

**SEVEN SERMONS ON THE SACRAMENTS,
CONFIRMATION, AND THE TWO
CARDINAL POINTS OF THE CHRISTIAN
FAITH, NAMELY, THE CRUCIFIXION AND
THE RESURRECTION OF CHRIST**

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Seven Sermons on the Sacraments, Confirmation, and the Two Cardinal Points of the Christian Faith, Namely, the Crucifixion and the Resurrection of Christ by Wilmot Guy Bryan

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WILMOT GUY BRYAN

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SEVEN SERMONS.

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ON

THE SACRAMENTS,
CONFIRMATION, AND THE TWO CARDINAL POINTS
OF THE CHRISTIAN FAITH, NAMELY,

The Crucifixion and the Resurrection of Christ.

WITH A

PREFACE SUITED FOR OUR OWN TIMES.

BY THE

REV. WILMOT GUY BRYAN, M.A.,

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And late Incumbent of Leavenheath, Suffolk.



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P R E F A C E.

THESE Sermons were preached to my flock at Leavenheath: in them I have endeavoured to explain and enforce the Sacraments of Christ, as they are held and administered by the Church of England, and also the Service of Confirmation; trusting that the humble attempt may not be altogether without practical use and edification to those into whose hands the volume may fall.

It cannot be denied that the present time is a most remarkable and critical one: perhaps the most so of any period since the Reformation.

Our holy Faith is assailed, not by infidels and papists from without, but by false friends within the bounds of our Zion; yea, by those who from the prominent position they occupy amongst us, ought to have been the defenders of her ramparts and battlements. Yea, these men are now concerned in sapping the foundations of our faith; for whatever weakens the authority of Holy Scripture is a loosening of the foundation.

In our days, this has been done by learned Divines and dignified Churchmen. Professing themselves to be wiser in this matter than those who went before them, they have verified the Scripture, that "The wisdom of this world is foolishness with God." (1 Cor. iii. 19.) Forsooth, they make themselves out to be wiser than the Saviour of the World, imputing partial ignorance of past or future events to Him, of whom it is declared that He made the world. (John i. 10.) But they will not give Him the glory due unto His name; their intellectual pride hinders them from accepting Him in the character in which Scripture proposes Him to us, and which is the only light in which His glorious Person can be comprehended,—namely, as the God-man, Emmanuel: very God and very Man.

To think that He is less than this, is to cast a slur upon His character, and to dim the lustre of His glory. Again, what imperfect notions prevail now-a-days of the depravity and corruption of human nature, the sad consequence of the Fall of our first parents. It is thought that man has some good left in him, and that therefore he may be raised up and improved without that thorough work of regeneration and renewing of the Holy Ghost insisted upon by the Apostles and by our Lord himself. The consequence of which teaching is that defective measures and salves of no value are applied to remedy man's

miseries. The festering wound of his nature's sin is not probed to the quick, and he is suffered to sleep on, unawakened to a sense of his danger and guilt.

From this false view of human nature arises also the disparagement of the Atonement of Christ.

If human nature has some good left in it, which the man is to keep and improve, and add to, and so raise himself up to a standard of worthiness fit for the Divine acceptance,—then where is the need of the shedding of the Saviour's blood? Then, when Scripture points to Him as “the Lamb of God that taketh away the sin of the world,” surely it must be interpreted in some other way than to suppose that by His death He made a sacrifice for the sins of the whole world! If man's case is not *desperate* then he need not cling to the horns of the altar of Jesus' cross alone for mercy and pardon from God the Father. If it is preached that man has some merit left in him, in that very degree will the merit of the blood of Jesus be depreciated: the need of it is not felt, and the grace and worth of that wondrous offering of Himself is not discerned.

But why is there not a more prevailing feeling of innate depravity, constraining to the experimental acknowledgment of the universal depravity and corruption of human nature? It is because men have low views of God, and of the perfection of His holy