

**EUCHARISTIA, OR A
VINDICATION OF THE LORD'S
SUPPER FROM THE SUPERSTITION
AND IDOLATRY OF MODERN
INNOVATIONS**

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Eucharistia, or a vindication of the Lord's supper from the superstition and idolatry of modern innovations by J. T. Holloway

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J. T. HOLLOWAY

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EUCCHARISTIA,
OR A
VINDICATION OF THE LORD'S SUPPER
FROM THE
SUPERSTITION AND IDOLATRY
OF
MODERN INNOVATIONS.

BEING THE SUBSTANCE OF A COURSE OF SERMONS,
PREACHED BEFORE THE CONGREGATION
ASSEMBLING TO WORSHIP AT FITZROY CHAPEL.

BY THE
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EUCCHARISTIA.

SERMON I.

THE NATURE AND PROPERTIES OF A SACRAMENT VIEWED IN REFERENCE TO MODERN INNOVATIONS.

For I have received of the Lord, that which also I delivered unto you.—1 COR. xi. 23.

SACRAMENTS are solemn ordinances, ordained of the Lord, and by Him given to the church, which He has espoused to Himself, as pledges of his love, and standing memorials of the grace and truth which came by Him. It is therefore most important unto the proper use of them that we have a correct apprehension of their nature and property; for to corrupt the sacraments of the church, by intrud-

ing into those things which we have not seen, by investing them with a property that does not belong to them, or by using them unto an end for which they were not intended, is to vitiate the water of life at the fountain-head, and turn food into poison. The danger of such mistakes is evident from the consequences that ensue, for they have not only a remote but a direct tendency, to superstition and idolatry. In these days of error and fearful heresy, when the sacred ordinances of the Lord's house are made the objects of open but insidious attack, we cannot be too jealous for these hallowed pledges of a Saviour's love, nor too earnest in contending for the faith once delivered to the saints. To preserve the unwary from error, to guard the unsuspecting from imposition, and every sincere believer from misconception in these solemn rites, we contend,

First,—That it is necessary unto the obligation and authority of a sacrament that it be of divine appointment. As the benefits and blessings of the covenant of grace, are of the

Lord, so is it the province and prerogative of the Lord alone to institute and ordain those religious observances which He would have to be the memorials and the seals of that covenant. The sacrament of circumcision, and that of the feast of the passover, under the law, were of divine appointment; they were held to be sacred and binding, and were religiously observed by the Jewish church, even to the coming of the Lord, as God's holy ordinances: And now when the sacrifice of the paschal Lamb, together with all the Jewish ritual, which were shadows of good things to come, was about to be superseded by the sacrifice of Christ, the real paschal Lamb, the Lamb of God—the substance of all—on the eve, and immediately after the celebration of that Jewish festival, and in the place of that, as a sacramental memorial for the christian church, Jesus Christ ordained the sacrament of the Lord's Supper. This was the prerogative of Christ, for Christ is God, very God, and very man in one Christ, God manifest in the flesh; even as he had before declared and confirmed, by the manifestation of that power

which belongs to God. You may remember on one occasion, when Jesus said to a man sick of the palsy, "Thy sins be forgiven thee," the unbelieving scribes excepted against him, saying, "Why doth this man thus speak blasphemies: who can forgive sins but God only?" This objection the Lord overruled by a proof of his divinity. "And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."* It belonged, therefore, of right, to Jesus Christ to ordain sacraments for his

* Mark ii. 8—12.