

**THE ATONEMENT AND
SACRAMENT OF THE LORD'S
SUPPER CONSIDERED WITH
REFERENCE TO CERTAIN
POPULAR OBJECTIONS**

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The Atonement and Sacrament of the Lord's Supper Considered with Reference to Certain Popular Objections by Jesus Christ

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JESUS CHRIST

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P R E F A C E.

WITH most people, belief in revelation is not the result of inquiry into the several evidences of its truth. Idleness, or indifference, or ignorance, or incapacity, shut them out from such a source of conviction. By *incapacity*, I do not mean so much a natural obtuseness of intellect, as a want of sufficient training and exercise of the mind to enable it to embrace a long chain of reasoning; and a want also of that habit of reposing in inferences from reasoning, which

is requisite for our complete and permanent satisfaction with them, even after their conclusiveness has, for the time, been seen and admitted. Many will owe their faith to *feeling*; to a sort of instinctive perception of the agreeableness of revealed religion to the sentiments and circumstances of man. The doctrine of a future state—and this a state of retribution—is in unison with the faculties and aspirations of the soul; and the moral lessons, which the Scriptures inculcate for our guidance, are at once felt to be suited to improve and perfect our nature, and promote its real happiness. This conformity between the doctrines of revelation and the nature of man, suggests to the heart of the unprejudiced a secret persuasion, that the Author of man's nature is the Author of revelation. But it is the natural

consequence of deriving belief in revelation from such a source only, that those parts of it which do not thus address themselves to the common feelings of man, or which have not obvious relation to his nature, are more difficultly received, or obtain a less hearty assent. Such are the *positive* ordinances enjoined in Scripture, as *the sacraments*; and the doctrine of the *atonement by Christ*. The former wanting, by supposition, an immediate and recognised moral character, must be received simply upon the authority of God, who ordained them: or else, their moral value must be sought in more indirect tendencies than strike the mind of ordinary observers. The latter (the mode of atonement) being founded on motives which it has not pleased the Deity to reveal, and which have respect to the

nature of the Deity, rather than to that of man ; finds no sufficient testimony to its propriety in the natural sentiments of man. Hence, with people who owe their faith much to *feeling*, there will commonly be found to exist some difficulty respecting the doctrine of the atonement ; and an insufficient sense of the obligation and value of the sacraments. It is the object of the present little work to facilitate to such people the cordial reception of these important parts of Christian doctrine and institutions ; by strengthening their general belief in revelation ; by exposing the unreasonableness of giving an unequal assent to doctrines resting upon one common authority ; by removing difficulties in the way of the doctrine of the atonement in particular ; and by shewing that the Sacrament of the Lord's Supper (which

alone the Author had immediately in view) is, in fact, instituted with a high moral aim; one intimately connected with the improvement and happiness of man.

It may be well to say a few words in excuse of the colloquial and familiar style and language employed.

What is here presented to the public, was not only not written for publication, but, originally, not *written* at all. It was addressed by the author to a friend in conversation, with a view to preparation for receiving the Sacrament, for the first time. Finding it desirable, from the length to which he had been drawn, to go over the ground again, he committed what he had said to writing, lest any thing important should escape him on repetition. Having been lately encouraged to publish what he had thus