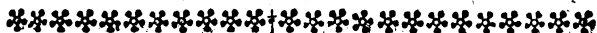


great work praying and weeping : This were a sweet and suitable frame for a communion, and notably well becoming a people that approach to the Lord's table ; and we seriously commend it to you, and you to the grace of God in the practice of these things, which his own blessed self make forthcoming to you.



A Preparation-Sermon for the Communion,

On 1 Cor. II. 29. *Not discerning the Lord's Body.*

IT is a very great and grave, a very momentuous and concerning work, rightly to partake of the sacrament of the Lord's supper; it hath as many and great advantages attending the due and worthy participation thereof, and as many sad consequences following the unworthy participation of it, as any other of all the ordinances of Christ hath: And therefore, when the apostle hath sharply expostulated with the Christian *Corinthians* for several abuses in reference to this ordinance, he proceeds, after a full declaration of its institution, to guard them against all after-abuse thereof, and to fit and prepare them for suitable and worthy communicating; and the *first* direction that he gives them is in reference to the preceding preparation, *Let a man examine himself, and so let him eat*; The *second* is in reference to the action itself, teaching them to communicate worthily, so as they may *discern the Lord's Body*, by holding out the danger of unworthy communicating: Both which he knits together, telling them, that if any of these things be wanting, it will bring on judgment. Whence in a word, and but in passing, we may *observe* these two things. 1. That a man will never communicate worthily, that doth not beforehand endeavour to prepare himself for it; and therefore he prefixeth this, *Let a man examine himself*, and then subjoins, *And so let him eat*. 2. That a man that is not distinct in discerning himself in some measure after the examination of himself, will never aright discern the Lord's Body in this ordi-

ordinance of the communion: He that takes not up himself, will never take up Christ rightly.

In the words more particularly we have *three* great things in reference to present communicating; The *first* whereof is, the great and peculiar use of the communion, and that is, that it makes the Lord's body discernible, it puts Christ in a capacity (to speak so) to be taken up and discerned; The *second* is, the great duty of a worthy communicant, and that is, rightly to discern the Lord's Body, so holden forth; The *third* is, the great sin that unworthy communicants fall into, and that is, *They do not discern the Lord's Body*, but are like so many dogs and swine, who not knowing what delicacies are there, they go about the action, not knowing what they are doing.

The *First* is clear, *That, in the Sacrament, Christ Jesus his broken Body is made discernible to us; else he would not find fault with them who come, and do not discern it.* The words also before, v. 24. clear it; *This (saith he) is my Body which is broken for you; So Chap. 10. v. 16. The cup of blessing which we bless, is it not the communion of the Blood of Christ? and the bread which we break, is it not the communion of the Body of Christ?* And the sharp judgments that come on people for not discerning the *Lord's Body*, and so for being guilty of communicating unworthily, do shew, that not only is our Lord's Body really present, but in a special manner discernible in this ordinance.

To clear this a little further, we shall, 1. Permit a *twofold* distinction; and then, 2. Answer a few questions that serve for clearing the doctrine, and for better uptaking of this ordinance.

First then, We would *distinguish* betwixt these two, *viz.* Looking on the sacrament as strictly taken, and as contradistinguished from the word; and looking on it as more complexly taken, as including the word. It is in the last sense that we consider the sacrament here, *viz.* as taking in, 1. Christ, signified and represented by the elements. 2. The word and covenant, to which the sacrament as a seal is appended; therefore the cup is called, *The cup of the New Testament.* 3. The seal of the sacrament itself, appended to the word and covenant.

2. We would *distinguish* betwixt Christ's broken Body considered as discernible to our understanding only, and the same considered as it is discernible to our very senses, or as it is apprehensible, when by feeling we may grip it as it were, and not only look to it, but take hold of it: (how this is, shall be more particularly explained and cleared afterward, for preventing of mistakes) It is in this last sense that we understand *discernible* here, not excluding the former; so that Christ's broken Body in the sacrament is not only made discernible to the understanding of the right communicant, but he is made communicable and apprehensible, and there is an union with him attainable in that ordinance: And what we said before proves this; he holds out his Body to be received, and he is received in it.

As for the *Second*, to wit, the *questions* to be answered; they are these *Four*. 1. In what respect is Christ present and discernible in the sacrament? 2. To what is he made discernible and communicable? 3. How the sacrament makes him discernible, and what way it holds him out as discernible to us? 4. What may be the reasons why Christ holds out himself, his broken Body, as discernible to us in the sacrament?

1st, then, In what respect is Christ present and discernible in the sacrament? We answer, 1. Not simply considered as he is the Son of God, nor in respect of any benefit from him as Mediator, neither simply as Redeemer; but he is holden out as incarnate; and so this sacrament differs from the *Jews Passover*, which held him out as to come, while this holds him out as come. 2. It holds him out, not only as become Man, but as suffering, as having his Body broken. 2. He is made discernible in respect of the end for which he suffered, and had his Body broken, and his Blood shed: *This is* (saith he) *my Body which is broken for you; this cup is the new testament in my Blood, shed for the remission of the sins of many*, to wit, of all the elect: It holds out Christ Mediator, God-Man suffering for us. 4. It holds him out as communicable, and in capacity to be participate of by us; therefore 'tis called the *communion of his Body*, Chap. 10. 16. to tell us, that we may be united to him, and made to share of him;

and

and we are bidden *take and eat, and all to drink* of it. These last *two* look to the covenant, and hold out the sacrament in reference to it, and how our Lord Jesus, first by his sufferings was to purchase a people to himself, and secondly that he was to be communicable to his people; therefore *the cup* is called *the new covenant in his blood*: The cup and covenant go together; for tho' we may consider Christ without the sacrament, yet we cannot so well consider the sacrament without Christ and the covenant.

2dly, To what is Christ made discernible and communicable? We answer, 1. He is not discernible nor present after a corporal manner to the bodily eye, tho' he be really and truly present: The bread that he gives is his body, and the cup his blood; and yet it was bread and wine which was given, and not his body and blood corporally. 2. He is not present and communicable by any local mutation, by taking us up to heaven to him, or by bringing his body out of heaven to us; but he is these *three* ways present and communicable. (1.) To our spiritual senses, to an enlightened understanding, which considers Christ's body broken, and his blood shed. (2.) To the faith of his people he is present in his own ordinance: When his Spirit goes along, and quickens their hearts, and their faith is in exercise, they are made to apprehend Christ's body, and to have an union with him sitting in glory, as really as they partake of the elements with their hand, and feed upon them with their mouth and stomach; an union as real as is betwixt the head and the members, and betwixt the root and the branches: These two, the *Spirit* on Christ's side, and *Faith* on our side, make up a real union; and therefore, tho' this presence be real, yet 'tis spiritual: Faith, looking and going thorow the elements, takes up Christ according to the end appointed, and this makes the union: Even as faith will look and go thorow the word, and, crediting the word, takes up Christ in it, and makes an union with him; so, by vertue of this ordinance, there is a spiritual presence of and union with Christ Jesus. (3.) A presence to sense, not so much in respect of inward feeling, as in respect of the powerful effects of his presence, tho' often inward feeling goes alongst with it; and therefore 'tis called the *communion of his body*, and the *wine*

wine of heaven: And in respect of the mean and way he manifests himself therein, to the eye, to the touch, to the taste, and to the ear; and there is a colour sensible: Which is more than is in any other ordinance, where there is but the exercise of one sense; for, the more of the outward senses he makes use of, he brings with him a proportionable blessing to the inward senses of the soul.

3dly, How doth the sacrament hold out Christ as discernible to us? For answer, I shall offer these *Four* ways, how he may be present to the faith of the believer, in the sacrament; all which ways he is made discernible: 1. In respect of the institution; for Christ is here represented by the minister as giving himself; his authority and warrant is here, therefore himself is here: This, tho' it be common to all Christ's ordinances, yet it belongs in a peculiar way to this ordinance; for in it he is present in a special manner, making over himself and his sufferings to us. 2. He is made discernible in the sacrament, in as far as it represents him: And tho' the word hold him out, yet the sacrament doth so, more fully, clearly and sensibly, by such and such signs; by bread, and bread broken, representing his body broken by suffering; by wine, and wine poured out, representing his blood shed; and by wine distinct from the bread, to shew a most true and real death: In which respect, 'tis said, *Do this in remembrance of me*; and, *As often as ye eat this bread and drink this cup, ye shew forth the Lord's death till he come again*. Every sacrament represents Christ, but this represents him in his suffering and dying, and in the end of it, and makes it over to the worthy communicant. 3. He is made discernible by this sacrament, in this respect, as 'tis a seal appended and affixed to the covenant, serving to ratify and confirm the promises contained in the covenant; and so the bread and wine, considered in reference to the institution, are a real confirmation of our real partaking of the thing signified, and in some respect make Christ really present: As the giving of a sealed charter of a house to a man, is the giving him the house; or, as the giving of infeftment by a bit of earth or stone (being a legal confirmation) is the giving of that land to the man, wherein he is infeft; because (as I said) 'tis a legal right

to it, and makes it present and discernible to him: Even so, Christ is made discernible in this ordinance, because we have our right to him, which is in the word, in a special manner confirmed to us in it; for not only doth this (as other sacraments do) confirm the word and covenant in general, but it hath this peculiar to it, that it confirms Christ's making over his dying self to us. 4. Christ is here present and discernible, and made so by this ordinance, if we consider the sacrament as a mean whereby we have Christ communicate to us: He not only makes over himself covenant-wise, but sealeth this gift; and the sacrament is a mean of communion with him thus made over to us: In which respect, the believer doth and may warrantably make use of the sacrament for his quickning, elevating, and strengthening to cleave closer, and to grip faster to Christ; for which cause, 'tis called the *communion of his body*, and hereby we are said to be made *one body with him*: Not but that without the sacrament it may be and is often so; but by the sacrament this union and communion is strengthened and furthered to the faith and spiritual sense of the believer.

4thly, What are the reasons why Christ will have his broken body made thus discernible and apprehensible in this sacrament? We answer, That he will have it so, for these reasons, 1. For evidencing of, and bearing testimony to, his great love to his people: It says that a dying Christ so loves us, that he gave himself to us; and so the memory of his death is revived and kept up: He will have his dying Self in a sacrament bestowed on his people, to keep his love still fresh to them in their remembrance. 2. For the publick professing and testifying our faith in a dying Saviour: For in this sacrament we profess our faith in him, and dependence on him; and we say thereby, and declare to the world, This my Saviour died, and is able to give me life; which is a piece of honour and glory to the Mediator, and a part of our duty, when we give publick testimony, that we think no shame of a crucified Redeemer. 3. The Lord hath, for the edification and benefit of his people, made himself so discernible in this sacrament; and there is a *fourfold* edification or benefit that redounds to them by it. (1.) Instruction; so th y that cannot

cannot so well take up the Lord in the word, may be somewhat helped to take him up in the sacrament as a slain Saviour, and as being as needful as meat and drink, without which, as we cannot live, no more can we live without him; And O how many spiritual lessons may be had by these significant ceremonies instituted by Christ!

(2) There is here edification unto the faith of God's people: And thus it becomes strengthening, when not only Christ says in his word, *I have loved my Church, and given myself for her, and, They that believe shall not perish;* but we have this ordinance sealing this. 'Tis exceeding strengthening to a poor weak doubting body, which could not easily believe that Christ would be so kind to a rebel; when he gets a sacred seal of his kindness, it helps to believe what is promised.

3. It edifies, as it serveth to promote the inward growth of grace: For, in the sacrament, Christ is communicate; and, as he is communicate, life is communicate, love to God, and to one another, is communicate: And, in a word, we cannot imagine a communication of Christ, but it brings with it strengthening to the inward man.

4. There is edification in respect of the believer's consolation, whether as to his sense, or as to his faith: The gospel in its offer and promises comes out, and says, Men and women, be it known to you, that Christ is preached to you, and remission of sins thorow him; but the sacrament says, Believing man and woman, there is my body not only broken for all the elect in general, but for thee in particular: And this much silenceth the great debate whether I be elected or not, or within the covenant, or not; for it says, O man, here is a slain and broken Redeemer made over unto thee, upon condition that thou close with him in the covenant, as he offers himself: and so, when there has been some wavering and fainting in respect of consolation before, it proves very strengthening of the believer's consolation, considering the nature of the ordinance; and, in this respect, the sacrament is as a love-token of a kind husband to his spouse, who, when he is to remove to some considerable distance from her for a time, says, Take and keep this in remembrance of me, and think that I dearly love thee, and will not forget thee, till we meet again,

The *second* point of doctrine is the great duty called for from a worthy communicant; and that in short is, *rightly to discern the Lord's body made so discernible, and as he is made discernible.* The text confirms the doctrine: For, tho' a man had never so many good things; suppose that he had not only gifts, but grace, yea and a holy frame of spirit; yet, if he be ignorant of what he is called to or a-doing in this ordinance, he cannot discern the Lord's body, and so cannot communicate worthily: Hence it is, that there is so much need of knowledge, without which a man can no more than a child or a fool rightly take up Christ in the sacrament.

To open this a little, we shall speak a word to these three, 1. To the Object to be discerned. 2. To the act of discerning. 3. To the reasons why this discerning is so necessary a duty.

1st, For the *Object to be discerned*; it is Christ Jesus suffering, dying, and making over himself to his people according to his covenant; 'tis Christ, and yet Christ dying, and Christ dying according to the covenant, from which he can never be separated: And especially in this ordinance in particular, considered with its end and institution with respect to the covenant, 'tis Christ giving himself, and in this sacrament, according to the covenant.

2dly, For the *act of discerning*; it is taken *four* ways, the last whereof is the main. 1. To discern a thing, in scripture, is to have distinct thoughts and apprehensions concerning it; 'tis to take up a thing simply and as it is in itself: Thus, to discern Christ present in the sacrament, is to discern how and wherefore he is present. 2. To discern a thing, is to difference it from other things; and, in this respect, a thing is said to be discerned comparatively, as 1 Cor. 4. 7. *Who maketh thee to differ from another?* Thus, to discern this sacrament, and Christ in it, is to difference it from other things; considering that it was once common bread and wine, but that now it is not so: It is to put a difference betwixt the sacrament and common bread and wine; and betwixt the sacrament and the word and covenant, yet with respect to the covenant, as the seals differ from the charter; and to difference this sacrament from other sacraments, in respect that it looks

to a dying Saviour, and communicates him and his benefits that way. 3. To discern a thing, is to have a high esteem of it; such as was the discerning of *meats, days, and places*: So to discern Christ in this ordinance, is to have a deep impression and high estimation of Jesus Christ, of his death, and of his matchless love shining therein; to have much spirituality, holy fear, awe and reverence in reference to him: Such a fear and reverence as mean men will have before a king or a great man, who when they carry not suitably before such a great person, we will say to them, Know ye where you are? So the right discerning and uptaking of Christ here, is to have a high estimation of him.

4. There is a complex discerning of a thing in reference to its use and end: Or we may call it a *relative* discerning, which is practical, when a man conforms himself suitably to his discerning of the thing; the want whereof our Lord reproves in the *Jews, Hypocrites* (says he) *ye can discern the face of the sky, but ye cannot discern the signs of the times*: And, in this respect also, when a man carries unsuitably before a magistrate, 'tis said to him by discerning persons, Know ye where you are? And, this being the main thing here implied, we shall speak a little more to it, wherein these *two* things are supposed; (1.) Some distinct uptaking of ourselves, of our need, and of our hazard. (2.) The right uptaking of Christ in this ordinance, as to the supply of those necessities, and preventing of that hazard. And this *doctrinal* discerning goeth before that which is *practical*, which is a man's suitable use-making of Christ, or suitably exercising himself in reference to his need, and that ordinance appointed for supply of his need by Jesus Christ; which is with a reflex look, sometimes on himself, sometimes on Christ. And there are in this these *five* steps, which follow one of them upon another. 1. It consists in a suitable frame of heart, as becomes such a poor, sinful, unworthy and needy person in the presence of so holy a Lord, going about such a holy action; another frame than is called for at our dinner or supper, or at ordinary hearing the word, or at prayer; A holy, humble, cheerful, serious, heavenly and hungry frame: Holy awe and respect to God, making humble; faith of God's goodness and rich grace

in Christ shining in this ordinance, making cheerful; the conviction of need, making sober, and yet very serious and eager in what he is about. 'Tis a frame made up, as it were, of contrarieties; ardent love and zeal, and yet a calm and composed spirit to hear what God says, to take what he gives, and to behold what he manifests. 2. It consists in an exercise of the mind in meditation, both in reference to ourselves and to Christ: Meditation in reference to our own sinfulness and misery, and meditation on Christ's love, calling to mind all that he hath done, thinking with delight on Christ's suffering, and on the end of it; and again reflecting a look on ourselves, to keep life in this meditation, What was I when he suffered and did all this for me? and what am I now, when he is offering this to me? To have the picture of a loving husband hanging by a wife, to what purpose is it, and for what use doth it serve, if she never look on it to mind him whom it represents? 3. It consists in an exercise of graces, 'tis even (as it is said in the *Song*) a making of all the *spices* to cast forth their *smell*; and the putting of all things in good order, and studying to have them in good case: 'Tis to have love warm to the Giver, and closing with the gift of a dying Saviour; and to have love warm to others of his people for his sake, and because he hath taken us in with others, to partake of the benefits of his love shining in his death: For love to the Head and members go together. 'Tis to have repentance lively stirred up, and sin made heart-pricking, and godly sorrow to flow; the heart made to lothe sin, and the mind exercised in forming hearty resolutions, purposes, vows and engagements against it. But 'tis especially to have faith stirred up and in exercise, and to have all the senses of faith (to speak so) set agoing: As, when the word comes out, and says *Take ye, eat ye, this is my Body which is broken for you*; faith beholds and gets as clear and satisfying a view of Christ's suffering and dying, as if the man saw him with his bodily eyes: When the hand is stretched out to take, faith acts proportionably, in stretching out its hand to take Christ; and not only grips him, but in this ordinance, and according to the end of it, takes it as a pledge of Christ performing what he hath promised, making use of him for the end ap-

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pointed: When the eye looks on what is done, faith is considering and taking a view of Christ, and of the covenant, and of the benefits purchased by him; and sees another thing than the elements, even the wakned-up sword of the Father's justice pursuing the Mediator, as the elects Cautioner: When the eye looks on the distribution, faith sees Christ made as it were believers Common-good given among them, and so every one of them: When the hand puts the bread and wine to the mouth, faith hath a way of opening its mouth, and (as it were) chewing and feeding upon Jesus Christ, and of strengthening, refreshing, and cheering itself in him; counting itself well come to with him, and secure in him; and fastning its engagements to him: All which strengthen our spiritual life, as eating and drinking doth the natural life. And then, when it comes to the taste, Christ relisheth most sweetly to the believer, so that no wine doth cheer the natural heart so much as Christ in the sacrament, considered in his love and covenant, and in the benefits that come by him, does the soul of the believer; faith here considers Christ not only as communicable, but as actually communicated. The *fourth* thing wherein this discerning consists, is a reflecting exercise: When we have received the sacrament, we are to reflect and consider what we have done, and what we are doing; Are we indeed feeding upon Christ? What is this in our hands? This bread in some respect is hot bread, but Christ; This cup is not wine, but *the cup of the new testament in his blood*: And, by this reflex act, the believer applies, and confirms himself; having received the sacrament, whereby his union with Christ is signified and sealed up, he applies, and says within himself, Now Christ is mine, and I am his: And he confirms himself in Christ's love to himself, and in his interest, in him; Now, saith he, I have gotten no delusion, but the sign and seal of his blessed body broken, and of his blood shed for me. If unbelief say, Have ye gotten Christ indeed? Yes, says the believer's faith, having received this pledge of his love, I have gotten himself, and I should believe it: And this is to act on Christ, not only directly, which is a thing common to the sacrament with the word; but to act on Christ

reflexly, and to perswade ourselves of our union and communion with him, which is the end of this ordinance; else we take not up Christ as giving a seal: Therefore the word is, *Take, eat, this is my body broken for you*; there is more than a bare sign here: And faith acts, not only for receiving, but for confirming itself, that by receiving it hath an union and communion with him, who is holden out in the sacrament; for, if it be a seal, and exhibit Christ as a seal, then faith should receive and act on it as such, for attaining the end that a seal should have, supposing the condition to precede. 5. It consists in an act of spiritual affecting, when there is a holy smacking (to speak so) and kissing of Christ, the soul digesting him for the life of the inner-man, and thereon delighting, rejoicing, and exulting in him: And so the faith, confidence and hope of the believer are strengthened; which makes him that he is not ashamed, and upon the back of this ordinarily the love of God is shed abroad in the heart: And tho' there should be little sensible feeling, yet the believer finds himself obliged to cheer himself in Christ, and in the covenant, and in the benefits that he hath thro' his purchase; and there is readily some warming of love to Christ, and he is confirmed in the faith of the love of Christ to him: And it is impossible, where these two are, but some holy tickling of affections, which flow from the word, and from this ordinance thus rightly gone about (as has been said) will follow; and if this be not, that is, if Christ be not thus discerned in the sacrament, (1.) God gets not what he calls for, Christ's death is not rightly minded, his glory and our edification are not promoted: Nor, 2. Is the end of the sacrament attained: Neither, 3. Is our comfort furthered: For it is not the ordinance barely, or ordinary bread and wine set apart for a holy use, but Jesus Christ discerned and received in the ordinance, that comforts; otherwise, the ordinance in and by itself will not promote our comfort and growth.

The *third doctrine* is, *That it is, tho' a very common and use, yet a very great sin, not to discern the Lord's body as he is holden out in this sacrament discernible.* The greatness of which may be easily gathered from what we have discoursed concerning the great privilege of the discernibleness

ness of the Lord's body therein; from the horridness of the guilt that it involves in, even *the guilt of the body and blood of the Lord*, the greatest and most horrid of all blood-guiltiness; and from the dreadful judgments and plagues that follow on it, temporal or bodily, and spiritual plagues, yea, even eternal damnation, if repentance through grace prevent not. But we must, because of the shortness of time, leave all that might be spoken in the more particular prosecution of this doctrine; and shall only give you *two or three* caveats (wherewith I shall close) to guard against mistakes in reference to what hath been spoken. I know it will readily be said, If this be discerning of the Lord's body, and if none other do discern it but such as go about these things, it will be hard for any to discern it. For answer to this, I would have you to consider, 1. That there is a more explicite, distinct and perfect discerning; and a more implicite, confused and indistinct discerning of the Lord's body: If we speak of perfection in discerning, who come up to that? but if we speak of an honest sincere way of aiming to discern, tho' it be somewhat indistinct and confused, that may be won at; yea, I would not think them in a good condition that rest satisfied with themselves, as being distinct enough in all these things whereof we have spoken: Yet, where there is (as I just now said) honest aiming at these things, tho' in a confused and indistinct way; where faith and love are in some measure acting, with a sort of fear and joy mixed together; when there is a fear to profane the ordinance, and yet the soul loves it so well, that it cannot endure to want it, nor Christ in it; there is a discerning of the Lord's body, that warrants to draw near. 2. Consider, that there is a general confusion, and a particular confusion (to speak so) in going about this ordinance: The general confusion is this, when persons are so very ignorant and confused, that they know not at all what they are doing; a particular confusion is only in some respect, that is, when a soul knoweth that Jesus Christ is in the ordinance, and knoweth its own condition to stand in need of him, that it hath many spiritual wants to be supplied, and that there is much good and a supply of all those wants to be had from Christ in this ordinance; but how to come at it thereby,

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it knows not so well nor so distinctly: A person that is confused in the general, cannot discern the Lord's Body in the sacrament; but one that is confused in a particular, may: And tho' such an one cannot, it may be, pitch on a particular promise that suits his need, yet he may fix on Christ, and on the covenant in general, which is one of the main things that faith acts on; and indeed, unless himself be acted on by faith, his benefits fail: And tho' a serious soul cannot get a particular promise to settle on, we say it should stick by the covenant in general, as including all particulars. 3. Consider, that discerning is not to be astricted to the very instant of receiving, but we would look well what is our aim and endeavour alongst the action; and, if habitually we be indeed seriously seeking after and pursuing these things, we cannot have them all in our thoughts at once; that is scarce, if at all, possible: But if the aim and strain of your souls exercise run this way, and tho' there be failing in many things, yet this is not a neglective slighting and careless inconsideration. In a word, see if there hath been, 1. Some clear conviction of sin, and of your great need of Christ. And, 2. See if there hath been some uptaking of Christ in the ordinance, and he made precious and lovely therein in some measure; and that it was your errand, in going to that ordinance, to take Christ to supply your need, and take away your sin, and your aim to go about the ordinance rightly in order to that end; if the strain and series of your way in these hath been honest and sincere, ye have no reason to account yourselves (at least altogether) unworthy communicants: Tho', when we have done all that we can do, 'tis God himself who must enable us rightly to discern the Lord's Body, and who must graciously pass by many things that will be found amiss in us; according to good king *Hезekiah* his prayer, 2 *Chron.* 30. 18, 19. *The good Lord pardon every one that prepareth his heart to seek God, tho' he be not cleansed according to the purification of the sanctuary*; So must we say, *The good Lord pardon us, tho' we discern and take not up Christ's Body with that faith and love, with that distinctness and clearness, with that delight, cheerfulness and joy that become, and are requisite for such a solemn action.*