

**PLAIN LECTURES  
ON THE HOLY  
COMMUNION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649419685

Plain Lectures on the Holy Communion by Pelham Maitland

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**PELHAM MAITLAND**

**PLAIN LECTURES  
ON THE HOLY  
COMMUNION**



PLAIN LECTURES  
ON THE  
HOLY COMMUNION,

PREACHED AT THE  
CHAPEL OF EASE, BROADSTAIRS,

IN  
LENT, 1847,

BY THE  
REV. PELHAM MAITLAND, M. A.,  
CURATE OF BROADSTAIRS.

(PUBLISHED BY REQUEST.)



---

LONDON: HATCHARD AND SON.  
MARGATE: T. H. KEBLE, 137, HIGH STREET.

---

M.DCCC.XLVII.



## ADVERTISEMENT.

---

THE Author thinks it needful to state, that the following Lectures were written and preached without any view to their publication. Having, however, been since' requested to publish them, he could not refuse to do so, more particularly as the wish was expressed from the hope that they might be useful when read by the class for whom they were chiefly intended. The Author trusts, that, with the Divine blessing, this hope may be realized. The foregoing explanation will account for the hortatory style of the Lectures, as likewise for their plainness and freedom from notes. They are sent to the press with very slight alteration, as they were delivered.

BROADSTAIRS,

July, 1847.





## LECTURE I.

---

### ST. LUKE I.—6.

*And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.*

This is the character of Zacharias the priest and his wife Elizabeth, the parents of John the Baptist. The text is found in the narrative of the events which preceded the birth of our Lord's forerunner, and no higher eulogium could have been recorded by St. Luke, of the father and mother of the second Elias than what the brief words of the text afford. It is indeed a high praise which was bestowed on this priest and his wife; and, probably, it was as the reward of their undeviating obedience that they were the favoured parents of the forerunner of the Messiah. So it was that in reward for his faith, Abraham had the promises of the Redeemer so frequently renewed to him. So it was, that in recompense for her filial piety, Ruth, the Moabitess, was assumed into the line from which amongst the chosen people the Saviour was to come. So it was, that the prayers and alms of Cornelius went up for a memorial

before God, and were the means for his coming to the light of the Gospel. And so it would appear, from the particularity with which the piety of Zacharias and his wife is mentioned, that the birth of John the Baptist was the recompense for it, since God even brought it to pass by extraordinary means. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

It is not, however, brethren, with any purpose of dwelling on the character of Zacharias and Elizabeth that I have chosen the text, except so far as their character will point out our own duties. We shall turn to ourselves as soon as we have said enough on the terms in which the character of this Jewish priest and his wife are mentioned, to discover how it meets our own case as living under the Gospel. The terms of commendation in which St. Luke describes this holy pair will supply the foundation on which to build the further remarks which will constitute the main object of my discourse.

First, then, let us briefly enquire what we are to understand by the terms in which the text describes these two holy persons. At first sight, this may appear to require no explanation, since to walk in the commandments and ordinances of the Lord, of course, means that they kept fast to the will of God revealed under the Law of Moses. But there seems to be a distinction implied in the words of the Evangelist which makes it needful to examine them more closely. "*Commandments*" and "*Ordinances*" do not appear in this place to mean the same thing, but to

describe severally the two parts of the Law of Moses, moral and ceremonial. By "*commandments*" we are to understand the law of the Two Tables, the Ten Commandments, together with all the duties which were collaterally deduced from them which are scattered through the books of the Law. By "*ordinances*" we are to understand, all the rites of the Ceremonial Law, the whole ritual of Divine worship which was enjoined on the Jews with the same obligation as the moral law itself. Thus, in the Epistle to the Hebrews, this distinction is recognized where it is said, that "the first covenant had *ordinances* of Divine service and a worldly sanctuary,"\* where in the margin, "*ordinances*" is explained to be ceremonies. And, again—it is mentioned, that the first Covenant in regard to its means of propitiation "stood only in meats and drinks, and divers washings and carnal *ordinances*,"† where also in the margin, *ordinances* is explained as *rites* or ceremonies. According to this explanation, then, what is described in the text of Zacharias and Elizabeth was, that they kept all the Law of Moses, moral and ceremonial. They were blameless; and (as it would appear from the marked terms in which they are spoken of) eminent for their sanctity amongst the sons and daughters of Aaron in the whole law of the ancient Covenant, whether relating to God and their neighbour, or to the sacrifices and propitiations, and holy seasons and other rites which were Divinely appointed to be observed. This holy priest and his wife

\* Hebrews ix., 1. † Idem,—v. 10.