate remarkable deliverances which they had experienced. In like manner eating of this breads and drinking of this cup, as memorials of their absent Lord, are the peculiar and significant rites by which Jesus intended that his disciples should be distinguished.

The injunction which Christ delivered when he first instituted this festival, "This do ye in remembrance of me," evidently refers to the future celebration of the Lord's Supper; for the word remembrance implies the absence of the person commemorated, and likewise some distance of time intervening between the event celebrated, and the celebration itself. We have one instance expressly recorded in Scripture of the administration of the Lord's Supper in the church of Corinth many years subsequent to the death of Christ, and directions are given concerning the due performance of it (I Cor.

11, written AD 56 or 57. See Lardner's works, vol. 6, page 314; Michaelis' Lectures, vol. 4, page 42).¹

Other passages (particularly Acts 2:42, 20:7-11, and 1 Cor. 10:16-17) clearly imply, and ancient writers of great respectability (Justin's Apology. Sections 85-87. Const. Apost. Lib. viii. Cap. 12. See also Cave's primitive Christianity, part I. ch. 11, and King's Enquiry, part II, chapter 6)* confidently affirm that it was celebrated by the whole body of the primitive Christians, mostly at the close of every public religious service, and that in times of persecution, the devout followers of Jesus gladly embraced every other convenient season of fortifying their minds against the fears of death, by commemorating the sufferings of their beloved Master. If the frequent celebration of this ordinance was deemed necessary by the primitive Christians, though the sufferings and death of Jesus were then fresh in their memories, and though favored with the ministry of inspired apostles; much more is it needful for us, who live in this remote period of time, to keep alive our dying faith, and to preserve our steadfastness. And the venerable founder of this institution, who will know the wants and wishes, the trials and temptations of his followers, was solicitous to promote their edification through every succeeding age. The Lord's Supper has continued in the church without intermission to the present time; and the word of God assures us that it will continue as a means of confirming the faith and holiness of Christians, until the period when Jesus shall again appear without a sin-offering unto salvation.

If the preceding observations are just, if the Lord's Supper is a divine institution of the most beneficial tendency; the general neglect of this ordinance, which is nowhere more apparent than in *England*,² is much to be lamented; and considering all that has been

¹ "These early Christians must have received their rites of religion, as well as its doctrines, from those who converted them to the faith of the gospel. And as the Apostles were either the companions of Christ during his personal ministry, or received their knowledge of Christianity by immediate revelation from heaven, they must have been acquainted with the mind and will of their divine Master on this subject, especially after the descent of the Holy Spirit, which brought all things to their remembrance whatsoever he had said unto them."

-BELL on the Lord's Supper

² As far as the Author's observation and information extend, respecting the

advanced from the pulpit and from the press to explain and recommend it, utterly inexcusable.—The following reasons may be assigned as the real causes of this neglect.—The superstitious ideas which have been annexed to it.—The abuses to which it has been perverted— and a spirit of indifference and lukewarmness, amongst some who profess themselves Christians.

The superstitious ideas which have been annexed to the Lord's Supper have deterred many persons from attending upon this ordinance.

As many corruptions both in faith and practice were gradually introduced into the church in succeeding ages, the divine simplicity of this institution was also obscured by the addition of mysterious phrases, and by a variety of ceremonies more splendid than useful. And in process of time, this divine simplicity was totally destroyed, when the bread and wine administered in the Lord's Supper were adored as objects of religious worship. We cannot wonder that such a notion, implicitly believed, should deter many from joining the communion; and though the doctrine itself has long since been exploded, the superstitious awe which it occasioned has not yet subsided.—But attend Christians to the simple declarations of Jesus with faith and reverence, "Take, eat, this is my body which is given for you; this do in remembrance of me. This cup is the new testament in my blood, which is shed for you." And "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Can anything be more plain and intelligible? Can anything be more reasonable than to commemorate an absent friend? a friend who has laid down his life for us—who has conveyed to us blessings of the highest value, and to whom we are under the greatest obligations?

There is a passage in the first epistle to the *Corinthians* which, though it has frequently been explained by able and judicious commentators, is still generally misunderstood, and occasions in the breasts of many, groundless apprehension and fears. In our transla-

state of religion amongst different denominations of Christians, the number of communicants does not usually exceed one tenth of the worshipers. The proportions of communicants in the Roman Catholic and Greek churches is more considerable, and the number of persons who attend the Lord's Supper in the church of Scotland is much greater than in any other.

tion it is thus expressed "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Many abuses had been introduced into the church of Corinth, which this epistle was designed to correct. It is evident from the context, that some of the professors of Christianity in that city had perverted the Lord's Supper to the worst of purposes. The apostle tells us that when they met together in the church, some were hungry, and others drunk with wine. These were scandalous excesses totally inconsistent with the design of the institution, and unjustifiable even at a common meal; and he thus severely animadverted upon them; "Whosoever shall eat this bread, and drink this cup of the Lord unworthily," i.e. in an indecent and unbecoming manner, and not with views and dispositions agreeable to the spiritual nature, and design of the ordinance, "is guilty of the body and blood of the Lord;" i.e. treating these elements unworthily which were intended to represent his body and blood, ye cast contempt upon them, and consequently upon Christ himself. It is added, "For he that eateth and drinketh unworthily, eateth and drinketh damnation," or as it should be rendered, judgment, "unto himself." And this word must be here understood to signify severe temporal calamities which befell them; judgments inflicted upon them in consequence of their sin in not discerning the body of the Lord; in not celebrating this festival in commemoration of the Savior's death, but merely to gratify their own carnal appetites. "For this cause," he observes, "many are weakly and sickly among you, and many sleep," or are dead. They were visited with diseases which proved fatal to many, and which were intended to produce a reformation in others' for the apostle adds, "but when we are judged," or thus visited with temporal calamities, "we are chastened of the Lord, that we should not be condemned with the world," at the day of final retribution. In this sense, the passage is understood by those who are acquainted with the language in which the New Testament was written. Let the words thus explained be duly considered, and they will no longer prevent the humble and devout Christian from approaching the table of the Lord. For there is no probability that we, like the Corinthians, should convert this festival into a scene of dissipation, and incur the judgments inflicted upon them.

2nd. The abuses to which the Lord's Supper has been perverted have excited prejudices against it. We have noticed those which

prevailed at Corinth. Other abuses are detailed in the faithful page of history; and we cannot wholly omit some which still exist in our own age and nation. The Lord's Supper is unworthily received by those who partake of it, not with any view to the honor of the Redeemer, but merely to their own worldly interest and emolument, as a qualification for civil offices. It is shamefully perverted when administered to dying persons, without any regard to their former characters; and even to the most abandoned criminals, who it is to be feared, often deceive themselves with the fallacious hope that it will atone for their past guilt and consider it as a passport to heaven. And those professors of Christianity delude themselves, dishonor their profession, and cast contempt upon this institution, who occasionally partake of the Lord's Supper only to compensate for the neglect of other important duties.

To such persons the language of our Savior on another occasion may be applied with the strictest propriety, "These things ought ye to have done, and not have left the others undone." No compromise will be admitted in the great and important concerns of religion: its truth and duties, its ordinances and injunctions are of solemn, universal, and perpetual obligation. Nothing short of consistency of conduct will meet the approbation, or obtain the applause of the final Judge; who has assured us that many will plead at the last day, "We have eaten and drank in thy presence," whom he will reject as workers of iniquity. Without such consistency of character, vain are our expectations of happiness, and vain our hopes of salvation. Thus an ordinance plain and simple in its nature and design has been rendered dark and unintelligible, and inspired terror; and institution benevolent in its principle, and beneficial in its tendency, has been converted into a minister of sin. But the judicious mind will discern, and duly appreciate its real value and excellence, notwithstanding the gloom with which superstition has surrounded it, or the abuses to which it has been perverted.

Another cause of the general neglect of the Lord's Supper is the spirit of indifference and lukewarmness which prevails amongst some who profess themselves Christians.

They are destitute of a proper regard for the divine laws and institutions, a due sense of their value and importance, and a becoming reverence and love for the Savior. Their attention is so much occupied, and their affections are so much interested by the

amusements and cares and pursuits of life that the principles of Christianity, though they may obtain the assent of their understandings, leave no deep and permanent impressions on the mind and character. They allow themselves no time seriously to meditate upon the great motives of religion; and neglect the means and institutions which infinite wisdom and benevolence have appointed, to give them their due influence and efficacy. But if religion be of the highest importance, essential to our present welfare and future everlasting happiness, it deserves and demands our chief concern and our supreme regard. We cannot with safety either neglect or trifle with its injunctions, or dispose with its obligations. We cannot be too earnest and zealous in cherishing its spirit, and in promoting its spread.

Let us next enquire what description of persons may attend the Lord's Supper with advantage to themselves and with acceptance in the sight of God.

It is acknowledged that if any person continue in the habitual practice of sin, or in the willful violation of duty, it would be presumption in such to eat and drink at the table of the Lord, unless repentance and reformation first take place. But let not the sincere Christian fear to partake of the ordinance because he is conscious of failings and defects. If this plea were advisable, even the best of men could not venture to partake of it. "For in many things we all offend;" "neither is there a just man upon the earth, who doeth good and sinneth not." If none were permitted to attend the Lord's Supper but those who have no imperfections, the ordinance itself would immediately be abolished. He who said "my yoke is easy, and my burden is light," expects not the perfection, but accepts of the sincerity of our services. Even the apostles, when they first sat down to partake of this festival with Christ himself, had but very imperfect ideas of the spiritual nature of his kingdom, and were in some instances defective in their temper and conduct; nor were they enlightened with a full and comprehensive knowledge of his religion, until they received the gift of the Holy Spirit on the day of Pentecost. Neither should anyone absent themselves from the table of the Lord, for the want of that fervor of affection, which though highly desirable, persons of eminent attainments more frequently wish for than than enjoy. The affections of the mind often vary in strength and fervor, according to the influence of external causes and im-

pressions; and the best criterion of genuine religion is a mind and life habitually regulated by the principles and motives of Christianity.

The disposition requisite to the acceptable performance of this duty are: faith in the Son of God, accompanied by an increasing veneration for, and attachment to him; penitence for sin, a charitable and forgiving spirit, and sincere resolutions of new and better obedience. Those who are conscious of these dispositions may partake of the Lord's Supper with peculiar advantage and pleasure. Should it be further inquired, what preparation of the mind is necessary in order to attend upon this ordinance with acceptance? It is replied that every communicant should be a real Christian: and every true Christian will endeavor to maintain a frame of mind always prepared for engaging in devotional exercises, and ready for every good work. And the exhortation of the apostle, "Let a man examine himself, and so let him eat of this bread, and drink of this cup," further implies that we should spend as much time as circumstances will permit, in serious reflections upon our past conduct, and in suitable acts of devotion. Such exercises will excite and cherish the best affections and graces, and prepare the mind for receiving the most useful and lasting impressions. In short, those only who have received Christ as their Lord and Savior, who sincerely resolve, and earnestly desire to obey his precepts, and grow in a nearer conformity to his character, can derive any benefit from the

Lord's Supper; but all such persons are welcome guests at his table, and for such it was prepared.

To close, and apply observations which have been suggested, it is highly important that the rising generation should be early informed of the nature and design of the Lord's Supper, and that they should be induced to attend this festival. The Jews were commanded whenever they celebrated the feast of Passover to acquaint their children with its occasion and design. "It shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say, it is the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our house." And it is evidently of still greater importance that the descendants of Christians should be informed of the benefits they derive from Jesus and his gospel; that they should be rendered acquainted with the ordinance appointed to commem-

orate his death; and that at a proper age, they should be encouraged to partake of it. I would earnestly recommend this subject to the serious consideration of those³ who are just entering upon the active scenes of life, and who feel the power and consolation of religion increasing in their hearts. A regular devout attendance at the Lord's table, my young friends, is the most probable and effectual means of increasing your attachment to the Redeemer, your zeal in his service, your love to each other, and of strengthening every amiable disposition. It will fortify your minds against the peculiar temptations to which you are exposed, and support you under the various trials which you may be called to endure.

³ In the Protestant churches in Switzerland, it is customary for all well-disposed young persons to join the communion when they arrive at a proper age. A traveler who witnessed the introduction of a considerable number of them at the same time, observes that it was a very interesting and pleasing service; and that on such occasions, many had received religious impressions which they never lost afterwards.

Dr. Hunter has given to the public the following interesting account of the respectful manner in which the Lord's Supper is celebrated in Scotland:

"The Lord's Supper is received all over Scotland with much seriousness, fervor, and solemnity. Not only in the country, but also in the cities and great towns. On such occasions, everything exhibits steady cheerful piety. A considerable part of the preceding week is employed in exercise of public and private devotion. Young communicants frequently assemble together to converse and pray wishing to comfort and encourage each other. The devout of the surrounding villages eagerly flock to the church where the ordinance is to be celebrated; and many travel from distant parts on foot, some fifty miles, with the zeal and perseverance of ancient pilgrims. Hospitality in all its native, unaffected warmth is displayed. The spirit of primitive Christianity is revived, and the disciples of Jesus have literally, in the purest and most exalted sense of the word, one heart and one soul, and have all things common. The concourse is on many occasions so great that the bodily, to say nothing of the mental exertions of the minister of the place, are wholly inadequate to the duties of the day, who is obliged to call in the aide of his brethren. A succession of communicants crowds the table of the Lord, from morning till evening. During the whole of the sabbath, joy and zeal sparkle in every countenance. At the solemnity over which I lately presided at the church of South Leith, not so few as two thousand were admitted to communion. Many come from Edinburgh, and even Paisley, and Glasgow. In some populous towns and parishes, the number is much more considerable. O that God would pour forth upon the churches of South Britain a double portion of their spirit!" (Dr. Hunter's Sermons).

I would farther exhort parents and heads of families, frequently to commemorate the death of Christ at his table. Such a practice would compose your minds amidst the busy anxious cares by which you are necessarily surrounded. It would prevent you from loving the present world too well; and elevate your thoughts and affections to things spiritual and eternal. You would leave these services with hearts much impressed with the love you had been celebrating, and become more amiable and useful in every relation and connection of life. Moreover, your examples and influence over others are of great importance. By your attendance, your children and servants, your friends and neighbors, might be inducer to attend also; other seeing your good works would glorify their Father who is in heaven; and by celebrating this festival, they would at once honor Christ, and promote their own edification in holiness and comfort.

I would also exhort my aged friends, who sustain the honorable character of veterans in the Christian warfare, to reverence the commandment of their dying Lord. Ye have long, courageously, and successfully fought the good fight of faith, under the great Captain of salvation; ye have often contemplated the transcendent worth and excellence of his character, known by your own experience, the value and efficacy of his gospel, and hope in a short time to sit down with your Lord in his heavenly kingdom. Manifest then your sense of our obligations to him by coming to his table here below; gratefully partake of that feast of love which Jesus has appointed to cheer and refresh your minds during your earthly pilgrimage; and learn there the business and blessedness of heaven.

Finally, I would earnestly entreat all those who love the Lord Jesus Christ in sincerity, by every sacred consideration, to value and improve this edifying and useful ordinance. Ye penitent sinners anxiously looking for mercy; ye mourners in Zion humbly waiting for divine consolation; ye devout minds ardently aspiring after higher attainments in religion, come, and partake of the repast which your Lord has provided as a cordial for your fears, as a rich supply for your wants.

To conclude in the language of a pious writer: "May the number of your communicants be greatly multiplied, and may they be more eminent and exemplary for every Christian virtue. The Lord's Supper is undoubtedly a most excellent institution, and were it but improved as it ought, would appear to be so to the conviction of the

whole world. Would to God that all those who in obedience to the command of their Master, eat and drink at his table in remembrance of him, would duly consider this; taking care to behave at all times suitably to the dignity of their character, the solemn nature of their vows and engagements, and the greatness of their obligation. Then would others be induced to join with them in celebrating the memory of our common Lord and Savior; then would the church of Christ be more glorious and beautiful, and his religion a source of more abounding and more permanent satisfaction and pleasure.” (Grove on the Lord’s Supper, page 116, 5th edition).

A PRAYER

For the Morning of the Lord’s Day when the Lord’s Supper is to be administered.

O most gracious and merciful Father: I devoutly praise thee for sending thy beloved Son, Jesus Christ, to bless mankind by turning them from their iniquities, to restore them to thine image and favor, and to be the author of eternal salvation to all who believe on and obey him. I thank thee for the institution appointed to perpetuate the remembrance of his sufferings and death, for the many invitations I have received to become a guest at his table, and for the opportunities I enjoy of attending there. Enlighten my understanding with just views of this ordinance, and enable me to partake of it with suitable affections and dispositions of mind. May I exercise a lively faith in his divine mission, in the important truths revealed in his gospel, and in the interesting facts there recorded concerning him. While I contemplate a crucified Savior wounded for my transgressions, and bruised for my iniquities, may I lament with unfeigned contrition the many sins which I have been guilty of, and the various aggravations with which they have been accompanied. May the love of Christ manifested in the whole scheme of redemption, and more especially in his death, induce me to render some correspondent returns of gratitude. May I bring my gift before the altar, with a heart free from guile, malice, and uncharitableness; with undissembled love to all the members of thy divided church on earth, and in communion with thy triumphant church in glory. May I there enjoy thy presence, and an interest in the blessings of the gospel covenant.

May I obtain pardon for all my sins, the aids of the Holy Spirit, and the well-grounded hope of acceptance at the day of judgment. And grant that this ordinance may in every respect be useful to myself, and to my fellow worshipers. Amen.

A PRAYER,

After the celebration of the Ordinance.

O thou God and Father of our Lord and Savior Jesus Christ! I esteem it my greatest honor and glory to be numbered amongst the disciples of thy Son, and am grateful for the privilege I have this day enjoyed of holding communion with him. May I be ever mindful of the peculiar obligation under which I am laid, to depart from all iniquity. I was originally created by thy power, and have been sustained by thy bounty, and guarded by thy providence. I have been baptized into the Christian religion, which is a dispensation of holiness, and have long enjoyed every advantage for the knowledge and practice of religion. To thy service therefore I cheerfully consecrate all the powers of my body, and all the faculties of my mind. Forgive my past transgressions, and deliver me from the remaining power and final punishment of sin. Write thy laws in my heart: be thou my portion, and my God; and may I be thy grateful, devoted, and obedient servant, and glorify thee by bringing forth much fruit. Let not the good impressions I have received, be as the

morning cloud, or early dew which soon passeth away, but may thy grace enable me to put my good resolutions into execution. May the recollection of having made with thee an everlasting covenant, in all things well ordered and sure, endue me with fortitude in the season of temptation, inspire me with resignation and patience in the day of affliction, and when heart and flesh shall fail, elevate my departing spirit with hope and triumph. And may all thine ordinances be sanctified and improved, that I may grow daily in knowledge, holiness, and usefulness, that I may live in thy favor, glorify thee by my dying behavior, and at last through thy mercy partake of the inheritance of the saints in light. May the number of devout worshipers in every place increase; may Christians of every denomination who call on the Lord out of a pure heart be accepted, and may those who have this day united with me in celebrating the

Redeemer's love at his table, forever unite together in the same divine employment in heaven; and being there translated into his blissful presence, may we enjoy a more intimate and improving fellowship with that Jesus, whom though unseen we humbly love and follow here below. Every blessing I humbly supplicate in his name, and through him ascribe unto thee, all honor and glory forever.