SPECIAL NOTE

ITEM SCANNED AS SUPPLIED
PAGINATION IS AS SEEN

Mary Hearne
Her Book 1709
January the frist

Ann Jeffes Her
Book March
1705

Dust drawne to life; yet dull and shortly dead
Shall live. Death's slaine by death, Christ in my stead
Did dye. Deare Lord! Love flames my flesh & mind;
In thee do hope eternall life to find.
My flesh, my soul, my all I owe to thee,
Thy Wounds are health, thy stripes are balm to mee.

T.D.

A

TREATISE

Concerning

The Lords Supper:

WITH

THREE DIALOGUES

For the more full Information of the Weak, in the NATURE and USE of this

SACRAMENT.

By THO. DOOLITTLE.

The Eighteenth Edition.

1 Cor. 11. 24.
This do in Remembrance of Me.

LONDON,

Printed by *Tho. Milbourn* for *Ralph Simpson* at the *Harp* in St. *Pauls Church-yard*, 1695.

THE EPISTLE TO THE Reader.

Christian Reader;

TO get assurance of the Love of God and Eternal Life, should be thy Great Work and Business in this World, else how canst thou dye with Comfort, while thou art doubting, whether thy departing Soul shall be damned or saved? Live with God or Devils eternally? If when thou must bid Farewel to all things in this World for ever, and enter into an unchangeable, ever-

lasting state of joy or torments in another World, thou knowest not which must be thy Portion: What then can all thy Friends do for thee? What Comfort can thy Riches; Honours, bring into thy Heart at such a time as this when thou hast not secured thy Eternal Happiness?

For this end God hath given to fallen Man his Word, whereby he might understand his Misery, *and how he came into it; the* Remedy, *and how he might get out of it; by making known the conditions and terms, upon which he is freely willing to receive sinners into his love and favour, and confer upon them Gospel-Priviledges here, and Eternal Glorious Life hereafter, and hath set to his Seal, for a firm conveyance of these great Eternal Blessings, upon such reasonable, free, and holy terms, as are propounded in the Gospel.*

But after such Love and Grace of God to man appeared, for his Happiness *and* Comfort, *how great an Enemy*

is Man unto his real happiness, and well-grounded comfort! One to his Happiness, when he will not come up to the terms of this Salvation: Another to his comfort, when he hath consented to, and accepted of the Conditions thereof, neglects the ratifying Seal of the Covenant of Grace: A third to both, while he encreaseth his sin, and false deluding comforts, by a preposterous coming for the Seal, before he hath performed the conditions of this Covenant.

And indeed, the long abscence of some Believers *from, and the careless hasting of* all ungodly *to, the Supper of the Lord, is much to be lamented. The former being streightly charged by the Lord,* to do this in Remembrance of him, *yet will not: The Latter threatned with Damnation if they do, yet will. The former whom God hath habitually prepared for it, and it for them, and yet will not come, are in danger of being cut off, because they do not,* Numb. 9. 13. *The Latter being neither prepared for it, nor it*

for them, (while such) are in danger of being cut down by death, because they do, 1 Cor. 11. 30. *The one neglect this means of their Spiritual growth; and slight the love, and forget the words of their dying Lord, as though they could thrive in Grace, while they do neglect their Spiritual Food: The other neglecting the means of their Spiritual Birth, forget the words of the Apostle,* Let a man examine himself, and so let him eat of that Bread, and drink of that Cup: *As though food converted into Poyson, could make a dead man alive. The one dare not omit to pray, and lead a Holy Life, and yet will not come to wash their Hearts; the other will not pray, nor lead a holy life, and yet will come to imbrue their hands in the blood of Christ. Such is the unthankfulness of some, that should, but do not; and the wickedness of some that do, but should not come unto this Gospel-Feast.*

Now, to prevent these two great evils, for the time to come, (as it might

prove

prove at least, I hope to some that might peruse this little Treatise) in which something is said to provoke the one to their duty, and deter the other from their sin and danger.

And because the best are too slight in their preparation for, and the weak unskilful in, and all in some measure come short of living suitably to the Sacrament; something is contained herein, to excite thy slothful heart to greater seriousness and diligence in preparation before thou comest, and how it should be done; something for direction, how thou shouldest behave thy self when thou art there, and the manner how particular Graces are to be acted, for the better improving of this Ordinance, and something to direct thee what thou art to do when thou comest from thence; how thou mightest know, whether thou art the better or the worse, and what thou art to do, which of either be thy case. To which are annexed three Dialogues concerning the Lords Supper, for the help of those that are the weaker sort

of Christians, that do desire to partake thereof. The first, between a Minister and a private Christian, that desires to partake of the Lords Supper. The second, between a weak Believer, that dares not come to, and a strong Believer, that dares not absent himself from the Lords Supper. The third, between one Believer that hath Assurance, and another that hath hopes, and another that is under doubtings of the love of God, and of good by the Sacrament, as they come away from the Lords Table. In all which, if thou findest any thing profitable to thy Soul, and tending to promote the Work of Grace wrought in thy Heart, and thy fitness for, and to help thee in this duty, give God the Glory; but where thou findest any thing that savoureth of the weakness of the Author, do not censure, but pray for him, who is willing, according to his own Tallent he hath received from the Lord, to further thee in thy way to Heaven and Eternal Life,

Tho. Doolittel.

OF

OF THE LORDS SUPPER.

1 Cor. 11. 23, 24, 25, &c.

The Lord Jesus, the same night in which he was betrayed, took bread:
And when he had given thanks, he brake it, and said, Take, Eat, this is my body which is broken for you this do in remembrance of me.
After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; this do ye as oft as ye drink it, in remembrance of me, &c.

CHAP. I.

Containing the Explication of the Text, and the general Conclusion handled in this Treatise.

THE Riches of the Goodness and Love of God were exceeding abundant towards Man in his first Creation, when God brought him out of the state of nothing, and advanced him to the excellency of the humane Nature,

ture capable not only of ruling his fellow Creatures in this World, but of knowing and converſing with his Lord Creator, who was graciouſly pleaſed to condeſcend to enter into Covenant with his *then* innocent Creature, that upon condition of his perfect obeying the Will of his Maker, (which he had then power to perform) he ſhould continue in that ſtate of Happineſs. But great were the Riches of his Mercy to Man fallen from ſo great happineſs to ſo great miſery, in making a Covenant of Grace, eſtabliſhing it in the Blood of his Son, adding his Oath, annexing his Seals for the confirmation of our Faith, that we ſhould upon condition of believing, be Partakers of the great and glorious Priviledges purchaſed by Chriſt, promiſed in the Scripture, ſealed in this Sacrament; concerning which the Apoſtle ſpends the latter part of this Chapter, 1. In reproving the *Corinthians* for their abuſe and prophanation thereof: In that ſome that were contentious, and ſome that were vicious, even when they were drunken did approach thereto; who degrading themſelves below the rank of men, could not then well act their Reaſon, when they ſhould have acted Faith, and Love, and other Graces. It is an hainous ſin, that thoſe that are reeling in the ſtreet ſhould be ſeen kneeling at the Sacrament. 2. In reducing them to the Primitive Inſtitution, in which there is obſervable,

1. The *Author* of this Ordinance, the Lord Jeſus Chriſt, he alone hath Power and Authority for the appointing of Ordinances in his Church, and for the Inſtituting of ſignificant Sacramental Signs. He is the King and prophet of his Church, and hath not left it to his Officers at their will and pleaſure to introduce any thing that is a part

of

of holy Worship; for Christ was neither short in wisdom that he could not, nor in goodness that he would not appoint whatsoever was sufficient for the Edifying of his Church, and the Comfort of his People: *Moses* was admonished of God when he was about to make the Tabernacle, that he should make all things according to the pattern shewed to him in the Mount, *Heb.* 8. 5. *Exod.* 25. 40. And *Paul* delivered nothing but what he had received of the Lord.

2. The *Time* when this Ordinance was appointed by our *Lord Jesus*, that same night in which he was betrayed, when he was so near unto his death, and knew all that was to be done to him, and suffered by him; whereby you might perceive the greatness of the Love of your dying Lord, that when he was so full of Sorrow, he made provision for your Comfort; and the excellency of this Sacrament, that had its Original from Christ, when he was so near his end, that should be for the maintaining of his Peoples Spiritual Life, which was ordained by him, *now* drawing near to death. Great and weighty things take up the thoughts of wise and serious dying Men; that sure is great and weighty which our dying Lord ordained at such a time as this.

3. The external *Elements* and *Signs*, Bread and Wine. In Sacraments there is something seen, and something understood; something perceived by Sense, and something apprehended by Faith. Sacraments are Glasses for our understanding, and Monuments for our Memories, that by mean and visible signs, we might perceive and call to mind sublime and invisible things. Here is Bread, even bread of Life, to fill the hungry Soul, and Wine to satisfie the thirsty, and to chear the drooping Soul.

4. The

4, The Sacramental *Actions*, 1. Of Christ, He took the Bread, and blessed it, and brake it: He took the Cup and blessed it; and did distribute both. 2. Of the Receivers, who are to take and eat, to take and drink; Christ is the Giver, Christ is the Gift: And what Christ in love doth give, Believers with joy and thankfulness should receive.

5. *The Explication* of this Mystery. *This is my Body: This Cup is the New Testament in my Blood:* The Bread was not turned into Christs real Body; nor the Wine into his Blood: For, did the Disciples eat Christs real Body, when he was with them at the Table? or did they drink his real Blood, which then was in his Veins, and in his Body, and not in the Cup? Or did they not then see that Christs real Body and Blood was really distinct from the Bread and Wine? And did they not see it was real Bread, and taste it was real Bread, and handle it as real Bread? Or is now Christs glorious Body subject to Corruption, as is the Bread that is in the Sacrament, and when it is received? Or can a finite Body be in Heaven and upon Earth, in so many places at once, as the Sacrament might be administred in at the same time? Or do Drunkards and Swearers, Hypocrites and Unbelievers, really eat and drink Christs real Body and Blood? The meaning is, this is a sign of my Body, and a sign of my Blood, the Communion of both. As Circumcision is said to be the Covenant, so the Bread is Christs Body; *Gen.* 17. 10. *This is my Covenant which ye shall keep between me and you, and thy seed after thee: Every man-Child among you shall be Circumcised:* But yet Circumcision was not the Covenant, but a Sign and Seal thereof, *Rom* 4. 11. *And he* (that is, *Abraham*) *received the Sign of Circum-*

Circumcision, a Seal of the Righteousness of the Faith which he had being yet uncircumcised. — So the Cup in the Sacrament is said to be the New Testament or Covenant, but it is not the very Covenant, but the Sign and Seal thereof.

6. *The Application of this unto its proper Subject*; Christ declaring who they be that *this* and the things signified do belong unto, *Which is broken for you*, it is according to the mind of Christ, that Believers in the Lords Supper should make particular application of himself, & of the fruits of his Death and Sufferings to themselves: a Believer may take the Bread, and say, The Lord Jesus dyed for me; and the Wine, and say, Christ Jesus shed his Blood for me.

7. A plain *Injunction* given to Believers to celebrate this Ordinance: *Do this.*

8. The *Frequency* of attending upon God at his Table: *As oft as ye do this.*

9. The *End* for which we should approach nnto the Table of the Lord: *Do this in remembrance of me:* Whenever we celebrate the Lords Supper, we commemorate the Lords Death.

10. The *Time, how long* this Ordinance must be used in the Church, *Till the Lord shall come:* The Lord will come, and till then this Sacrament must continue; but when he comes to take us to himself into his glorious Kingdom, we shall need this and other Ordinances no more: When the end is attained, the means shall cease; but as the Sacraments of the Old Testament did continue till Christs first coming in the flesh; so the Sacraments of the New Testament shall continue till Christs second coming in Glory.

11. A serious *Admonition* of the Apostle, that those that come to this Ordinance, be careful how they

they eat of *this* Bread, and drink of *this* Cup, *ver.* 27. *Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* Unworthy receiving is a great aggravation of their sin and guilt, who shall presume in their heart so to do.

12. A suitable *Direction* to a right use of this Ordinance, to prevent that great wickedness and crying sin of being guilty of Christs Body and Blood, *ver.* 28. *But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

13. The dreadfulness of the *Punishment* that they be in danger of, that come unworthily; and this is either Temporal, *ver.* 30. *For this cause many are weak and sickly among you, and many sleep,* that is, are dead; or Eternal, without Repentance, *ver.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself*; which Word is used to signifie as well Eternal Damnation as Temporal Judgments; and *if any Man be damned for unworthy receiving, it will be great Damnation.*

14. One *Cause* or *Reason* specified why some do eat and drink unworthily, *ver.* 29. *Not discerning the Lords Body,* not distinguishing betwixt this and common Bread. Thus you have the parts contained in the Verses in this Chapter, that concern the Institution of the Lords Supper, and of the Apostles Doctrine, in order to a right receiving of the same.

In this little Treatise, I shall not endeavour to take in the whole Doctrine of the Sacrament, because many learned and holy men (whose Shooes I am not worthy to untye) have written concern-

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ing the *Nature*, *Use* and *Ends* thereof, the *Qualifications* of the Persons that have an immediate right thereto, the Graces that are to be exercised therein, which are to be drawn forth into act, by seeing the *Sacramental Representations*, by considering the *Sacramental Actions* of the Minister that stands in Christs stead, In taking, breaking and distributing; of the Receivers in taking, eating, drinking; all which are signs of something spiritual, not discerned by unworthy Receivers; by believing and applying of *Sacramental Promises*. [*This is my Body which is broken for you.*] But what I shall speak, shall be comprized in some following Conclusions, for the preventing of these following evils.

1. Some that are truly gracious, do live long in the neglect of this heart-warming, affection-inflaming, grace-strengthning Ordinance. Some that have no right to it, will not be excluded from it, but count that Minister their greatest Enemy that would willingly prevent their being guilty of the Blood of the Lord: Others whom God calls, and hath prepared it for, will not be prevailed with to come unto it.

2. Some that though they do approach unto it, yet it is but very seldom.

3. Some that do come, and that often, are too careless and remiss, that they do not endeavour to prepare themselves, as a work of that weight and consequence doth require; and herein some of Gods own people are blame-worthy.

4. Some while they be actually engaged in this duty, do not rightly consider the Blood of Christ therein, nor act their Graces thereupon.

5. Some that are partakers of the Lords Supper, do not enquire after participation, what benefit

nefit they have received thereby. In opposition unto which evils, I shall lay down these Conclusions, bottomed upon some particular passages in this Chapter.

1. Conclusion.

That it is *a necessary Duty incumbent upon all Adult Believers, to partake of the Lords Supper*, ver. 24. *Do this in remembrance of me.*

2. Conclusion.

That it is *the Duty of Christs Disciples often to partake of the Lords Supper.* Ver. 25. *This do ye as oft as ye drink . . , in remembrance of me:* Verse 26. *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come.*

3. Conclusion.

That *whensoever you are to partake of the Lords Supper, you are to be painful and serious in making preparation for it.* ver. 28. *But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

4. Conclusion.

That *a Believer should eye the Blood of Christ in the Lords Supper, in the several properties, vertue and efficacy of it, till suitable Graces thereby are drawn forth into act and lively exercise.* ver. 24. *This is my Body which is broken for you, this do in remembrance of me.* ver. 25.——*This Cup is the New Testament in my Blood; This do ye as oft as ye drink it, in remembrance of me.*

5. Conclusion.

That *such as are partakers of the Lords Supper should enquire after participation, what benefit they have received thereby:* Whether they be the better or the worse by receiving. ver. 17. *Now in this that I declare unto you, I praise you not, that ye come together not for the better, but the worse.* I begin with the first.

CHAP.

CHAP. II.

Containing the first Conclusion, and Explication thereof.

1. *IT is a necessary Duty incumbent upon Adult Believers to partake of the Lords Supper.* 1. *Necessary*, as it is opposed to *Arbitrary*: It is not left to the pleasure of the people of God, that if they will they may; if they will not, they may refuse; but as it is their priviledge that they *may*, so it is their duty, that they *must* receive it. We may, and we must pray; we may, and we must hear: so we may, and we must receive. Yet it is my Observation, that the same Christians that are much troubled if they omit praying, and hearing, and reading the Word of God, and their Conscience doth accuse them for the neglect of these; yet have for a long season absented themselves from the Table of the Lord, and seldom put the neglect thereof amongst their Confessions of sin, as if it were not a sin of Omission, and made them not guilty before the Lord.

2. *I* say, it is a necessary Duty; not necessary to the *Being* and *Essence* of a Christian, for that is supposed: for Conversion must go before participation of this Holy Ordinance, which is not appointed of God to beget, but to encrease Grace: and Grace must be in Truth, before it can receive its growth by an Ordinance. *Dead Men* must not sit down at the Table of the *Living God*; Here Men come to Christ, and Faith is the *foot* of the

the Soul; here Men must receive Christ, and Faith is the hand of the Soul; here men must feed upon Christ, and Faith is the *Mouth* of the Soul; it would be more seemly to set a dead Man at our Table, than that a Man dead in Sin should sit down at the Table of the Lord: It is Childrens Bread, and must not be given unto Dogs; But there is a degree of necessity of this Ordinance for the more *comfortable being* of a Christian: You must then bring some Grace with you, and come hither for more; you must bring some Faith, and Love, and Hope, and come hither to have more degrees of all these: Growth supposeth Life.

3. I say, it is necessary, but not *absolutely to salvation*; because where there is Faith in Christ, Love to God, and real implacable hatred unto Sin, there is at least an *Objective* certainty of Salvation, and may be a *Subjective* certainty without it, though not so usual, nor so full and constant, if it be *willfully* neglected, where opportunity of receiving it is afforded; for the wilful neglect of this duty doth administer just ground of jealousie, whether our obedience be true, because not universal unto all Gods Commands, and therefore not universal, because it extends not unto this; *Do this in remembrance of me.* A Believer without this Sacrament may be sure of Heaven, especially where opportunity of participation is denyed: but a Believer that may receive it, and yet lyes in the neglect of it, will not be so fully, well-groundedly, comfortably sure that he is sure of Heaven.

4. I say necessary, being so by Gods Command; what God enjoyns is not arbitrary to us, nor indifferent whether we will do it or no.

5. I say, it is a duty of Believers, that are adult, and have the use of reason; so it is not incumbent upon Infants and distracted Persons, because they are not capable of the condition and antecedent duty unto this, *viz. Self-examination.* A diligent strict examination. 1. Of our State, whether in Christ or no. 2. Of our Sins, both of heart and life. 3. Of our Wants. 4. Of our Graces, of Repentance for sin, Faith in Christ, Love to God, Obedience, and a firm and holy purpose of walking with God, must precede the participation of this Ordinance, and therefore such persons as may have grace in the habit, and in no measure capable of Self-examination (as may be the case of some Infants and distracted Persons) lie not under an obligation to celebrate this Ordinance. So much for the explication of this Conclusion.

CHAP. III.

Shewing that Christs Disciples must receive the Lords Supper

THat it is the necessary duty of Believers to partake of the Lords Supper, I prove:

First, There is the same parity of Reason that Believers under the Gospel should receive the Lords Supper, as the *Israelites* under the Law should eat the Lords passeover: This was their duty, as is prescribed, *Exod.* 12. where is the First Institution, the manner how, the end for which. And the command for it is again renewed, *Num.* 9. 1,2,3. And if a man were unclean that he could not keep it

the

the first Month, yet he must the second: yea, God was much provoked by the Neglect of the Passover, *Numb.* 9. 13. *But the Man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same shall be cut off from his People, because he brought not the offering of the Lord in his appointed season: that man shall bear his sin.* Here you see was Guilt contracted, and punishment severe to be inflicted, upon the Person that should neglect to eat the Lords Passover.

And there is as great reason for Believers to eat the Lords Supper, as appears by the agreement betwixt them in these particulars:

First, in the *Author* and efficient Cause; God appointed both.

Secondly, In the *Matter* principally signified in both, and that is Christ, and the same benefits and privileges held forth, and conveyed to Believers in both, as remission of Sin, Justification, and spiritual Nourishment and Growth in Grace.

Thirdly, In the *End*, to commemorate the mercy and goodness, of God in the deliverance of his People from Captivity of Sin, and Bondage of the Devil.

Fourthly, In the *Instrument* of receiving and applying the thing signified by both, and that is Faith.

Fifthly, In the *Parts*; in both, something a sign, and something signified.

Sixthly, In the *Properties* of the Paschal Lamb, which are in Christ our Passover.

1. That was to be without blemish; so was Christ, *Isa.* 53. 9. 1 *Pet.* 1. 19. & 2. 22. *Heb* 7. 26.

2. That must be a Male; so Christ for Sex and Strength a mighty Saviour, *Jer.* 31. 32.

3. That

3. That must be of a year old, in a perfect age; Christ about thirty four years, in the prime of his age.

4. That must be taken out of the flock. Christ must be taken from among mankind, that was partaker of Flesh and Blood, *Deut.* 18. 18. *Heb.* 2. 11.

5. That must be separated from the flock; Christ was separated from Sinners, *Heb.* 7. 26.

6. That rost with fire; Christ with the heat of Gods wrath.

7. That must be eaten; Christ must be received by Faith.

That must be eaten,

1. By every Family; Christ to be received by every Person.

2. With unleavened bread; Christ and this Sacrament is to be received in sincerity and truth, 1 *Cor.* 5. 7, 8.

3. With bitter Herbs; Christ and this Ordinance, with bitter Repentings.

4. Wholly, all of it must be eaten, whole Christ must be received in all his Offices, Prophet, Priest, and King, Christ as the Paschal Lamb must be received with all his appurtenances.

5. In hast; Christ must be received presently, without delay.

Seventhly, In the *Subject* that must eat thereof, they were *Israelites*, and those that were Circumcised. Those that should partake of this Ordinance ought to be *Israelites* indeed; and Circumcised in their hearts, if they would have benefit thereby. Thus you see the great agreement betwixt those two Ordinances: And were the *Jews* bound to observe that, and not Believers under the Gospel engaged unto this; Nay, I may argue, that

that there is greater reason why we should be more forward to this duty, in as much, wherein they differ, this is more excellent. As,

1. In the manner of their signification, the Passeover signified Christ that was to come; the Lords Supper, Christ already come.

2. In the Duration. The passeover was to continue till the coming of Christ in the Flesh: The Lords Supper till he come again in Glory, in the end of the World.

3. In the Perspicuity and clearness: In the former, Christs death was signified more darkly, in the latter more plainly.

Now I beseech you, see what the Passeover was to the *Jews*, & consider that *that* the Lords Supper is to us, and there will appear the same parity of reason for our receiving of this, as for the *Jews* eating of that.

Secondly, It is the plain Injunction of our dying Lord, that we should do this in remembrance of him; Why do you pray? One reason you will give is, because God commands it: And if you pray because God commands you, you must then do every thing that God commands you, and so this: Is it not strictly commanded? Read *Luk.* 22. 19. The whole is commanded. *This do in remembrance of me*, Mat. 26. 26, 27. The particular Acts are commanded, *Take*, *Eat*, *Drink*, and will you say you will not? Will that become a Disciple of Christ? You say not, you will not, but you know you do not, and that is as bad.

Thirdly, Christ did ordain it for this very end, that believers should have a remembrance of him in the partaking of this Ordinance: We are apt to forget the Works of God, *Psal.* 106. 13. Too apt to forget the benefits we received from God,

Psal.

Psalm 103. 2. But which is most to be wondred at, we are too prone to forget God our Saviour, to forget him that delivered us from the curse of the Law, by being made a Curse for us: From the wrath of God, by bearing it himself; from the sting of death, by dying for us, *Psalm* 106. 21. *They forgat God their Saviour*: Oh, what memories have we! that can remember our Relations, our Worldly Affairs, and forget that God that made us, and Christ that did redeem us: Now Christ would live in our thoughts and memory, and to heal and help the slipperiness thereof, hath instituted this Ordinance, which you cannot partake of aright, but you must remember him.

Or will you say you remember Christ without this? That you have no need to use this Ordinance for that end? Why then, tell Christ so if you dare; What is this but to correct the wisdom of your Lord by your own folly? but I tell you, you cannot so well remember Christ without this Ordinance as you may, by a careful frequent attendance upon God in it; for it is not a speculative, historical remembrance that he did bleed and dye: for so the Devils themselves remember Christs death: Not as a Scholar may remember his notions; but the remembrance that Christ would have in your thoughts, is,

1. An *Affectionate Remembrance*, that the sight of your eye should affect your heart: That you should so remember him, as to love him, and desire him, and delight in him.

2. A *Sorrowful Remembrance*, that you should remember him so, that your heart should break, and your eye should Weep: when you remember your sin was the *Judas* that betrayed him, your

ſins were the Spears that pierced his bleſſed ſide, and let out the blood from his holy Heart: That were the Thorns that Crowned him, and the Nails, that faſtened him to the Croſs. When *David* would ſorrow for his ſins, he penneth a Pſalm, which he intitles a Pſalm to bring to remembrance, *Pſal.* 38. And when you would have your heart to ſorrow afreſh for your Pride and Unbelief, and other ſins, go to the Sacrament; which is a Sacrament to bring to remembrance; there remember the dignity and Innocency of the Sufferer, the greatneſs of his Sufferings, 1. From God, 2. From Men, 3. From Devils; the cauſes of his ſufferings, your own wicked doings, and this will help you to a ſorrowful remembrance of your ſins.

3. *A joyful and thankful Remembrance*; you muſt look upon your ſin, and be troubled that you have done that which put Chriſt to death, and you muſt here look upon Chriſt, and rejoyce that by his death he hath taken away the ſins that you had done againſt God.

4. *A fiducial Remembrance*; that you may ſo remember Chriſt, as to truſt in him, and rely upon him, and caſt the care of your Souls upon him.

5. *A ſilencing Remembrance*; that you may ſo remember Chriſt, as to ſilence all the Clamours of an accuſing devil, and an accuſing Conſcience, and every one that would lay any thing unto your Charge: When you remember Chriſts death, it will furniſh you with ſuitable ſupplies to all Charges laid unto you. The Devil will accuſe you of ſins before and ſince converſion, & you cannot deny them; but you may remember Chriſts death, and ſay, it is true, I did ſo, but Chriſt hath born mine iniquities in his Body upon the Croſs: what now, O mine Enemy! he

will

will tell you of your sins of omission, of commission, and you cannot deny them; but you may reply, Christ hath undergone the punishment that was due to me for them; what now, Oh mine Enemy! the Law of God will accuse and curse you for the breaches thereof that you have made, and you cannot deny them; but here you may remember Christ, and say, that he hath perfectly obeyed the Law, and satisfied for your breaking of the Law, and may be comforted: Your own Conscience will accuse you, but here you may remember Christ's Death, and Conscience is answered, and rightly quieted: Thus the remembrance of Christ's death will answer all charges, *Rom.* 8. 33, 34. And will you neglect it?

6 A *Sin-loathing Remembrance*; you will not only mourn for sin, but loath it too; when you do this in remembrance of Christ, you will abhor the Knife that killed your Father, and the Sin that killed your Lord; when you remember him and it. Now you cannot have such a remembrance of Christ as this, so well without the Lords Supper, as with it: except you will unadvisedly and wickedly charge Christ with a superfluous Institution of a needless means that hath no tendency in it to beget such a remembrance of him in your thoughts; and whom will you delight to remember, if not your Lord? Who shall live in your thoughts, if not your Saviour and Redeemer? And how will you thus remember him, if you do neglect the means appointed by him for the attaining of this end?

Shall Christ himself bespeak you to do this in remembrance of him, saying, *Do this in remembrance of me.*

First, That came down from Heaven to Earth, for your sake, that left the Bosom and the Glory of my Father, to be cloathed in the rags of Humanity for your sake, and will you not do it?

Secondly, Shall he say, Do this in remembrance of me, that led a life of suffering, from the Manger in which I lay, to the Cross on which I hung, and will you not do it?

Thirdly, Shall he say, Do this in remembrance of me, that underwent a shameful, painful, cursed death for your sake, and will you not do it?

Fourthly, Shall he say, Do this in remembrance of me, that was buried and rose again for your sake, and will you yet neglect it?

Fifthly, Shall he say, Do this in remembrance of me, that go from Earth to Heaven again, to prepare a place for you in glory, and take possession of Heavenly Mansions for you, and will you yet absent your self from it?

Sixthly, Shall he say, Do this in remembrance of me, that am going to the right hand of God to intercede for you, to plead your cause with the Father, and will you yet turn your back upon it?

Seventhly, Shall he say, Do this in remembrance of me, who will come again at the last day, and openly absolve you before Angels, Men and Devils; and will you yet slight it?

Eightly, Shall he say, Do this in remembrance of me, with whom you shall for ever be, with whom you shall for ever live, a holy, happy, blessed life, and will you yet be indifferent whether you do it or no? Nay, be backward to it? Oh seriously weigh these things, and then say, Though you have not done it all this while; yet now you will.

Fourthly,

Fourthly, You are bound to use all means for the encrease of your grace, for the enflaming of your love, the strengthning of your Faith, and the renewing of your repentance, and the subduing of your sin, and you sin if you do not: You cannot neglect it, but you encrease your guilt; and would it not be better for you to go in a right manner, and have the pardon of your sin sealed to you, and your guilt removed from you, than by a constant neglect contract more guilt upon your Soul? are you not bound to grow in grace? Or have you enough already? Do you not want more measures and degrees of Faith, and Love and Hope? And can you neglect the means of growth, and yet grow? Can you neglect your food, and yet be nourished? Or do you not sin, if you do not grow? And do you not sin, if you do neglect the means of growth, think of this.

CHAP. IV.

Containing twelve Questions to those Believers that neglect the Lords Supper.

LET me proceed to shew you the aggravations of your long neglect of the Lords Supper: I pray you therefore tell me,

Quest. 1. *Is not this to live in the neglect of a plain commanded duty? You see it proved to be your duty, and is it nothing to you to live in a known sin? Nay, and to plead for it too? As you do for not coming to this Ordinance, it may be it is because you doubt of your sincerity, and might not this increase your doubts,*

when you are partial in your Obedience to Gods Commands?

Quest. 2. *Is not this great Hypocrisie, to complain of the hardness of your Hearts, and yet will not use the means to have it softned? To complain of the Power of your sins, and yet will not bring them to the Cross of Christ to have them mortified and subdued? Is not this great dissimulation, to run to Ministers with Complaints in your Mouth, and Tears in your Eyes, because of the prevalency of Corruption, and yet will not use the means for the further conquering of them? If it be not so, why then do you complain? If it be so, why then will you not diligently and conscientiously use the means, that it might be better with you? Oh come, bring your hard Heart unto the Blood of Christ, and see if it will not soften it; bring your strong corruptions to this Blood, and see if it will not weaken them?*

Quest. 3. *Is not this to set light by a special Token of the love of your dying Lord? The nearer Christ was unto his death, the more lively were the discoveries of his love unto your Soul, and will you take no more notice of it? Methinks Christ when he was to die, speaketh thus unto his People. You are they whom I have loved; you are they for whom I will do and die; you are they whom I will always think upon, and in whose Thoughts I love to live; and because the hour of my death is come, and I must go away from you, therefore I will leave you a Memorial of my Death and Love, that as oft as you see it, you may remember me; when you behold it, then think of me: And was Christ mindful of your good and comfort in that very night in which he was betrayed; and will you thus neglect and disesteem it? If your most dear and special Friend upon his death-bed had bequeathed*

you

you some token of his Love, and said, When you behold this, then think on me when I am dead and gone, would you throw it by, and never view it? Do not the Expressions of your dying Friends make a deeper, and more large impression upon your heart, and thoughts? And shall not the words and intreaties, and commands of your dying Lord?

Quest. 4. *Is not this to disesteem a firm Conveyance and Assurance of all the Gospel Blessings and benefits purchased by the Death of Christ? Is not this Ordinance Gods broad Seal, to confirm unto your Soul the great and everlasting Blessings of the Covenant of Grace? Would you be contented with the Writings for your Lands and Houses, without a Seal? or would you not desire a Sealing-day, and be glad when it comes, that you may be the surer, and your Title made more clear? And are not the pardon of your sins, and your Title to the Kingdom of God, greater things? And the assurance of these more, infinitely more desirable? Or do you doubt you have them not, and yet will not come to have your Evidences to be cleared? This Sacrament it is* Signum rememorativum, *to bring to your remembrance the Passion of your Lord, where he would testifie to your Conscience, and assure you that he died for you: It is* Signum demonstrativum, *a Demonstration of his Love, where he would assure you that he loves you: It is* Signum prognosticum *or* prenuntiativum, *a Prognostick of your future and eternal Happiness, where he would assure you that you shall undoubtedly be Partaker of it, and will you yet neglect it?*

Quest. 5. *Is not this too great a sign of the littleness of your Love unto him? Did you love him, would you not desire to be there where he is wont to take his walk? Did you love him, would you not desire to eat and drink at his Table, yea, to feast upon him? And to*

to be there where you may find him, and where he manifests himself unto them that love him? Did you hunger after him, and thirst for him, would you not desire to be there, where you may be filled and satisfied?

Q. 6. *Is not this too great a sign of your slighting Communion with him? That you do not set so high a price and valuation of fellowship with him? Or do you complain that you have it not, and yet will not come where you may have it?*

Quest. 7. *Is not this too great a sign that you set little by the comforts of the Spirit, and the warming joys of the Holy Ghost? Is it not here that God hath shed abroad his love into the hearts of true Believers, and sent them away with their hearts full of joy, and their mouths of Praises? Or do you complain you have no comfort, and that you are a stranger to spiritual joy, and will not come where you may not only have a taste, but drink full draughts of the Well of Consolation.*

Quest. 8. *Is it not this to grieve the Spirit of God, and to make him more angry and displeased with you, and to withdraw himself further from your Soul? Can God take it kindly at your hands, when he hath killed the fatted Calf, and made ready his Marriage Supper, and sent his Servants forth to call you and invite you, and you turn your back upon it? Do you not provoke him to leave your hearts to great deadness, and let you go sorrowing to your Grave, and never let you taste of the sweetness of these comforts till you get to Heaven? Or how can you complain, that God departeth from you, when you will not come near unto him; that he withdraweth from your Soul, when you withdraw from your duty?*

Quest. 9. *Is it not too great a sign that when you did*

did receive it, you tasted not of the sweetness of it? and that you missed of the comfort and the benefit of it, that you have since so long neglected it? Do you think you have not cause to repent of your former receiving, when he did not leave an earnest longing in your Soul to come again? Was it possible for you to meet with God, and taste the sweetness of the fulness of Christ, and not desire and long for the like opportunity again? Had you experimentally found the reachings forth of your love to God, and desires after him, and have tasted the sweetness of such actings of love and joy, could you have abstained so long?

Q. 10. *Is it not all one to you, if there had been no such Ordinance appointed? What is it to you, if you receive it not? If it be a Sacrament to others, yet it is not to you: If it be a Seal to others, yet it is not unto you that live in the neglect of it. The Lamb was not the passeover, but the Lamb killed, and roast, and eaten, was the Passeover. Nay, let me tell you, it had been better for you if Christ had not ordained it at all; for you could then but have been without the benefit of it, and so you are now, while you do neglect it: But then you would have been without that sin and guilt that now you contract by forbearing of it.*

Q. 11. *Is it not great unthankfulness in you thus to live in the neglect of it? Can you be thankful unto Christ for adding Seals unto his Covenant, while you omit it? Have so many Souls unfeignedly blessed God for this institution, and will you be guilty of so great Ingratitude.*

Q. 12. *Do you know what it is that you have lost by neglecting of it? And might it not have been much better with you in your Spiritual condition, if you had frequently attended upon God therein? If there be*

any thing in Law and Gospel to awake you first, and comfort you afterwards, this Ordinance would have done it. Here you might have seen the deserts of sin, and the evil of transgressing the Law of God, to rouze you out of your spiritual Security; Here you might have had the Cordials of the Gospel to have comforted and revived your swooning Soul under the Affrightments and Terrours of the Law; if there be any thing in the Wrath and Love of God to work upon your heart, here you might have seen lively Discoveries of both: Of God's Wrath against sin in the Death of Christ, of God's Love towards the Sinners in the Death of Christ: Oh! you cannot tell what you have lost by omitting of it, what Grace you have lost, what Comforts and Joy you have lost, that others have found in the frequent and conscientious use of this ever to be prized Ordinance.

CHAP. V.

Containing some Doubts of weak Christians that hinder them from receiving the Lords Supper, with a Resolution of those Doubts:

Doubt. *BUT you say, you question your right unto the Lords Supper, because you fear you are yet in a natural Condition; and this is Childrens Bread; it is Bread of Life, and belongeth only unto them that are living Christians, that have indeed the Life of Grace.*

Sol. 1. Either this is so indeed, or it is not; and let it be what it will, you do undoubtedly sin; if you be not fit, that is your sin; if you be in

your

your natural condition, that is your sin, as well as your misery; and one sin will never excuse you from another; if it be so, why do you not forthwith look out after Christ, and be fitted for it, and then come?

2. But do you not proceed upon a great mistake? For I hope better things of you, and things that accompany Salvation; therefore I beseech you in the Fear of God, after true debate and search into your own Soul, answer me these Questions.

First, Do you not see your self utterly lost and undone? Do you not see your misery out of Christ?

Secondly, are you not sensible of the sins that brought you into this miserably Condition? Is it not the burden your Soul groans under, and would willingly, heartily willingly be eased of it, as ever sick man was of his sickness, or Prisoner of his chains? Doth it not grieve you, that your sins have been committed? and if they were to do again, by the Grace of God you would not do them?

Thirdly, Do you conscientiously practise whatever you have been convinced is your Duty, and dare not omit it when you know it? Do you give your self to Prayer and Meditation, and other duties? And yet do you see the emptiness and the insufficiency of them to justifie you in the sight of God? that as you dare not omit them, so you dare not rest in them, nor rely upon them, because you see your Prayers have need of Pardon, and your Tears have need of being washed in the Blood of Christ? That you do go out of your self and seek for Salvation in another. And therefore

Fourthly,

Fourthly, Do you not unfeignedly desire after Christ, and hunger and thirst for him and his Righteousness? Are you not willing to accept of him upon any terms, upon his own conditions, for your Lord and Saviour? are you not willing that he should sanctifie as well as save you? And bring you to obedience as well as unto glory? Doth not your judgment value him above all? And your will chose him before all? And are not your affections of love, and desire, and joy, set upon him? If you doubt whether you love him, yet tell me whether you would love him? *If you would, you do.* If you doubt whether you have received him, yet tell me whether you are willing, unfeignedly willing to take him upon his own terms, and choose him for your treasure, and your happiness, and your chiefest joy? *If you are willing thus to receive him, you have received him,* and so you are habitually prepared for this Ordinance, and ought not to continue in the neglect of it.

Doubt. *You say upon serious search, you find you are willing upon any terms to accept of Christ, you would have him to be your Lord and Saviour, you are willing to be his, to be ruled by him, to be made like to him, to have communion with him, but you fear Christ is not willing; you believe he is able to help and save you, and to give you grace and glory, but whether he be willing you do not know.*

Sol. 1. *That you should be willing, and not Christ, is impossible:* For as much as your willingness to accept of Christ, is a fruit of Christs willingness to give and bestow himself upon you: I pray you tell me, Is real and unfeigned willingness to be holy, to be like to God, to be in all things guided and directed by the Spirit, and the Word of God,

a flower that grows in Natures Garden? Is not the will of man the great rebel against God, and the great opposer of the work of Grace? Is it not the complaint of Christ against natural men that they will not come to him, tho thereby they may have Life? *John* 5. 40. *How oft would I have gathred you, and you would not?* Mat. 23. 37. You must therefore know, when the will is subdued, the greatest enemy in your Soul against Christ and Grace is subdued; and indeed when the will is wrought upon to choose Christ, to be willing to receive him, the work of saving Conversion is wrought in that Soul.

2. Do you say you are willing and Christ is not? *That is your intolerable pride so to think and speak.* It is usual with many dejected Souls, that complain of their own unworthiness, and vileness, and sins, that loath & abhor themselves for their sins, in the great work of humiliation, that yet have this insufferable pride remaining in them, that they are willing but Christ is not. Indeed! have you such good thoughts of your self, and such low, and mean, and hard thoughts of Christ? Is it not Pride enough in you, to have better thoughts of your self, than of other of your fellow Christians, but must you have higher thoughts of your self, than of your Saviour? or do you say you are worse than others, and yet in this advance your self above God and Jesus Christ? It may be you never perceived so much pride to be at the bottom of such conceptions and expressions; that you are willing, but God is not willing, but Christ is not willing. Oh proud Creature! proud Sinner! proud Mourner! is not this to have too high and proud thoughts of your self, to think you are

more

more willing to receive good than God is to give it? To be good, that God is to make you so? Is it possible that a Sinner that by nature is a bitter Enemy to Goodness and Holiness, should be more willing to be made good and holy, than God that is by nature good and holy, and a Lover of it, should be to make men so? Oh, fall upon your Knees, and let those Tears that you shed in lamenting your sad Condition, that God is not willing to be yours, when you are willing to be his, be better spent in weeping for the Pride of your Heart, in thinking you are willing to receive Grace and Christ, and he not willing to bestow himself and it upon you.

3. If this might be, that a Soul may be unfeignedly willing to accept of Christ upon his own terms, and yet perish, then at the last day some might plead and appeal to God: *Lord, I was willing to be holy, but thou wast not willing to make me holy: I was willing to receive thee upon thine own terms, but thou wouldest not give thy self unto me, no not upon thine own terms; and I am not damned because I was not willing to be truly sanctified and renewed, but because Christ would reject me willing to come to him.* But there shall not be a man that shall dare to open his mouth in this manner unto Christ at the last day.

4. But this will be manifest, that Christ is more willing than you, in that *he did die more willingly for you, than you can for him*; He did die more willingly to make you holy, than you can for holiness sake, or for his sake, when you are made holy; hath he died for you, to purchase Holiness, and Grace, and Glory for you, and yet will you think that you are willing, and not Christ? Nay, Christ

was

was more willing to die for you, than you are to live to him; and was he not yet willing? when you think Christ is not willing, think upon the Sorrows, the Shame, the Sufferings he endured in his Body, in his Soul, how he sweat as it were great drops of Blood; nay, bled and died for you, and then say no more you are willing, but Christ is not.

Doubt. *But you will reply. If Christ died from me, I should not doubt but he is willing to give himself, and his Grace, and his Kingdom to me, but that is my fear, in that I am not satisfied; and therefore I cannot in the Sacrament Commemorate his Death, because I cannot see he dyed for me*

Sol. 1. If you be one of Christs people, then he died for you; he died to save his People from their Sins, *Mat.* 1. 21. And you are one of his People, if you are made willing in the day of his Power, *Psal.* 110. 3. *Thy people shall be willing in the day of thy Power:* Are you therefore willing to forsake every known sin? Willing to perform every known Duty? Willing to bear a every burden he shall lay upon you? Willing to be what he would have you be? Then you are one of his People, and you may be sure he died for you in particular.

2. If you are one of *Christs Friends*, then he died for you, and you are his Friend, if you make conscience of doing whatsoever he commands you, and are grieved where you do come short, *Job* 15. 13, 14.

3. If you are *dead to sin:* you cannot be mortified to sin, if Christ had not been crucified for you. Sin had never been dead in you, if Christ had not died for you, *Gal.* 6. 14.

4. If you *live to Christ*, Christ died for you: if

if it be your care to walk in his ways, to do his will, and make him your end, and his glory your aim in all your actions, or in the general scope of your life, *Gal.* 2. 20. 1 *Pet.* 2. 24. 2 *Cor.* 5. 15.

CHAP. V

The Second Conclusion, shewing that Believers must often receive the Lords Supper.

THat is the duty of the Disciples of Christ, often to partake of the Lords Supper.

Baptism is but once to be administred, but the Lords Supper is often to be received; the frequency of it is not determined, often it must be, how often is not expressed; if you had opportunity every Lords Day, and you redeemed and improved it, your Soul may thrive and grow the more in grace and holiness: Meals which are for nourishment must be often; you often eat, and you often drink for the nourishment of Nature, and yet it is not told you how often you must eat, how often you must drink, but the sense and feeling of the want of your food, will direct you unto this: So if you have but a sence and feeling of the want of this Ordinance, and the things that are there to be conferred upon Believers, that would guide to a frequent iteration of this Ordinance. Consider therefore,

First, Do you not often stand in need of being washed in the Blood of Christ? Do you not often defile your self, and gather filth upon your soul? And should you not often apply your self to the

Foun-

Fountain of the cleansing Blood of Jesus Christ?

Secondly, Do you not often blot your evidences, and disturb your peace? and have you not need of the frequent use of that Ordinance, wherein God might renew your evidence and speak peace unto your Conscience? Do you often contract guilt, and should you not often come to have your pardon sealed and confirmed to your Soul in the Blood of Christ?

Thirdly, Do you not often need the means of spiritual warmth and quicknings? Are you not often dull, and often dead, and often lukewarm? and do not those that are often sick, often need their Physick to purge and make them well? If you are sometime warmed in an Ordinance, do not your affections abate again? That you have not that livelinesse of affections, nor that reviving joy, which in the actual performance of the duty you did find? and is it needful to exhort you that have found the benefit of this Ordinance, to go often to it? Let the Experience of what you have found in it, and the want you do lye under by seldom approaching unto it, quicken your desires after a frequent attendance upon God in it.

Fourthly, Do you not often need so great an help for the breaking and softning of your heart for the renewing of your repentance for sin, and strengthning and confirming of your resolutions against it? Is not your heart too apt to fall in love with sin, and to renew its League with sin? Do you not often need to be put in remembrance of Gods displeasure against it, his hatred that he bears unto it, and the dreadful effects and deserts thereof, and is not this done more livelily in the Lords Supper? Gods displeasure

against

against sin is more discovered in the Death of Christ, than in turning the Angels out of Heaven, or *Adam* out of Paradise; or in the Destruction of the Old World, or in the burning of *Sodom*, or in the Damnation of innumerable unbelieving and impenitent Persons.

Fifthly, Do you not often need so great an help for the increasing of your Love to God and Christ? Do you often complain that you love God no more, and will you not more often use this so great a means for the encreasing of your Love?

Sixthly, Do you not often need so great an help for the strengthening of your Faith and Hope, that you may be more able to make a particular application of Christ and his benefits to your Soul, and to have a more lively Hope of the Kingdom of Heaven?

Seventhly, Do you not often need so great an help to put you in remembrance of your Lord Jesus? Are you not too apt to forget him and his Love in dying for you? Is he so much in your Thoughts as he doth deserve? Or is it enough to have some Occasional Thoughts of Christ? Or should you not more solemnly dwell in your Meditations upon him? And doth not the Nature and the end of this Ordinance lead and help you to fix your thoughts more permanently upon him, when you see how he was crucified and died for you?

Eightly, Do you not often need so great an help to make you more thankful for the matchless Love, wherewith he hath loved you, and the unparallel'd Blessings he hath purchased for you and conferred upon you? Is it not a shame and sin,

ſin, you are no more in praiſing God, and rejoycing in him for ſuch Priviledges that were procured by the Blood of his only Son, and your dearest Lord? And can you ſit at the Table and not have your Souls raiſed in the higheſt Admirations of his Love and Mercy to you?

Ninthly, Do you not often need ſo great an help for the getting and maintaining of more intimate Communion with God, and fellowſhip with Jeſus Chriſt? Is it not here, that God doth abundantly let forth himſelf into his peoples Hearts? Is it not here, that Believers feel the goings forth of their Hearts in Love unto him, and Deſires after him, and Delight and Joy in him? Do you complain you have ſo little of God, and will not more often go where you may receive more influences from him.

Tenthly, Do you not more often need ſo great an help for the cloſer knitting of your Heart unto the people of God in greater affection and love unto them? Do you love them as you ſhould? Or is there not too great an alienation of your Heart and Affection from them? Or doth not this Ordinance which ſhews you the Love of Chriſt to all his People incite them that attend upon it, to imitate the Lord Jeſus in loving of them? That we ſhould love one another as he hath loved us: When we ſee we are *one Bread*, and redeemed by *one Lord*, and fed at *one Table*, and are waſhed in the *ſame Blood*, and enjoy the *ſame Priviledges*, and are here aſſured of the *ſame Inheritance* and *Glory*; doth it not engage us to be of one Heart, and to be kindly affectionate to one another, as Chriſt was to us all? Though it is to be bewailed with Tears of Blood, that this Ordinance which

ſhould

ſhould have cemented us in love, and ſodered our hearts together, though our corruption hath been the occaſion, not the cauſe of great breaches and diviſions in the Church of God.

Thus if you ſeriouſly conſider your own frequent wants, and often reflect upon your often need of this Ordinance, you will ſee ſufficient reaſon for your often participation of ſo frequently needful an Ordinance.

CHAP. VII.

Third Concluſion, proving we are to give great diligence to prepare our ſelves for the receiving of the Lords Supper.

THat whenſoever you are to partake of the Lords Supper, you are to be painful and ſerious in making preparation for it.

This preparation muſt be for theſe reaſons, which you may lay to your heart, and find them to be quickning motives to ſtir you up thereto.

Firſt, From the preparation they were wont to make for the Paſſeover under the Law, 2 *Chron.* 30. 3. *They could not keep it at that time, becauſe the Prieſts had not ſanctified themſelves ſufficiently:* They did for a while defer it till they had made more preparation for it: And after their diligence to prepare, they prayed for the pardon of their imperfect preparation, 2 *Chron.* 30. 18, 19. *The good Lord pardon every one that prepareth his heart*

to