

A Sermon
from 1 Corinth: XI, 28. 29.

But let a man examine him-
self and so let him eat of that
bread, and drink of that cup.

For he that eateth & drinketh
unworthily, eateth & drinketh
damnation to himself, not dis-
cerning the Lord's body.

One of the greatest weaknesses
of human nature is ~~an~~ our liability
to run to extremes, to take a one-sided
view, not only of things of minor im-
portance, but even of the most sacred
and solemn subjects. Fundamental
doctrines the most momentous truths

solemn ordinances of God and
duties plainly prescribed and
~~absolutely joined~~ ^{all these} ~~the~~ ^{all these}
clearly enjoined - ~~all~~ ^{all} men are
apt to mistake ~~the~~ ^{as to} ~~the~~ ^{as to}
to take partial view of their meaning
and intent. Indeed some of the
greatest errors & heresies in the
Church have originated in ^{a one-}
^{sided} ~~a one-~~ ^{sided} partial view of certain truths, in
losing ~~an~~ ^{an} ~~essential~~ ^{essential} ~~view~~ ^{view} ~~is~~ ^{is} ~~not~~ ^{not} ~~only~~ ^{only} ~~in~~ ⁱⁿ
essential ^{for a} ~~one-sided~~ ^{one-sided} view is not only in
a point itself defective, falling short
of the truth, but may easily be
perverted into utter false-
hood by being stretched too far
and applied contrary to the original
design. Then ~~observers~~ ^{observers} ~~of~~ ^{of} ~~one~~ ^{one}
seen divisions & extremes hold

particularizing him with regard to
the ^{sacrament} subject which will engage our attention
this way viz: the Lord's Supper.

Some make too much of it, some too
little, the former speak of it
as if the very attainment of the
sacrament were meritorious; or as
if some virtue, some blessing much
flow from it to the communicant, com-
ing apart from his fitness; or as if
it were the chief means of man's at-
taining to salvation, as if his growth
in grace depended on the frequency
the number of times he has taken the
sacrament. Or the other Lane there
are some who make altogether
too ^{little} of it, ^{not considering its importance} ~~laying too little~~
~~stress on its importance~~; as if it
were hardly necessary to make
mention of frequenting the com-

Mexico. Occasionally, even a twin
 as if a year might suffice. Some affirm
 even as much as if a man might be a good
 Christian, though he never attended
 the Holy Communion, as if so essential
 that with ~~any~~ ^{no} ~~derivation~~ ^{derivation} from it, no binding
 be laid ~~on~~ ^{on} ~~the~~ ^{the} ~~conscience~~ ^{conscience} ~~for~~ ^{for} ~~seeing~~ ^{seeing} it attached to it. ~~For~~
~~with~~ ^{with} ~~you~~ ^{you} ~~again~~ ^{again} ~~then~~ ^{then} ~~an~~ ^{an} ~~other~~ ^{other} ~~extreme~~ ^{extreme} ~~to~~ ^{to} ~~the~~ ^{the} ~~inward~~ ^{inward}
 as to the sentiments - the fitness the
 disposition to receive the ^{Communion}. Some make
 so light of the subject that the proper
 qualifications seem but little to
 engage their attention. A few hastily
 thoughts bestowed on the subject a
 day, a week previous, a somewhat
 serious mood & contemplative
 or if they at the time seem to suffice ^{with them} ^{as if} the only
 qualifications required. Others
 again are scrupulous in their
 consciences as to imagine to themselves
 a degree of fitness, a holiness of dis-
 position in the world they deem it enough to realize
 then for duty.

position & purity of mind such as they
find they can not attain to. Then they
hesitate & delay sometimes & then ^{it may be}
year to year ^{it may be} cannot resolve to approach so
solemn an ordinance. They do not mean
never to approach it. but they will wait
till they grow better, till they have
learned and such & such failings of
themselves & overcome certain ~~sub~~ passions of
their old nature. They want to grow holy
without using one of ^{the} means appointed
for an spiritual improvement.

We shall first say a few words as to
the former expression we alluded to and
point out the proper signification
and intent of the Lord's supper.
Then we will agreeably to this part
of our book, to the latter expression ^{found} ^{as we}
explain to one class of persons who ^{to assist}
neglect the necessary ^{to assist} ^{to assist}
encouragement to those whose doubts &
fears prevent them from attending.

And may God graciously by the sending
of his Holy Spirit, add us in an inquiry
and even an meditation profitable
to us all!

To imagine that the partaking of the
Sacrament is in itself meritorious &
must needs bring a blessing & spiritual
benefit ^{upon us} without any preparation without
heartfelt repentance & living faith is to
mistake the means for end & object in
view. The elements of bread & wine
representing the body & blood of Christ
are ^{in themselves} not a spell or charm to take away
our sins & to impart to us spiritual
grace, ~~a special favor~~ independent of
our a right disposition & spiritual
qualification. Though ~~the~~ ^{the} Sacrament a means

conveying of grace, a special means of grace,
how much the Lord's supper can only prove sad
comfort to the ^{sinful} ~~true~~ believer who comes hungering
& thirsting after spiritual refreshment.
As food can be of no avail when there
is no appetite or sickness, when there is

no thirst, so the spiritual sustenance offered
in the Holy Communion can not be spirit-
ually & beneficially enjoyed where no
inward deep felt desire exists for
Divine grace & spiritual strengthening.
The mouth partakes indeed of the elements
but the soul the inner man remain
void & empty. The unworthy receiver does not
though he becomes guilty of the body & blood ^{in reality}
of Christ, by profaning the same. ^{perhaps}
can profaning to receive that of which ^{of the}
~~he takes~~ he does not rightly apprehend ^{grace of}
for which he is not prepared either by a ^{the sacrament}
clean or cleared frame of mind, or by
sincere sorrow for his sins past or by
a living faith to realize its benefit.
There thus are abominable requirements
make us most partakers of the Lord's
supper, 1. Least felt repentance ^{which will}
compared by a desire for pardon ^{be}
a resolution for amendment of living.
Repentance is not a real thing, when

sin is not taken, when the mind is
not made ^{up} to lay aside all that
is ^{in us} ~~an~~ inconsistent with our Christian
calling. Nor is repentance as such an
atone ment for sin, it is only the way
the means, fitting us to the attainment
of our reconciliation with God. Nor
our repentance, however requisite, nor
our prayers, however necessary, can
procure us pardon; but pardon flows
from God's mercy & is offered in the
atoning blood of Christ. A faith
in the word ~~that~~ Of this faith
alone can lay hold. Faith alone is
able to appropriate ~~the~~ the
merits of Christ & consequently pardon
& peace. Hence a confident trust
in Christ, & his redemption is a
most essential part of the faith
required in the christian. We must
believe that Christ died for the ungodly

such as we are, that the ^{fact} ^{suffered} ^{for} the unjust. That I am ^{clothed out} ⁱⁿ an ^{new} ^{garment}.
to the cross, and believing this with a
grateful heart, believing this with love
and adoration we may yet assume
that in partaking of the body & blood
of Christ spiritually is the inward
element our pardon is sealed, our
acceptance confirmed, our soul cleansed
our inner man strengthened. Hence
we are to show forth the Lord's death
in the Holy Communion until He comes.
until He comes again in glory & majesty
who is now bodily absent from us though
spiritually present. This the Apostle
states previous to our feast & then gives
us to understand that when we are
drawing near to this Holy Table we
are above all to contemplate Christ suffer-
ing & death. We are ^{not right} to remember ^{but to}
call solemnly to mind that Redeemer

death we cannot make has rendered
himself a sacrifice ^{an oblation} for our sins, that
his love & compassion have been so
great that he even laid down his
life for his sheep for his people.
that he delivered up his body as a
ransom in our behalf & shed his blood,
that he wash away our sins & guilt.
Nothing indeed will better fit us as
a discipline and lead us to more solemn &
deeper reflection than a right &
living contemplation of his humbling
the agonies, the reproaches the pains the
wounds Christ inflicted on Christ
for a sinful world. Oh think of the
man of sorrow who was wounded for
our transgressions, view him in the
garden of Gethsemane when he was
in prayer with God, behold him
even Jesus before his cruel per-
secutors, see him lying on the

cross crown with precious blood. ^{despised}
Heard him his latest labors as if forsaken ^{by but few}
not only by the whole world but even by his
God. Now then, unreach then through
and contemplation you will be best
fitted for seeing the Lord's Supper. ^{you will}
See in the picture before you is all ^{one heart}
its offerings & that we to make ^{united}
you take it & fill you least with ^{with}
grief that your dear love cannot ^{of heart}
your faith so much suffering. The
Divine love mercy, for God's willing
now to save you an likewise demonstrate
and confirm to that you need
could no longer ^{if you do not} your reception
remain in office, to be checked & sealed
in the Holy Communion. But a third
thing is requisite. The Lord's Supper
is a Communion, not only inasmuch as
in it is communicated to us the virtue
of humbilities of Christ's atoning sacrifice

blood, but I was much as it
is to be partaken of in common with
our Christian brethren. It is rather
our fellowship in Christ our member-
ship of his body. There is one great re-
quisite is that you are in love & charity
with your neighbors. You must first
be filled with love - love to God &
love to your brethren & when rightly
partaking of this sacrament my abundant fear
is for Christ; desirous to continue
in him until his second coming, it
will be much to increase our love
& charity.

Now upon all this point it behooves every
man, desirous to approach the table of
the Lord to examine himself well.
Self-examination is at all times a matter
of great importance. we cannot too often
or too earnestly inquire into our condi-
tion, into the true condition before God.
Self-examination is the basis of all true

a painful to wake up with
- to his knowledge. He also does not know
himself is incapable of knowing any thing
besides as to profit by it. But of all this
it fears the very genuine work, ^{to make us win} ^{us to be}
working then is self-will ^{in place of humility} ^{to receive}
conception & error. But in the solemn ^{of our}
of drawing near to the Lord's supper, or
claiming only remission for Christ's benefit. ^{receive}
However, we have spiritual need for a close ^{grace}
inquiring into the state of our souls. If you
have examined yourself you will have
arrived at the conviction that at best with
your most earnest efforts to lead a new ^{holly}
life you are a poor miserable sinner
full of guilt before a just & holy God who
will not search the heart. No refuge
will be left you but God's mercy in
Christ Jesus. Examine yourself whether
you are repentant in secret, whether you
are in Christ by true ^{faith}, whether
you are converted at all. Examine yourself
whether you have with Lent and

renewed since the world. So not
discreet before God or man; for
you will only condemn yourself. Examine
yourself. Are you ready heartily to
lead a new life? Is your heart
beset by sin in your bosom? Do you
strive to be spiritually minded, & not
your affections on things above? Have
you no ill will against any of your brethren?
Above all inquire whether you have re-
solved all self love & can all
self righteousness, ^{and} ~~desires~~ to be clothed
only with the robe of righteousness, the
garment of salvation provided by Christ?
Then, if satisfied on these points, do
not say if satisfied with yourself
altogether, come & draw near. Sin-
cinity of heart, uprightness of purpose is
the main thing. Perfect purity of heart &
life is not attained at once; it takes
our lifetime & even at the end of it we
have but Christ to depend on.

Get purity & perfection will be the Christian;
aim assured, all his shortcomings & frailties
then remarks as preliminary to his language
for the concluding part of the leaf that you
might by knowing what a fit or proper state
of mind is in a worthy serving ascertain
more easily what it is to receive the Communion
worthily. For as you will certainly
doubt a strong sentence - some would
say an awful sentence is denounced
against the unworthy receiver. He eateth
& drinketh damnation to himself. This
strong term has often tended to dis-
courage tender consciences, who are not
then good instructors & disciples discover
so many failings so much sinful pollution
so many shortcomings & duty. Their conflict
with sin with the devil was an often severe
they gain not always the full mastery; nor
can it seem weak again & again over-
come them although striving to overcome
they are apt to think they are unworthy

Then
it ful
not thin
nothing

reins, were they to draw near & then they
if not always, then absent from them.
The unworthy never strictly speaking is
he who in a casual manner draws near, without
self-examination & preparation by repentance
yet will eat of that bread & drink of that
blood, or who knows repentance & yet
lives in sin. He answers not the Lord's
to approach as if approaching a common

The first meal & forgets that the occasion is solemn.
But I have to make another remark of
particular moment. The term communion
is often misused, as if saying eternal
communion - as if a man might eat and
guilt that he has been so careless.
as if committing an unpardonable sin.

The term communion has never rather that
judgment, censure & approach of God's Spirit
expressed through man's conscience. After following
by Christ's death & afflictions in body & mind
as the most precious intimacy. Men can not
with impunity approach things, God's offer
will give them but ultimate condemnation
will be visited by upon them & cannot not.