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THE
Pious Communicant
Rightly Prepar'd;
OR, A 2.79.4
DISCOURSE
Concerning the
Blessed Sacrament:

Wherein the NATURE of it is Described, our Obligation to frequent *Communion* Enforced, and *Directions* given for *due Preparation* for it, *Behaviour* at, and after it, and *Profiting* by it.

WITH
PRAYERS and HYMNS, suited to the several Parts of that *Holy Office*.

To which is added,
A Short DISCOURSE of
BAPTISM. *m*
P

By SAMUEL WESLEY, A.M
Chaplain to the most Honourable JOHN Lord
Marquess of *Normanby*, and Rector of *Epworth*
in the Diocese of *Lincoln*.

LONDON, Printed for Charles Harper, at the
Flower-de-luce over-against *St. Dunstan's Church*
in *Fleetstreet*. MDCC.

The Life of our Blessed Lord and Saviour Jesus Christ. An Heroic Poem: Dedicated to Her most Sacred MAJESTY. In Ten Books. In *Folio*. Each Book Illustrated by necessary Notes: With Sixty Copper-Plates, by the celebrated Hand of *W. Faithorn*. The Second Edition, revised and improved with the Addition of a large Map of the *Holy-Land*, and a Table of the Principal Matters. Written by the Author of this Manual on the *Sacrament*. Printed for *C. Harper*.

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P R E F A C E.

WHEN so many excellent *Treatises* have already appear'd on this *Subject*, it may well be wonder'd why, after all, so mean a *Pen* should attempt so *weighty* an *Argument*; since 'tis almost impossible to say any thing *New* upon it, and the mildest *Question* a *Man* must expect, who now handles it, would be of the same *Nature* with that of *Job* to his *Friends*; *Who knoweth not such Things as these?* *Job* xii. 3. But one that is *resolved* to write a *Book*, seldom wants an *Excuse* for doing it, and will be ready to draw one, even

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from the *Number* of those which have gone before him, since this might have hinder'd *others* as well as *him*: And besides, there is a different *Size* of *Writers*, suitable to the different *Capacities* of *Readers*; and *Acquaintance*, or *Inclination*, or sometimes pure *Accident*, may be the occasion of some *Persons* reading *one* Book, when they would not have read *another*, and perhaps, to *Profit* more by it, than they might by another better written on the same *Subject*. What I have aim'd at in this *Manual*, is to be as *clear* and *methodical* as I could; both in the *Description* of the *Nature* of the *Sacrament*, and the *Occasion* and *Ends* of its *Institution*, and in the *Directions* for our *Behaviour* in relation to the *Reception*
of

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of it. I have endeavour'd to give a *rational* and *distinct View* of it in all the *Notions*, wherein *Learned* and *Pious Men* have represented it: To press home the *indispensible*, tho' much neglected *Duty* of *frequent Communion*, which I am persuaded would highly conduce to a *general Reformation* of *Manners*, and to *repair* the *Decays* of *Christian Piety* amongst us. To lay down some *plain Rules* for our *Preparation*, and *Heads* of *Examination*, in order to our *worthy Receiving*, with *Meditations* or *Prayers* suited to every *Part* of the *Office*, and inserted in their *proper Places*. As to the *double Appendix*, the *former* relating to our *Religious Societies*, whose *Rules* and *Orders* have been published
and

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and defended by Mr. Woodward, in his late Book on that Subject; and my Lord Bishop of Bath and Wells, in the Life of Dr. Horneck, and for whom, Her late Majesty of Blessed Memory was so much concerned while She was living; their whole Design appeared to me so highly serviceable to Christianity, that I could not but take this Opportunity to recommend it, and shall still be of the same mind, till I can see, what I have here offered on that Head, fairly answered. And the latter, which relates to Baptism, will be granted not unnecessary, when several (I hope) well-meaning Persons, especially in those Parts where I live, are unsatisfied about it: And 'tis the same which has been done before

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before by the Right Reverend and Pious Bishop of Ely, in his *Aqua Genitalis*, after his *Mensa Mystica*; and by others who have laboured on the same Subject. Likewise, I have added the *Great Hallel*, or *Paschal Hymn*, which was usually sung by the Jews at their Passover, and by our Saviour and his Apostles, at the Institution of this Sacrament. Nor am I unwilling to own that I have thro' the whole, wrought in any memorable Thoughts which I have met with in such Authors, as have handled the same Argument; having done all as plainly and compendiously as I was able. To conclude; if the whole, or any Part of this little Book, may any ways tend to promote the Glory of God, or the Piety and Happiness

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ness of Mankind, especially of that dear Flock, over which it has pleased God to give me Charge, I shall not much regret my Composing, and Adventuring it abroad into the World.

T H E

T H E

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THE

THE

Worthy Communicant.

INTRODUCTION.

THE End of every Christian Duty, is to make us still better and holier: The height of our Perfection, consists in the Imitation of God: unless we know God, we cannot be like him; and the clearest Revelation of his Nature, and of his Will is left us by his Son, in his Holy Gospel: The Blessed Sacrament of the Body and Blood of the Lord, is an Epitome of that Gospel*, and a lively Representation of our Saviour's Sufferings: He therefore who frequently and devoutly receives it, cannot be an ill Man, but must needs make a more than ordinary Progress

* The word Sacrament is often used in the Fathers for the whole Christian Religion.

B

in

in *Virtue* and *Holiness*. For the *promoting* whereof, I have undertaken to write this *little Manual*, wherein I shall endeavour in the

I. Chapter, to give a clear and rational Account of the *Nature* of this Sacrament, and the *Occasion* and *Ends* of its Institution. As in the

II. Of the perpetual *Obligation* which lies upon all *adult Christians* to communicate, and even to frequent *Communion*. In the

III. Of our *Examination* before it, and *Preparation* for it. The

IV. Our *Behaviour* in it. And in the

V. After we have received, and during the whole course of our Lives, especially the Time betwixt *different Celebrations*.

To which shall be added *Prayers*, *Meditations*, and *Hymns* suited to the several Parts of this *Holy Office*.

C H A P.

C H A P. I.

Of the Nature of the Sacrament.

§ I. **T**HE Sacrament of the *Lord's Supper* may be thus described. 'Tis a Memorial, and Representation of the Sacrifice of the Death of Christ, instituted by Christ himself in the room of the Jewish Passover; wherein, by the *breaking of Bread*, and drinking of Wine, we *renew* our Covenant with God, *praising* him for all his *Goodness*, and testify our *Union* with all good Men; and whereby the *Benefits* of our Saviour's *Death* are *sealed* and *applied* to every faithful *Receiver*.

§ II. ['Tis a *Memorial* of the Sacrifice of the *Death* of Christ.] I confess, the whole Sacred Action has been stiled by the *Fathers*, as well as by some Excellent Persons of our own Church, the *Christian Sacrifice*, the *unbloody Sacrifice*; and is indeed such, in the *same Sense* that *Prayer* and *Praise*, whereof it is in a great measure compos'd, are stiled under the Gospel,

soel, *spiritual Sacrifices*: Nay, it comes yet nearer to the Nature of the old *Eucharistical*, and other *Sacrifices*, because 'tis an *Oblation* of something *visible*, namely, *Bread* and *Wine*, to be *consum'd* to God's Honor; which are then *offer'd* when the Minister places them on the Christian Altar, or *Holy Table*; (as was done more solemnly by *lifting* them up in the antient Church) immediately after which, in the *Prayer* for the *Church Militant*, he beseeches God to receive our *Oblations*, (as well as *Alms* and *Prayers*); which may relate to the *Bread* and *Wine*, newly offered: But since it has no *shedding of Blood*

* *Θυσία ἀ θυψ, μακτο: & facio, is used in the same Sense.*

therein, which has been thought essential to a *proper Sacrifice**, and that the *shedding* of our Saviour's *Blood*, is only *Sacramentally* represented in it, and not *actually* and *properly* poured forth, as it was upon the *Cross*, whereon he was *once* offered, to take away *Sin*; and since the *Sacrament* is a *Memorial* of that *one Oblation* of *Christ*, and 'tis contrary to the Nature of a *Memorial* or *Remembrance* of the *Sacrifice* of the *Death* of *Christ*, to be the *same* with that *Sacrifice* it remembers; for these *Reasons* we cannot own any such *proper,*

*proper, propitiatory, atoning Sacrifice** in the *Sacrament* as the *Romanists* do believe, any more than we can think with them, that 'tis *available* both for *quick* and *dead*; of neither of which we find any *Foot-steps* in the *Holy Scriptures*. Suffice it therefore, that we believe it a *Sacrifice* in the highest Sense, that *Prayer* and *Praise* are so call'd in the *New Testament*, because it requires, and is compos'd of the most *exalted Acts* of both; that we believe it an *Offering*, or *Dedication* of the *Bread* and *Wine* to the *sacred* use, as well as we therein *offer* our *selves* anew to *God*; and that we believe the whole *Action*, a *Memorial*, a *Commemoration*, and *Representation* of the *inestimable Sacrifice* of the *Death* of *Christ*, whereby alone we expect *Life* and *Salvation*.

* *Homily of the Sacrament, Part 1. We must take heed lest of the Memory it be made a Sacrifice, exactly as Eusebius, who says our Saviour left us, Μνήμην ἀντὶ θυψίας.*

§ III. First, 'Tis a [*Memorial* or *Commemoration* of *Christ's* *Death*, and of the *Sacrifice* which he thereby offer'd for us.] That is, by this *sacred Action*, we *record*, and keep it in *mind*, till he come again to *Judgment*. And that according to his own *Command,*

* St. Luk. 22. *Command*, as St. Luke * relates it of the *Bread*, and 19. *St. Paul* both of the *Bread* and *Wine*; *This do in remembrance of me.* As *forgetfulness* of God's Goodness and *Ingratitude* for it, must needs have been great occasions of the *fall* of Man, so that very *fall* renders us still more *forgetful* and *ungrateful*. *Mankind* will therefore have always need enough of *Helps* to their *Memory* in *religious Matters*: And some of these, God has appointed wherever there has been a *revealed Religion*. Thus the *Sacrifice* of the *Passover* was instituted for a *Remembrance* of what the *Israelites* suffered in *Egypt*, and of God's wonderful *Mercy* in delivering them from it, as well as to *typify* or *shadow* forth unto them *Christ* himself, our *great Passover*. The *Sacrament* of the *Lord's Supper* was in like manner instituted; That we might *keep in memory* that which *Christ* suffered for us, and *delivered* to us; such a *sensible Sign*, and remarkable *solemn Action*, being much more likely to preserve a *lively impression* of it, than if it had been only *barely recorded* in *History*. Now this *Commemoration* may be considered either with respect to *our selves*, or with respect to *God*: as it respects our selves, we not only therein *commemorate* God's
Love

Love in general to *Mankind*, in giving his *Son*, and our *Saviour's Love*, in giving himself a *Ransom* for all Men, to bring them into a *Capacity* of *Salvation* on their *Faith* and *Obedience*; but yet farther, the *actual Application* of his meritorious *Sacrifice* to our selves, on our performing the *Conditions* of his *Covenant*, and his infinite *Goodness* in making us partakers of his *Holy Word* and *Sacraments*, and thereby *calling* us to this *State of Salvation*, and *preserving* us in it. As this *Commemoration* relates to *God*, we do also, in the *Communion*, present a *Memorial* of a *sweet Savour* before him, and beseech him for the sake of his *dear Son*, and by his *Agonies*, and bloody *Sweat*, by his *Cross*, and *Passion*, and precious *Death*, to have *Mercy* upon us, and grant us the *Remission* of our *Sins*, and all other *Benefits* of his *Sufferings*. Not that *God* is either *ignorant* of our *Wants*, or *unwilling* to *relieve* us, or *forgetful* of us: But we must be *sensible* of these things our selves, and of *God's Power* to help us, and seek for *Relief* in those ways he has appointed. And well may we more solemnly *commemorate* our *Saviour's Sacrifice* in this *Sacrament*, when we do the same in some degree, even in our *daily Prayers*, and ask all for his *sake*, and in a *Sense*, offer him *anew* to his *Father*, applying his *Attonement*, and pleading

pleading his *Merits*, and trusting in his *Intercession* and *Meditation*. Nor ought we to forget that the antient *Liturgies*, did not only *commemorate* our Saviour's Death in the Sacrament, but likewise his *Resurrection* and *Ascension into Heaven*.

§ IV. Secondly. But there is not only a *Commemoration*, but a *Representation* too of our Saviour's Death, in the *Holy Communion*. 'Tis not a bare *Remembrance* of it, 'tis a lively *Scheme* and *Figure* of what he endur'd: 'As oft as ye eat of this *Bread*, and drink of this *Cup*, says the Apostle, ye do *shew forth*, or rather, by way of *Command*, *shew ye forth*, the Lord's Death till he come. *Declare* it, proclaim it, "tell the People what great things he has done! Whence this *Representation* of Christ's Death in the *Sacrament* has a respect to *others* to whom we are to *declare* it, as well as it relates, like the *Commemoration* before-mention'd, to *ourselves* and to *God*. We do by this *proclaim* unto *Men* and *Angels*, the *manifold Wisdom* and *Goodness* of *God*, and the *Kindness* and *Condescension* of our ever blessed Redeemer; and in a manner *preach* the *Gospel* to every *Creature*, while we here *represent* so considerable a part of it, as our Saviour's *Death*, and own that we are not *asham'd* of his *Cross*, but rather *Glory* in it. § V.

§ V. We *represent* it also to *our selves*: that is, we do by this sacred significant, and lively *Action*, fix it more *deeply* in our *Affections* and *Memories*. The *Bread* represents our Saviour's *Body*, who is the *true Bread of Life* that came down from *Heaven*: The *Wine*, his *Blood*: The *Breaking* of the *Bread*, the *Torments* he endur'd on the *Cross*, and the *Wounding* of his *sacred Body*; as the *pouring* out of the *Wine* is a most lively *Figure* of the *shedding* his most precious *Blood*. But of this, more hereafter.

§ VI. But in the last place, we also *represent* our Saviour's *Death*, to *God the Father*, in the *Holy Communion*: This we do by those *Actions* which he himself has appointed, as *means* of supplicating him, and obtaining his *Favour*: 'Beseeching our heavenly *Father*, who of his tender *Mercy*, did give his only Son *Jesus Christ* to suffer *Death* upon the *Cross* for our *Redemption*, that we duly receiving the *Holy Mysteries*, according to our Lord *Jesus Christ's* Holy *Institution*, in *remembrance* of his *Death* and *Passion*, may be *Partakers* of his most blessed *Body* and *Blood*. The *Priest* neither *makes* nor *offers* the real *natural Body* of *Christ*, in the *Holy Communion*, but

he makes his *spiritual* or *sacramental* Body, and therein *represents* his *natural* Body as well as he also represents what he really *suffer'd* for us, in the *verity* of that *Body*; this he *represents* to God as well as to *us*, and every *devout* Communicant should faithfully joyn in the *Representation*:

§ VII. The next thing observable in our Description of the *Holy Communion* is, [That 'twas instituted by Christ in the room of the *Jewish Passover*:] This as it gives great *Light* into the Nature of it, and the most weighty *Controversies* concerning it, so the *Matter of Fact* it self, is too evident to be doubted or denied, and of too great *moment* to be lightly pass'd over: As will appear if we consider the *Time*, the *Form*, the *End* of the Institution of this Sacrament, compared with that of the *Passover*, and the Expressions of *John the Baptist* and the *Apostles*, relating to the *Communion* it self, or to our *Saviour*, who ordained it.

The *Time* of its first Institution and *Celebration*, was the Night of the *Paschal Supper*, immediately *after* *Supper*. We are told by *learned Men, that the old *Jews* had a very antient *Tradition* amongst them, that

* Buxtorf. Synag. cap. 13. p. 302. de Paschat celebrando.

Fagius in Exod. 12.

the *Messias* should come to *redeem* them the very *same* Night in which God brought them out of *Egypt*, the Night of the *Passover*, whereon they also say that God vouchsafed to the old Patriarchs and holy Men, most, or all of those famous *Blessings* and *Deliverances* which we read of in the *sacred Writings*; which is no obscure *Indication*, that the *Sacrament* of the *Lord's Supper* was to succeed the *Paschal Supper*.

§ VIII. The *manner* of their celebrating the *Passover* also proves the same; For the *Master of the House*, 'took *Bread*, and brake 'it, and gave it to those about him, and said, *This is the Bread of affliction which our Fathers did eat in Egypt.* * that is, the *Memorial* of that *supra*. Bread, in the same Sense that our Saviour said, *This is my Body*; after he had taken *Bread*, and blessed and brake it, and gave to his Disciples, as the *Jews* also call'd the *Passover*, 'The *Body* of the *Paschal Lamb*.

And in like manner, the *Cup*. The *Master* of the *Feast* took it *after* *Supper*, and when he had given *Thanks*, gave it to the rest, and said, 'This is the *Fruit* of the *Vine*, and the *Blood* of the *Grape*. This was the *third* *Cup* which they drank at the *Passover*,

Passover, and call'd it, *The Cup of Blessing.* * *All the Company*

* *Lightfoot, Vol. II. p. 260.*

† *Buxtorf. p. 296.*

drank of it, the sick as well as the healthy. † Thus our Saviour " after Supper took the Cup, this *third Cup*, and when he had given Thanks, gave it to his *Disciples*, and said, Drink ye *All* of this, for this is my *Blood* of the *New Testament* [*New Covenant*] or this *Cup* is the *New Testament* [*New Covenant*] in my

* *St. Mat. 26. 28. St. Luk. 22. 20.*

† *Heb. 9. 20. Exod. 24. 8.*

Blood *. As *Moses* said, when he sprinkled *all* the *People* with *Blood* †. *This is the Blood of the Covenant* which God made with you; it was not only the

Seal of the *New Covenant*, but likewise the *Sanction* of it: And 'tis remarkable that our Saviour calls it the *Fruit* of the *Vine*, as did the *Master* of the *Feast* at the *Passover*. And so the *Apostle* calls the *Sacramental Cup*, the *Cup* of *Blessing*.

§ IX. There's yet another thing remarkable in the *Passover*, which our Saviour retain'd in his *Sacrament*, and that is the *Hymn*, or *great Hallel*, which the *Jews* always sung at this *Festival*, and still continue to use it in that *shadow* of the *Passover*,

Passover which they yet retain. * It consisted of six

Psalms, from the 113 to the 118. inclusively; wherein

were mentioned, as their

1. Their *Deliverance* from *Egypt*. 2. The *Division* of the *Red-Sea*. 3. The *Giving* of the *Law*. 4. The *Resurrection* from the

Dead. And 5. The *Sorrows* of the *Messias*. † 'Tis

expressly said, that our Sa-

viour and his *Apostles* sung a *Hymn* after they had eaten, *ὕμνησαντες*, not *ὕμνησας*; they

all doubtless joyn'd in it, as was the *Custom* of their *Country-men*, which they could

not have done, had it not been a *Form* well known unto them: And what more proper

than those *Psalms* already mentioned? which shows the *Lawfulness* of *singing* in the

Christian Church, and of the whole *Congregations* joyning in it, some think *Judas* not being here excepted †, and

that in a *set Form*, out of the *Psalms* of *David*, which have made a great

part of the *Liturgy* of the *Church*, for near *Three Thousand Years*. Nor was this Sa-

crament ever celebrated without *singing* by any *regular Christians*: *St. Chrysostom* on *Heb.*

10. says of those of his *Time*, ' That in the *Sacrament* they did offer *Thanksgiving*

for

* *Buxtorf. ubi supr. Patrick in 113 Psalm.*

Rabbins teach.

1. Their *Deliverance* from *Egypt*. 2. The *Division* of the *Red-Sea*. 3. The *Giving* of the *Law*. 4. The *Resurrection* from the

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for

† *Lightfoot, Vol. II. p. 354.*

† *Lightfoot.*

for their Salvation, by *devout Hymns* and *Prayers* to God. And before him, *Pliny's* famous Letter mentions the Christians as jointly singing *Hymns* to Christ: And *Tertullian* in his Apology, has left it on Record, that it was the Custom of Christians to close their *Agapæ*, or Love-Feasts, with *singing*, either some portion of Scripture,

* *Tertull. Apol.*
cap. 39. p. 106.
Edit. Cantab.

or something of their own Composure. I've insisted the longer on this Head, because there are some Persons, who, I think, very unreasonably, not only neglect the *Practice* of this Angelical Duty themselves, but even censure it as *unlawful* in others: to whom we may answer, *We have such a laudable Custom*, and so have the Churches of God had, in all Places and all Ages.

§ X. Yet farther, there is a remarkable *Analogy*, or resemblance in the *End* of their Institution, between the *Passover* and the *Supper* of the Lord: God said concerning the *Passover*, to the Children of *Israel*; 'This

† *Exod. 12. 14.*
Ver. 27.

|| *Exod. 12. 3.*

'day shall be to you for a *Memorial* †, and you shall keep it a Feast to the Lord throughout *all your Generations*. || Remember this day

in which you came out of *Egypt*, and thou shalt shew thy Son, &c. * *Exod. 13. 8.*
And the *Red Wine* which they made use of therein, was to signify either the *Blood* of their Children, shed by *Pharoah*; or rather, the *Death* of *Pharoah's first-born*, as well as afterwards of himself and the rest of the *Egyptians*, in just Vengeance for their Cruelty to the *Israelites*; and of the *Blood* which was on their own Door-Posts, whereby they were preserv'd from the Pestilence. Thus in the *Lord's Supper*, our Saviour commands his Followers, to do this in *Remembrance* of him, and thereby to shew forth his *Death till he come*, as the *Israelites* were to keep the *Passover* for ever, or throughout all their Generations. Much the same word being here used by the Apostle, to express our *Celebration*, or *Annun- tiation* of our Saviour's Death in the Sacra- ment, that is used by the antient Greek Translators of the Bible, to signify that of the *Passover* enjoyn'd to the *Jews* †. In which sacra- mental Feast we are to pre- serve the *Memory* of our *Deliverance* from the *slavery* of *Sin*, much worse than that of *Egypt*:

* *Exod. 13. 8.*
LXX. ἀναψυλλεῖς.

† *Καταψυλλετε.*

§ XI. Lastly, There are several Expressions in the New Testament which will not suffer us to doubt of the *Analogy* between them. Thus the Baptist calls our Saviour, *The*

* St. Joh. 1. 29. *Lamb of God* *; and St. Peter says, 'That we were not redeemed with corruptible things, but with the precious Blood of Christ, as of a

† 1 St. Pet. 1. 18, 19. *Lamb without Blemish* †. And St. Paul, alludes most manifestly unto it; 'Christ our Passover is sacrificed for us, therefore let us keep

|| 1 Cor. 5. 7. 'the Feast, not with the old Leaven, &c. ||

From all which it appears, that the *Sacrament* of the *Lord's Supper* was instituted in the room of the *Passover*, and that our Saviour retained many of the *Ceremonies*

therein, as well such as God himself had immediately appointed, as such as the Jewish Church had added, either for the more lively

Representation of the thing, or else for decency and order: and from what has been said, we may have great Light into the Nature of the Holy Communion, especially as to the last Head insisted on, that 'tis a Memorial and Representation of our Saviour's Death, of

Vid. Cudworth, and Discourse of the Holy Eucharist, p. 6.

of his *Body* which was broken, and his *Blood* which was shed for us.

§ XII. I proceed to the *Matter* of this *Sacrament*, the exterior *Matter*, or outward *Elements*, the visible and sensible *Signs*, namely, *Bread* and *Wine* which the Lord has commanded to be taken and received. 'Twas from the *Fruits* of the *Ground*, that the first Offerings were made to the Lord: Some have been of Opinion that Noah was the first that offer'd *Bread* in Sacrifice, and that

thence he received a Name among the *Antients*. * *Melchisedeck's* bringing forth *Bread* and *Wine*, has also been thought an Act of his sacerdotal Office, and not an Instance of Hospitality only. We are sure that the *Mincha*, *Meat-offering*, or *Bread-offering*, so often mention'd by *Moses*, which was to be offer'd every Morning and Evening, and is call'd the *Most Holy* of all the Offerings of the Lord, was composed of *Fine-Flower*, with a proportion of *Wine* added unto it †. *Bread* is the most simple and common

* *Dickenson in Delphi Phoeniciff. p. 169.*

And *Dr. Spencer de Sacrificiis*, thinks that Noah was called *Ogyges*, from *Ogh*, which signifies *Panis sub-cineritius*, *Bread baked under the Embers*, and offered in Sacrifice. p. 659.

† *Exod. 29. 40. Levit. 2. 3.*

Food,

Food, the most *easy* to be obtained, and yet the most *necessary*, the *Staff* of Life: *Wine* was also as *common* in those Countries, as it is *useful* and *refreshing*, making glad the *Heart* of Man, *Psal.* 104. 15. Nay, *cheering* God and Man, *Judg.* 9. 13. That is, *Wine* was acceptable to God in *Sacrifices*: For some, or all of which Reasons was our Saviour pleased to make Choice of *Bread* and *Wine* in the *Celebration* of these *Mysteries*, as well as because they were used by the *Jewish Church*, in the *Passover*. And these are in the *Sacrament* solemnly offered to God, as an *acknowledgment* of his being the *Creator* of all things, and *Sovereign Lord* of the *World*; according to the

* *Vid. Mede of Christian Sacrifice*, p. 359. *antient Doxology* * at the *presenting* of them on the *Lord's Table*; which was much the same with that in the *Revelations*, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy pleasure, they are, and were created.*

§ XIII. And *Bread* and *Wine* they are still after the *Consecration*; not *common*, but *Sacred* and *Sacramental*. They are changed in their *Use*, but not in their *Substance*. They are not changed into the *Substance*

stance of the *Natural Body* of Christ, which hung upon the *Cross*, and his *Blood* which was there *shed* for us; a monstrous and novel *Opinion*, first established by the *Concil of Lateran*, above twelve hundred Years after Christ; and then by that of *Trent*, among other *Articles* of their *New Creed*; nowhere to be found in *Scripture*, (as some of the most *Learned Romanists* have confessed) but directly contrary to it, as 'tis to the *Writings* of the *Fathers*; not believed at present by many *Learned Men* in the *Church of Rome* *; over-throwing the very *Nature* of a *Sacrament*, and leaving *nothing* for an outward *Sign*; destroying the *Foundation* of our *Faith*, which is grounded on *Miracles*, which imply the *certainty* of the *Judgment* of our *Senses* on their proper *Objects*; introducing the most monstrous *absurdities*, which if granted, would render the *Christian Religion*, which is the only *reasonable Religion* in the *World*, the most *absurd*, and most *unreasonable*; supposing actual *length*, without any thing *long*, and the same of *whiteness*, *redness*, *solidity*, *moisture*, *breadth*, and *thickness*; involving the most *horrid*, as well as most *ridiculous* *Consequences*: That our Saviour did eat his own *Body*, and gave it to his

* *Vid. Preface to Discourse of the Eucharist.*

his *Disciples* to eat; making Christians the worst of *Cannibals*, to eat their God a thousand times over* ; imply-

* *Ecquem tam amentem esse putas, qui illud quo vescatur credat Deum esse? Tully de natura Deorum.*

† *Rubrick after Communion.*

|| *St. Mat. 26. 11.*

unity, his Spirit, his Power, his Graces, he's

* *St. Mat. 28. 20.*

tion, which was to be a *Memorial* of his *Body* broken, and *Blood* shed for us; contrary

† *1 Cor. 11. 26, 27, 28.*

|| *Vide supra.*

many others that might be alledged, our Church declares, in her *Twenty Eighth Article*, of the *Lord's Supper*, 'That *Transubstantiation*, or the *Change* of the *Substance* of the *Bread* and *Wine* in the *Supper* of

ing penetration of *dimensions*; contradicting the very *Nature* of a *Body*, which cannot be in *two places* at the same time †, much less in *Earth* and *Heaven*; contradicting our *Saviour's own Words*, that we should not have him always, || that is, his *Body*, with us, tho' in his *Divinity*, his *Spirit*, his *Power*, his *Graces*, he's with the *Church* to the *End* of the *World** ; contrary to the *End* of the *Institution*,

which was to be a *Memorial* of his *Body* broken, and *Blood* shed for us; contrary to the *Words* of the *Apostle* †, who calls it *Bread* and *Wine*, after *Consecration*, thrice in one *Chapter* ||.

For which *Reasons*, and many others that might be alledged, our Church declares, in her *Twenty Eighth Article*, of the *Lord's Supper*, 'That *Transubstantiation*, or the *Change* of the *Substance* of the *Bread* and *Wine* in the *Supper* of

' the *Lord*, cannot be proved in *Holy Writ*, ' but it is repugnant to the *plain words* of *Scripture*, overthroweth the *Nature* of a *Sacrament*, and hath given occasion to many *Superstitions*.

§ XIV. But how is it then called the *Sacrament* of the *Body* and *Blood* of *Christ*, and in what *Sense* is he *present* there, and how are the *faithful* said therein, to eat his *Body* and drink his *Blood*, both by the *antient Fathers*, and by our *own Church*, and most other *Protestants* of all *denominations** ?

* *Lutherans, Calvin, Beza, Assembly. Catechism, great and less; Cranmer, Ridley;*

Communion Service English, Tigr. Liturg. &c.

That this is true in some *Sense* is evident from *Holy Scripture* it self, as well as from the *Consent* of all *Christian Churches*. Our *Saviour* said, 'This is my *Body*, ' and this is my *Blood*. And the *Apostle** , The *Cup* of *Blessing*; is it not the *Communion* of the *Blood* of *Christ*, the *Bread* of the *Body* of *Christ*? And to the same purpose in the next *Chapter*.

Thus our fore-mentioned *Article*, That the *Bread* which we break is a *partaking*

taking of the *Body* of Christ, and the *Cup of Blessing* a partaking of the *Blood* of Christ. And in the Catechism, that the *inward part*, or thing signified in the Sacrament is, The *Body* and *Blood* of Christ, which are verily, and indeed taken and received [by the faithful] in the *Lord's Supper*. And the like in several places in the *Communion-Office*. From all which it appears how little Reason our Adversaries have to brand us for *Sacramentarians*, or such as deny the *Body* and *Blood* of Christ, in a sound Sense, to be received in the *Lord's Supper*.

§ XV. But what Sense that is, we come now to enquire.

First, The *Symbols*, the very *Bread* and *Wine*, are in a *figurative*, *typical*, and *sacramental* Sense, the *Body* and *Blood* of our Saviour. They are more than a *bare* or *ordinary Figure*; they do really and actually from their Institution, represent and exhibit Christ's Death unto us, as did the *Paschal Lamb*, the delivery of the *Jews* out of *Egypt*. This our Church affirms in her Homily of the Sacrament, Part I. ' That we must be
' sure to hold, that in the Supper of the
' Lord, there is no *vain Ceremony*, no *un-*
' *true Figure* of a thing *absent*, but the
' *Bread* and *Cup* of the Lord, the *Memory*
' of

' of Christ, the *Annunciation* of his Death,
' &c.

§ XVI. But there's yet more in it; for,

2. There is, in the Blessed Sacrament, a real *spiritual presence* of the *Body* and *Blood* of our Saviour, to every *faithful Receiver*. Christ, as to his *Divinity*, is *every where*, and more *effectually* and *graciously* present to his own *Institutions*, and will make his *Promise* good, to be with his *Church* to the *End of the World**; and doubtless is so in *this Sa-* * *St. Mat. 28. 20.*
crament, as well as in the other of *Baptism*; and herein he conveys all the real *Benefits* obtained by his *Sufferings*, to every *faithful Receiver*. His *Natural Body* is in *Heaven*, where it will remain till he comes to *Judgment*. He is *spiritually* present in the *Sacrament*, present by *Faith* to our *Spirits*. The fore-mentioned Homily tells us that in the Supper of the Lord, we are not only ' to hold that there
' is a *Memory* of Christ's Death, but that
' there is likewise the *Communion* of his
' *Body* and *Blood* in a marvellous *Incorporation* wrought in the *Souls* of the faithful. And again; ' If God hath *purified our hearts*
' by *Faith*, we do at this *Table* receive,
' not

not only the outward Sacrament, but the *spiritual thing* also, not the *Figure*, but the *Truth*, not the *Shadow* only, but the *Body*. And to the same purpose, our Learned Bishop *Jewell*, ' That not the *naked Figure*, and bare *Sign* and *Token* only, but *Christ's Body* and *Blood* are verily and indeed given unto us in the Sacrament; we verily eat it, and drink it, and live by it, and [thereby] *Christ dwells* in us, and we in him. Yet, he goes on, ' We say not that the *Substance* of *Bread* and *Wine* is done away, or that *Christ's Body* is *fleshly* present in the Sacrament, but we lift up our hearts to *Heaven*, there to feed on him. Tho', by the way, What need would there have been of the *Sursum Corda*, or Invitation to the People in the Primitive Church, to lift up their *Hearts* to *Christ* in *Heaven*, if *whole Christ, God and Man*, were actually present upon the *Altar*?

§ XVII. But neither the Apostles, nor the Primitive Church, nor our Church of England, ever held that the Sacrament was so much as in this latter Sense, the *Body* and *Blood* of *Christ*, to all that received, but only to the *faithful Receivers*. For those who received *unworthily*, the Apostle tells us, they were guilty of the *Body* and *Blood*

of the Lord, therefore surely they did not properly *communicate* of his *Body* and *Blood*, which he that does has eternal Life; nay, they did eat and drink their own *Judgment* or *Condemnation*, not discerning the *Lords Body*. And to the same purpose is that famous saying of one of the Fathers, ' That the *Wicked* do only *press* with their *Teeth* the *Sacrament* or *outward Sign* of the *Lords Body*, but do not really *communicate* in it. Neither did the *Fathers* ever think that we were to eat the *Flesh* of *Christ* in a gross carnal, *Capernaïtical* sense, whatever *high Expressions* they may have sometime used concerning this *Mystery*, wherein they may have been followed by devout *modern Writers*. Hear one for all: 'Tis *St. Augustine*, *de Doctrinâ Christianâ*, *Lib. 3. Cap. 16.* where, in his Rules for interpreting Scripture, he instances in that Text, which has been so much controverted of late years, the 6th of *St. John Ver. 53.* ' Except ye eat the *Flesh* of the *Son* of *Man* and drink his *Blood*, ye have no *Life* in you: *Si præceptiva locutio*, &c. If, says he, the Expression forbid any *wicked action*, or command a good one, then 'tis not *figurative*; but if it appears to command any *Wickedness*, or forbid any *Good*, it must be *figurative*. Thus he goes on, that expression, ' Except ye eat the *Flesh*

of the Son of Man, and *drink his Blood*, you have no *Life* in you, seems to command a very *wicked thing*; it must therefore be understood in a *Figure*, and the meaning of it is, that we are to *communicate* in our Lords *sufferings*, and to lay it up in our *Remembrance*, that his *Flesh* was *crucified* and *wounded* for us. And when any *Romanist* fairly answers this, we may safely promise them to *believe Transubstantiation*.

§ XVII. But if *Christ* be no otherwise in the *Sacrament* than *figuratively* in the *Symbols*, as they are a *Commemoration* of his death, and *spiritually* and *effectually* present to the faithful *Receiver*; Where is then, it may be asked, the *Mystery*, which all acknowledge in this *Sacrament*, and which is so often called by ancient Writers, the *venerable*, the *awful* and the *tremendous Mystery* or *Mysteries* of our *Faith*?

In answer, We do own, that as in general *great is the Mystery of Godliness*; so there is something, which far transcends our *Reason*, in this *Sacrament*, and in the *manner* of our Saviours *acting* on our *minds* therein, though the *Fact* it self be clearly revealed in *Scripture*. The *manner*, I say, is still *mysterious*, how it becomes to us the *Body* and

and *Blood* of *Christ*: How the inestimable *Benefits* of *Christ's Death* are *communicated* to us by the *reception* of the *humble Signs*; how we are thereby *united* to him, and he to us: this, as the *Apostle* says, perhaps on the *same occasion*, is indeed a *great Mystery**, and we * *Ephes. 5. 32.* can no more give an *account* thereof than we can of 'the *Wind* which bloweth where it listeth. We ought therefore firmly to *believe* it, we ought to *adore* the *depth* of the *divine Wisdom* in it, without going about so fruitless an attempt as to *fathom* and *comprehend* it. But to go on with our description of this *Sacrament*.

§ XVIII. By the *eating* this *Bread* and *drinking* this *Wine*, continuing thus in their proper substances, tho' *Grace* is added to them by their being *taken* and *blessed*, or set apart to this *sacred use*, we do most solemnly and *Sacramentally* [*renew* our *Covenant* with *God*.]

God made a *Covenant* in *Paradise* with all *Mankind* in our *first Parents*, which was called, *The First Covenant*, the *Condition* whereof was, *Do this and live*; the *Sanction*, 'In the day thou eatest of the *Tree* of ' *Knowledge* thou shalt surely *dye*, or become *obnoxious* to *Death*, both *Temporal* and *E-*

ternal: *Adam* broke this *Covenant* by his *Disobedience*; and being the *Head* and *Representative* of *Mankind*, by him *Sin* and *Death* entred into the *World*; he lost his *original Righteousness*, and became the *Parent* of a *sinful* and a *miserable Offspring*, and in him all died †; or were obnoxious to the same *Curse*, which he was to suffer.

† 1 Cor. 15. 22.

§ XIX. Yet *God*, who is rich in *Mercy*, did not leave him to *despair*, but immediately made *another Covenant* with him, called the *Covenant of Grace*, or the *Second Covenant*, established on a better *Security* and on better *Promises*, which was briefly contained in those *Words*, *Gen. 3. 15.* 'The

|| See the excellent Discourse of these Two Covenants in the Preface to the Whole Duty of Man.

Seed of the *Woman* shall bruise the Serpents Head ||, that is, *Christ*, the *promised Seed*, should destroy the *Principality* of the *Devil*, rescue lost *Mankind* from his *Slavery*, and again *reconcile* us to *God*.

• Gen. 22. 18.

This was yet more clearly reveal'd to *Abraham*, that in his *Seed*, that is, in *Christ*, should all the *Nations of the Earth* be blessed*. 'Twas farther illustrated in the *Types* and *Figures* of the *old Law*; but

but the full and compleat discovery thereof was reserved to the *Times* of the *Gospel*, which is called the *New Covenant*; containing the most perfect *Revelation* of the *Divine Will*, the *Promises* of *God*, and those *Conditions* on which he *accepts* and *forgives* us; Which were on *Christs* part his *suffering* in our *room*, as our *Surety*, and a *Sacrifice* for us to atone his *Fathers Anger**; as on our part, *Faith*, † *Repentance* and not a *Sinless*, as in the *First Covenant*, but a *sincere Obedience*. ||

* Heb. 9. 12. 10.

10.

† St. Mark 16. 16.

|| Acts 3. 19, 25, 26.

§ XX. This *General Covenant* is first applied to particular persons by *Baptism*, wherein we are *now* admitted into it, as *Abraham* and his *Posterity* were by *Circumcision* into the same *Evangelical Covenant**, and are thereby actually *dedicated* to *Gods Service*, and *renounce* the *World*, the *Flesh* and the *Devil*; and because there are none who come to *age* without having been guilty of some *Breaches* of this *Covenant*, we do, after we have taken it upon our selves in *Confirmation*, *renew* it again at the *Holy Communion*: Of which we shall still have a clearer notion, if we consider it as 'tis a *Feast*, or as 'tis a *solemn Oath*, and on both accounts a *federal Rite*.

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or

or a Token, Pledge or instituted Sign of our being actually in Covenant with God; without which what right had we to approach unto him, or how could we expect any Mercy from him?

§ XXI. Let us consider the *Holy Communion* as a *Feast*, a sacred *Feast*, which was used among the *Ancients* at the *Confirmation* of *Covenants*, in token of *Amity* and *Friendship* between the *Guests*. Thus in that noted Instance, at the ratifying the *League* between *Isaac* and *Abimelech*, ' *Isaac* made a *Feast*, and they
' did eat and drink and sware
' one to another. † But this
† Gen. 26. 30. was more than an *ordinary*
Feast, there was generally a *Sacrifice* added to it, at which they believed *God* himself present, a *Partaker* thereof, and a *Witness* of their Agreement. Thus when *Jacob* and *Laban* made a *Covenant*, ' *Jacob* offered *Sacrifice* upon the *Mount*, and called his *Brethren* to eat *Bread*. Gen. 29 54. And the *Passover* was both a *Feast* and a *Sacrifice*: and 'tis the Character which *God* himself gives of his *Saints*, or those that were relatively or *federally* holy, that they had made a *Covenant* with him with *Sacrifice*, *Psal.* 50. 5. And the *Apostle* speaking, as 'tis very probable, of this *Christian Banquet* the *Holy*
Com-

Communion which comes in the room of the *Passover*, exhorts the *Corinthians* to keep the *Feast* not with *old Leaven*, &c. * Thus 'tis called the * 1 Cor. 7. 8.
Table of the † Lord: and the † 1 Cor. 10. 21.
Wine, the Cup of the Lord. And *God* vouchsafes therein to come in unto us, and sup with us; nay to kill the *fatted Calf* for us, and feast us with his own *Sacramental Body* and *Blood*; and thereby assures us of his *Favour* and *Goodness* to us, and renews his *Covenant* with us, and gives us leave to do the same with him.

§ XXII. But we confirm this *Covenant* by a most solemn *Oath*, as well as a *Feast*, in this *Holy Communion*; for it partakes of both. The very Word *Sacrament* originally signified that *Military Oath* which *Soldiers* took to their *General*, to bear *Faith* and true *Allegiance* to him, to obey his *Commands*. In the *Lords Supper* we swear *Faith* and *Homage* to the great *King* of *Earth* and *Heaven*; and, as well as in *Baptism*, engage to be his *faithful Servants* and *Soldiers* to our *Lives end*. Which *Oath*, as all others, does imply an *Imprecation*, as did the ancient *Sacrifices* used at the *Ratification* of *Leagues*, wherein the *Beast* being cut in pieces, the *Parties* agreeing went between them, wishing that their
C 4. Blood

Blood might be so poured out, and they themselves cut in pieces, if they ever brake their *Vow* and *Covenant*. To which the *breaking* of the *Bread*, and pouring out of the *Wine* does answer in the *Communion*: as it may farther signifie, that we resolve to be *faithful* even to the *Death*, to our great Lord and Master; and if there be occasion are ready to shed our *Blood* for him, as he did for us. The *Commemoration* whereof is indeed the main *End* of the *Sacrament*, and the principal *Notion* wherein we are to represent it to our *Minds*; but there are *subordinate Ends* and other *useful Notions*, under which we may consider it, in order to profit by it. Among which is,

§ XXIII. The next thing in our Description of this *Sacrament* [That we therein praise God for all his Goodness:] As much as this is included in that very ancient name of it, the *Eucharist*, which is used in the

Scripture for giving of
 || Eph. 5. 4. Thanks in general ||, but applied to this most solemn

Act of *Thanksgiving* in the blessed *Sacrament*, not only by the earliest *Ecclesiastical Writers*, but even by an ancient *Version* of the *New Testament*. For the *Syriac* retains the Word *Eucharist* both in the 2d of the

Acts

Acts 42. and in the 20th v. 7. In both of which places, what we render *breaking of Bread* is with them * *breaking the Eucharist*. And a Word of the same Original is used both by the Apostle and the Evangelists in the Description of its *Institution* †; and where our Saviour is said to give thanks over the *Bread*, by St. Luke and St. Paul; and to bless it, by St. Matthew ||, the same thing is intended, for he *blest* and *praised* God for his *Gifts*; and by that *Thanksgiving* did *sanctifie* the *Bread*; both derive God's *Blessing* upon it, and set it apart to a *sacred use*, to be the thankful *Memory* of his own *Death* till he come to *Judgment*. And accordingly in this *Sacrament* the *Church* does render most *solemn Thanks* and *Praise* to God the Father, for his inestimable *Love* in the *Redemption* of the *World* by the *Death* and *Passion* of his dear *Son*; and to *Christ* himself, who gave his *Body* to be *broken* and his precious *Blood* to be *shed* for us; as well as for all the *Benefits* of his *Passion*, especially the *Pardon* of our *Sins* and *Eternal Life*.

† 1 Cor. 11. 24.
 εὐχαριστίας ὡς St.
 Luke 22. 19.

|| St. Mat. 26. 26.

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§ XXIV.

§ XXIV. The next thing to be taken notice of in this Sacrament is, That we do therein [*testifie and express our unfeigned Unions with all our Christian Brethren,*] with all those that bear the Image of the Heavenly. This was doubtless one great end of its Institution, that thereby all the followers of our Saviour might be united together in the most sacred and indissoluble Bands, and that all men might know them for his true Disci-

* St. John 13. 35. *ples by their Loving one another* * : and thus the Apostle argues, 'The Cup of Bless-

ing which we bless, is it not the Communion of the Blood of Christ; the Bread which we break, is it not the Communion of the Body of Christ? For we being many are one Body, for we are all Partakers of that one Bread: where he hints at the Mystical Union between Christ and his Church, and of all the Members there-

of one with another ||. Feasting in common has been always esteemed both a Token of Amity and Friendship, and the way to increase and preserve it. In the Holy Commu-

† Pliny, *ad considerandam disciplinam cœtus Christianorum.*

nion we may be said to renew our Covenant with one another, † as well as with God, and seem yet further, even to imprecate his Wrath upon

upon our selves if we break that *sacred Band*. And to the same purpose were the *Agapæ* or *Love-Feasts* among the Christians, both in the Apostles times and a Century or two after * : And the frequent reception of the Communion must needs render Christians more *charitable* and increase a holy *Love* among them, because without this *Charity* they know they ought not to *communicate*; as the too general neglect of this Sacrament may well be reckoned one great cause of the great decay of that *Grace* amongst us. For the partaking of this *Divine Feast*, and the consideration of Christs wonderful *Love* to us in laying down his *Life* for us, even when we were *Enemies*, must needs *constrain* us to forgive all those that *trespass* against us, and with a *pure heart fervently to love one another*.

§ XXV. Hitherto we have for the most part discoursed of what *we our selves* are to do in the Reception of the *Holy Sacrament*. To commemorate and represent the *Sacrifice* of our Saviours *Death*, according to his *Institution*, by eating of *Bread* and drinking of *Wine*; therein *renewing* our *Covenant* with *God*, *praising* him for his *Goodness*, and *testifying* and *exercising* our

Unity

Unity and Charity towards all our Christian Brethren.

§ XXVI. I proceed, in the last place, to that which we are to *receive* from God in the conscientious discharge of our Duty, and *devout Reception* of this *Holy Communion*: Which is contained in the last part of our Description, [That thereby all the *Benefits* of our *Saviour's Death* are *sealed* and applied to every *faithful Receiver*.]

§ XXVII. The Sacraments are *Seals* of God's Covenant with us: The Apostle expressly affirms it of *Circumcision*, * as it was a Sign of the *Evangelical Covenant* made with *Abraham*

* Rom. 4. 11.
Galat. 3. 14.

and all his *faithful Children*, that is, all that should *believe in God* as he did. In the room whereof *Baptism* was introduced by our *Saviour* as *another Seal* of the *same Covenant*, and means our *Initiation* into it: And one Sacrament being a *Seal*, it follows by *parity of Reason* that the *other* must be so also. The *Holy Symbols*, when duly received, do exhibit and convey unto us *divine Virtue* and assistance, and all the *inestimable Benefits* which were purchas'd for us, and reached out unto us by the *Death* of a *Redeemer*; as *Justification* or *actual Pardon* of our Sins, the

the reinstating us in *God's Favour*, and assuring us that he is *reconciled* to us, and that we are accounted *righteous* before him; as well as *Sanctification*, or *actual Strength* and *Grace* to conquer our *Sins* and to obey his *Commands*. 'Tis true, the *beginnings* of these are conferred in *Baptism*; we are so far *regenerate* therein, as to be *grafted into the Body of Christ's Church*, and to partake of its *Privileges* by the operation of his *Holy Spirit* within us, who will never be wanting to us or forsake us, unless we our selves do *put a Bar* to the *Divine Assistance* by confirm'd ill *Habits* and by a *wicked Life*. But since the *Divine Image*, which we there recovered, is very often *obscured* again by the *Temptations* of the *World* and the *Devil*, and the remains of *Sin* within us, there is need enough of our being *renewed* again by *Repentance*; nor has *God* here left us without *Hope* or *Comfort*, but notwithstanding the *Dream* of the old *Novatians*, has appointed a *Remedy* even for those who *sin* after *Baptism*, and that is this *other Sacrament* of the *Body* and *Blood* of the *Lord*, wherein as we *renew* our *Covenant* with him, we receive new *Strength* to obey his *Commands*, as hath been the constant *Faith* of all *good Christians* in all *Ages*: we therein obtain not only the *strengthening*, but likewise the *refreshing* of our *Souls*, as the *Catechism* expresses

presses it, which includes *Divine Consolation*, and *Joy in believing*, and such *Peace* as passes all *Understanding*.

§ XXVIII. But may some here object, Where is this *Blessedness* you speak of? Where are these *Promises* in Holy Scripture, of such wonderful *assistance* in this *Sacrament*?

In answer, This *Holy Communion* is the *Substance* of all other *Christian Duties*, to which so many *Blessings* are promised throughout the whole *Gospel* (or else why do we perform them?) of *Faith*, and *Repentance* and *Thanksgiving*, and *Holy Vows*, and *Prayer*, and *Praise*, and *Confession*, and *Adoration*; and consequently it must share in all their *Blessings* and *Benefits*. 'Tis a *Memorial* or *Commemoration* of our *Saviour's Love* and *Sufferings*; and if *God* has promised in the *old Law* that in every place where there is a *Memorial* of his *Name*, he will meet

and bless his *People*,* much more may we expect it under the *Gospel*. If our *Saviour* has so solemnly promised, 'that where two or three are gathered together in his *Name*, there he will be in the midst of 'em and bless 'em, much more will he be so at this great *Synaxis*, this more general and solemn *Assembly* of *Christians* to cele-

* *Exod.* 20. 24.

celebrate his *Name*, and record his *Praises*.† He has not commanded us to seek his *Face* in *vain*; nor is it in *vain* to 'do this in *Remembrance* of him. The *shewing* forth the *Lord's Death* cannot be without exceeding *Comfort* to those who have reason to hope they have a share in it. 'Tis a big *Expression* [*The Communion of the Body and Blood of Christ*:] 'tis surely far more than an *empty Figure*: 'Tis not a little matter to eat the *Lords Supper*, to partake of the *Table of the Lord*, wherein if he that eats and drinks unworthily eats and drinks *Damnation*; surely he that does it worthily must eat and drink *Salvation*. No less can be intended in our *Communion of Christ's Body and Blood*, than the eternal *Son of God's uniting* himself by his *Spirit* to our *Souls* in this *Holy Sacrament*; and even by his own *Divine Nature*, whereby he in a sense, and in some *degree*, makes us *Partakers* thereof; and communicates unto us all the *Blessings* he has obtained for us, by this *Heavenly Food* nourishing up our *Souls* to *everlasting Life*: Giving us herein the

† Thus *Ignatius* in *Epist.* ad *Ephes.* If the *Prayer* of one or two be of so great force, that it brings *Christ* among them; how much more will the unanimous *Prayers* of the *Bishop* and the whole *Church* ascending to *God*, prevail with him to grant all they desire?

the *Earnest* and *Pledge* of our *Immortality*, as well as the *means* of it; and assuring us, that because he *lives* we shall *live* also; which is the meaning of those Expressions ' *Dwelling* in Christ and Christ in us, and being *one* with Christ and Christ with us; and of the Ministers praying in the very delivery of the *Elements*, ' That the Body and Blood of our Lord Jesus Christ may preserve our *Bodies* and *Souls* to *Everlasting Life*; according to our Saviour's own Words, ' He that eateth my *Flesh* and drinketh my *Blood* dwelleth in me, and I in him; he shall live by me; he shall never die; he hath *Eternal Life*, and I will raise him up at the last day. And whether or no these Expressions were then precisely meant of the *Sacrament*, which they might well be by *Anticipation* and *Prophecie*, though it were not then actually *instituted*; for he speaks in the same place of his *Death* in the same manner; they are yet certainly true of the partaking of Christ's *Sacramental Body* and *Blood*, ' and feeding on him in our *Hearts* by *Faith* with *Thanksgiving*.

§ XXIX. Which brings to the close of our Description, that all these *Benefits* are conferred in the *Sacrament*, only on [the *faithful Receiver*.] For none but such are

pro-

properly *Partakers* of the *Body* and *Blood* of the Lord. If *Judas* did outwardly partake of this *Sacrament*, as our Church seems to have thought he did †, Satan did but the sooner enter into him, because he received with a *Heart* full of *Treachery*, *Covetousness* and *Malice*. I take *Faith* here in the largest Sense, ' for a *practical* assent to the whole *Scheme* of the *Gospel*, ' and consequently a ready and firm *Belief* of its *Revelations*, *Threatnings* and *Promises*, ' accompanied with sincere *Resolutions* and *Endeavours* to obey its *Commands*. Tho' the more peculiar object of *Faith* in this *Sacrament* must be the *Merits* of our *Saviour*, and that *Pardon* which he purchased for us by his *own Blood*. But of these hereafter more at large under those *Qualifications* which are requisite to those who would partake worthily and profitably of this *Holy Communion*.

† See the Exhortation, *Lest after the taking of the Holy Sacrament, the Devil enter into you, as he entered into Judas.*

CHAP.

C H A P. II.

Of the perpetual Obligation that lies upon adult Christians to communicate, and even to frequent Communion.

§ I. **W**Herein I shall first prove in general, the indispensable *Obligation* which our Saviour has laid upon us to receive this Sacrament. 2. The *Extent* of it, it reaches *all adult Christians*. 3. Its *Duration*, 'tis *perpetual*, it lasts till the *End of the World*. 4. That we ought to receive it *frequently*; And in the 5th and last place, I shall answer those *Objections* which are brought either against *receiving the Communion* in general, or against *frequently receiving it*.

§ II. 1st. Of the *Obligation* in general to receive. And one would wonder how any, who are called *Christians*, and do but remember the *Reason* of that *Name*, should ever think themselves *dispensed* with from that
Obl.

Obligation; since there is scarce any so *ignorant* as not to know that 'tis the express *Command* of our *Lord Christ*, ' *Do this in remembrance of me.* * He * *St. Luke 22. 19.* has the *supream Authority* over us, and we have *professed* an entire *Obedience* unto his *Laws*, and have vowed at *Baptism* to keep Gods holy Will and *Commandments*; and there is not one *Command* in the Gospel more *express* than this is. Every *part* of the *Sacrament*, every *Notion* wherein we can *represent* it to our *Minds*, is an *Argument* for our *receiving* it. 'Tis the *Remembrance* of our Saviour's *Death*; and does not that *deserve* to be *remembered*? 'Tis the *lively Representation* thereof to our *Minds*; and do we not *need* this, for are we not too apt to *forget* it? 'Tis done by the *breaking of Bread* and *drinking of Wine*, and is this so *hard* a thing that God requires of us? Or if our Saviour had ask'd some *great thing*, should we not have done it? Much more when he requires so *easte* a *Testimony* of our *Gratitude* and *Obedience*? We think our *first Parents* very *inexcusable*, who could not keep *one Command*, and refrain from *one Tree*, to please their *Creator*: 'Twas no *difficult task*, but yet there is less *difficulty* in what our Saviour requires of us, to *eat* of this *Bread* and *drink* of this *Cup*. He re-
quires.

quires us not to *abstain*, but to *feast*, in order to obtain his *Favour*. Have we not all *broken* our *Covenant* with God, and ought it not to be the most welcome *Tidings* to us in the World that we may again *renew* it? Have we nothing to *thank* him for, that we are so backward to render him this *Sacrifice* of Praise? Or is it not to him we owe our *Life* and *Breath*, and *Being*, and yet more, if it be not our own faults, our *Redemption*, our *Salvation* and our eternal *Happiness*? Have we no *Ingenuity*, have we no *Gratitude* left, or can we give God *thanks* in a *better* way than in that which he himself has *appointed*; in the *highest* and most *solemn* Ordinance of his *Holy Gospel*? Is *Holy Friendship*, is *Christian Unity* and *Love* so *frightful* a thing, that we will not so much as endure this *Symbol* of it? Is it not a good and *pleasant* thing for Brethren to *dwell* together in *Unity*? Is there any *Amity*, any *Endearment* so close so intimate among Men, as that which is professed, increased and exercised among *Christians* at this *Holy Table*? Is it not a desirable, a necessary thing to be at *Peace*, to be *Friends* with all Mankind, to *forgive* our *Enemies*, to have the *Love* and the *Prayers* of all Good Men? And must not all this render the
Mind

Mind exceeding *quiet* and *happy*? And is not this happy *Temper* to be very much *heightened* and *strengthened* by our coming to the Lord's Table, and even by our *Preparation* for it, as well as by our actually *partaking* of it.

§ III. And if all this be not enough, if it be not sufficient to have *Peace on Earth*, or we do not much regard it; are we not however desirous to be at *Peace with Heaven*? God reaches out to us in this *Holy Sacrament* the *Pledges* of his *Love*, and *Pardon* and *Friendship*; He sends his Ministers to assure us hereof; nay, he sends his own Son (*surely we will reverence the Son!*) as an *Hostage*, to satisfy us of the kindness of his *Intentions*: We *entertained* him not, 'tis true, as we *ought* to have done: The *Heir* was killed, he was *stoned*, he was cast out of the *Vineyard* by *ungrateful Husbandmen*: well, he only requires that we should *remember* his *Death*, and not *crucify* him anew by our *Sins*, by our *neglecting* this or other *Duties*: and is this our *Kindness* to our *Friend*, that we think this too much to do for him, especially when he has done so much for us? Surely he left us such a *Legacy* as deserved that we should *think* on him that left it; tho' 'tis true, the *Payment* thereof is *conditional*,

tional, and among other Conditions on which we expect *Life and Pardon*, this is not the least, that we should receive this *Holy Sacrament*, which is the very *Seal* of that *Pardon* sent down unto us from the offended *Majesty of Heaven*. Are we so very *strong and secure*, so *rooted and grounded in Faith and Love* that we need no more *assistance*, no more *help* from *God's Spirit*, or his *Institutions*; that we thus *reject* the *Counsel of God*, and that *Grace* which he so freely *offers* us? Is it a *small thing* to *dwell in Christ*, and *Christ in us*, to be *one with Christ*, and *Christ with us*? To be *united* to him? To *see* him whom our *Souls* ought to *love*? To *despise* the *World* in comparison of him? To sit under his *Shadow* with *unspeakable delight*? To have our *Hearts* *pant* after him, and *long* for him, and be *ravished* with his *Perfections*, and *assur'd* of his *Love*, and *impatient* to break through this *Earthly Prison*, to shake off this *importunate Clog*, this *troublesome Companion*, this *weary Flesh and Blood* which hangs about us; and *groan earnestly* to be *delivered*; and cry out,
 ' Oh that I had the *Wings of a Dove*, that
 ' I might fly away and be at rest, that
 ' I might rest for ever in the *Bosome of my*
 ' *Redeemer*, in whose *presence is fulness of*
 ' *Foy*, and at whose *Right Hand are Plea-*

' *sures,*

' *sures, unexhausted Rivers of pleasure for ever-*
 ' *more?*

§ IV. Is this worth *desiring*? Or are these only *Fancies*, and the fair, but *fading Colours of Rhetorick and Imagination*? Ask any *very pious person*, who comes with *Humility and Devotion* to this *Sacrament*, whether they are not as *sure* of all this as that they *breathe*? Whether *Jesus* has not been *known* of 'em in *breaking of Bread*, and they have not been often fill'd at his *Holy Table* with *Foy* *unspeakable* and full of *Glory*? A *rational*, nay we may call it, a *divine Foy* and *Satisfaction*, because we know its *Author*, we know its *Object*. Good Men speak what they *know*, and *testifie* what they have *seen*, and can almost arise to that *Testimony* of the *Apostle* concerning *Christ's actual Bodily presence* here upon *Earth*, * 1 St. John 1. 3.
 ' have heard, which we have seen with our
 ' *Eyes*, which we have looked upon and our
 ' *Hands* have handled of the *Word of Life*;
 ' that which we have seen and heard declare
 ' we unto you, that ye also may have *Fellowship*
 ' with us, and truly our *Fellowship* is with the
 ' *Father*, and with his *Son Jesus Christ*.

§ V.

§ V. Well, if we believe the *Foretaste* of Heaven worth *desiring*, worth *thirsting* after; our blessed *Immortality*, our happy *Resurrection* worth securing; the *earnest* thereof worth *enjoying*; we shall think all these no contemptible *Arguments* or weak *Motives* to persuade us to the Reception of this Holy *Communion*: We shall not easily slight our Saviour's *Command*, or those great and inestimable *Benefits* we shall all partake of, if we are worthily *present* at it.

§ VI. But our *Obligation* to *receive* will appear yet stronger, if we consider the *great Sin* we are guilty of in neglecting it, and the *heavy punishment* we may expect for the same. Whatever our pretences are for it, we do hereby in effect slight the Inviter and Invitation; as well as that divine Feast, that *Heavenly Food* which he has provided; saying in our *Hearts*, and by our *Actions*, as *Israel* of the Manna, *Our Soul loaths this light Bread*. We separate from our Brethren, and are guilty of a *partial Schism*. We are disobedient to the *just Laws* of our Country, both *Civil* and *Ecclesiastical*. We discourage our *Pastors* by the *thinness* of the *Appearance* on these occasions. We neglect the *means* which God has appointed to strengthen

strengthen us in *Virtue*. We are *unthankful* as well as *disobedient*; and too like those in the Gospel, who slighted the repeated *Invitations* of the King, who sent out his *Messengers* to call 'em to the *Marriage*, but they would not come, *St. Matt. 22. 2, 3, &c.* for which he justly declared, that those who were *bidden* were not *worthy*, v. 8. (there are *unworthy Non-Communicants*, as well as *unworthy Communicants*) and that none of them should taste of his Feast; nor was this all, for he sent forth his *Armies* and destroyed those *Murderers*, and burnt up their *City*. v. 7. Which Parable, tho' it seems to relate more *immediately* to the *Jews*, whose *City* and *Nation* were destroyed for *rejecting* the Gospel; yet those must likewise be included in it by *parity of Reason*, who refuse to obey that Gospel which they pretend to *receive*, and will not come to this *Marriage-Supper of the Lamb*, tho' so often and so kindly invited, but neglect it, either for the *most part*, or even for all their *Lives* (upon how *frivolous Pretences* we shall see hereafter) and it is accordingly applied to such by our Church, in the *Exhortation* which is appointed to be read when the Minister perceives the People backward to come to the *Communion*.

§ VII. [Next as to the Extent of this Obligation.] It reaches all *adult Persons* who have been *baptised*. This was carried so high by the antient Church, that they thought the *Communion* was absolutely necessary to *Salvation*, and therefore gave it to *Infants* as soon as baptised, as do the *Greeks* to this day: wherein, tho' I think 'em mistaken, it shews their Opinion, of the *universality* of its Obligation, and the *necessity* of receiving it. The Apostle says of the *Jews* in the Wilderness, 1 Cor. 10. 3, 4. That they did *all* eat of the *same spiritual Meat*, and did *all* drink of the *same spiritual Drink*; and much more ought *all Christians* to do so, who have a much more *spiritual Religion*. The *Passover* was enjoyn'd to *all* the Congregation, and even to every *Man's Servant* that was *circumcised*; with this severe Sanction, that the Man who neglected it, without a *lawful Excuse*, *That Soul should be cut off from among his People*. * Our Lord said to
 * Numb. 9. 14. all his Disciples, *Take eat*; and particularly of the Cup, *Drink ye all* of this; his infallible Spirit *foreseeing* that some would deny it to the *Laity* in after-Ages: and it's said in *St. Mark*, they all drank of it. *St. Paul* stiles it the *Communion*, because *all Christians* did partake of it; as appears

appears from that Expression, * we are *all partakers* of that *one Bread*; and in the next Chapter, he fairly implies, that the main End of all regular *Christians meeting* together in publick, was to *eat the Lord's Body*. And
 * 1 Cor. 10. 17. all that believed, at the first planting of the Gospel, continued *stedfastly* in the Apostle's Doctrine, and in the *Communion* * (as it ought to be translated) † whose *outward part* consisted in the *breaking of Bread*, and *drinking of Wine*, as the *inward* in *Prayer* and *Thanksgiving*. To this agrees *Antiquity*: For the *Primitive Christians* allowed no such thing as coming to the *publick Assemblies*, and going away without *receiving*, which none did, unless the *Catechumens* and *Excommunicate*, there being a very antient Canon || among those which || *Can. IX.* are called the *Apostles*, that forbids any such disorderly *practice* on pain of *Excommunication*. Our own Church reckons all *Persons* who are of *years of Discretion*, as *Communicants*, which has been also the Opinion of the wisest and most learned among our dissenting Brethren: The *Covenant* we all enter'd into at *Baptism* must be *renewed* by us

Chap. 11. v. 20.

* Acts 2. 42.

† Vid. Mede of the Christian Sacrifice.

in the *Lord's Supper*, unless there be any such as do *repent* the *making* it, or as have never *broke* it. And the same might be made appear from the *Nature* of the *Sacrament*, insisted on at large in the first Chapter.

§ VIII. [And its *Duration* is as *perpetual* as its *Obligation* is *universal*.] 'The *Passover* was to be kept by the *Jews* for a *Memorial* for ever, *Exod.* 12. 14. throughout all their *Generations*. This *for ever* lasted till the end of the *Jewish Age* or *World*, and the *Christian Passover* is to be observed till the end of the *visible World*, the *Consummation* of all things. The *Institution* it self being without any *Term*, and *Christ* having commanded his *Followers* to 'do this in *Remembrance* of him, they *must* still continue doing it, unless he fixes a *Term*, or gives them a *dispensation* for the doing it. But the *Nature* of it proves that it still remains; for a *Remembrance* implies *absence*, and the *Reason* of the *Remembrance* lasts as long as the *absence* continues; and since *Christ* will not be with us, as to his *corporeal presence* till the *Time* of the *Resurrection* of all things, or the *end* of the *World*, we must till then, remember him in this *Holy Sacrament*.

§ IX.

§ IX. [Which is as evident from *Scripture* as 'tis from *Reason*.] 'As oft as ye eat of this *Bread*, shew ye forth the *Lord's Death* till he come, *1 Cor.* 11. 26. namely, till his *second coming* to judge the *World*; in which sense that *Expression* is generally used in *Scripture*, especially by this *Apostle*. Thus he tells us, 'That at the last day, those which are *alive*, and remain till the coming of the *Lord*, shall not prevent those which are *asleep* *; which whole * *1 Thess.* 4. 15. Description evidently relates to the *last Judgment*. And our *Saviour* uses that *Expression* in the same Sense in relation to *St. John*, who himself interprets that *Phrase*, '[if I will that he tarry till I come,] by that other, 'that that *Disciple* should not die. Now it's evident that what *St. Paul* here declared, was by express *Command* and *Revelation*, and that he committed no more to *Writing*, than he had before in the Name of *Christ* delivered to the *Churches*. For thus he himself assures them; 'I received of the *Lord* that which I also delivered unto you, &c. † whence † *1 Cor.* 11. 23. he goes on to give an exact *Account* of the *Institution* of this *Sacrament*.

D 3

§ X.

§ X. But further: None will deny that we must offer the Sacrifice of Prayer and Praise unto God thro' Christ, to the End of the World: That we must commemorate, and represent our Saviour's Death, in such manner as he has appointed. That we may, and ought to renew our Covenant with God, and solemnly to express our union with all good Men, and dedicate ourselves to the most High, and sacrifice our Sins before him; and that all this shall never cease till Time shall be no more: If then we ought to perform all these things singly, why not altogether in this Sacrament, as we are sure the Church of God has done ever since its Institution in all Places and all Ages?

§ XI. And as the Arguments for the perpetual Obligations of our Saviour's Commands in relation to this Sacrament, are unanswerable, so the Objections against it appear so thin and contemptible, that one would wonder how any Men of Sense should ever stumble upon them. The chief pretences of those who oppose the perpetuity of this Sacrament

ment are, that the coming of the Lord mentioned by St. Paul, was only his spiritual * coming, and that the Communion of his Body and Blood is also spiritual, as oppos'd to any outward partaking of it.

* Answer to Snake in Grass, p. 113.
Naylor's Love to the Lost, p. 77.

§ XII But that the coming of Christ here mentioned, must be understood of his last coming to Judgment, has been already proved from St. Paul's use of that Expression in other places: Nor does it appear that he ever uses it in any other Sense. However, it cannot be taken here for his appearance, or coming by his Spirit only in the Hearts of Believers, because that was already accomplished in those who were baptised, and had sincerely embrac'd the Gospel. He was certainly come to the Apostle himself, in a very high and miraculous degree and manner, far beyond what any Christians can now expect, and yet he received the Sacrament; for he says, We are all partakers of that one Bread, that outward literal Bread whereof he was discoursing. Nor was it only the Mystery which he had received of the Lord *, but directions

* Vide supra.

for the whole *outward administration*, which he *describes* at large in the place

formerly quoted †, which
 † 1 Cor. 11. 23. we do truly perform as far as the *outward celebration*, if we eat the *Bread* and drink the *Wine*, and there is far more than a *permission* for our doing it, since we have a *positive Command*.

§ XIII. Nor therefore is it enough to pretend that we receive inwardly and *spiritually*, unless we do it outwardly also, since Christ has appointed such an *outward administration*? 'Tis true, the *outward* part, without the *inward*, is so far from being *beneficial*, that 'tis thro' his own fault highly *dangerous* to the *Receiver*: But God's *Word* enjoyns us both, and the latter is conveyed by the former. *Teaching* all Nations, as well as *baptising* them, was to continue to the *End* of the World; but yet all own, that neither the *outward Teaching*, nor *Baptism* can avail, without the *inward Teaching* and *Baptism* of the *Spirit*; and the same may be said of *Prayer*, and other *Christian Duties*. I shall conclude this Head with the *Concessions* of the chief Teachers of those who deny the *perpetuity*

perpetuity of this Ordinance, one of whom says, * ' That they do not

' censure those who are * *Answer to*
 ' conscientiously tender in Snake, &c. p. 114.
 ' Observation of these
 ' things, and for practising what they be-
 ' lieve is their Duty, either in *breaking* of
 ' Bread, or in *Water-Baptism*. And ano-
 ' ther before him † who pre-
 ' tends a concern for those † *Naylor*,
 who were troubled in mind

about this Sacrament, owns, ' That the
 ' Lord's Supper is of great use and profit to
 ' weak Believers, for bringing them into one
 ' Mind and Heart. For as therefore who
 dare not pretend to *perfection*, but whose
 best Plea must be that of the Publican,
 ' God be merciful to me a Sinner; let us
 cry out with the Disciples, ' Lord increase
 ' our Faith; and make use of the same
means, the same *Holy Sacraments* which they
 made use of, that we may obtain our de-
 sires. Which we shall be more careful to
 do, if we set before our Eyes the dreadful
 Examples of those who by *slighting* and
 forsaking the Sacraments, and especially
 this *Memorial* of Christ's Death, have fallen
 into *damnable Heresies*, denying the Lord
 that bought them; either denying his *Di-*
vinity, or even his very *Existence* without

themselves; or else *forsaking* him by wicked Works, and falling into all manner of *Licentiousness* and *Lewdness*; all which might have been prevented, had they been devoutly and frequently present at this Holy Ordinance.

§ XIV. Nor is it less evident that we are to receive the *Communion* frequently, than that the *Obligation* to receive it is *perpetual*; which will appear from the *Nature* of the *Sacrament*, and from the *Words* of Institution. From the *Apostle's Example*, and that of the *Primitive Church*, and the *Commands* and *Example* of the *Church of England*, and of all others who think themselves at any time obliged to *receive* it; as well as from the great *Benefits* to be obtained by frequent and devout *Communion*.

§ XV. 1. The *Nature* of the *Sacrament*, the very *Form* and *Words* of *Institution*, sufficiently prove, that we ought frequently to communicate. 'Tis a *Commemoration* of our Saviour's *Death*, a *Renewing* of our *Covenant* with God, a *solemn Profession* of our *Religion* and *Badge* of our *Christianity*, a *means* to receive *Divine Assistance*, and how then can we be too frequently present at it? Our Lord has not, 'tis true, precisely determined *how often* we should come,

come, for he has left this to the *Discretion* of the *Church*, and as a *Tryal* of our *Devotion*: But the very *Words* of *Institution* seem to require our presence *frequently*; for if we are to do this in *Remembrance* of our Saviour, and the *oftner* we do it, the *better* and more *lively* will be our *Remembrance* of him, if we perform it with due *Reverence* and *Devotion*; if this be granted, we cannot, I think, be too *frequent* at the Holy Table. Nay, the *Apostle* hints something to this purpose as our Saviour's *own Command*, who at the *Institution*, when he spake of the *Cup*, required his *Disciples* to do this [*as oft*] as they drank it: whence the *Apostle* draws this *Consequence*. For [*as often*] as you *eat* of this *Bread* and *drink* of this *Cup*, &c. which *Words* do at the least imply some *frequency* in the reception of the *Holy Sacrament*, both as *commanded* by our Saviour and *practised* by his *Apostles*.

§ XVI. Whose undoubted *Practice*, as it may be evinced from other places, is a farther *Argument* for *frequent Communion*. For the first *Christians*, we read, 'continued *daily* with one accord, *breaking Bread* from House to House. And again, 'continued *stedfastly* in the *Apostle's Doctrine* and their *Communion*, in breaking
of

* *Περοναγεσθν* ' of Bread and in Prayer * ,
res. Vid. Patrick, Acts 2. 42, 46. which few or
 p. 8. none deny to relate to the
 Holy Sacrament : And it has been well ob-
 served, that the Word which we translate
continuing steadfastly, does relate to the fre-
quency of their Receiving, as well as to their
Constancy in it, or not being tired with it.
 And it appears from the History of these
Corinthians, that they did not use to come
 together into *one place*, or meet in pub-
 lick Worship, without eating the Lord's Sup-
 per.

§ XVII. And the Practice of the Pri-
 mitive Christians, is a good Proof of the
 Practice of the Apostles, since doubtless
 they derived it from them. There are
 learned Men who are of Opinion, that

† Patrick, which
 he gathers from
 Tertull. in his Co-
 ron. Milit. cap. 3.

some of the Primitive Chri-
 stians received twice a day †,
 as the *Mincha* or Bread-
 offering in the old Law,
 was offered Morning and
 Evening. And if they met publickly twice
 a day, there's no doubt but they received
 as often, because they had no religious As-
 semblies without the Communion. They
 thought the whole sacred Action imperfect
 without it; and this was so well known
 among

among them, that the word *Synaxis*,
 which properly signifies no more than a
Convention, or *Congregation*, was yet gene-
 rally appropriated to the *Holy Communion*,
 because, as is said, they knew no such thing
 as *one* without the *other*. For they thought
 the *Sacrament* was appointed by Christ,
 as a means of *supplicating* and obtaining
 God's Favour, nay, as the *only means* to
 do it in publick Assem-
 blies *. And therefore do
 unanimously apply that
 Prophecy in *Malachi* †, In
 every place *Incense shall be*
 offered unto me, and a pure offering; to this
 Christian Sacrifice. And the Apostolical
 Canon before-mentioned, does expressly ex-
 communicate those as *disorderly Livers*, who
 were present at *Prayers*, and went away
 without the *Communion*; which the Antients
 call, *Fuge Sacrificium*, the continual or daily
 Sacrifice: And the *Penitents* among them
 who were excluded from it, did *prostrate*
 themselves on the Earth, at the Gates of
 the Church, and earnestly entreat with
 Tears and sad Lamentations all that went
 in, to pray for them, that they might be
 again reconciled and admitted to the Lord's
 Table. And 'twas to this their frequent
 Communion, that we may in great measure
 attribute

* Mede of the
 Christian Sacri-
 fice.

† Malac. i. ii.

attribute their exemplary *Piety*, and fervent *Charity*, and *steadfastness* in the *Faith*, and *ardor* and *zeal* for *Martyrdom*: And for this last Reason, in order to arm them against that *fiery Tryal*, *St. Cyprian* says they *communicated every day* in the *African Churches*; and they did the same in *St. Jerom's* time, in those of *Spain* and *Rome*; and the same seems to have been the *practice* at *Milan*, when *St. Ambrose* was *Bishop* there; for he says, ' [That this *Sacramental Food* was *daily* received for a *Remedy* against *daily Infirmities*,] adding, ' that there's no *Remedy* more effectual for *refreshing* and *comforting* the *Soul*, and *restoring* it to that *Grace* from whence it had *fallen*, than the *frequent* partaking of this *Sacrament* with *purity* and *humility*.

The *Ethiopian Church* does to this day celebrate the *Communion* every *Sunday*, and that with the addition of those antient

* Ludolphus his *Hist. of Ethiop.* lib. 3 p. 298, 299. *Feasts of Charity* *, which are now disus'd in other Churches; which shews that the *Gospel* was planted amongst them very *early*, and before those *Feasts* were abrogated.

§ XVIII.

§ XVIII. And indeed, one would wonder how this *Sacrament* came to be so rarely received, and what should be the *Original* of that *inexcusable Neglect* which we find at present in the *Western Churches*, and particularly amongst our *own People*, in relation to that *Holy Ordinance*. Now upon an impartial Enquiry, it will appear that this is chiefly owing to two Causes: First, the great *decay* of *Piety* and *degeneracy* of *Christianity*, when the *Love* of many waxed *cold*, and the great *Apostacy* broke in upon the *Western Patriarchate*. But there seems to be a second Cause of it, namely, the monstrous *Doctrine* of *Transubstantiation*, already mentioned and confuted; which when the *Romanists* had once stumbled upon, it seems they dared not trust the *Laity* with *frequent Communions*, lest if they often saw the *Bread*, and touched and tasted it, they should be tempted, as many of their *Priests* now are, from the same Reason, at last to *believe* their *Senses*, and to think it really *Bread*, and not that *natural Flesh* and *Body* of *Christ* which hung upon the *Cross*. To prevent which, they took care to let the *Laity* receive but very rarely, tho' the *Priest* himself does it every day, at least if the *Mass* be the *Communion*, tho' how he can *commu-*
nicate

nicate by himself, is something difficult to a Protestant understanding; but since 'tis a flat Contradiction in Terms, we must acknowledge 'tis the more like *Transubstantiation*.

§ XIX. And for our own Nation, 'tis well if the same Enemy which has sown so many other Tares among us, has not had a Hand in these also; for it had been impossible to have form'd any Schism amongst us, had we still practis'd frequent Communion. However, thus much we are sure of, that the unwary Expressions of some who had the Guidance of Consciences in the last Age, and their insisting only on the terrible danger of unworthy Receiving, but seldom or never on that of refusing to receive at all, or neglecting an Opportunity when offer'd, was a great occasion of this Inconvenience; which as it went so high in those days that in some places they had never received the Communion in five, six or

* Mr. Jeans and Dr. Casaubon, in the Bp. of Derry's Admonit.

Lightfoot, Vol. 2. p. 1127.

this very ill Custom has been since amended

seven, nay, not in fourteen Years, * so we are assured, by Authors of good Credit, that the use of the Sacraments was in divers Parishes at length hardly known or named. And tho'

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by those who began it, at least here in England, yet the Leaven of it remains so diffus'd thro' a great part of the Nation, that it will not be easie to bring them to a better mind.

§ XX. However, we have both the Command, and the Practice of the Church of England, to engage us to frequent Communion. Three times a year, at the least, it was brought to at the Reformation. His present Majesty's Injunctions require the Clergy to administer the Holy Sacrament frequently; and most of the Episcopal Charges, and Articles do the same. And the Rubrick, that in Cathedral and Collegiate Churches, they shall ALL receive at least every Sunday. And the Communion Service is still continued on Sundays and Holidays in all our Churches, to put Persons in mind of their Duty, and there's no doubt but the Church would have the Communion actually celebrated wherever there is a sufficient Number to receive*; and there are now monthly Communions in many, and 'tis to be hoped, most of the considerable Towns in England, and in London, in several Churches, every Lord's Day.

* Vid. Rubrick after Communion, Parag. 1, 2, 3, 4.

And

And even our *Dissenting Brethren* are so far convinced of their former *miscarriages* in this matter, that they have now, generally, *monthly Communion*s; and if we have followed them in their *Errors*, ought we not much more to do so in their *Reformation*?

§ XXI. The Advantages of frequent *Communion*, to the great *Ends* of *Christianity* and *Reformation*, to all the parts of a *good Life*, shall be the last Argument to engage to the *practice* of it. How far the *Sacrament* it self conduces to those *Ends* has been already declared, and the more frequently we receive it, as we ought; the greater *Benefit* shall we obtain by it. The oftner the *Vows* of God are renewed upon us, the stronger will the *Cord* be, and with more *difficulty* to be broken. The oftner we come to these *Waters of Life*, the more will our Souls be *refreshed* by them; the more frequently we partake of this *Bread of Life*, the greater *Strength* shall we receive in the *inward Man*, and higher *Degrees* of *Grace* and *assistance* in God's Service. And as the great *Zeal* and *Piety* of the *Primitive Christians* already mention'd, was very much owing to their *daily Communion*; so if we impartially consider those amongst

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us who do most frequently communicate, I'm persuaded we should find them the most *devout* and *rational* Christians, and generally the *best of Men*; whilst those are the most *profligate Wretches* who have no regard at all to this *blessed Feast*, and thro' the *whole course* of their *Lives* scarce ever receive it.

§ XXII. But 'twill now be time to consider those *Objections* which are brought against receiving this *Sacrament*, or at least against frequent *Communion*.

For the First, Against receiving in *General*, the most common *Objections* may be reduc'd to the following *Heads*. Either a *bad Life*, or *multiplicity* of *Business*, or want of *preparation*, or the danger of receiving *unworthily*; or else the *manner* of receiving, and the *ill Characters*, perhaps of some of the *Communicants*: The *four former* being usually brought by Persons of all *Persuasions*; the *two latter*, principally by those who are dissatisfied with our *way of Worship*.

§ XXIII. As for the *first*, and more common rank of *Excuses*, before we come to the particular Consideration of them, it may deserve a Remark, that our Church has

has already *fully answered* them; and all Persons have heard as much, as often as they have heard the Minister read the *Exhortations* at the warning for the Celebration before the *Communion*; and therefore 'tis neither *fair* nor *modest*, it argues neither *Ingenuity* nor *Conscience*, still to insist upon them, without any *addition* to their *Strength*, or taking notice of what has been said to satisfy them. The two former Objections, *Business* and a *bad Life*, are answer'd in the second Exhortation, in these words. ' It's an easie matter for a Man to say, I will not communicate, because I am otherwise hinder'd by worldly Business. But such Excuses are not so easily *accepted* and *allowed* before God. They that refus'd the Feast in the Gospel, because they had bought a *Farm*, &c. were not so excused, but counted unworthy of the Heavenly Feast. And as to that which is taken from a *bad Life*, 'tis added, ' If any Man say I am a grievous Sinner, and therefore am afraid to come, wherefore then do ye not repent and amend? The two latter, *Unpreparedness*, and the Fear of *eating* and *drinking unworthily*, are also fairly hinted at in the End of the first Exhortation, and a Remedy appointed for them. ' If any Man cannot

' cannot quiet his Conscience, but requires farther *Comfort* or *Counsel*, he is directed to go to the Minister of his Parish, or (such is the Church's Caution and Indulgence in so tender an Affair) ' to any other Discreet and Learned Minister of God's Word, and open his Grief, that he may receive *Ghostly Counsel*, or *Spiritual Advice*, suitable to his Condition. And he who neglects to take this Method, it's evident that he either does not *understand*, or does not regard the Churches Direction in these Matters.

§ XXIV. But to come to the more particular Examination of these *Objections*. The first of which is taken from a *wicked Life*, a Man's being a most *grievous Sinner*, and therefore he comes not to the *Holy Table*. This is, indeed, a most *inexcusable Excuse*, for tho' some have thought that a Duty may atone for a *Sin*, yet one would think none should be so wild to persuade themselves that *one Sin* could ever atone for *another*? But in answer to it, we must say of this Sacrament, as *Ananias* did to St. Paul of that of Baptism, * *Why tarriest thou? arise and be baptised and*

* Act. 22. 16.

wash

wash away thy Sins. The Sacraments are doubtless, Means to confer Grace on those that are truly penitent, truly sensible of their Sins, and afflicted for them; as well as to confirm and strengthen it in those who already lead a holy Life. It's true, that the Lord's Table is no place for a wicked Man who resolves to continue in his wickedness, who does not heartily resolve, by God's Grace, to strive against it, and actually and immediately forsake it: For it is not meet to cast the Children's Bread to Dogs, and the Holy Sacrament is a Token and Pledge of Pardon and Reconciliation, the Seal of a Covenant between God and Man: But what has any to do with the Sign who has not the Substance? What has a stubborn Rebel to do with his Prince's Pardon? Yet after all, we know that Christ came into the World to save Sinners, tho' he saves them no other way but by Repentance; nor is it while they remain so, but upon a change of their minds, that he actually justifies the ungodly. 'Tis not the repenting Sinner, but the obstinate Sinner that is excluded from the Lord's Table, who is also, if he lives and dyes such, as certainly as God is true, excluded out of Heaven. But for those who are indeed desirous to do better, tho' their Faith be yet but as a Grain of Mustard-Seed,

Seed, they shall not be rejected, by that merciful Redeemer who will not break the bruised Reed, nor quench the smoking Flax: and surely, the Sacrament cannot but have that good effect on all who are not quite harden'd, as to make them think on their ways, and amend their Lives when they approach unto it. And 'tis well if the great Reason which keeps many from it, be not, lest they should be thereby obliged to forsake their Sins, (which they are not yet willing to do,) and to the Exercise of an exact Examination, and severe Repentance.

§ XXV. And as some have raised Objections against Receiving, because of Sins that are past, or of which they may be at that very time guilty, so there are others who say they dare not come to the Sacrament, for fear of falling into Sin after they have received, as if that were unpardonable; an Error much of the same Nature with that which some Persons ran into in the Primitive Church, who deferr'd their Baptism till the point of Death for the same Reason. But in answer; as 'tis granted that Sins after Baptism may be forgiven, on true Repentance, so doubtless they may after the other Sacrament; for not only the Corinthians, but even the Apostles themselves were guilty of

of failings after the Communion. A confirm'd Habit, or inveterate Course of Sin is damnable, as well before the Sacrament as after it: But the devout and frequent receiving of it, is the best way to prevent the falling into such a desperate Condition: And for lesser failings, from which none are free, those will be forgiven if we are truly penitent for them, and constantly strive against them.

§ XXVI. Another Pretence, something allied to this last, is, That Men are at Variance with their Neighbours, and that keeps them from the Sacrament. In answer, 'Tis own'd that we ought to come to this Feast of Love with true Charity, forgiving all our Enemies, which if we do not practise every day, we cannot so much as repeat the Lord's Prayer, without imprecating a heavy Curse upon our selves: But in the present case, the matter may be brought to a short Issue: Either you have really offended your Neighbour, or he has offended you, or as it often happens, you are both to blame: If the former, you know your Duty; ' Leave thy Gift before the Altar, and be reconciled to thy Brother, and then come and offer thy Gift: If the second, and he trespass against thee

' seven

' seven times a day, and say, I have offended, forgive him, and receive together with him. If both are in fault, both must make satisfaction: If either refuses to be reconciled, the Fault is in the Refuser, not in him that is willing, who shall not be punish'd for the other's Guilt; tho' the uncharitable Person, is by no means fit for this Holy Table, while he continues in that unchristian Temper.

§ XXVII. [Multiplicity of Business is another Excuse, or Objection against Receiving.] The Cumber of worldly Affairs, and being troubled, like Martha, about many things, while this one thing, which is so very needful, is too often postpon'd and neglected: exactly the same pretence with theirs in the Parable already mention'd, who when the King sent to invite them to the Marriage of his Son, began with one consent to make Excuses, and went their way, one to his Farm, another to his Merchandise. One said, I have bought a piece of ground, and must needs go to see it; which as indifferent an Excuse as it was, was yet better than theirs who absent themselves from God's publick Worship, only to go and see their Ground, when they long before have bought it. Another, I have bought five Yoke of Oxen, and

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I go

I go to prove them. He had his *Stock* to look after, which he thought an *unanswerable Reason* for his *absence*. As the third did, who had married a *Wife* and could not come, but must stay at home to look after the *Affairs* of his *Family*. 'Tis well worthy our Consideration how open the Holy Spirit has here laid the common *Springs* of Mens *neglect* and *indevotion* in these and the like matters: All which Excuses are so contriv'd that they seem to insinuate, as if the Sacrament were only for *recluse Persons*, such as are *abstracted* from the World, and live like *Monks* and *Hermits*; whereas it's evident that 'twas *designed* for *all Christians*, and one great End of it, was, to take off our *Hearts* from the World, and fit us for Heaven. But to be more particular, 'twill be easie to shew, that this pretence of *Business* to excuse Persons from receiving the Sacrament is almost always either *false*, or *vain*, or *wicked*, or altogether.

§ XXVIII. 1. It's often *false* in Fact, and we are not really so hinder'd by *Business*, but we might be *there*, if we had any regard either to the *Feast* or to the *Inviter*: since that *Business* can only excuse us, which could not possibly be done *before*, which cannot be done *after*, and which must of necessity

sity be done at the very time when we should receive: But if Men would be *ingenuous*, they would be forced to acknowledge that they very rarely have any *Business* of this nature. And indeed, what *Business*, unless of such high *necessity* and *mercy* has a Christian to do on the *Lord's Day*; the very *Name* whereof shews the *propriety*; and that 'tis none of our own, but set apart for a *Holy Rest*, and *Christian Sabbath*, and the immediate Service of our blessed Redeemer? Nor is it at all probable, that those who can find time, notwithstanding all this *urgent Business*, for *Visits*, for the *Entertainment* of their *Friends*, for idle and unprofitable *Discourse*, (both *before* the *Lord's Day*, and even *upon* it) and it's well, if not for their *Sins* too, should yet be able to find no time for their *Saviour*, when he invites them to his own Table. Judge then how wretched an *Excuse* this is, when by a palpable *Falseness* Men would defend their *Disobedience*.

§ XXIX. But secondly. This Excuse is *weak* and *foolish*: For supposing we should really find out some *little Business* to employ our selves in, just before, and during the *Celebration*, yet what can be more *foolish* than to put off a *greater Affair* for a *less*; E 2 a matter

a matter of *Life* and *Death*, for what's of *little* or *no moment*? But what's the *whole World* to my own *Soul*; and what a miserable exchange should I make, if thro' the *Cares* of this *World*, and the *deceitfulness* of *Riches*, I should by gaining the one, eternally lose the other? Besides, if *Business* could defend a Person for *one* neglect or omission, how immodest, as well as foolish, is it to bring always the same *Excuse*, and still to *postpone* our own *Happiness*, included in our *Obedience*?

§ XXX. And such a practice is as *wicked* as 'tis *foolish*. For 'tis a high *Affront* and *Injury* both to the *King* and the *King's Son*; and will they not *both* extremely and justly *resent* it? 'Tis a *Wrong* and *Injury* done unto them, as much as 'tis in our *Power* to injure them: like him in the *Gospel*, rather to leave our *Saviour* than to *part* with our *Possessions*, or so much as to *step* out of the *World* for a *few moments*. To say we'll not come because we are *busy*, is in effect, to say we'll come *when we have nothing else to do*. To put it off till *another time*, is fairly to own, we think it a matter of *no great concern*, for whatever we think so, we set *immediately* about it.

§ XXXI.

§ XXXI. But there's oftentimes something very *bad* at the *bottom* of this *Excuse*; and those who make it, would do well seriously to ask themselves whether by *Business* they mean not something *worse*? some *appendage* to it, which *stings* their *Consciences*, and dares not let them come to the *Sacrament*. Are they not guilty of *Intemperance*, or *Injustice* in their *Dealings* in the *World*? If they are, they must be remitted to the *Answer* given to those under the former *Head*, for no pretended *necessity* can *excuse* their *Sin*, and they have no other way to escape *God's Anger*, but *Repentance* and *Amendment*.

§ XXXII. A *superstitious Fear*, and mistaken *Reverence* for this *Ordinance*, and terrible apprehensions concerning it, chiefly grounded on some misapplied *Texts* of *Scripture*, do very frequently keep Persons from the *Lord's Table*. But if we are but as willing to *know* and to *do* our *Duty* as to make *Excuses* for the neglecting it, such a full *Answer* may be brought to these *Objections*, as would scarce fail to give *Satisfaction*.

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§ XXXIII.

§ XXXIII. The first and chiefest Text, and which many have so often in their Mouths, as if ' *Do this in remembrance of me,* were never to be taken notice of; is that in the 1 Cor. II. 29. ' *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.* And there are several Expressions sounding much the same way in the first Exhortation before the Communion, that we ought to be very careful when we come thither, ' *Lest it encrease our damnation,* and lest Satan enter into us as he did into *Judæ,* and fill us full of all Iniquity, and bring us to destruction both of Body and Soul: which very severe Sentences are here made use of, to perswade Men to true *Repentance* before they come to the *Sacrament*; but they can mean no more than that of *St. Paul,* whereon they are grounded, and therefore must be interpreted by it. And to understand that aright, we must enquire into the meaning of those two Phrases, *Receiving unworthily,* and that *Damnation* which is threaten'd upon it.

§ XXXIV. And the context evidently shews, that the *Receiving* unworthily, for which the *Corinthians* are here blamed, was receiving with

with that *inexcusable Disorder,* whereof they were guilty at the *Sacrament*: One was *hungry,* and another *drunken,* at their *Feasts of Charity,* which then accompanied that Ordinance. There were *Schisms* and *Divisions* among them, even at that *Feast*; one great *End* whereof was to promote *Christian Unity* and *Love.* One came before another, and the *Rich* despised the *Poor.* They did not discern the *Lord's Body.* They made no difference between that and *common Food,* at least, consider'd it not as the *Spiritual Body* of the *Lord,* or, as some think, * not * *Lightfoot.* as a *Christian Sacrament,* but as a *Heathen Feast,* or a *Jewish Passover.*

§ XXXV. Whereby they did eat and drink *Damnation* to themselves. By which cannot be immediately intended *eternal Damnation,* but *temporal Judgment,* as the word here undoubtedly signifies, which we translate more harshly by *Damnation.* For the following words explain it; ' *For this cause many are sick and weak, and many are fallen asleep; that is, God's heavy Judgments* fell upon them in this *Life,* some think a *Plague,* or some contagious *Disease,* in order to bring them

to *Repentance*; which Sense is confirm'd by the two following Verses. 'If we would judge our selves, or consider of our Faults and *repent* and *amend*, we should not be *judged*, that is, afflicted with these *temporal evils*. Tho', even those were in order to *amendment*, and such Punishments as were proper to a *State of probation*, for it follows; 'When we are *judg- ed* we are *chasten'd* of the Lord, that we should not be *condemn'd* with the world; namely, at Gods last dreadful Tribunal.

§ XXXVI. But it may be askt, is there no other *unworthy receiving*, and no other *damnation* as a consequent thereon, but what have been now describ'd? Yes doubtless; for we then receive *unworthily*, when we *continue* in our *Sins*, notwithstanding our *Obligations* to leave them when we come to the *Sacrament*: And if we do not *repent* of this very *hainous Sin* and that in some proportion to the high *Aggravations* of it, the consequence of such *impenitence* will be no less than *eternal misery*. But still, it's evident from the foregoing Considerations, that neither of these are here in the Text *immediatly* intended; and I think all sober Divines are agreed herein.

§ XXXVII.

§ XXXVII. Add to this, that there is not the least Ground in the Words, or in the whole Chapter, or indeed in any other Scripture, to *excuse* any Person for *not receiving*, or to *deter* them from doing it, but rather quite the contrary. Because the Man who had not the *Wedding Garment* was bound *Hand* and *Foot* and *cast* into *utter darkness*, did this *excuse* those who *would not come to the marriage*? No, 'twas so far from it, that the *King sent forth his Armies* and *destroyed those Murderers*, and *burnt up their City*. Christ *commands* us to come, his *Ministers invite* us, 'tis our *own Faults*, if we come *unprepared*, but nothing can *excuse* our *Neglect* and *Refusal*. Let a man *examine himself*, and so let him (not stay away and refuse to receive, but) *eat of this Bread* and *drink of this Cup*.

§ XXXVIII. There's another Text which has been widely mistaken in the same manner, and on the same occasion. 'Tis that of *St. Paul* to the *Romans*, 'He that doubteth is *damned* if he eat. But nothing can be plainer, than that this place has no manner of relation to the *Sacrament*, any more than to any other *Food*; for it's to be understood of *eating meats sacri-*

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feed

fic'd to Idols, or of any of those Meats which the *Jews*, from the *ceremonial Law*, accounted an *abomination*; whereof the *Apostle* says, that he who did it with a *doubting Conscience*, without being *satisfied* of the *Lawfulness* of it, he was *damm'd* or *condemn'd*, namely, by his *own Conscience*, which *accus'd* and *judg'd* him for it: And this appears to be the immediate Sense of the words, by comparing them with the 14. v. *I know, and am perswaded* by the Lord *Jesus*, that is, either by *Christ's words*, that *nothing which enters into the mouth defiles the man*: or else, by *immediate Inspiration*, as he received many other things. *I know*, says he, that there's nothing *unclean* of it *self*, but to him that *esteemeth* any thing *unclean*, to him it is *unclean*; which evidently refers to those *distinctions* of *Meats*, which at that time made so great a *disturbance* in the *Church of God*.

§ XXXIX. But since it may be urged, that *acting* with a *doubting Conscience* is a *Sin*, in what case soever, and therefore much more in relation to the *Sacrament*, we must in the last place consider the different *degrees* of *doubting*, which compared with our *Obligation to Duty*, will quite remove this *Objection*.

We

We may reckon *three Degrees* of *Doubting*. 1. When Men have some small remaining *scruples*, and *unreasonable* unaccountable *Fears*, after the strictest *Examination* into the *Rules* of their *Duty*, and all moral *Satisfaction* therein, concerning their *Obligation* unto it, or of the *Lawfulness* of any *Action*.

2. When the *mind* is as it were in a *Balance*, unresolved, whether a thing be *lawful* or *unlawful*, a *Duty*, or otherwise, and the *Reasons* on neither side do sensibly and visibly *preponderate*, so as to incline to *acting* or *not acting*; and this is the most true and proper *doubt*. Or else,

3. When Men are absolutely *dissatisfied*, by reason of some mistaken *Principles*, or the *Temptation* of the *Devil*, so that they directly question *God's mercy*, or at least their own *Fitness* for it, and for the *Seals* of it, and thence are on the very *brink* of *despair*.

§ XL. As to the first of these *Cases*, where there only remain some *unaccountable Scruples*, so that a Person says, *I am afraid to do such or such a thing, tho' I know not why I am afraid*; and when whatsoever bears the *Face* of an *Objection*, has been fairly answered; the *Rule* is, we may

may perform any *indifferent Action*, for that very reason, because it is *indifferent*, and there are no *circumstances* that alter its nature; we *must* perform what is a *certain Duty*, as is in the case before us, receiving the Sacrament, because we are to look on any *unreasonable Scruples* to the contrary, as no other than the Temptations of the *Enemy*. If as in the second place, we do *properly doubt*, and the Arguments appear to us equal for the *doing* or *not doing* such an Action, we must *omit* an *indifferent Action*, because there can be no hurt in such *omission*, but there may be in the *doing* it; as in the case of *eating Flesh* lately mentioned; we *may not* omit a *certain Duty*, as receiving the Sacrament, but ought rather to *suspect* our own *Reasoning* where our Duty is so clear by undoubted *Revelation*; tho' we must carefully use those means which God has appointed for removing that *Scruple* and *Doubtfulness*. But in the third place, where the *degree* of doubting is so *high*, as to reach even to *despair* of *God's mercy*, from which dreadful Condition he evermore preserve us, and which is often the effect of some grievous Sin, continued in without *Examination* and *Repentance*; this, I think, is the only doubting which *incapacitates* us for
receiving.

receiving. And that this does so, is intimated in the first Exhortation before the *Communion*, 'That 'tis requisite no Man
' should come to it, but with a *full Trust*
' in *God's mercy*, and with a *quiet Conscience*. But then due methods must be used to obtain this happy Temper, and 'he
' must open his Grief to his *Spiritual Physician*, that he may give his Advice and
' Prayers against the Tempter, and that he
' may receive the benefit of *Absolution*, or a solemn authoritative declaration of Pardon on his sincere Repentance. To which, if he adds his own Prayers and Endeavours, he may well hope that God will restore unto him the *Joy* of his *Salvation*, and that he shall be admitted to this blessed Feast: To the *neglect* of which formerly, he ought to examine if he does not owe his *present Trouble*.

§ XLI. *Want of Preparation* is also often brought as an *Excuse* for not receiving. Persons have not had *Time* for such *strict Examination*, as they think necessary, and therefore, they say, they dare not come. Now to this common and popular Objection, I shall first oppose, both the Authority and Reason of a very excellent Person, who clears the whole difficulty
in

* *Arch-Bishop Tillotson of frequent Communion, Fol. Edit. p. 283, 284:* in a few words, * ' It is, ' says he, a pious and ' commendable Custom in ' Christians before their ' coming to the Sacra- ' ment, to set apart some particular time ' for the Work of Examination; but how ' much every Person should allot, is a *mat- ' ter* of Prudence, some have reason to ' spend more time, because their accounts ' are heavier, and some have more leisure ' and freedom: But the *End* is to be prin- ' cipally regarded, which is to *understand* ' our *Condition*, and to reform what's amiss; ' and if that be observed, whether more or ' less time be allowed, matters not much. He goes on. ' The *best preparation* for the ' Sacrament, is the *general Care* of a Good ' Life, and he that is thus prepared, may ' receive at all times, when opportunity ' is offered, tho' he *had no particular fore- ' sight of that opportunity*, and he shall do ' much *better to receive than to refrain*, be- ' cause he's habitually prepared, tho' he had ' no time for actual *preparation*; and (to ' quote no more) we cannot imagine that ' the *Primitive Christians*, who received so con- ' stantly, could allot any more time for the ' *preparation* for it, than for any other part of ' *divine Worship*. Thus far the most reverend
Author,

Author, wherein he says nothing against either *Preparation* or *Examination*, which he owns to be highly useful, but only against refusing to receive for want of *actual pre- ' paration*, or always allotting a *considerable* portion of time to this Exercise, even when Persons are before *habitually prepared* to re- ' ceive, and have not time for such actual Pre- ' paration.

§ XLII. I cannot think of any other Objections made against receiving the Sa- ' crament by any Persons who own them- ' selves satisfied with the *publick way* of Wor- ' ship; tho' there are two more, which have ' been brought by such as *differ* from us there- ' in. The first from the *posture* of receiving. The second from the *Company*. Our Sa- ' viour and his Disciples, they say, did at ' the first Institution, receive in a *Table- ' posture*: and they dare not take it *kneel- ' ing*, because it looks so like that *Adoration* ' of the Sacrament, which we blame in the ' Church of Rome: Nor can they, without ' great *Scandal*, join with such a *promiscu- ' ous Society*, some of whom, perhaps, to ' their own knowledge, may be very *ill Men*.

§ XLIII. In Answer to the first. The ' Sacrament being instituted in the room of
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the *Paschal Feast*, and during the *Celebration* of it, our Saviour made use of the same *posture* wherein he and his Disciples were before placed, which being according to the Custom of the Antients in Feasting, a sort of recumbency or *leaning* on one another's Bosoms, neither *sitting* nor *kneeling*, it could not perhaps be changed without *disorder*, till the whole Ceremony was over. But from hence none can justly conclude, that the *Gesture* of *kneeling* at the Sacrament, in order to express our deep *Humility*, is any ways unlawful: *Kneeling* is a fit posture for all acts of *Devotion*. The *Eucharist* is the *highest* act of *Worship*, or rather, it contains in it many other acts, *Prayer*, *Praise*, *Thanksgiving* and *Adoration*: And why should we not then in the celebration thereof, *fall down and kneel before the Lord our maker*? The Jewish Church added the *Bread* and the *Cup* to the *Passover*; these our Saviour himself used in the administration thereof; and is not this a much greater *alteration*, than that of a *single Gesture*? He retained the second *Cup of Blessing*, used by the *Jews*, he received after *Supper*, with several other *Circumstances* which are not at present observed, even by those who make these *Objections* against our *Form*,
for

for much less *considerable alterations*. The main Reason why some well-meaning Persons might at first scruple *kneeling* at the Sacrament, seems to have been the Fear lest this should tend to the *Adoration* of the Elements, or of any fancied *corporal presence* of Christ's Body and Blood in them: But this is entirely precluded by our Church, who must be allowed to know best the *meaning* of her own *Injunctions* and *Practice*; and in order to prevent any misinterpretation of this innocent and decent Ceremony, she has expressly declared*,

* That thereby no *Adoration* is intended, or ought to be done either unto the sacramental Bread and Wine, which is bodily received, or unto any corporal presence of Christ's natural Flesh and Blood. And this has so far satisfied all Persons who are not extremely prejudic'd, that the Members of Foreign Churches, who have received the Communion here in *England*, have willingly, and gladly done it *kneeling*. † And one would think none of those who differ from us should any more object against this *practice*, till they had answered what one of their own Opinion in other things, has

* Rubrick after
Communion Ser-
vice.

† Tigrin Li-
urgy, p. 139.

* Baxter's *Christian Directory*, Part 2. pag. 3.

has offer'd in the defence of it. * Who acknowledges, that ' for kneeling, he never heard any thing to prove it unlawful: If there be any thing, ' says he, it must be either some Word of ' God, or the Nature of the Ordinance ' which is supposed to be contradicted: ' But 1. There is no Word of God for, ' or against any Gesture: Christ's Example ' can never be intended to oblige us more ' in this, than in many other Circumstances that are confessedly not obligatory, as ' that he delivered it but to Ministers, but ' to a Family, &c. and his *Gesture* was not ' such a sitting as ours. 2. And for the Nature of the Ordinance, it is mixed, and if ' it be lawful to take a *Pardon* from a King ' upon our Knees, I know not what can ' make it unlawful to take a *sealed Pardon* ' from Christ by his Ambassador, in the ' same manner.

§ XLIV. To the second Objection, That Persons cannot joyn with unworthy Communicants; we may first ask, who made any Man the *Judge of Hearts*, and how we are *sure* any Person is *unworthy*, since none is so but the *Impenitent*? When our Saviour told his Disciples at the Institution

tution of this Supper that *one* of them should betray him, they did not ask him, *Lord is it my Neighbour?* But *Lord is it I?* And accordingly, we ought surely to be more concerned for our *selves* than for *others*. And is it not suspicious that there's something very much amiss in our selves, when we are so ready to *reprove* our Neighbours? Does it not look as if we were solicitous to take off Mens *Eyes* from our *own Faults*, tho' at the expence of another's *Reputation*? Let any one consider the World, and he'll soon acknowledge that the *worst* of Men are the most *uncharitable*. But farther, 'tis certain that the visible Church will always be made up of *Good and Bad*, and the *Tares* will never be entirely separated from the *Wheat* till the *End of the World*. Our Saviour knew that *Judas* was a *Devil*, and yet he did not *remove* him from the Sacrament, nor *refuse* to receive with him. If other Men receive *unworthily*, to their own Master, they *stand or fall*, but that shall never injure me, if I my self am a *worthy Receiver*. But supposing there ought to be more *exact Discipline* in any Church (and we know too well who those are that have now render'd that almost *impracticable* among us) yet this can be no just Reason for our not

commu-

communicating with it: Since the Church of *Corinth* was more notoriously corrupt in this matter, than they can pretend ours to be: There were not only *Drunkards*, but even an *incestuous Person* in their Communion; and yet *St. Paul* did never advise any to separate from them, or to call a more pure Church out of that Church, but only to *Try and Examine themselves*, and so to receive. Besides, if any Person be publickly scandalous, so as to give Offence to the Congregation, we know our Rubrick permits him not to receive, but orders the Minister to put him back from the Communion: Tho' in large Parishes, 'tis perhaps impossible for him to know every Person; and if any be really scandalized at another's wicked Life, he ought to make the Minister acquainted with it, if he has first reprov'd him himself without Success; and till he has done both these, he has not the least pretence for an Objection on that account against receiving. And as this is agreeable to the constant practice of the Church of God, so 'tis also the Opinion of the most sensible of those who are dissatisfied with some things in our Com-

* Baxter ubi supra.

munions. *

§ XLV.

§ XLV. The Objections against receiving in general being thus, I hope, fully answered, there remains only something like one against frequent Communion; and that is, that there's danger lest, as in other things, Familiarity breeds Contempt, so the commonness of this Sacrament should take away the Reverence due to it: But this is easily answered, because the same might be said of Prayer and Preaching: Besides, if it were a good Argument against frequent Communion now, it had been so in the Primitive times, when they received every day; but this rather encreased than diminished their Reverence for the Sacrament, and would do the same by us if we received with that Care that we ought, and with a just Consideration of the Dignity of this sacred Ordinance.

CHAP.

C H A P. III.

Of Examination before the Sacrament,
and Preparation for it.

§ I. **W**HAT has been said in the former Chapter is by no means intended to dissuade Persons from a due *Preparation* before they receive the Holy Sacrament; it being certain that none ought to come thither without being *habitually prepar'd*; none, if it may be had, without some super-added *actual Preparation*. He that comes without the *former* of these, is certainly without the *Wedding-Garment*, and in danger of being *bound Hand and Foot, and cast into utter darkness*: He that comes without the *latter* where it may be had, will fall short of that *Comfort and Benefit* which he might otherwise have in this *Holy Ordinance*. It may not therefore be unnecessary to enquire more distinctly into each of these, and to shew wherein they consist.

§ II. By *habitual Preparation*, is meant, that which is transacted in the entire frame,
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the *uniform course* of a *Religious Life*. When a Person has made it the main *Business* of his Life to mortify all ill Habits, and to introduce better in their room; to cleanse himself from all *Filthiness* of Flesh and Spirit, to perform his *Vow* in Baptism, to be sanctified and renewed, to repent and be converted, and Holy as God is Holy. And he that is in this happy Condition, as he is always *fit to die*, so is he *always fit* to receive the *Sacrament*, even tho' he should be hindered from any *actual Preparation*.

§ III. Nor yet does it hence follow that such *actual Preparation* is to be neglected where it may be had; nay, it is undoubtedly highly useful, and tends very much to the perfection of a *Christian Life*. This *Preparation* chiefly consists in *Examination*, or the strict trial of our Lives and Conversations by the Rule of God's Word. A due knowledge of the *Nature* of this Sacrament, the solemn Seal of God's *Covenant* with us, and of the *Nature* of that *Covenant*, which he has made with us by his Son, is *presupposed* in every *Communicant*: Tho' where any are ignorant of these first *Principles*, they may find some account of them in the first Chapter of this *Manual*: Nor ought any to presume to re-
ceive

ceive, without they have such *knowledge*; however, an equal clearness in these Matters cannot be *expected*, nor is it required from all sorts of People, but a Man shall be accepted according to what he *hath*, if he has made the best of his *Opportunities of Knowledge*. And after all, a Person that is truly *humbled* for some degrees of *ignorance* in these and other *spiritual Matters*, is in a much safer Condition, than those whom *Knowledge* puffs up, without either *Humility* or *Charity*.

§ IV. A competent *Knowledge* being presupposed, of the *Nature* of these *Holy Mysteries*, there will not need much proof that some *actual Preparation* is highly requisite before we receive them. 'Tis true, the *Preparation* of Man's Heart, in this, as well as all other Cases, is from the Lord: But none are so weak, as not to know their *own Endeavours*, are also necessary; 'we must judge our selves if we would not be judged of the Lord. We must purify our selves before we eat the Passover, for he that presumes to eat it in his uncleanness, that is, 'without repenting of his Sins, that Soul shall be cut off from among his People. We ought to be *cleansed* according to the *purification* of the *Sanctuary*, and if we have
done

done our Endeavours, the good Lord will pardon what is *unavoidably* wanting. *Josiah* commanded the *Levites* to *prepare* and *sanctify* themselves, and to *prepare* their Brethren against that famous *Passover* which was kept in his time. And if Preparation was so *necessary* for the Jewish Passover, we cannot think it altogether needless when we are to partake of this *Christian Feast*; which we ought to keep neither with the *Old Leaven*, of Judaism or Heathenism, or an open notorious wicked Life; neither with the as dangerous Leaven of *malice* and *hypocrisie*; but with the unleavened Bread of *sincerity* and *truth*. Without such *preparation*, 'we may eat and drink unworthily, 'kindle God's Wrath against us, and provoke him to plague us with divers Diseases 'and sundry kinds of Death.

§ V. But a great part of this *Preparation*, as has been said, consists in *Examination*: For how can we know how *Accounts* are between *Heaven* and *us*, unless we look into them? What our *Debts* are? What *Mercies* we receive? What we still *want*, and which the best way to obtain them? What *Sins* we are to *confess*, and to fight against? Where we are to plant our *Batteries*? Where to expect an *Assault*? What
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the best methods of *Defence*? What *Auxiliaries* we want, and where to obtain them? This the Apostle strictly commands every Man to do, to *examine*, or *prove* himself, and so to come to the *Holy Table*; not to *come without Examination*, or to stay away on pretence of *not being examined*. Something indeed of this Nature is the Practice of every good Christian every Day of his Life, (as it has been even of moral Heathens) to *examine* his *Conscience* before he sleeps, what Sins he has that day committed, and by what *Steps* he fell into them, and penitently and earnestly to implore *Forgiveness* for what's *past*, and *Grace* for the future, to do *better*: And 'tis not easie to imagine how any Man should be a *very good Christian* without it; whereas whoever does constantly and carefully practise it, (for which he may find excellent *Rules* and *Directions* among the Devotions annexed to the *Whole Duty of Man*, and for want of that, there are some Questions added at the End of this Treatise) must needs make a more than ordinary Progress in Christianity, and will more especially find a wonderful advantage therein, as to the easiness of his *actual Examination* and *Preparation* for the *Communion*.

§ VI.

§ VI. Which *actual Preparation* and Examination immediately before we receive are highly requisite, because they may make up for defects in the *habitual*, as being more exact and more *solemn* than our daily *Inquisition* into the State of our Minds. And this may be done with very great Advantage, by setting apart some *one day* in the Week before the Communion, where a Person is at his *own disposal*, and his *necessary Affairs* will permit him, entirely, for this great *Concern*, in order to *search* and try our ways and turn again to the Lord. This would be near the *End* of the Week, because otherwise the *Impression* made by it, may be apt to wear away again before the *Sacrament*, or at least not to be so *deep* and *lively* as at less distance: Nor might it be so convenient to put it off to the very *last Day* of the Week, lest something or other should *intervene* and hinder it. But for those who have not really *leisure* for such a *solemn Preparation*, or in the case of an *accidental Communion*, which could not be foreseen; if they are before *habitually prepared*, we have already seen the Opinion of our best Divines, that they ought not to reject such an *Opportunity*, for want of a more *solemn actual Preparation*. How-

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ever, he who has but a *little time*, ought to do his diligence to give of that *Little*. A *Servant* or labouring Man, may at least redeem an Hour or two, either in Mornings or Evenings, for this great Work, which they can do for their *worldly Interest*, on any *extraordinary Occasion*. Few have so much *Business* but they can find time for their *Diversions*, many for their *Sins*, and are our *Souls* only not worth a few Hours, which he who bought them so dearly, assures us, are more worth than all the World? Besides, most of the following Directions may be observed while a Person is employed in many sorts of *Work*, especially in the *Fields*, and concerns of *Husbandry*: And for many *Tradesmen*, they have yet greater leisure, which one would think should be much better filled up this way, than in a shameful *Idleness*, or in what is yet worse, the reading *ill Books*, and *profane* and *immoral Plays*, which scarce ever fail of rendring the *mind*, not only *weak* and *trivial*, but even *averse* to *Piety* and unfit for all the *Offices* of a *Holy Life*. For those who are really straitned as to *time*, there will be particular Directions for *Examination*, and for their *State*, the following Rules are *abbreviated*. But this is not the case of so many Persons as plead that *Excuse*, since we shall frequent-

ly hear Men complain, that their *Time lies upon their Hands*, and they know not how to employ it: And for such as these, and all those who can command so much *time*, as to go through them, the *larger Directions* which now follow, are chiefly intended.

§ VII. When the Day approaches, whereon we expect one *happy Opportunity* more to meet our Saviour at his own *Table*, whose Invitation, by his Ministers, we are to receive with the *greatest Joy*, and the *greatest Reverence*; the first thing we do, would be to *sequester* our selves from the World, nay, even from all *worldly Thoughts*, and the troublesome *Cares* of Life. To do this with all possible *Intention*, and with the whole force of our Minds, with firm *Resolves* and full *purpose* of Heart, not to admit any other *Business*, any other *Thoughts*, unsuitable to this great Work. Which having begun with devout Prayer for the *Divine Assistance*, let us proceed in the impartial *Examen* of our *Consciences* on the following Heads. 1. Of our *Repentance*. 2. *Holy Resolutions*. 3. *Faith*. 4. *Thankfulness*. And 5. *Charity*. All which if we find in some good degree wrought

in us by God's *Holy Spirit*, we may approach with comfort to this Sacrament.

§ VIII. And first: We are to *examine* our selves concerning our *Repentance*; where in the *Nature* of it consists, whether *habitual* or *actual*; and under actual Repentance, may be included our particular Examination by the Rule of God's *Commands*, before we approach the Sacrament.

The general Nature of *Repentance*, consists in a thorough *Change of Heart and Life*, so as to *bate all Sin*, and turn to God; to love God more than the *World*, or our Lusts, or even, than our own *Lives*, in the prevailing *bent*, the settled *Choice* of our Minds, and to evidence this by *keeping his Commandments*: To live in the course of no *greater Sin*, such as *Drunkenness*, *Swearing*, *Uncleannels*, *neglect of Publick Worship*, or the like; which *waste the Conscience*, and are a perfect *Contradiction* to true Repentance, and must be left immediately, as we would avoid eternal Misery: not to *indulge* so much as Sins of *Infirmity*, nor to say, *is it not a little one?* such as *sloth*, *passion*, *forgetfulness of our Duty* in some Instances, *wandering Thoughts*, or the like: for a Christian is to fight against *all Sin*,
and

and such as are at *first* comparatively *little*, yet do all deserve God's Anger, and eternal Punishments, and will if they are neglected, grow bigger, and at last perhaps, irresistible. I say, true Repentance is a *thorough Change*, of the *whole Man*, the *Principles*, *Inclinations* and *Desires*, as well as *outward Actions*; and hence it's call'd in Scripture, the *New-Man*, the *New-Heart*, the *New-Creature*, because we are all by *Nature* the *Children of Wrath*, and guilty of *Original Sin**; nor is there any who has lived to years of *Discretion*, but what has made that *sad use* of his *Reason*, to *sin* against his *Maker*, and to commit many *actual Transgressions*, if not to fall into *grosser habits* of wickedness; from which God knows, very few can say they are wholly *innocent* in this *degenerate Age*: Now there is no way to recover from this, and to escape God's Anger, but by *forsaking Sin*, with the greatest *abhorrence* and *detestation*. 'Tis therefore evident that those are miserably and dangerously mistaken, who *fancie* they *repent*, because they have some *Fear* of Hell, some light checks of *Conscience*, and transient *Sorrow* for offending God, without effectually
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F 4 leaving

leaving all *wickedness*, and coming to God from whom they have wander'd, and leading a *Holy Life*. Then have we this *habitual Repentance*, when by God's Grace we do in the *main course* of our Lives, express our Love to God, and hatred of Sin, and sorrow for it, and are become *New Men*, and make it our chief Business to *strive* against our *Corruptions*, manfully to *resist* them, *effectually* to *work* out our own *Salvation*: To have that *Image of God* renewed in us, which we lost by the *Fall*. And thus much for *habitual Repentance*.

§ IX. *Actual Repentance*, is that which every good Man puts in practice on his *falling* into any *Sin*; and which he should *renew* more particularly and exactly, before he comes to the Lord's Table; whereunto we are directed in the first Exhortation on the *Sunday* before the Communion, which we would therefore do very well seriously to *peruse*, in order to our Preparation for it. Wherein we are taught,

‘ That 'tis our Duty to search and examine
 ‘ our own Consciences, and that not light-
 ‘ ly and after the manner of Dissemblers
 ‘ with God, but so as that we may come
 ‘ Holy and Clean to this heavenly Feast.

And

And we are further directed to do this,
 ‘ by the Rule of God's *Commands*, and
 ‘ whereinfoever we shall perceive our selves
 ‘ to have offended, either by Will, Word
 ‘ or Deed, there to bewail our own sin-
 ‘ fulness, and to confess our selves to Al-
 ‘ mighty God. And to assist us herein,
 we may find large and exact *Catalogues* of
Sins in several Books of Devotion, parti-
 cularly those annexed to the *Whole Duty of*
Man; which if you have not, you may if
 you please, make use of this *following*, and
 examine your self concerning the particu-
 lar *Breaches* of God's *Commands*, either of
 the first or second Table.

§ X. The Breaches of the *first Com-
 mand* of the first Table, are; 1. Atheism,
 or at least, Atheistical Thoughts or *Dis-
 course* (too common among the *foolish Wits*
 of the Age) 2. Polytheism, or believing,
 or worshipping *more Gods than one*, the
 main thing forbidden in this Command;
 under which may be included *Ditheism*, or
 worshipping *two Gods*, of which those can-
 not clear themselves who pay *Divine Ho-
 nours* to any, whom they believe not *essen-
 tially one* with the Father; and *Tritheism*, if
 any now are guilty of it, which is worship-
 ping *three Gods*, whereas there is but *One*

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Supreme,

Supreme; there can be but One God, (tho' Three Persons,) who is over all, blessed for ever. 2. Covetousness, which is Idolatry. Immoderate Love of our selves, or of the World, that Carnal-mindedness, which is Death. A violent and unreasonable Passion for any Person or Thing in this World. 4. Wilful Ignorance of God or of his Word; carelessness of our Souls, neglecting or despising Instruction. 5. Presumption upon God's Mercy. A false Peace and Security in Sin. As on the other side, distrusting his Power or Goodness, or murmuring against him, or despairing of his Mercy. 6. Worshipping Angels or Saints. 7. Witchcraft, or doing interpretative Homage to the Devil, by using Charms, consulting with Wizards, cunning Men and the like; which is esteemed by our greatest Di-

vines, a degree of renouncing our Christianity. * Bp. Hopkins, Bp. Andrews, W. D. of Man, &c.

8. Unthankfulness, Luke-warmness, Indevotion, Pride, Impenitence. 9. Want of Love to God, Faith in him, Dependence on him, Submission and Resignation.

The Breaches of the second Command, are; 1. Idolatry, which is making any Images with intent to bow down to them,

them, or worship them; or actually paying such Worship to them, even tho' God himself be represented by them; any visible corporeal Representation of God, being a contradiction to his pure spiritual Nature, and a high Breach of this Command; * as is even the forming any corporeal Image of him in our mind, much more believing a material God. 2. Sacrilege. Robbing or profaning Churches, detaining Tythes, or any thing that is dedicated to God, (God forgive all Nations, Families and Persons that are guilty of it!) 3. Loathing Manna; neglecting, or disesteeming, or ridiculing God's Word, or not profiting by it; contemning, abusing, causeless grieving his Ministers. 4. Adding to his Word; making any thing necessary to Salvation, which he has not made necessary; coining and imposing New Articles of Faith, not contained in Scripture. Superstitious scrupling what is lawful, without endeavouring to have the Conscience better informed. Irreverence or Undecency in God's Worship, refusing to glorifie God with our Bodies as well as Souls, when both are his. 5: Want of inward spiritual Worship, without which, the outward is but like a dead Carcass; (tho' this may be referred also to the first Command.)

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The Breaches of the *third Command*, are; 1. Taking God's Name in vain (which those who do are particularly branded as God's Enemies *, either by

* *Psal. 139. 20.* false or rash Oaths; or rash or impossible Vows; or by

breaking lawful or possible Oaths or Vows, the Vow in Baptism, or at the other Sacrament; or by mentioning that glorious and fearful Name the Lord our God, without an act of Reverence and Devotion. 2. Swearing by any Creature. 3. Want of a just Concern for God's Honour; encouraging, or not discouraging, or reproving, or punishing, where 'tis possible and practicable, those Monsters of Men, who blaspheme, or

profane God's Holy Name †; or discouraging, or not assisting to our Power those

who would do it, and who have more Zeal for God's Glory: Or not heartily lamenting those Sins, if we are where the Tide of wickedness runs so high, that we cannot have them punished.

The Breaches of the *fourth Command*, are; 1. The taking it quite away, and mocking God in despising him; 'to have mercy upon us for our Offences against it, and 'to incline our Hearts to keep it, when we believe it, (as some do) purely Typi-

cal

cal and Judaical; whereas a seventh part of Time is evidently of moral-positive Obligation, being enjoined before the Fall, and there's little doubt, was observed by the Patriarchs before the Law, (for 'tis not reasonable to suppose, that Religion could continue Sixteen Hundred Years in the World, without a stated time of publick Worship) * as by all Christians since our Saviour; tho' the precise seventh Day of the Week was indeed peculiar to the Jews. 2. All Profanation of it, by weekly, or work day Labour, or any Works, but of Necessity or Charity. Unnecessary, worldly, or vain Discourse or Visits; much more by Playing, Dancing, or the like; which make it indeed a Jewish, not a Christian Sabbath. 3. Neglecting to employ the whole Day, as far as our Strength and Necessities permit, in publick or private Acts of Religious Worship. 4. Suffering any to profane it, who are under our Charge, and whom we can hinder from doing it, or not giving them time for God's Service. 5. Not permitting our Servants, or very Beasts to rest on that Day, or any manner of Cruelty

* So St. Athanasius, St. Chrysoft. Bede, many old Councils, in England and other places; our Book of Homilies, Mr. Hooker, Archbishop Usher, Bishop Stillfleet, Bp. Patrick, Bp. Hopkins, &c.

towards

towards them. 6. Refusing to observe any other Days appointed by lawful Authority, for God's publick Worship, either *Fasts* or *Feasts*, (if our *Occasions* and *Circumstances* will permit.)

§ XI. As for the second Table, containing our *Duty to our Neighbour*, as the first does our *Duty to God*. We offend against the *first Command* of it, the *fifth* in the Decalogue, by any ways *dishonouring* our *Parents*, whether *Natural*, our *Father* and *Mother*; or *Civil*, the *Magistrates*, the *King*, and those that are in Authority under him; or *Ecclesiastical*, our *Ministers* and lawful *Pastors*; or any other *Superiors*, as *Masters* or *Mistresses*, or our *bettors* and *Elders*. By being undutiful, stubborn or unnatural to those to whom we are indebted for our *Birth* and *Education*: By *rebell*ing against our *Prince*, or being *unthankful* to him, or *reviling* him, or lightly believing ill of him, or of those *commissioned* by him, or *opposing* them in the exercise of that *lawful Authority* he has *deputed* unto them. By contemning or defrauding our lawful *Ministers*, or *forsaking* them, or discouraging them by neglecting *publick Worship*. (of which also under the *third*.) By being unfaithful to *Masters*, or careless of their *Con-*
cerns,

cerns, or stubborn and refractory and *disobedient* to their *lawful Commands*. By incivility and rudeness and want of *due Respect* to our *Superiors*, rising up before the hoary Head: Or in the *reciprocal Duties*, want of *Kindness*, *Watchfulness*, *Support*, *Instruction*, *Provision*, from *Superiors*, and doing what in them lies for the *Souls* and *Bodies* of those committed to their *Charge*.

For the *sixth*: 1. The *direct Breach* of it is *Murder*, the old Version, Thou shalt do no *Murder*, being better than the New, 'thou shalt not *Kill*; for all know that all *killing* is not *murder*, nor is it unlawful, as in a just *War*, or the like: But *murder* is killing without, or against *Law*, or by a wrested pretence of *Law*, worse than all the rest. And under *Murder*, are doubtless included *Duels*, for such the *Laws* have justly made them; and 'tis little better to fight in an unjust *War*, or without enquiring into the *Justice* of it, merely for *Pay* or *Plun-*
der.* 2. The next Breach of this Command, is, by *Wounding* or *Hurting* our *Neighbour*, or procuring others to do it. 3. Procuring *Abortion*, or *Onan's Sin*.† 4. *Malice*, or *Envy*, or *Revenge*

* *Bishop Sanderson's Cases of Conscience.*

† *Gen. 38. 9.*

against

against our Neighbour, with which none must come to this *Feast of Love*. 5. Causeless, rash, immoderate, or implacable *Anger*, and any expressions of it by Word or Action. 7. *Murdering* the Souls of any, by ill Advice, or Command, or Temptation, or Example. 6 *Self-murder*; the highest, and most unnatural Breach of this Command, which argues the height of *Discontent* and *Despair*, and where it once proceeds to Action, cuts off all *Repentance*; and therefore the least *Inclinations* to it, are to be abhorred and repelled, as a most dangerous Temptation of the Devil, and to be as severely *repented* of, where they have found any admission: 8. Want of *Meekness*, and *Forgiveness*, and *Charity*, and *Compassion* towards our Neighbour.

In the *seventh*, are forbidden; 1. Expressly, *Adultery*. 2. *Fornication*, and all actual *Impurity*. 3. All incentives to this odious Sin. Unchast Looks, Dresses, Books, *Plays*, Songs, Poetry, Pictures, Conversation; Idleness, Pampering the Body; and lastly, *Drunkenness*, which is so often the occasion of this, and almost, all other Sins.

The direct Breach of the *eighth* Command is, *Stealing*, either open, and forcibly, which

which is *Robbery*; or private, which is *Theft* and *Pilfering*; and so is injuring our Neighbour by pretence of *Law*, by Extortion, by Oppression, by unequal laying of *Taxes*, or otherwise. 3. *Cheating in Trade*; false Lights, Weights, Coin, Measures, Imposing on our Neighbour in Buying or Selling, Lying, to raise the Price of Goods. 4. Denying, detaining, or delaying the *Hire of the Labourer*, or lessening, or raising it beyond a just proportion. 5. *Living extravagantly*, not proportioning *Expences* to *Incomes*, thence running into unnecessary *Debts* without an *honest* Care, and greatest *Diligence* to discharge them. 6. *Fraudulent Conveyances*, *Forgeries*, Breach of *Trust*, removing *Landmarks*, extravagant or covetous *Gaming*, neglecting to *provide* for our own. 7. Refusing or delaying to make *Restitution* to any we have injured by any of these means, without which, no *Repentance*, no *Forgiveness*, whenever we are in a *Capacity* to do it; or else giving it to the *Poor*, or to *Religious Uses*, if we cannot find the Person injured.

The Breaches of the *ninth*, are; 1. Bearing *false Witness*, by direct *Perjury*. 2. *Pleading* against our *Conscience*; or not *swearing* the *whole Truth*, and *nothing but the Truth*, when required in Courts of Judicature. 3. *Slandering* our Neighbour, or lightly taking

taking up an *evil Report* against him, or spreading *malicious Truth*, or any way *speaking ill* of him, unless when God's *Glory*, or our own *Reputation*, or another's *Welfare* is concerned. 4. *Uncharitable Censures*, deriding or exposing any one's *Infirmities*. 5. *Talebearing* and *whispering*, the Vice of mean and ignoble Souls. 6. *Dissembling*, *Flattering*, and *Lying*. 7. *Neglecting to defend* our Neighbour's *Reputation*, where we can do it with *decency* and *honesty*.

In the *tenth*, are forbidden; 1. The *desiring* any thing that's my Neighbour's, without a *just Compensation*, or where he is not *willing* to part with it. 2. *Discontent* and *repining* at our own *Condition*, or *envying* our Neighbours. 3. The first allowed *pleasing motions* to any Sin, especially to *Impurity*, or delightful *Reflections* on past *Wickedness*.

§ XII. Thus much for the chief Breaches of God's Commands, upon all of which, we would do well distinctly to *examine* our selves in our *Preparation* for the Sacrament, especially, as to those Sins whereunto we have formerly found our selves most *strongly inclined*, and whereof we have been most *frequently guilty*: We ought also to reflect on all the *Aggravations*

tions of them, how frequently, how *inexcusably*, against how much *Goodness* and *Patience* of God, how many *checks* of our own *Conscience*, and perhaps, *advice* of *Friends*, against how many *Vows* and *Resolutions* we have committed them. Especially, if after we have vowed against them formerly at the *Holy Sacrament*, concerning which we are to make an exact *Disquisition*, for God certainly *remembers* all those *Vows*, tho' we may have *broken* them, and *forgot* them. And if we do not yet find our *Hearts* sufficiently *affected* for it, if the *Love* of Christ and all his *Sufferings* for us, cannot *melt* us into an ingenious *Sorrow* for our *Offences*, let us consider God's dreadful *Judgment*, his terrible *Indignation* against *impenitent Sinners*, and earnestly pray to God, for the sake of his dear Son, to take away our *stony Hearts*, and give us that *godly Sorrow* which works *Repentance* to *Salvation*. And proportionable to our *Sins*, must be our *Sorrow* and our *Repentance*, tho' here it may be necessary to interpose a *Caution*: There are some pious Persons of such *weak Judgments*, and tender *Consciences*, that they are, it may be, ready to *accuse* themselves of *many Sins*, whereof they were never *guilty*: But we must not *lie to God*, nor *belie* our selves, nor *charge our selves*,

selves, any more than charge God, *foolishly*: And where we find in our Examination, that God has *preserved* us from any Sins, or given us more Strength against any which have formerly been too hard for us, we ought not by any means to be *unthankful* for his Goodness, but ascribe all to him, and praise him for his Grace, and endeavour so well to improve it, and those *Talents* which we have, that he may still bestow more upon us, and make us perfect in *Repentance* and all good Works.

§ XIII. Having thus strictly examined our selves concerning our Breaches of God's *Commands*, and our serious effectual *Repentance* for them, we proceed in the next place, to firm and *Holy Resolves* to do better for the future; to avoid those *Evils* we have fallen into, to perform those *Duties* we have hitherto neglected. We are to *ask* our selves in the *presence* of God, whether we do indeed, *steadfastly purpose* to lead a *new Life*, without which, 'tis the highest *presumption* to approach these dreadful *Mysterics*: And accordingly, we are actually to make most solemn *Vows*, as well as *Resolutions*, of better Obedience: The force of *Resolution* only, is not small, it gives new Strength and *Energy* to the mind, and helps

helps to perform what one would think at first sight almost *impossible*; *Bodily Diseases*, we are told, have been cured by it, which have been thought *desperate*, and why may not also *Diseases* of the Mind. There is a *Spirit in Man*, and 'tis the Breath of the Almighty, and it has a *noble Force*, if we will but stir it up, and make use of it: But when *Vows* are added to these *Resolves*, when we *resolve* in God's Name, and in his *Sight*, and thro' his Strength, and by the Assistance of his *Grace*, and *pray earnestly* and faithfully for it, and conscientiously use the *means* to obtain it, to *avoid Sin*, to increase in *Goodness*; all these make such a *Cord* as is not easily broken. Nor are we to be discouraged from making *New Resolves*, because we may have *broken* such as we have formerly made: No, we are to be troubled for our *Fall*, but not to lie still in the *Dirt*, but to rise immediately, and endeavour to *recover* the *Ground* we have *lost*, in our way towards Heaven: We are to observe what was the *occasion* of our *stumbling*, how we came to *break* our former *Resolves* against our Sins. If it was *ill Company* that led us into it, we are carefully for the future, as much as possible, to *avoid* such Company, as we value the *Favour* of God, and our own eternal *Happiness*.

ness. And so if *Love of this World* have made us neglect our *Duty to God*, or our *Neighbour*, we are to resolve against *that*; actually to *draw off our Minds* from these perishing Objects, and fix them on the unfading *Treasures* of a better World. And thus are we particularly to *level our Holy Resolutions* against those *Sins* which do most *easily beset* us, most *frequently* prevail over us; solemnly, upon our *Knees*, before God, to *Renounce* those *Works of the Devil*, or to renew that *Solemn Renunciation* of them, which we made in our *Baptism*, as well as to renew those *Sacred Vows* which we then made to *keep God's Holy Will and Commandment*, and to *walk in the same all the Days of our Lives*. Which will not only have a very great *Influence* on our future *Actions*, to preserve us from *running upon any Temptation* to our former *Sins*, or from the neglect of our *Duty*; but will be also by *God's Grace*, a mighty *Guard* upon us, even when we are actually tempted; the *Impression* of those good *Resolves* being still *deep and fresh* on our *Minds*, and giving them a strong *tendency to Good*, and *aversion to Evil*, and the horrid *Guilt of Perjury* appearing before our *Eyes*, if we should again break *God's Commands*: Nor had the *Psalmist* himself any stronger *Guard* against

against *Temptation* than the *Sense* of his *Vows*, and the awful *presence* of that *God* to whom he had made them. *Psal. 16. 8.*
'I have set the Lord always before my Face,
' that I might not sin against him. And,
Psal. 119. 106. 'I have sworn, and am sted-
' fastly purposed to keep thy righteous Judgments.

§ XIV. The third thing concerning which we are to examine our selves before we approach this *Holy Table*, is, *'Whether we have a lively Faith in God's Mercy thro' Christ.* Not a dead, cold, and unactive, but a *lively Faith*; for, *'Faith without Works is dead*: and such is the ungrounded fatal *Presumption* of every *impenitent Sinner*; for what is more common than for *bad Men*, who live in direct contradiction to our *Saviour's Laws*, in repeated *Acts of Intemperance, Injustice, Uncleaness, immoderate Love to this World,* and in the neglect of their *Duty, of Praying, of God's Word and Sacrament*; What is more common than to hear such mistaken *Wretches* as these cry out, that *God is merciful, that Christ has died,* and they hope to be saved, tho' they bring forth no *Fruits meet for Faith or Repentance*? They believe the *Promise of the Gospel*, tho' they never take care to perform the *Con-*
ditions

ditions of it: But they forget, or are willingly ignorant that it contains *threatnings* too, and that very terrible ones against the *Impenitent* and *Disobedient*; and that Christ himself has told such, that he'll say to them at the last day, 'Depart from me, I never knew you, because *Workers of Iniquity*. But the true *lively Faith* here required is, 'Such a *Belief* of God's *Word*, and such a *Trust* in his *Mercy*, thro' his *Promises* by our *Saviour*, as produces a constant and ingenuous *Obedience*. Now if we find this *Faith* weak and *languishing*, we must pray as the *Disciples* did, 'Lord *encrease our Faith*! And to that End, we must consider the *Promises* of God unto us, for the *sake* of his dear Son our Lord, in whom 'all the *Promises* are *Yea* and *Amen*, ratified and certain. In *whom alone* the *Father* is well pleased, by the *Merits*, of whose *Obedience* and *Sufferings*, his *Satisfaction*, his *Intercession* and *Mediation*, he is *reconciled* to lost Mankind, and offers *Pardon* to all that are penitent and obedient. And this is 'all our *Salvation*, and all our *Desire*; the *Hope* of Holy Souls, the *Ground* of their *Consolation* and their *Triumph*, which are fixed so firmly upon that *Rock of Ages*, that they can never be moved; who has told us, 'That

'if we believe in God, we must believe also in *him*, as the *means* of conveying all the *Father's blessings*; nay, as being himself, as he is, *God*, the *Author* and *Finisher* of our *Faith*. Whence it follows, that he himself, the *second Person* of the glorious *Trinity*, may, and ought to be the *object* of our *Trust*, our *Faith*, and our *Adoration*, both in this *Life*, and in the *hour of Death*, as he was of blessed *St. Steven's* who cried out in his *last Agonies*, 'Lord *Jesus!* receive my *Spirit*'. And thus in our *preparation* for the Holy *Sacrament*, without the reception whereof, I see not how any can *live* comfortably, or *die* happily, we must actually *advert* unto, deeply and seriously *consider* those *Promises* which God has made us by his Son, of *Grace* and *Pardon*, on our *Repentance* and *Obedience*: 'That those who come to the *Father by him*, he will in no wise cast out. *St. John* 6. 37. 'That they shall not see *Death*, but are passed from *Death* unto *Life*. *St. John* 8. 51. 5. 24. 'That there is no *condemnation* for them which are in *Christ Jesus*, and who those are, we are immediately told, *who walk not after the Flesh, but after the Spirit*. *Rom.* 8. 1. 'That all who are *wearry* and *heavy laden* with the

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'Burthen

‘ Burthen of their *Sins*, if they come unto him, he will *refresh* them; *St. Matt. 11. 28.* and several others of the same nature; the substance of the *Gospel* being *promises* of eternal Life to those who yield a *sincere*, and *impartial*, tho’ not absolutely *sinless* and *perfect* obedience to the *Commands* of it; all the *threatnings* thereof, being only the unavoidable *Consequences* of wilfully rejecting it. Now the very Nature of the *Sacrament* shows the necessity of *Faith* towards worthy Receiving; for how can we *renew* our *Covenant* with God, unless we *believe* he’s really *willing* to be *reconciled* to us, and have a firm *Faith* in his *Truth*, his *Power* and his *Goodness*? And how could we have any well grounded *hopes* of Pardon, but from the *Revelation* of the *Gospel*, and by the *merits* of a Redeemer? And to the exercise of this *Grace*, the *Church* also directs us when we approach this Holy Table, requiring us, ‘ to have a lively and stedfast *Faith* ‘ in Christ our Saviour; and so in the Exhortation, the *Sunday* before the *Communion*, ‘ that ’tis requisite that those who ‘ come thither, should have a *full Trust* in ‘ God’s *Mercy*. Not that all are required to have the same *degrees* of *Faith*; for there are doubtless different *measures* of it as in the *Resurrection*, one *Star* shall differ from

from another in *Glory*: *1 Cor. 15. 43.* But our *Faith* ought certainly to be so *strong* as to overcome our *Infidelity*, to overcome the *World*: It is to be *sincere*, and then it will not want *acceptance*, tho’ it be but as a *Grain* of *Mustard-Seed*, for our gracious Lord has promised that he will not *break the bruised Reed*, nor quench the *smoking Flax*: *St. Matt. 12. 20.* Tho’ we are always to press forward, that this as well as all other *Graces* may still be *increased*, towards which, nothing can more highly conduce, than the frequent and devout reception of this *Sacrament*.

§ XV. The 4th. thing concerning which we are to *examine* our selves in our preparation, is, whether we have [*a thankful Remembrance* of *Christ’s Death*;] whereunto the *Church* directs us in such *pathetical Expressions* as were scarce ever *excelled*, and I question whether *equalled* in any other *Liturgy*; tho’ not only the antient *Churches*, but our *Protestant Brethren*, particularly the *French*, and the *Tigurine*, have excellent *Forms* on this occasion: I mean that passage where-
in we are exhorted * ‘ a-
bove all things to give
‘ most humble and hearty
‘ Thanks to God the Father, the Son, and

* Exhortation
at the time of the
celebration.

' the Holy Ghost, for the *Redemption* of
 ' the World by the Death and Passion of our
 ' Saviour Christ, both *GOD* and *Man*; who
 ' did humble himself even to the Death, upon
 ' the Cross, for us miserable Sinners; who lay
 ' in darkness and the shadow of Death, that
 ' he might make us the Children of God,
 ' and exalt us to everlasting Life. This we
 are to do [*above all things*] because this
 true and unfeigned *Gratitude* is the principal
 Ornament of the *Wedding-Garment*. This
 seems to have been the *chief* and *immediate*
 End of the *Institution*, ' Do this in Remem-
 ' brance of me; and ' hereby ye *shew forth*
 ' the Lord's Death till he come: And how
 is it possible for any ingenuous mind to re-
 member, to reflect upon our Saviour's suffer-
 ings, without the most tender *Resentments*,
 the highest *Thankfulness* and *Love*? For
 how can a Rebel be fit for *Pardon*, if he
 is not *thankful* when 'tis offered him? 'Tis
 therefore necessary that we should so long,
 so seriously remember the exceeding great
 Love of our Master, and only Saviour thus
 dying for us, even before we come to the
 Solemn Sacramental Commemoration of it,
 till our Hearts *burn* within us, as did the
two Disciples, that we may thereby be in
 some measure fitted to *meet* our Saviour,
 and that he may make himself known unto
 us,

us, as he did unto them, *in breaking of Bread*:
St. Luke 24. 32. But we must take care that
 this Remembrance have a *future* lasting influ-
 ence on our Lives: *Ill Men* may remember
 Christ's Death, but it's certain that what-
 ever they may pretend, they do it *pre-*
sumptuously, not *thankfully*, because it is
 not productive of a *Holy Life*. It makes
 them nothing *better*, but rather encourages
 them to go on in their Sins; whereas true
thankfulness will naturally produce unfeigned
 Obedience: And to make us both *obedient*
 and *thankful*, one would think there should
 need no more than to consider deeply from
 what *Evils* Christ has *saved* us by his Death;
 no less than the *Power of Sin*, the *Wrath* of
 God, and everlasting *Misery*: And what
Benefits he has obtained for us by it; the
Pardon of Sin, the *Favour of God*, *Grace*
 to serve him, and *eternal Happiness*; some
 of which are actually *conveyed*, as all of them
 are *assur'd* and *seal'd* in this blessed Sacra-
 ment, to every penitent, faithful, grateful
 Receiver.

§ XV. The last thing necessary to
 a *worthy Communicant*, is *Charity*. ['To be
 ' in *Charity* with all Men.] When we bring
 ' our Gift to the Altar, we must be first
 ' reconciled to our Brother: We must offer
 it,

it, and sincerely *desire* and *endeavour* it; and if he *refuses* to be reconciled, the Fault is on his side, nor ought *another's Crime* to keep us from our *Duty* and *Happiness*. This *Charity* must also show it self in an universal *Love* to Mankind, wishing, praying for, endeavouring, and as much as in us lies, promoting their temporal and spiritual *Welfare*. But especially, this *Holy Love* is to be acted and exercised towards all *Christians*, and particularly towards those with whom we *communicate*; not forgetting the *Poor*, whom we are to *relieve*, as well at the *Offering*, which ought not to be neglected at the *Sacrament*, as any other way that lies in our Power. The exercise of this *Divine Grace*, is more eminently necessary when we approach to this *blessed Feast*, because 'twas *one great End* of its Institution; it being designed to increase *Christian Unity*, and *Holy Love* among the Faithful, who herein communicate both in temporal and spiritual good things; who Feast and make a *Covenant* with each other, as well as with the great *Inviter*; 'and 'being many are hereby made *one Body* and 'one *Bread*. 1 Cor. 10. 17.

We are therefore carefully to *examine* our selves before we come thither, whether we heartily forgive our *Enemies*, and
are

are ready to *render Good for Evil*? Whether we feel this *Divine Flame* in our Hearts, and dearly *love* all those that bear the *Image of the heavenly*? And in order to produce in us both *parts* of this Grace, one would think we should need do no more than consider seriously how many *Talents* our Lord has *forgiven* us; how much he has *done* and *suffered* for us, even while we were his *Enemies*; and that we are all *Members of one Body*, whereof *Christ* is the *Head*.

§ XVII. And thus have we finished what relates to our *Preparation* for the Sacrament, and those several *Graces* concerning which we are to *examine* our selves before we approach unto it: *Repentance*, attended by *good Resolves*, *Faith*, *Thankfulness*, and *Charity*. Not that we should forbear to come thither, if we do not find all these in the utmost *perfection*; but where we find any of them *weak* and *languid*, we must *strengthen the things that remain*, and be *humbled* for our *Imperfections*, and endeavour earnestly after *higher degrees* of Grace, and consider the *means* appointed to increase them, especially the *Holy Sacrament*, wherein they are to be all *exercised* and *renewed*, as will appear in the next Chapter. And in the mean time, most humbly and
G 4 devoutly

devoutly to fall upon our Knees, and in the following, or any better Forms* of Prayer, thus address our selves to the Giver of all good things, for a Supply of our Necessities.

* See the excellent Devotions added to the Whole Duty of Man, or those in the Christian Sacrifice.

A Confession, when we are Preparing for the Communion.

A Almighty and most merciful Father! who mayst for my Sins be most justly displeas'd with me, for ever cast me off from thy presence, and condemn me to Everlasting Misery. I am ashamed, O Lord, and blush to lift up my Face unto thee, for all my misdeeds are before thee, and my most secret Sins in the Light of thy Countenance. I was shapen in Iniquity, and conceived in Sin; by Nature dead in trespasses and sins, averse to Good, and violently inclined to Evil; ignorant of God, and an Enemy to him, in a lost and undone Condition, and utterly unable to help and to deliver my self. And I have added to this Original Sin many hainous actual

actual Transgressions, [*Here let the Penitent repeat those Sins whereof, on the former Examination, he has found himself guilty.*] The Remembrance of all which, I desire may be most grievous as their burden is most intolerable unto me; for I have done all these abominations, with many aggravating Circumstances, which have highly encreas'd the Guilt of them; without regard to thy tender Mercies, or to thy terrible Judgments, or to my own repeated Vows and Resolves of Repentance and Obedience. O make me to abhor them, and my self for them, and to repent in Dust and Ashes. I know that my sorrow for them is no satisfaction to thy offended Justice; yet since thou dost require it of me, to render me capable of thy Mercy, work in me, I beseech thee, by thy Holy Spirit, such a true and unfeigned Remorse for them, that I may entirely forsake them, and come Pure and Holy to thy Heavenly Feast. O God be merciful to me a Sinner, who cry unto thee in an acceptable Time, and in the Day of Salvation! O Holy, Blessed and Glorious Trinity, Three Persons and One God, have mercy upon me a miserable Sinner! O God the Father of Heaven, who didst send thine Only Son out of thy Bosom to tast Death for every Man, that we might not die eternally; accept his Attonement,

ment, accept his Intercession, and be reconciled unto me thro' his Blood. In my Father's House is Bread enough and to spare: O let me not perish with Hunger. O Son of David *have mercy on me*, and if thou canst do any thing, since thou canst do all things, help me. *By thine Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, Good Lord deliver me!* I desire not to be saved from the Guilt of my Sins only, or from those heavy Punishments that are due unto them, but from their Power and prevailing Influence on my Mind: from all my Sins, even those which have been most dear unto me; and am willing to cut off my *Right Hand*, or pluck out my *Right Eye*, so I may but enter into the Kingdom of Heaven. My Saviour came to *take away the Sins of the World*; He has born all our Grievs, he has carried our Sorrows; he was wounded for our Transgressions; he was grieved for our Iniquities; he has *excepted* none out of that *General Pardon* which he has purchased for Mankind, and offered to all those, who are qualified for receiving it. I *present* the *Merits* of his *inestimable Sacrifice* before thee, O offended Majesty of Heaven! I have no *Merits* of my own; *I have nothing, I am nothing*, but vile Dust and Sin:

Sin: But he is worthy, for whose sake I beg *Mercy* of thee, which I most humbly implore and expect, only in that *way* which thou hast appointed, and on those *Conditions* which thy Son has revealed in his Holy Gospel; by an unfeigned *Repentance*, a firm *Faith*, a sincere, and an impartial *Obedience*. O therefore take away all mine Iniquities and receive me graciously, who like the *Prodigal*, desire to return to my *Father's House*. And since 'tis thou alone who dost both *put* into our Minds *good Desires*, and canst also give us *Grace* to perform the same, assist me now and ever in those Holy *Resolves* which I make of new and better *Obedience*. Vouchsafe me thy *Grace* to *avoid* all those *Occasions* and *Temptations*, whereby I have been too often drawn to Evil. Let thy *Blessed Spirit* evermore comfort and guide me, and lead me into all *Truth*, and all *Goodness*. Let me henceforth Evidence my unfeigned *Love* to my Saviour, by *keeping* his *Commandments*; and let that and all other *Graces* be *excited* and increased in me at this Time in my approaches to his Holy Table. Pardon the *favolous* and *sinful Excuses* which I have too often made for my *Absence* from it; my want of *Preparation* for it; the *Deadness* and *Indevotion*

tion of my Soul in receiving it; and my shameful *Unprofitableness* by it! O that I may now sit under my Saviour's *shadow* with great *Delight*, and that his Fruit may be sweet unto my Taste: That I may in this Sacrament, receive greater *Strength* than ever against my Sins, and be thereby nourished up unto Everlasting Life; that so after this painful Life is ended, I may sit down with *Abraham, Isaac and Jacob* in the Kingdom of Heaven; for the sake of Jesus Christ, who ever lives to make Intercession for us, in whose most perfect Form of Word, I conclude my unworthy and imperfect Prayers, saying.

Our Father, &c.

Collect for Perseverance.

O GOD of all Power, and all Love, who art the same yesterday, to day, and for ever, and hast assured us in thy Holy Word, that thou wilt not break the bruised Reed, nor quench the smoking Flax. Accept, I beseech thee, for the sake of thy Dear Son, any weak beginnings of Goodness which thou mayst have wrought in me by thy Holy Spirit. Despise not the Day of small things. Help me to continue to
the

the End, that I may be saved. And now that I have put my Hand to the Plough, grant I may never look back, lest I be accounted unworthy of the Kingdom of Heaven. My Strength, O Lord! I ascribe unto thee, for my own Heart has often deceived me, and I know that all my Strength is weakness, and my Wisdom folly. Assist me therefore by the mighty Aids of thy Holy Spirit, and while I am to wrestle, not only against *Flesh and Blood*, but against *Principalities and Powers*, let the strong Man be bound by a stronger than he, and the God of Love bruise Satan under my Feet. Let me be content to suffer *shame* for thy sake, and never be drawn away by the *Number or Greatness* of bad Examples. Lead me not into *Temptation*, and let me never be so hardy and presumptuous as to *rush* into it. Keep me always *sober and vigilant*, temperate and humble, ever upon my Guard, watching and praying, that the Enemy may obtain no advantage against me. Accept and confirm all my *Vows and Resolutions* of Obedience. Let me have a constant *Respect* unto the blessed *Recompence of Reward*, and by patient continuance in well doing, seek for, and at length obtain *Glory, Immortality, and Eternal Life*, thro' thy Mercies in Jesus Christ my Lord. *Amen! Amen.*

For

For Faith.

O LORD, who hast said that he who has but Faith as a Grain of Mustard-seed, may remove Mountains, and that without Faith it is impossible to please thee, *Increase my Faith*, and let me thereby overcome the World and the Flesh, and quench all the fiery Darts of the Devil. Let me firmly believe all thy *Promises* to the Penitent and Obedient, and all thy *Threatnings* against impenitent Sinners. Let me not rest in a *dead Faith*, a presumptuous Opinion, that I shall be pardoned or saved, without performing all those *good Works* which thou hast prepared for me to walk in. Give me that *Faith* which worketh by *Love*, and by an impartial *Obedience* to thy *Commands*. Let me firmly believe in the Lord Jesus, that I may be saved; and not *trust* in my own *Righteousness*, but in his *Merits*, who is the Way, the Truth, and the Life. Let me always hope in him for *Pardon* of what's *past*, and *Grace* to serve thee better for the *future*. Let me have a lively and stedfast Faith in him, when I approach to his Table, that I may draw near and take the Holy Sacrament to my *Comfort*, and that it may
power.

powerfully help me forward in the right way which leads unto Everlasting Life. To the unfading Glories of that happy State, where Faith shall be changed into sight: where, with Holy Souls, who are departed this Life in the true Faith and Fear of thy Holy Name, I may enjoy the End of my Faith, the Salvation of my Soul, and see, and love thee to all Eternity, thro' Jesus,
Amen.

A Thanksgiving before the Sacrament.

WHAT shall I render to thee, O God of all Grace, for the Riches of thy Goodness towards me a miserable Sinner! How utterly unworthy am I, even of the common Blessings of Life! And yet art thou pleased out of thy infinite Mercies once more to *permit* me, to *invite* me to tread thy Courts, to sit at thy Table, and to Feast on Angels Food. O that my Heart could be fully possess'd with Thoughts of Gratitude and Love! O let my Mouth be filled with Thanks, and my Lips with Praise, for those inestimable Benefits! *God will in every deed dwell with Man*, tho' the Heaven of
Heavens

Heavens cannot contain him. My Saviour will fulfil his gracious Promise, and be present with his Church in his own Institutions, till the End of the World. I have now one happy Opportunity more offered me to renew that Covenant which I have so often broken; to obtain greater Strength against my Sins, and to sacrifice them all before God at his Holy Altar, even after I have either frequently slighted the like Invitations, or been present at thy Holy Table without due Preparation and Devotion, or have soon forgotten those Promises which I there made, and those Vows of God which have been upon me. But, O Lord! as my utter *unworthiness* does more magnifie thy infinite *Goodness*, so let the Sense of the *one* produce in my Mind more lively and lasting acknowledgements of the other. For which, help me to magnifie thee O God my King, and to praise thy Name for ever and ever! and grant that I may now approach thy Table with such devout Praises, such true Gratitude, such humble Love, as may there be accepted of thee; and being increased and confirmed by the renewed Pledges of thy Favours, I may continue to shew forth thy Praise in the steady Course of a fruitful, thankful, and obedient Life, thro' Jesus Christ our Lord. Amen!

A

A Collect for Charity.

O LORD, who hast told us, that *all our doings without Charity are nothing worth*, pour into my Heart, I beseech thee, the most excellent Gift of Charity, that I may love thee above all things, and love my Neighbour as my self. I am now approaching once more to that Feast of Love which my Saviour has provided for me: O that my Heart may be entirely penetrated with his Love, and that the endearing Thoughts of what he has done and suffered for me even while I was an Enemy, may wholly subdue in me all Hatred and Wrath, and Malice, and Revenge, and criminal Self-love, and Peevishness, and immoderate Anger; and may render it as delightful to me, as 'tis necessary, to forgive all that have offended me, as I expect that God for Christ's sake should forgive me. Give me a constant Disposition to love my Enemies, to bless them that curse me, do good to them that hate me, and pray for them that despightfully use me, and persecute me. [*Here, if you have any Enemies, 'twould be well in particular to name them, and ask Pardon for them, and then add,*] Forgive, O Lord! my Trespases, as I desire from

from the bottom of my Heart, to forgive all those that trespass against me; and help me by a wise, a gentle, and a peaceable behaviour, and by all good Offices towards them, to *heap Coals of Fire upon their Heads*, and melt them down into a better Temper. Grant that I may more and more covet that *best Gift of Charity*, and may feel it daily encrease in my Heart towards all my Christian Brethren. Let my Love unto them be advanced in *proportion* to their Excellency in Piety, and nearer Resemblance to God. Especially, unite me in the most fervent and tender Affection to all those with whom, by thy Grace, I shall *partake of the Bread of Life* at the approaching Communion. Let us be all *one Body and one Bread*; and grant that I may heartily seek the Welfare both of their Souls and Bodies. Bless thy Holy Catholick Church, especially that part of it planted in these Kingdoms: Reform her Professors, heal her Breaches, disappoint and convert her Enemies. Pity all that suffer for Righteousness sake. [*Here add any particular Church that is persecuted, as suppose in France, Scotland, &c.*] Comfort the afflicted, support the miserable, help those that have no helper, and in thy due time, deliver thine *Israel* out of all their Trouble, for Christ his sake. Amen!

§ XVIII.

§ XVIII. Having thus finished the *Directions* concerning such a stated *Examination* and *Preparation* as is necessary or highly convenient to those who have *Opportunities* for it, in the Week before the *Communion*, I should here add a *Summary* of them for the use of such as have not *Time* or *Convenience* for such a larger *Preparation*: But think it more proper to remit that to the End of this Tract, and shall add a word or two in the Conclusion of this Chapter, concerning our *Behaviour* betwixt this forementioned *Preparation*, and our actual *approach* to the *Sacrament*, especially in the Morning of the *Communion*.

§ XIX. For the *former*; as for the Time that passes between our *Preparation* and *Reception*, he who desires to be a *Worthy Communicant*, can hardly be too *careful*, or too much upon his *Guard*, lest he should *build again the things he had destroyed*, and fall from his *steadfastness*. He cannot therefore do better than to repeat his *Examen*, not only every *Evening*, which has been the Custom even of *Heathens*, and every *Evening* and *Morning* as many *serious Christians*, but even *oftner* in the day, if

if there be Opportunity, according to the practice of *devout Persons* of other *Communion*s,* for, why should we not follow a good *Example*, whoever it be that gives it? And hereby we shall preserve that good *Frame* which 'tis to be hoped we have already acquired by our *solemn Preparation*, and if any criminal *Thought, Word, or Action* should escape us, may immediately *wash* it off again by a *speedy recollection* and *Repentance*, that our *Wedding Garment* may be *clean* and *unspotted* when we enter into the *Marriage*. In order whereunto, 'twould be advisable to avoid mingling with *worldly Business*, as much as possible; however, to shun such *Conversation* and *Diversion* as would be apt to *efface*, or lessen those good *Impressions* which with so much *Pains*, may have lately been fixed on our Minds.

§ XIX. In the *Morning* which immediately precedes the *Communion*, shake off *Sloth* betimes, remember who 'tis that calls, rise early to meet your *Redeemer*. And with the *Royal Psalmist*, *Psal. 5. 3.* in the morning direct your *Prayer* unto him, and look up for his *Grace* and *Assistance*: contrary to the very ill *Custom* of too many who make the

Lord's

Lord's Day as short as they can, and indulge their *Sloth* and *Idleness* on that *Day* more than on any other. But so will not the *pious Christian*, especially when he designs and desires to be a *Worthy Communicant*; but considers the great *Advantages* of being early at his *Devotions*, before his *Mind* be filled or diverted by any other *Object*; and that wonderful *Spirit* and *Life*, which it adds to his *Meditations* and *Prayers*, when his *Mind* is thus *fresh* and *vigorous*, his *Body* refresh'd by *rest* and *sleep*, and his *Spirits* re-created and *revived*; when he sees and hears all the *Creation* round him praising *God*: with whom he may joyn, and make it his first happy *Employment* to *sing* his *Praises*; either in the *Lxiii Psalm*, *O God my gracious God, &c.* the five first Verses. Or (if he pleases) in the *Sacramental morning Hymn*, *Awake my heart, &c.* annexed, among others to this *Treatise*. Then, after his *Examen*, he may repeat the *Devotions* used at the *Preparation*, or any other from the *Whole Duty of Man*, or other *pious Books*, or of his own *Composing*. As for *eating*, or *not eating* any thing the *Morning* before we *receive*, 'tis a thing in it self *indifferent*, and therefore must be determined according to the *Constitution* of the *Communicant*. If a *Person* be *strong* and *healthy*, and finds no inconve-

inconvenience from *abstinence*, but rather that his *Mind* is thereby more *abstracted* from the World, and more *fixed* and *intent* on what he is going about, as well as he gains more *time* to fit himself for it; in such cases it may be better to *abstain* from any *Food*, as our *Ancestors* did formerly from other lawful things, before

* *Vide* Bede's *the Communion.* * But on *Ecclesiastical Hi-* the other side, if *Persons* *story.* be of a *weak Constitution*, and find that such *Fasting*

the Morning before they *receive*, does really *disorder* them, and render them less fit for *God's Service*, they may be assured in such cases, as *St. Paul* says of another indifferent *Action*, 'they may do what they will, they *sin not*; or rather they would here do better to *eat* than to *forbear*, because *Fasting* is no farther a *Duty* or acceptable, than as it tends to the better performance of other *Duties*. Besides, there is no such thing as *Fasting* here enjoined, or any *Example* of it in the *Scriptures*; and our Saviour instituted this *Sacrament* after *Supper*. Which I mention, because some *weak Persons* may have brought this among other frivolous pretences against *receiving*, that when they have tried to *Fast*, as that morning, they have been thereby thrown into great *Disorder*.

C H A P.

C H A P. IV.

Of our Behaviour immediately before the Communion, and when we receive it.

§ I. **W**HEN the pious Communicant is going to the House of God, and more nearly approaching to his Holy Table, he ought to keep his Heart with all Diligence; steddily to fix his Thoughts, and Intentions, and Expectations, and all little enough, considering the subtilty and vigilance of his Adversary, who, as he does all he can to hinder Men from coming to this Sacrament, so doubtless he will not be wanting in his Endeavours to disturb them when they come, and obstruct their profiting by it and happiness in it. If we have any Discourse in our way thither, it ought to be only such as that in the 122 Psalm, which is thought to have been repeated by the pious Worshippers of old, when going up to offer at the Temple in Jerusalem. In the first and second Verse. I was glad when they said unto me, let us go into the House of the

the Lord. Our Feet shall stand in thy Gates O Jerusalem. Now as this accurate Care, and steady Intention of mind is highly necessary when we approach the House of God, so is it more particularly and eminently needful when we draw near to the Holy Table. If we suffer our Words, our Eyes, or even our Thoughts, to wander in our way thither, we shall find it very difficult, and next to impossible to retain those good Dispositions, which we brought with us from our private Devotions, or even to retrieve them when we are present at the place, and in the Act of Worship. And indeed, this seems to be the very Reason why we are so often disturbed with wandring Thoughts in God's Service, and find so little Comfort or Benefit sometimes in the highest Acts of it, because we are seldom upon our Guard in our approaches to it. A Prudent Christian will therefore be so far from indulging himself in unprofitable Discourse or wandring Thoughts when he is coming to this heavenly Banquet, that as soon as he is entred the House of God, he will fall on his Knees, and acknowledge his glorious Presence, who inhabits therein, and humbly implore his Assistance and Grace, and retire deeply into himself, and endeavour to compose his Mind to such devout Frame as may some way qualifie him

to meet his Saviour and receive a Blessing from him.

§ II. Which leads to our Behaviour during the actual Celebration of this Sacrament. And after the most strict and impartial Enquiry into the useful Labors of good Men on this Subject, one must be forced to acknowledge, that nothing can be found so complete, so rational, and so moving, as those Exhortations and Directions which the Church has provided on this occasion, in her Communion-Service; containing the Quintessence of all the ancient Offices, and carrying so much of the Primitive Simplicity, Gravity, and Piety through every part of it, that it has been acknowledged to be very full and excellent, even by those who are so unhappy as not to use it.

I shall therefore take those Directions which are necessary to regulate our Behaviour at the time of receiving, from the several Parts of the Churches Office, which will be of great Advantage in order to fix the ensuing Advices in our Memories, and assist us in their Practice, when we shall meet with them all in order (except some few things which relate to our private Devotions) in the Churches excellent Form already mentioned; on every part whereof we

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ought therefore to *bend* our Minds with the utmost *Intention*, and go to along with every *Word* which the Minister pronounces; which if we are *careful* to do, and to observe those *Directions* he therein gives us, we cannot fail of being *worthy Receivers*.

And we are therein directed to most of the same things which were before mentioned, as necessary to our *Preparation*, though here they are to be all *exercised* and *acted* anew, with the utmost *Intention* of our Minds: And they are, first, *Repentance*. 2. *Faith*. 3. *Devotion*. 4. *Humility*. 5. *Thanksgiving*. 6. *Charity*. And in the last place a *particular, actual, and solemn Remembrance* of our Saviour's *Death*, and the *Ends* of it, and of the *Institution* of this *Sacrament*.

§ III. And first, for *Repentance*, which we must *renew* and *exercise* at the *Table* of the *Lord*, because we are there to *renew* our *Covenant* with him, and must consequently with the deepest *Contrition*, implore his *Pardon* for our frequent *Breach* of it. I do not know whether ever there were in any *humane Writings*, so lively, full and pathetick a *Form of Confession*, as that which the *Church* here uses, in the Name of all those which are minded to receive the *Holy Communion*; and one would think

it were scarce possible for any, unless the most *hardned Sinner*, to repeat this *Confession* after the Minister without being *touched* and *moved* by it, and without feeling something of *Contrition* and *Sorrow* for his *Offences*. This I dare affirm, that there's no good Man, who has duly *prepared* himself for this *Ordinance*, but when he comes to this *part of the Office*, will find himself most *sensibly* and *deeply affected* with it: For as the *Church* has immediately before *invited* those who do truly and earnestly repent of their *Sins*, to draw near and take this *Holy Sacrament*; so it instructs them in this most *humble Confession* to *Almighty God*, how to exercise that *Repentance*: In the first part whereof, we are taught, to acknowledge and *bewail* our *Sins*. In the second, actually to *repent* of them, to detest and abhor them. In the third, to beg *mercy* for *Jesus Christ's sake*; and in the last place, to implore *strength* against them.

§ IV. 1. To *acknowledge* them, and to *bewail* our *manifold Sins* and *Wickedness*, since we can by no means *hide* them from the *Eye* of *Heaven*, and they are the truest and justest *Causes* of *Lamentation* and *Sorrow*. Nor are we to rest in *generals*, but here again, to call to mind the greatest and most *hainous Sins*, whereof on our former *Examination*,

we have found our selves guilty, whether in *Thought, Word, or outward Action*. These we are to acknowledge, we have most grievously committed; which may imply the *heinous aggravation* of them, for which we must own, that we have provoked most justly God's *Wrath and Indignation* against us, that we have deserved his *Anger*, and all the dreadful *Consequences* thereof, in the *Punishments* both of this and another World.

§ V. And having thus *confest and acknowledged* our Sins, their *number, continuance, extent, and aggravation*, we are directed to proceed to the *formal Act of Repentance* for them, to profess, 'that we do earnestly *repent*, and 'are *heartily sorry* for these our *misdoings*, and woe to him, who, tho' he joyns in this *solemn protestation* with all good Christians, yet does not *truly and earnestly* repent of his Sins, nor is heartily sorry for them, which how can he be thought to be when he falls into them again, on the next *Temptation*; whereas, if we do truly *repent* of them, 'the *Remembrance of them will be indeed grievous unto us*, and their Burthen intolerable. We shall know how *evil and bitter* a thing it is to depart from the *Living God*, and be *weary and heavy laden*, and fly to Christ to give us *rest*. Which *Repentance and abhorrence of our Sins*, ought to be raised to the

the *greatest height*, at the time of *Consecration*, when we see Christ's *Sacramental Body* broken, and his *Blood* poured out for us: and just at the time of *receiving*, when we ought with an *Holy Indignation* to bring our Sins, and nail them to the *Cross of Christ*; to kill those *Murderers*, as *Benaiah* did *Joab*, at the *Horns of the Altar*; to *sacrifice* them there, and *hew* them in pieces before the Lord; in short, to be deeply *afflicted* for them, and to make firm *Resolves* to forsake them.

§ VI. In order to which, we must in the third place, ask *mercy* for Christ's sake, and *pardon* for all our Sins; as the *Church* teaches us in those *moving and tender Expressions*:
'Have mercy upon us! Have mercy upon us most merciful Father! For thy Son our Lord Jesus Christ's sake, forgive us all that is past. And this we have need to pray for, since without *Forgiveness*, the *past Guilt* remains, as well as the *Punishment due* for our Sins, tho' we should no more commit them. But *both* are remitted in this *Sacrament* to the *worthy Receiver*, not by *Virtue of our own Merits*, or any *Preparation, Examination, or Repentance*, or even of the very *Act* of outward *receiving*, but merely for Christ's sake, on account of his *Merits* and *Intercession*, and by the *Virtue* which

flows from his *wounded Side*, his *spiritual Flesh* and *Blood*, inwardly received by the *Faithful* in this *Ordinance*.

§ VII. Now we are taught to conclude this *Confession*, with praying, that God would 'grant us that we may ever hereafter *serve* and 'please him in *newness* of *Life*, without which, all that's *past* is in *vain*; nor is there any that's so perfectly *renewed* that he has not still need to *purge* out something of the *old Leaven*. And tho' God will give such *Grace* to those who *worthily* partake of this *Sacrament*, yet has he appointed *Prayer* as the *means* to obtain it, and of our *perseverance* in well-doing, and daily *increasing* in *Goodness*; which *Prayer* does *virtually* contain a *Promise* to use our own utmost endeavors to *amend* our *Lives*; that *Resolution* of better *Obedience*, which seems to be the very *Act* wherein we renew our *Covenant* with God, and engage to fulfil our *part* of it; which if we do faithfully *perform*, he will never be wanting to *his*.

§ VIII. Thus much for *Repentance*. The second *Grace* to be exercised at the *Sacrament* is *Faith*, which we are to reduce into *Act* when the Minister declares in the *Absolution*; 'That Almighty God has pro-

'mised *forgiveness* of Sins to all them that
'with hearty *Repentance*, and true *Faith*,
'turn unto him; further praying, 'That
'God would have *mercy* upon us, *par-*
'*don* and deliver us from all our Sins, con-
'firm and strengthen us in all *Goodness*,
'and bring us to *Everlasting Life*. Which
Absolution we are humbly to receive up-
on our *Knees*, as an *authoritative Declara-*
tion, from one *commissioned* by Christ him-
self to *bind* and *loose*, and to *remit* and *re-*
tain Sins: to which we are to add a hearty
and faithful *Amen*; as being fully *assured*
that God will perform what he has pro-
mised by his *Son*, if we *neglect* not our parts
in the *Covenant*. *Faith* is here more emi-
nently *necessary*, as well with respect to all
the *Promises* of the *Gospel*, as to the parti-
cular *Benefits* of this *Sacrament*, and the
application of them to our selves. For our
Lord has said, 'He that eateth my *Flesh*,
'and drinketh my *Blood*, hath eternal *Life*,
'and I will raise him up at the last *Day*.
The *faithful Receiver* eats and drinks *Sal-*
vation; this *Sacrament* shall eminently con-
duce unto it. He is thereby *united* to
Christ, *one* with Christ and Christ with
him, and by virtue of that *indissoluble union*,
sealed in this *Holy Ordinance*, he receives a
Principle of *Immortality*, whereby he shall

be, not only raised from the *Death of sin* in this World, but at length raised from the *Grave*, and live in endless *Happiness*: which also seems to be the meaning of the *Prayer* in the very *delivery* of the *Elements*, 'The Body and Blood of our Lord Jesus Christ preserve thy *Body and Soul* to *Everlasting Life*; to which, most devout Christians add their *private Amen*, as being fully persuaded that it shall have that happy efficacy to every *worthy Receiver*. And the same *Act of Faith* they are to exert when they hear the Minister read those *comfortable Words* which our Saviour saith by himself and his Apostles, to all that truly turn unto him, 'Come unto me all that travel and are heavy laden, and I will refresh you, &c. To which the devout *Soul* will be ready to answer, 'Draw me, and we will run after thee! or with *St. Peter*, 'To whom should we go but to thee; thou hast the Words of eternal Life. And so in the rest of the Sentences, applying them to himself by a particular *Act of Faith*, and saying, 'Lord, I believe, help my unbelief. And this *Faith* will be mightily advanced by our actual *advertence* to Christ's spiritual presence in this Holy Ordinance, more eminently, graciously and peculiarly, than in any other. And the highest *Act* of it, is

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to be exercised at the very instant of receiving.

§ IX. *Devotion* is in the third place highly necessary to a *Worthy Communicant*, at the time of *Celebration*, and in all the parts of that *Holy Office*. By which *Devotion* is meant, 'the intense *abstraction*, or withdrawing of 'the Mind from all *wordly* things, till it acquires a contrary *bent* and *inclination*, and mounts freely and vigorously towards Heaven, *despising* and *trampling* all the ridiculous trifles of this perishing World, and counting all things but *Dung* and *Dross*, for 'the *Knowledge*, for the *Love* of a crucified *Redeemer*; which every very good *Man* experiences in some *happier moments* of his *Life*. Now the way to obtain this, is the *vigorous* acting of *Faith*, *Repentance*, *Humility*, and *Divine Love*; and the *Energy* and inward free motion of the *Mind* towards Heaven. And to this, the *Church* invites in those Words which were used on this occasion in the *Primitive times*. The *sursum corda!* or, *Lift up your Hearts!* to which the *Congregation* replies, 'We lift them up unto the Lord: which we have the highest reason to do, when he confers such inestimable *Favours* upon us, and when Christ instituted this *Feast*, as has been said principally for this Reason,

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son, that we should *think* upon him, our *absent Friend*; give our selves a little *ease* and *breathing* from the *amusements* and *care* of Life; *escape* from this *World*, and fix our *Hearts* upon a *better*, upon that *happy place*, where Christ sits at the right Hand of God, and whither, if we are faithful to him, we shall at length also arrive, seeing he has prayed to his Father, 'That all those whom he has given him, may be with him where he is, that they may behold his Glory. St. John 17.24.

§ X. A fourth Grace is *Humility*. This is indeed included in *Repentance*, for a true *Penitent* must be *humble*: But we must be more *explicite* in it, and are directed by the Church, to form a particular *Act* thereof, immediately *before* the *Consecration*; when the Priest *kneeling* at the *Lord's Table*, says in the name of all that communicate, 'We do not presume to come to this thy Table, O merciful Lord! trusting in our own Righteousness, but only in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table. And indeed, one would wonder that any Christian should think he could express too great *Humility*, either of *Body* or *Mind*, when he comes before the *Throne*

of God to receive his *Pardon*. 'Tis this most *humble prostration* of *Soul*, this *abatement*, and *annihilation* of our selves, and utterly disclaiming our own *merits*, which seems to be the *bottom* of that *seraphical Divinity*, which has made so much *noise* in the *World*. If they make it more than this, 'tis *dangerous Enthusiasm*, as has appeared both in the Church of *Rome* and others. If they rest it here, as is done in some part at least, of *Sancta Sophia*, it is *accountable* and *rational*, and may be of great *Advantage* in the course of a *Christian Life*; especially in the *Sacrament*, where the *lower* we abase our selves, the *higher* will God raise us. And this we ought particularly to exercise when we see the *Minister* approaching to us, with the *Bread* or *Wine*, and firmly to believe, that we shall receive our *Saviour* together with them.

§ XI. But yet fifthly; this ought not to *bind*, but rather to *encrease* our *Thankfulness*; because, as has been said, the *Sense* of God's *Goodness* must needs be advanced by the consideration of our own *unworthiness*. To this the *Church* especially, directs us: 'Above all things, ye must render most *humble*

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and hearty *Thanks* to God the Father, Son and Holy Ghost, for the Redemption of the World by the Death and Passion of our Lord and Saviour Jesus Christ. And again, after the *Sursum Corda*, we are invited, 'To give *Thanks* to our Lord God, to which the Congregation answers, 'Tis meet and right so to do. On which follows that solemn *Act* of *Thanks* and *Praise* which the Priest alone pronounces, as 'tis said our Saviour did in *St. Luk. 22. 19.* and in *1 Cor. 11. 24.* 'He took Bread, and when he had given *Thanks*, he broke it. From which *Actions*, the whole Sacrament obtained two Names; the *Eucharist*, from giving *Thanks*, as 'tis expressly called in two or three places of the New Testament, in the *Syriac* Version; and *breaking of Bread*, as 'tis stiled in the *Acts of the Apostles*. Now this praising God, and acknowledging and adoring his infinite Goodness, ought to spread it self thro' every part of the Office: And even our *Repentance* and *Humility* would be so managed, as to encrease our *Praises*. But we should more especially, exercise our *Thankfulness*, when the Minister says, 'It is meet, right, and our bounden Duty, that we should at all times, and in all places give *Thanks* unto God; on

* 1 *Theff. 5. 16.*

on which follows that *Seraphical Anthem*, repeated by Saints here below, and Angels above: 'Therefore with Angels and Archangels, &c. In which the *pious Communicant* joins both in *Heart* and *Voice*, as well as in the particular *Prefaces* before it, wherein we are directed to *praise* God, either for the *Birth* of Christ, or his *Resurrection*, or *Ascension*, or for his sending the *Holy Ghost*; or else we adore the *Divine Trinity* in the *Unity* of the *Godhead*: which *Prefaces* seem to have been added, because the Church does not doubt, but that so often at least, as these *greater Festivals* return, there will be a *Communion*. And after we have received, 'We entirely desire our heavenly Father, mercifully to accept our *Sacrifice of Praise* and *Thanksgiving*; and we most heartily thank him, that he has vouchsafed to feed us, who have duly received these *Holy Mysteries*, with the *spiritual Food* of the most precious *Body* and *Blood* of his dear Son, and assured us thereby, of his *Favour* and *Goodness* towards us: And then we again break out into that *Hymn of Praise* to the whole *Blessed Trinity*, part of which is the same that was sung by the *Angels* at the *Birth* of our Saviour; 'Glory to God on High, on Earth Peace, Good-will toward Men. But more especially

especially, are we to have our *Hearts* filled with the most exalted *Praises*, in the very *Act* of *Receiving*, to which the Minister exhorts us in the delivery both of the *Bread* and *Wine*. Nothing but *Faith*, and *Holy Joy*, and *humble Praise*, are then to be admitted. Then, when the *Holy Soul* is in the *Mount with God*, and says, 'tis good for her to be here, and if any thing of disturbance can find Entrance, 'tis because she must so soon return again to a fordid, vexatious, impertinent World, when she is now already on the Wing for Heaven, is advanced so far upward in that glorious *Road*, and would so gladly fly away and be at rest in the *Bosom* of her *Redeemer*.

§ XII. The last Grace is *Charity*, taken in the largest Sense, for *Love* to God and to our Neighbour. 1. *Love to God*, the *Soul* of all *Piety*, which quickens and enlivens every *Christian Duty*. This is here increased by remembering God's *Love* to us, in sending his Son, and our Saviour's *Love*, in giving himself to die for us. This *Sacrament* is the dearest *Token* of his *Love*, and the Church accordingly tells us, 'That to the *End*, we should always remember the exceeding great *Love* of our Master, and only Saviour
Jesus

Jesus Christ in dying for us, he has instituted and ordained Holy Mysteries as Pledges of it. And the actual and lively Consideration hereof, of Christ's wonderful *Love* towards us, miserable Sinners, so ungrateful, so unworthy, so often guilty of broken *Faith*, and broken *Vows*, who have loved the World and our own Lusts, more than him, who have *grieved* him, who have *wounded* him, who have *crucified* him by our Sins, and who continue to do so; (for there is no Man that lives and sins not,) and all this, to him who still *loves* us, and still *offers* us *Peace*, and *Pardon*, and *Grace*, and *Heaven*, and even his own *blessed Body* and *Blood* in this *heavenly Feast*: Shall not all this prevail with us to give him our worthless *Love* again for the rest of our *Lives*? To give it him without *exception*, and without *reserve*. It must, it will, it cannot fail of having this *happy effect*, if we carefully regard every part of this *sacred Action*, and intently consider our Saviour's *Death*, as *represented* therein; especially while the Minister is consecrating the *Elements*, the whole *Prayer of Consecration* being made up of a *lively* and *thankful Recognition* of our Saviour's *sufferings*, and of his instituting the *Sacrament* in memory of them. We are therefore, in order to the exercising

cising and encreasing of our *Love* to Christ diligently at that *time*, to regard the Minister with our *Eye*, and Christ with our *Hearts*. When we see the *Bread* broken, and the *Wine* poured out, then to consider with all the *Agonies* of our *Souls*, and with *Hearts* pierced and melted with the *Love* of Jesus, what *Agonies* he himself endured for us, both in his *Body* and *Mind*. Then to look on him whom we have *pierced*, and *mourn* for him, and *delight* in him, and hate those *Sins* which were the cause of this, and which can only divide us from his *Love*; and especially when we *actually receive*. Then are our *Souls* to be intimately united to his *Divine Person*. Then are we to *embrace* him as the chiefest of Ten Thousands, and fairer than all the Children of Men; to adore his infinite *Perfections*, to be lost in the *contemplation* and *admiration* of them, and to be wholly *ravished* with his *Love*.

§ XIII. Which will mightily assist us in the exercise of the other branch of *Charity*, *Love to our Neighbour*, for this cannot but be easie to us when our Minds are raised to this happy Temper. The *Love* of Christ will subdue the *Enmity* of our *Natures* towards each other, that *Pride* which is the cause of almost all *Quarrels*, that *bitterness* of

of Spirit, and Rancor, and Malice, and Revenge and Anger. Those *obscene Birds* will all fly away before the *Beams* of the *blessed Sun* of Righteousness, as did the Devils of old from their *Oracles*. All our *Hatred* will be against our *Sins*, all our *Indignation*, our *Resentments*, our *Revenge*, (for neither were those in vain implanted in our *Minds*) will be turned quite another way. O how happy would the World be, did but the *Body* of Christians frequently and worthily receive the *Communion*. I am confident, nothing could sooner heal the wide Wounds of Christendom, as I believe the neglect of it has been the great *Original* of them, as well as of all our own *Factions* and *Divisions*. All good Men *must* love one another, if they often met at this *Holy Table*. They could not, they dared not there retain, or nourish any *pique* against each other. They would *Love much*, both Christ and his *Members*, because they so often considered that *much was forgiven them*. And tho' this may seem a *Digression*, yet the *Truth* and *Consequences* thereof appear so plain, and so considerable, that I knew not how to omit it. But to return; *Charity* is here to be actually exercised towards all Christ's *Members*, especially

especially towards those with whom we communicate. We are to *knit* our *Hearts* most closely and intimately to them, with the Bands of *Holy Love*. *Poor* and *Rich*, without exception, only loving those *most* that love *God* most. We are to *pray* for them all, and not only in the *Offertory*, but on other occasions, to do them all the *Good* we can, by faithful *Counsel*, by tender and prudent *Reproof*, and by all lawful and possible *means*, promoting the welfare of their *Souls* and *Bodies*. And lastly, by *devout Prayer* to *God* for them, as we are directed:

‘ That all who are partakers of this *Holy Communion*, may be filled with his *Grace* and heavenly *Benediction*. But tho’ our *Charity* is to *begin* there, we are not to *confine* the *Exercise* thereof to those only who then actually communicate with us, for we are also directed by the excellent *Spirit* of our *Church*, shewing it self in those *Holy Confessors* and *Martyrs* who composed her *Liturgy*; ‘ humbly to beseech *God* to grant, by the *Merits* and *Death* of his *Son Jesus Christ*, and thro’ *Faith* in his *Blood*, that not only *we*, but also his *whole Church* may obtain *Remission* of our *Sins*, and all other *Benefits* of his *Passion*. Which may he grant who has so

dearly

dearly purchased it for us, to whom with the *Father* and *Holy Ghost*, be all *Glory*, *Honour* and *Dominion*, now, and to *Eternal Ages*. *Amen!*

If there be any time betwixt the *Consecration* and *actual Receiving*, the *Communicant* may make use of these following *Devotions*.

An Act of Penitence.

O Infinite offended Goodness! who art a consuming Fire to the obstinate Sinner; but infinite to pardon those who confess and forsake their Sins. I desire earnestly to repent of all my Misdeeds! I will acknowledge my Transgressions before thee, and mine Iniquities will I not hide. I have sinned! I have sinned! O Father, against Heaven and before thee. Against thy Mercies and thy Judgments, the Thunder of thy Law, and the still small Voice of thy Gospel. Against the clearest Manifestations of thy wonderful Love, in sending thy Son to shed his Blood as an atonement for the Sins of the whole World; which precious Blood of his, I have

have

have too often trampled under Foot, and crucified the Son of God afresh by my repeated Iniquities. Not all his bitter Agonies have been so far able to pierce my hard Heart, as to make me entirely forsake my Sins which were the Cause of them. Tho' he sweat Drops of Blood in the Garden; tho' his Soul was exceedingly sorrowful even unto Death; tho' he endured the Contradiction of Sinners; tho' he was mocked, and buffeted, and spit on, and crowned with Thorns, and scourged, and fainted under his Cross, and was nailed unto it, and raised in the Air a Spectacle to Men and Angels; tho' he there groaned under the weight of *our Guilt*, and of *our Sins* imputed unto him, tho' he thrust, tho' he fainted, tho' he cried out as if thou thy self couldst have *forsaken* him; tho' he bowed his Head, and gave up the Ghost. O! shall all this nothing move me! shall my Heart be as hard as the nether Millstone! Cannot the Blood of Jesus soften it, and cleanse it; that Blood of sprinkling which speaks better things than that of *Abel*? Shall I not now at least detest, abhor, forsake all those Sins which cost my Saviour so dear! shall I again commit them! shall I any more favour those *Judas's* which betrayed, those

Herods

Herods which mocked, those *Pilates* which crucified the Lord of Glory! O Lord, my Heart is deceitful, and desperately wicked, and has often already deceived me, and my Goodness is as the morning Cloud, and early Dew which soon passeth away, and without thy Grace I shall again fall into those very Sins which I now detest and abhor: which that I may never more do, imprint, I beseech thee, in my Mind, so lively a Sense of my Saviour's Sufferings, and let me receive, and carry away so lasting an Impression of them from this Sacrament, that I may henceforth die unto Sin, and live unto Righteousness; that I may subdue and mortifie more and more all criminal Desires, and the whole Body of Death, thro' Jesus Christ my Lord. *Amen!*

An Act of Faith.

I Desire to believe, Lord help my Unbelief! I believe that thou canst do all things, and if thou wilt, canst make me clean. I chuse thee for my chief Good, I depend upon thee, as my only Happiness. I believe all thy Promises are Yea, and Amen, faithful and true in thy Son Jesus, and that those who come unto thee by him

him

him, thou wilt in no wise cast off. He is able to save to the uttermost; he is mighty to save and to forgive. In him alone thou art well pleased; thro' him, O God, art thou reconciled to Mankind, and hast made them capable of everlasting Happiness; from whence none shall be excluded who believe in the Name of the Lord Jesus, and obey his Commands. On him therefore do I cast my self, and on his Merits is all my hope for Time and for Eternity; believing that there is no other Name given under Heaven, by whom I may receive Health and Salvation. In this perswasion do I now approach to thy Holy Table, humbly believing and expecting, that my Saviour will be known unto me there, and will meet me and bless me; that his Body and Blood shall preserve my Body and Soul to everlasting Life; that he will pardon my Sins, and strengthen me in Grace; guide me by his Counsel, and bring me to his Glory. Amen!

An Act of Humility immediately before Receiving.

WHence is it, O Lord, that such a Wretch as I, so loathsome and deformed with Sin, should once more be admitted to thy presence to taste the Bread of Life! Whence is it that my Saviour should be Guest to one that is such a Sinner? O Lord, I am not worthy that thou shouldst come under my Roof, nor that I should come under thine: I desire to humble my self before thee, with the utmost prostration and adoration. I cast my self at the Feet of Jesus, and will not let him go, except he bless me. 'I am nothing, I have nothing, I desire nothing, but Jesus, and to be with him in Peace, in the heavenly *Jerusalem*. The lowest place in Heaven will be infinitely above what I can deserve, who wonder why thou shouldst cast thine Eyes on such a nothing. A Covenant and League uses to be made between those that are *equals*; but there is an infinite distance between God and me by Nature, and if possible, a yet greater distance by my Sins: Yet has that God who,

who dwells in the High and Holy Place, vouchsafed to promise that he will also dwell with the humble and contrite Spirit, that trembles at his Word. Come therefore, O Lover of Souls! O ever blessed Jesus! who, tho' thou fillest Heaven and Earth with the Majesty of thy Glory, didst yet humble thy self when thou camest into the World, to the inconveniences of a Cave, a Stable, and a Manger: My Heart is yet meaner than any of these, but thou canst purifie and cleanse it, and make it a Temple fit for thy self to dwell in. Come and meet me in thy own comfortable Ordinance, who hast promised, tho' thou wilt resist the proud, to give Grace to the humble. I beg this, O Father, for the sake of Jesus Christ my Saviour, who humbled himself to the Death upon the Cross, for me a miserable Sinner; to whom with thee and the Holy Ghost, Three and One, be all Honour and Glory, now and for ever. *Amen!*

An Act of Praise after Receiving.

ALL Glory and Honour, and Praise, to him who sits upon the Throne, and to the Lamb for ever! To him who has loved us, and washed us from our Sins in his own Blood, and has now entertained us with that heavenly Food, which those who taste with Faith, shall never die. I have tasted that God is Good, and that blessed are all those that trust in him; he is not a barren Land, or a dry Wilderness. He has given me Meat to eat at his own Table, which the World knows not of: such Joy as no Man can give or take from me. He has assured me of his Favour and Goodness towards me, and given me the Seals of his Pardon, and the Pledges of Everlasting Happiness. Alas! how poor am I of Thanks for such inestimable Benefits! what have I to render to the Lord of Life and Glory for these and all his Favours! I devote and dedicate all my little all unto him; my Soul and Body, for Time and Eternity, without Exception, and without Reserve. 'Tis but a *mite*, but 'tis my All! O give me more, that I may restore it to the Giver. Accept, O
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gracious God, this my poor Sacrifice of Praise, and help me also to order my Conversation aright, that I may see thy Salvation: that in Heaven, the place of Eternal Praises, I may with Angels and Archangels, and all the glorious Company there, adore, and magnifie, and bless thee, and sing *Hallelujahs* and Hymns of Praise unto thee for ever and ever. *Amen!*

An Act of Love.

O Infinite Goodness! O amiable Jesu! O bleeding, dying, agonizing Love! What Man, what Angel in Heaven durst have ever thought of such a way to appease God's Anger against Sinners, as the Death of thee the Only begotten Son of God, had not thy Father freely sent thee, hadst not thou thy self as freely descended to Earth, and taken our mortal Clay upon thee, to do, and to suffer the Will of God? Who could have believed this, hadst not thou thy self revealed it, and confirmed it by so many Miracles! Nay, as if it had not been sufficient to die for us, thou hast also given us the heavenly Food of thy blessed Body and Blood, to ~~be~~ our spiritual Nourishment in this Holy Sacrament. Thou hast made
me

me partaker of those venerable Mysteries: Thou hast renewed that Covenant with me, which I trust shall never be broken! O! was there no other way to save Mankind, but the Death of him that lives for ever! were all the Souls of the lost Sons of *Adam* worth one Groan, one Torment, one Drop of the precious Blood of the Son of God! So thou didst think, who madest us out of nothing, who didst take this most endearing method to obtain *our Love*: And wilt thou accept it? may I offer it? wilt thou receive a *Magdalen*, after she has so long wandred from thee? wilt thou dwell in such a Breast, which has been so long a Cage of unclean Spirits! yes, thou thy self hast said it, thou hast assured me of it, thou hast sealed my Pardon at thy own Table, and requirest nothing of me in return, but my worthless Love. I grieve, and I love, O my Redeemer, for all that thou hast done for me, for all that I have done against thee. O when shall I love thee without any Interruption, any Disturbance from this intruding World! when shall I be ever with thee, and be satisfied with thy Love! My Heart beats towards thee, my Soul desires, and pants, and longs earnestly to be united with thee, never, never more to be divided. I would fain
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be more like thee, I would refuse nothing for thee. O how shall I express my Love, and what shall I do for him who has done all for me! Come, O thou whom my Soul desires to Love! thou chiefest of Ten Thousands, and all together lovely, and fill my Heart so full with the Sense of thy Goodness, and with longing desires after thee, that I may frequently, that I may constantly present my self here at thy Table, to meet thee, and bless thee. That I may shew I have been with Jesus, by telling what great things he has done for me, by endeavouring to make all others admire and love him; that I may still aspire more earnestly towards those blessed Regions of Peace and Love, where he is entered before me to prepare a place for me; and in the meantime, let all my Actions be guided by the Love of Jesus, that I may be made perfect in his Love, and it may expel all other Loves from my Heart, that are inconsistent with it. That so when he shall appear, I may be like him, and see him no longer in Types and Sacraments, but Face to Face; see him as he is, and be for ever with the Lord. Make haste my Beloved! and be thou like a Roe or a young Hart upon the Mountains of Spices! *Amen! Amen!*

C H A P.

C H A P. V.

§ I. **H**AVING already in the First Chapter of this little *Treatise*, given an Account of the Nature of the Sacrament. In the Second; Of the Obligation which lies on all *adult Christians* to receive it, and even to frequent Communion; and answered the *Objections* which are commonly brought against it. In the Third; Given some Rules for our *Preparation* for it, and *Heads of Examination* in order thereunto. In the Fourth; Discoursed of our *Behaviour* at the *Time* of the *Celebration*, and those *Graces* which are then in a particular manner to be exercised. I proceed in the Fifth and last Chapter, to add some plain *Directions* after we have received, and what *Influence* this *Holy Sacrament* ought to have upon us; and how we ought to *behave* our selves in relation to it, both immediately after, and between one Sacrament and another, as well as through the whole Course of our *Lives*.

§ II. *First*. Immediately after our Receiving. The first thing to be done at our return

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return

return, would be to retire from the World, and fall upon our *Knees* before our Father which sees in *secret*, and *bles*s and *adore* him, with all the *ardor* of our *Souls*, for his undeserved *Mercy*, in having admitted us once more to his *Holy Table*, and for all the *good things* which he has there bestowed upon us. After this, to *reflect* on the *whole Action*, and carefully to *examine* our selves how we have performed every part of it. Whether our *Minds* have been *deeply affected* with the *Sense* of our *Sins*, and of our Saviour's *Love* in *dying* for us. Whether our *Thoughts* have been *wandering*, or *fixed* on the *engaging Objects* before us? Whether the *sacred Food* of our Saviour's *spiritual Body* and *Blood* has been *sweet* and *delightful* to us, and we thereby find our selves comfortably satisfied of God's *Favour* and *Goodness*, and *strengthened* in his *Fear* and *Love*, and our *Hearts* more *raised* towards *Heaven*? If we find the contrary, and that we have been *cold* or *wandering*, and *oppressed* with that *deadness*, or *aridity* of *Spirit* (as some call it) which even *good Men* sometimes complain of, we must enquire into the *Reasons* thereof; as whether this was not for want of due *Preparation*, or from *stob* or *negligence* in the

Morning,

Morning, or want of *earnestness* in our private *Devotions*, or of taking a just *Care* to *raise* our *Hearts* towards *Heaven*, and to *fix* them on the *Feast* and the *Inviter*; or from our unnecessary *mingling* over-much with the *World* soon afterwards; or not *keeping* our *Feet*, our *Thoughts* and *Affections* in good order, when going to the *House* of God, or when present there, or not *bending* and *fixing* them with the utmost *Intention* to what we were employed in; or not *considering* as we ought, Christ's *Love*, and God's *Presence*, and *Goodness*, and *Majesty*, and *Glory*; or coming in our *own Strength*, and depending too much upon it, not *casting* our selves entirely on God's *Mercy* thro' Christ; some or more of which *miscarriages* may have been the cause of our want of *Comfort* or *Advantage* from this *Sacrament*, for which we therefore ought to *blame* our selves, and not to *charge* God *foolishly*; to be *humbled* for them; and carefully to *note* them down, or *remember* them against the *next Sacrament*, that we may be then more *watchful* against them, and avoid what has now been so *disadvantageous* unto us. Nor are we to be *unthankful*, if on *Reflection* we find that God's *Grace* has preserved us from any such *Inconveniences*; that our *Hearts* have been

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fixed, our *Devotions* inflam'd, our *Affections* raised, our *Love* to God, and *hatred* of Sin, heightened and augmented by what has pass'd at that *heavenly Feast*; and that it has been *sweeter* to us than the *Honey* and the *Honey-Comb*, and helpt us to *despise* the World, and to *long* for Heaven. These are *Blessings* which ought not to be *forgotten*, but the *Remembrance* of them should be *dear* unto us; we ought to revive the *Impression* of them upon our *Hearts*, and to *sink* them deeper there, that they may have a future lasting *Influence* on our *Practices*.

§ III. And here it may be necessary to interpose a *double caution* as to these *Matters*. There are some who are so afraid of *Enthusiasm*, that they almost forbid a *devout Christian* to *expect* or to *desire* any more than *ordinary Joy* or *Delight* in God's Service; nay, to *suspect* it when ever he finds it: while others *fancie* that they have no *Communion with God* in any *Duty*, nor are indeed any thing the *better* for it, if they have not always these *sensible tastes* of his *Goodness*. A *rational Christian* ought to keep the *mean* between these two *Extreams*, so as neither to *despise*, far be it from him, that *heavenly Manna*, that *Angel's Food* of *Joy*,

in *Believing*; the pleasures of God's *House* and *Table*, the *Fruits* of the *Tree of Life*, the *foretastes* of Heaven; for which he pants, as the *thirsty Hart* does after the refreshing *Streams*; being fully perswaded, by *Reason*, *Experience*, and *Scripture*, that *Joy in the Holy Ghost*, and *Fellowship with the Father and the Son*, are something more than *Enthusiastical Fancies*; that God can *communicate* himself to his *Creatures*, in what *measure*, and by what *means* he pleases; and that his own *institutions* are those *means* whereby he does thus communicate himself to prepar'd and holy *Minds*; and therefore he cannot rest in the *outward* only, but prays for the *Light* of God's *Countenance*, and the *Joy* of his *Salvation*, which make up so great a part of the *Happiness of Heaven*; and when he has thus tasted how good the *Lord* is, he cannot but be entirely thankful for it. But yet, neither does he estimate his *Profit* in any religious *Duty*, or the *presence* of God in them by these *sensible Joys* only: He knows our weak *Nature* is neither able long to *bear* them, nor is often *fit* for them. He expects not *all Canaan*, while on this side *Jordan*, tho' he cannot but be delighted with a *taste*, sometimes of the *Fruits* of that happy *Country*. He believes he has *them* *Benefit* by any *Duty*, and particularly by

this *Sacrament*, and that *then* God is present with him in it, when he finds that he is thereby more *settled* in his *Faith*, his *Hope*, and his *Obedience*; more rooted and grounded in *Holy Love* both to God and his *Christian Brother*; when he finds his *will* more *submissive*, and entirely *resigned* to God's *Sovereign Will*, and the *Duties of Religion* growing gradually, more *easy*, and as it were *natural*, and delightful to him: And consequently, he cannot be so well satisfied of his profiting by a *Sacrament* immediately *after* he has received, (for he expects it not all at once,) as at some distance of *time*, when the *Grace* he then received, is as it were *digested* in his *Mind*, and spreads it self thro' all the *Parts and Offices* of an *holy Life*.

§ IV. After examining the *Frame* of our *Minds* at the past *Communion*, we are, in the next place, exactly to reflect on those *Holy Vows* and *Resolves* which we have made at God's *Altar*, whether, against *Passion*, *Impurity*, *Intemperance*, *immoderate Love to the World*, neglect of *Sacraments*, or of *publick, private, or Family Devotion*, or of the *Souls* of those whom God's *Providence* has committed to our *Charge*, or any other failure whereof we found our
selves

selves guilty in our former *Preparation* and *Examination*, and which we have anew vowed against at the *Communion*; all which *Vows*, if we did now again solemnly *renew*, and implore, and expect the *continuance* of *Divine Strength* to perform them, and consider the *means* to obtain and preserve it, we should doubtless find great *Advantage* by it; especially if we *renewed* the same in our *daily Examination*; which must needs preserve both the sense of God's *Goodness*, and of our own *Obligations* more *fresh and lively* on our *Minds*, and have a good *Influence* on our *Practice*, tho' at greater *distance* from the *Communion*.

§ V. And indeed, this is the main *binge* of the whole matter; the great *means* whereby we must gain advantage by the *Sacrament*, and which, if we neglect, we must at least, expect the loss of our *Comfort*, if not our *Souls*. 'Tis, to remember all is *not over as soon as we have received*: No, nor that *Day*, nor *Week*, nor indeed, *while we live*; for the *Obligation* is for *ever*. We do in the *Sacrament* shew forth the *Lord's Death*, 'Till he come. We engage our selves by this *Oath*, as well as by that at *Baptism*, to be 'his faithful *Soldiers and Servants* to our *Lives End*. We are not to think the
Oath

Oath it self is all, since 'tis but a *Security* to our future *Faith*, and true *Allegiance*: 'Tis not enough to *Vow*; nay, 'tis better not to *vow* at all, than to *vow* and *not to pay*; tho' to do *both* is still better than either. We cannot too often remember that those *Graces* which we exercise at this *Ordinance*, must also be put in *Practice* thro' the whole *course* of our *Lives*, and 'tis the reason of its *Institution*, that they may by degrees be reduced into *holy Habits*. We must be *inwardly better'd* by the *Sacrament*, as well as by other *Duties*, or else, indeed, we are not better at all, for as one well observes,
 Religion is not a Road of Performances,
 but a *New Nature*, evidenced by a *New Life*.

§ VI. But more especially, are we to call to mind these *Promises* and *Obligations*, when we find our selves again attack'd by any *Temptation*, either to those *Sins* which we have formerly committed, or to any others. Wo to him who after he has escaped the *Pollutions* of the World, and *tasted* the good *Word* of God, and the Powers of the World to come in this *Ordinance*, shall yet *fall away* again, return like a *Dog to his Vomit*, shamefully yield to the same Sin, which he has before so solemnly *renounced*, and pretended

tended to *forsake*, and thereby, in a great measure, trample under foot the *Blood* of the *Covenant*, crucifie the Son of God afresh, and put him to open *shame*. I speak not of lesser unavoidable *Infirmities*, such as *wandering Thoughts*, the first motions of *Passion*, or being ready to give way to the violence of *Temptation*, tho' recovering again; but what I here intend, is the relapsing into any *grosser Sins*, such as *Uncleanness*, *Injustice*, *Drunkeness*, habitual *Carelessness* of *Duty*, and *neglect* of God's *Word* and *Sacraments*, and our private *stated Devotions*; which last may justly be ranked among *greater Sins*, as being too frequently the *beginning* of all the rest. Not that even these are *unpardonable* on true *Repentance*; but that the *Aggravations* of them are so exceedingly heightened by the addition of *Ingratitude* and *Perjury*. An *old Wound* may possibly be *cured* at last, even when 'tis *badly healed*; but then there's a necessity of its being *laid open* again, and the *Pain* will be more *exquisite* than it was at the *first*. We ought therefore, when attack'd by any old *Temptation*, to oppose immediately this powerful *Armor* against it; and whatever pleasure or profit it's *baited* with by the great *Deceiver*, with *Indignation* to reject it:
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To reflect vigorously on our new Obligations to the contrary, both of *Promises*, of *Interest*, and of *Gratitude*. To say within our selves, ' I have *sworn*, and am stedfastly purposed to keep God's righteous Judgments. And, ' Get thee behind me Satan, the God of Peace, whose I am, and who has promised to help me, shall bruise thee under my Feet. And to this end we must be always upon our *Guard*, we must be *temperate* and *sober*, or else we can never be *vigilant*. We must avoid *ill Company*, the great *Emissaries* of Satan, as we would Satan himself. A great End of the *Sacrament* is to make us look *forward*, and remember Christ's last *coming*, as well as backward, in remembrance of his *Death*; and he who *eats* and *drinks* with the *Drunken*, will soon be apt to say, ' *My Lord delays his coming*; tho' to such he himself has said, ' That he will come in a day when he looks not for him, and in an hour that he is not aware of, and will cut him in sunder, and divide him his portion with the *Hypocrites*. The frequent Reflection on our latter End, will also mightily confirm us in our *holy Purposes* of Obedience; the time of our own *particular Judgment*, or at least of our passing into our *unchangeable Eternity*, which we should often meditate upon,

upon, and *Discourse* concerning it with our *Fellow Christians*, instead of those *impertinencies*, and worse, which make up so great a part of *common Conversation*. And those who thus speak *often one to another*, and remind each other of their *Duty*, need not be much concerned, tho' they are *despised* for it by *ill Men*, since the Lord himself will *hearken* and *hear*, and *remember* them for it when he comes in *Vengeance* to *destroy* the *Ungodly*. Malac. 3. 16. 4. 1, 2.

§ VII: In the next place, we would do well to consider that the *Sacrament* is appointed for our *perfection* in *Grace*, as well as *Conquest* over our *Sins*. 'Tis not enough merely to escape the *Pollutions* of the *World*, but we must also *aspire* towards *Perfection*, to be *strong Men* in Christ. We are all called to be *Saints*, to *Glory*, as well as to *Vertue*, and why should we then be content with the lowest *measures*? He that thinks he'll be just *good enough* to be *saved*, if he does not *miss* of that, must not, however, expect much *Comfort*. Nay, not to go *forward*, is to go *backward* in the way to *Heaven*. We are obliged by the *Sacrament*, to do *all we can* for him who has done so much for us: Always to *abound* in the *work of the Lord*, since when we have done our best,

best, we shall be so far from *Supererrogation*. However, as *Health and Strength* are infallible *Signs of Life*, so we shall obtain this great *Advantage* by *stronger Degrees of Grace*, than we may be better satisfied of the *Truth and Sincerity* thereof. Consider, that this will render *God's Service* much more *easy and delightful* to us. But this must cost us constant *Pains and Labour*, for *Sloth* is the greatest *Obstruction* to our growing in *Grace*, and in the knowledge of our *Lord Jesus Christ*, and is commonly the *last Enemy* in this *World* that is destroyed in a *Christian*. Conquer that and all is done. Shake off that *Ague of the Soul*; remember your *Vows*, call for *Strength*, believe and all things are possible. Give *Diligence* to make your *Calling and Election* sure, for he that does these things shall never fall; and the higher we rise in *Piety* here, the shorter *Steps* we shall have to *Heaven*, and it's very probable, the higher *Degrees of Glory* among those many different *mansions* in our *Father's House*.

§ VIII. In the last place, when we are called again by *God's Providence* to another *Sacrament*, which happy *Opportunity* we will be careful never to neglect; let us, in our *Preparation and Examination*, impartially enquire how we have performed those *Vows* we

we made in the last, and how we have profited by it. To rejoice and bless *God*, if well, to be humbled if otherwise, and the greater the *Defect*, the deeper the *Humiliation*. I speak here, of lesser *Infirmities*, rather than of presumptuous, scandalous *Sins*, the *Habits* whereof, while unreformed and unrepented, do utterly exclude from the *Sacrament*, as well as from *Heaven*. Nor ought we by any means to be ungrateful, if we find that thro' *God's Grace*, preventing us that we might be willing, and assisting us when we were willing, we may have obtained any *Advantage* against our *Spiritual Enemies*: If any *Sin* be weaker, any *Vertue* stronger; whether *Patience*, or *Humility*, or *Resignation*, or *Devotion*; for which we are again to approach full of *Gratitude* to the *Holy Table*, to offer the *Sacrifice of Praise* and take the *Cup of Salvation*, and call upon the *Name of the Lord*.

These things if we observe and do, thro' the whole *Course of our Lives*, 'we shall neither be barren nor unfruitful in the knowledge of our *Lord and Saviour*, but an abundant *Entrance* shall be ministred unto us into his *Everlasting Kingdom*. To whom be *Glory in the Church throughout all Ages*. Amen!

Questions.

Questions for the Evening.

1. **W**HAT Mercies have I received this Day, Answers of Prayer, Deliverance from Evil, common or extraordinary Blessings?
2. What Sin have I committed? What Duty omitted?
3. What have I done, endeavoured, or designed for God's Glory, or the Good of my Neighbour; or have I lost any Opportunity for either?
4. With what Success have I encounter'd those Sins to which my Circumstances or Constitution most incline me; Passion, Sloth, Impurity, Intemperance, Vanity, &c.
5. How have I improved my Time this Day? Am I any wiser or better than I was the last? Have I thought of Death and Judgment?
6. Have I Pray'd? and How? And the same of Meditation and Reading?
7. What Mercy do I want for Soul or Body, my Self, or Relations, that I may now ask it?
8. Have I remembred my Promises made at the last Sacrament, and how have I performed them?

Questions

Questions for the Morning.

1. **D**ID I Read and Pray, Meditate and Examine my self last Night; and in what manner?
2. Did I think of God, last and first?
3. What Sin have I committed, in Thought, Word or Deed? What Duty omitted since Evening?
4. What Occasions may I probably have this Day of serving God, or my Neighbour?
5. To what Temptations am I like to be exposed?
6. What Mercies have I received? What do I want?

Short Directions for those who are (really) straightned for Time, and cannot go through the larger Methods of Examination already given.

1. **B**E sure this be more than a pretended Necessity; as in the case of indispensable and unavoidable Business or the like; since the more conscientious and exact you are in your Preparation and Examination

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Note, That this Sheet is to be plac'd after Page 186.

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tion, you may, generally speaking, expect the greater Advantage by the Sacrament. *Turtle-Doves* or *young Pigeons*, were not accepted of *Old*, unless where the *Presenter* could not reach a more costly Sacrifice.

2. This being taken Care of, never indulge any ill grounded *Scruples* so far as to suffer them to hinder you from coming to this *Divine Banquet*. See what has been already said on this *Head*, both from *Authority* and *Reason*, in *Answer* to the *Objections* against *Receiving*.

3. It can scarce be supposed but you may redeem some time on the Morning of the *Lord's Day*, when you may retire from the *World*; and, 1. Use the *Prayers* here at *Preparation*, or any other that is proper for that *Occasion*.

2. Consider the *Nature* of the *Sacrament*, and your *Happiness* in having one *Opportunity* more of *partaking* in it.

3. Examine your *Conscience*, by the *Ten Commandments*, as they are in our *Communion-Service*; and in the *Versicle* added to every one of them, implore *Pardon* where you find any *Breach*, and *Grace* for the future to observe them better. And the same of any other *Sin*, not so easily reducible under any particular *Command*, such as *Drunkenness*, neglect or abuse of the *Sacrament*, and the like.

4. FIX

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4. Fix your main *Battery* against that *Sin* which you find the strongest; whether *discontent* with your *Condition*, *hard Thoughts* of *God*, *Intemperance*, *Passion*, *Pride*, *Sloth*, *Impurity*, or what ever else. Most heartily lament it, most earnestly resolve and implore *Strength* against it, and draw near to the *Holy Table*, with *Faith* to obtain it, and fear not but your *Saviour* will meet and bless you.

A Prayer for one in Affliction and Want.

O GOD! who art Infinite in Power, and Compassion, and Goodness, and Truth! who hast promised in thy Holy Word, That thou wilt hear the Prayer of the poor destitute, and wilt not despise his Desire. Look down I beseech thee from Heaven, the Habitation of thy Holiness and Glory upon me a miserable Sinner, now lying under thy Hand in great Affliction and Sorrow, who fly to thee alone for help and Comfort. I am weary of my groaning, my Heart faileth me, the

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Light

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Light of my Eyes is gone from me, I sink in the deep Waters, and there is none to help me, yet I wait still upon thee my God. Tho' all the World forsake me, let the Lord still uphold me, and in him let me always find the truest, the kindest, the most compassionate, unwearied Almighty Friendship; to him let me ease my wearied Soul, and unbosom all my Sorrows!

Help me, O Lord! against Hope, to believe in Hope! Grant that I may not be moved with all the Sights and Censures of a mistaken World. Let me look by Faith beyond this Vale of Tears and Misery, to that happy place which knows no Pain, or Want, or Sorrows, as being assur'd that there is an End, and my Expectation shall not be cut off. I know, O Lord! that a Man's Life consists not in the abundance of Things that he possesses, but that he who has the most here, as he brought nothing with him into this World, so he shall carry nothing out. I bless thee that thou hast not given me any Portion among those who have received

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The Worthy Communicant.

all their Consolation here, whose Portion is in this Life only. Neither let me expect those Blessings which thou hast promised to the Poor, unless I am really poor in Spirit, and meek and humble. I know nothing is impossible with God, and that it is thou alone who givest Power to get Riches, and that thou canst by thy good Providence, raise me from this mean Condition whenever thou pleasest, and wilt certainly do it if it be best for me, and therefore humbly submit all unto thy wise and kind Disposal. I desire not Wealth or Greatness: Give me neither extreme Poverty, nor do I ask Riches of thee, but only to be fed with Food convenient for me. I desire earnestly to seek first the Kingdom of God and the Righteousness thereof, well hoping that in thy good Time, Food and Raiment, all other things that be needful, shall be added unto me. I believe, O Lord! that thou who feedest the Ravens, and clothest the Lilies, wilt not neglect me (and mine.) That thou wilt make good thy own unfailing Promises, wilt give Meat to them that fear thee, and be ever

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mindful

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mindful of thy Covenant. In the mean time, let me not be querulous or impatient, or envious at the Prosperity of the wicked, or judge uncharitably of those to whom thou hast given a larger Portion of the Good things of this Life, or be cruel to those who are in the same Circumstances with my self. Let me never sink or despond under my heavy pressures and continued Misfortunes. Tho' I fall let me rise again, because the Lord taketh me up. Let my Heart never be sunk so low that I should be afraid to own the Cause of despised Vertue. Give me Diligence, and Prudence, and Industry, and let me neglect nothing that lies in me to provide honestly for my own House, least I be worse than an Infidel. Help me carefully to examine my Life past, and if by my own Carelessness, or Imprudence, I have reduced my self into this low Condition, let me be more deeply afflicted for it; but yet still hope in thy Goodness, avoiding those Failures whereof I have been formerly guilty. Or if for my Sins thou hast brought this upon me, my unthankfulness for thy Mercies or abuse of them, help
me

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me now with Submission and Patience, to bear the Punishment of my Iniquity: Or if by thy Wise Providence thou art pleas'd thus to afflict me for Tryal, and for the Examples of others; Thy Will, O my God! not mine, be done! Help me, and any who are in the same Circumstances, in Patience to possess our Souls, and let all thy Fatherly Chastisements advance us still nearer towards Christian Perfection, teach us the Emptiness of all things here below, wean us more and more from a vain World, fix our Hearts more upon Heaven, and help us forward in the right Way that leads to Everlasting Life; Thro' Jesus Christ our Lord, to whom with the Father and Holy Ghost, be Glory, Honour and Power, now and for ever. Amen!

A P P E N D I X.

A LETTER concerning the Religious Societies.

S I R,

HAVING in Conversation accidentally mentioned those *Religious Societies* which have been for some time erected in and about the Cities of *London* and *Westminster*, and of late in some other places, you were pleased to desire a more particular Account concerning them, of their Orders, and manner of Life, and what my Thoughts were as to what we then heard objected against them.

I must confess I have had the Curiosity to make a particular Enquiry about them, and the Informations I have received, have been from such Persons, as I think, I may entirely depend upon for the Truth of them, and what I have from them, I here very briefly give you, referring them for a larger Account to *Mr. Woodward's* little Book on that Subject.

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In the first place, I find many Persons are in the same mistake which you were once in, and confound these Religious Societies with the Societies for Reformation, tho' they are quite different as to their Institution and immediate Ends, and for the most part, as to the Persons whereof they are composed. The immediate Business of the Societies for Reformation, is to assist the Civil Magistrates in putting the Laws in Execution against Profaneness and Immorality, and consists of Sober Persons of any Persuasion among Protestants, tho' most of them, as far as I can observe, of the Church of England: But the Religious Societies, as we call them for distinction from the other, are composed of such as meet together wholly upon a Religious Account, to promote true Piety in themselves and others; and are all of them strict Members of the Church of England, none being admitted or suffered to continue, who are not constant Communicants: Many of these, indeed, are likewise engaged in the Business of the Reformation, and so on the other side, but this is only accidental, and these two are distinct Bodies of Men one from the other.

I cannot tell, whether I can give you a better Character of those Persons who compose these Religious Societies, and their Design

the Religious Societies.

sign and Employment in them, than what Tertullian and other antient Writers have left us of the first Christians, in the best and purest Ages of the Church: I am sure I cannot speak more Truth of them in fewer words.

They often meet together, say the Antients of those first Christians; *ad confederandam Disciplinam*; and to pray, and sing Hymns to Christ as God. We assemble our selves, says Tertullian, to the Repetition of the Holy Scriptures, we support our Faith by Religious Discourse, we excite our Hope, we fix our Confidence, we encrease our Knowledge, by the Exhortations of our Teachers; we gather a Stock for the Poor according to every Man's ability, which we expend, not in riotous Feasting, but in helping the Indigent, and Orphans, and the Aged, and those who are persecuted for the Cause of God.

This is their Design and Employment in their Meetings, and for the Methods whereby they regulate them, they appear to be chosen with all Christian Prudence; but they are too large to be here inserted, and therefore I must again refer you to Mr. Woodward's Book for a full Account of them.

The main thing for which I am concerned, is to give you my Reasons why I believe such Societies as these, if further propagated, would

would be so far from being any Injury to the Church, as may be the Opinion of some Persons who either may not fully understand them, or are prejudiced against them, that I think, I can make it appear they would be of great Advantage to it.

I know few good Men but lament that after the Destruction of Monasteries, there were not some Societies founded in their stead, but reformed from their Errors, and reduced to the Primitive Standard. None who has but look into our own Church History, can be ignorant how highly instrumental such Bodies of Men as these, were to the first planting and propagating Christianity amongst our Forefathers: 'Tis notorious that the first Monks wrought honestly for their Livings, and only met together at the Hours of Prayer, and necessary Refection, as do most of those in the Eastern Countries to this day: And those who read the Exemplary Piety of the old British Monks, and what indefatigable Pains they took, and what Hazards they ran in the Conversion of our Heathen Ancestors, as well as how stoutly they withstood the early Encroachments of Rome, cannot but entertain an extraordinary Opinion of them, and will be apt to judge charitably of their great Austerities and Ascetic way of Living, tho' perhaps we may be in the right, when we think

think they were in some things mistaken. However, this is certain, that a great part of the good Effects of that way of Life, may be attained without many of the Inconveniences of it, by such Societies as we are now discoursing of, which may be erected in the most populous Towns and Cities, without depriving the Commonwealth of the Service and Support of so many useful Members.

It will be owned a desirable thing that we had among us some places wherein those who are religiously disposed might have the Liberty, for a Time, of a voluntary retirement; that they might escape the World, & vacare Deo, & sibi met ipsis. This was once practised with great Applause of all good Men, by Mr. Farrar, of which we have an account in Mr. Herbert's Life, and a larger (as I have heard) in Bishop Hacket's Life of Bishop Williams; and the same has been lately attempted by Mr. St——. But if this should not be practicable, at least generally, by Men of Trade and Business, tho' of never so devout Inclinations, I see nothing that could come nearer it, than these Religious Societies. The Design of that excellent Person, Archbishop Cranmer to have founded so many Collegiate Churches out of the broken Monasteries, to consist of some Laitie, as well as Clergy, seems to have had some-

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something in it of the same Nature, (tho' in a higher degree) with that of these *Christian Societies* now erected, namely, to make a *stand for Religion and Virtue*, so many *Redoubts* against an encroaching World, where any might receive *Counsel, and Advice*, who addressed themselves unto them; but since we were not so happy to have this accomplished, Why may not these Societies in some measure supply the want of them? For if they were once erected in the most *considerable Towns* and *populous Villages*, or where *one* was not large enough, out of more neighbouring Villages united, they might be able notably to assist the *Rural Deans*, where there are any, and in some measure supply their *Want* where there are none: and would not this disarm that *Objection* against *Diocesan Episcopacy*, which is brought from the extent of its *Jurisdiction*?

However, if this be *ultra crepidam*, it's certain that this would hold of *Parish Priests*, and they would, as some have already done, soon find extraordinary Advantages by it. There are a great many Parishes in this Kingdom, which consist of *several Thousands*, some of some *Myriads* of Souls: Now, what one Man, or two, or three, is sufficient for such a multitude? What Strength to visit them? What Memory, unless very
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the Religious Societies.

extraordinary, to retain but their Names? Those who have but one or two thousand, will find their Cares heavy enough, especially now they have neither the *Catechists* of the Antients to assist them, nor those *Clerks* which are mentioned in the Rubrick, and seem to have been designed for that End, at the Reformation: And may not we say of these great Numbers, as the Disciples did to our Saviour when they saw the multitudes, *from whence shall we buy Bread, that these may eat?* But would not these things be rendred much more easie to the careful Pastor; when such considerable Bodies should act [in *Subordination* to him, and with *Direction* from him,] to promote those great Ends, for which he has so solemnly dedicated himself to God? They would be as so many Church-Wardens, or Overseers, or almost Deacons under him, caring for the Sick and Poor, giving him an account of the Spiritual Estate of themselves and others; persuading *Parents* and *Sureties* to Catechise their Children, and fitting them for Confirmation; discoursing with those who have already left the Church, to bring them back to it, or who are tempted to leave it, in order to preserve them in it; the effect whereof we may guess by the contrary, there being, it's likely, *Ten*, who are persuaded to leave
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the Church by their *Neighbours*, to one, who is immediately wrought upon by the *Dissenting Teachers*. This assistance would in all probability conduce as much to the *Health* of the Minister's *Body*, by easing him of many a weary step and fruitless Journey, as to the great satisfaction of his *Mind*, in the visible Success of his Labours. In short, it seems a necessary Consequence, both from what *Success* the Design has already had, and from the very Nature of it, that if it went forward in such manner, and with such Limitations as are proposed, it would be so far from injuring the Church, that these *several Societies* would be so many *new Bulwarks* against its Enemies, would give it daily more Strength, and Beauty, and Reputation, and it *may be more than many wish to see it ever have*.

And for the *State*, they might also be not inconsiderably serviceable to it, and highly promote Loyalty and Obedience, as well as all other Parts of Religion and Virtue.

There is hardly any considerable Design, but may be carried on with much greater Success, by *united Bodies* of Men, than by single Persons. We see it in *Trades* every day; and why should we not learn from those who are *wise in their Generation*? We see what a wide Progress, Heresie and Infidelity have made by their *poisonous Clubs* and *Combinations*:

the Religious Societies.

binations: The very *Players* are formed into *Companies*, or they could not be half so mischievous to *Religion* and *Morality*: The Church of *Rome* owes, perhaps, her very *Subsistence*, at least, most of the *Progress* she has made of late Years, to those several *Societies* she nourishes in her Bosom: Why may not we learn from *Enemies*; and what better way than to fight with their *own Weapons*? At least, why may not we have *Congregations* to propagate *Good Manners*, as they have one to propagate their *Ill Faith*?

Nay, it must be owned there have been some devout Persons among them, who by this very method of forming lesser *Religious Societies* in Towns and Villages, as well as the greater Cities, have done great Things towards the *Reformation of Manners*, and promoting *Piety* and *Virtue*. The Noble and Pious Monsieur *de Renty*, in *France* was of this Number: He employed much of his time in this happy Exercise, particularly at *Caen*, where he settled many *Societies* of devout Persons, to meet Weekly, and consult about the Relief of the Poor, and preventing *Offences* against God, which succeeded to admiration: He did the same among *Tradesmen*, both at *Paris* and *Tolose*, whom he brought constantly to go to Prayers, sing Psalms, read Books of Devotion, and Dis-

course

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course of their spiritual Concerns one with another; and used all his Interest with Gentlemen of his acquaintance to erect *petty Societies* of the same Nature, even in lesser Villages, where they had any Influence over the Inhabitants *. And why

* See his *Life*, p. 149, 155, 158, 159. should we not transplant any excellent Fruit into our own Soil, and get all the good we can from Persons of all Communion?

Publick Assemblies, in the Church, tho' constantly and devoutly attended by the Members of these Societies, yet must be owned to be improper, on several Accounts, for those excellent Ends which they propose in their stated meetings: 'Tis not their proper *discourse* of many things which fall under their Care, nor is there any room for *Christian Conversation*, if it were decent to practise it. *Pious Discourse* must be owned as necessary as it is a delightful Employment to all good Christians, and yet what more generally and shamefully neglected, and even by the *accursed Rules of Civility*, exploded out of the World. This Practice, that late excellent Person, Dr. Goodman, has endeavoured to retrieve, and has recommended it in so charming a manner in his *Winter-Evening Conference*, that he would not have failed of making

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making many *Converts* to it, had there been *Virtue* enough left in the World to make use of his Directions: Now if this *Religious Discourse* be lawful and commendable where it is *accidental*, or among a few Persons only, I would fain know how it should come to be otherwise when it is *stated* and *regulated*, and among a greater Number? Is it any more a *Conventicle* than any other Meetings? Is there any *Law* that it offends against? Is it any greater Crime to meet and sing *Psalms* together, than to sing *profane Songs*, or waste Hours in impertinent *Chat* or *Drinking*? Indeed, one would almost wonder how a Design of this Nature should come to have any *Enemies*, nor can I see any Reason why good Men should be discouraged from joyning in it by those hard words, *Faction*, *Singularity*, and the like, when all possible Care is taken to give no just Offence in the management of it.

The *Design* of these Societies, as I am satisfied by considering the first *Founder*, and the *Encouragers* of them, and their *Rules* as well as *Practice*, is, by no means to gather *Churches* out of *Churches*, to foment *New Schisms* and *Divisions*, and to make *Heathens* of all the rest of their *Christian Brethren*; which would be as *indefensible* in it self, as dangerous and *fatal* in its Consequences both

to

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to themselves and others: So far are they from this, that they have brought back several to the Church who were divided from it; but their aim is purely, and only to promote, in a regular manner, that which is the End of every Christian, the Glory of God, included in the Welfare and Salvation of themselves and their Neighbours; and if any rational Method could be proposed, besides those they have already pitched upon, to guard against these possible Inconveniencies, there is no doubt but they would embrace it. Tho' after all, how there can possibly be any occasion of Schism, any crevice for it to creep in at, where nothing is done but in Subordination to the lawful Ministry, and by Direction from it, and where one of the very Bonds of the Society is the constant frequenting of publick Prayers, and Communions, while on the other side, there is no visible private Interest to serve, no Faction to flatter or humour, I must confess I am not sharp-sighted enough to discern, and dare challenge any Instance of a Schism any where occasioned, in such circumstances, ever since the Birth of Christianity.

It cannot be denied but that there may, and will be some Persons in these Societies of more Heat than Light, more Zeal and Warmth, than Judgment and Discretion; but where

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where was ever any Body of Men without some of such a Character? They are of like Passions with other Men, and why may not they expect the same Allowances? But since the very Rules of their Institution do strictly oblige them to the Practice of Humility and Charity, and to avoid Censoriousness and spiritual Pride, the common Rocks of those who make a more than ordinary Profession of Religion. I see not what humane Prudence can provide any farther in this matter.

I had like to have forgot one considerable Advantage of these Religious Societies, if they should once come to be more common amongst us, and that is, that out of them it would be easie to form Societies for Reformation; for Persons must be first truly and deeply concerned for Religion themselves, before they are likely to be so concerned for others, as to be willing to sacrifice all to make them better. That there is need of a general Reformation of Manners, has not been denied even by those who have had the most need of it themselves: And that the Governours both in Church and State, do most earnestly desire it, we can no less doubt without the highest Affront to both, when they have by so many repeated Acts, solemnly declared as much to the Nation. That a firm Combination of good Men, is the best way to bring this

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this Design to a good Issue, we may more than guess by what has been already done by such methods; And for all the Objections which have been brought against those who have embarkt in this pious and generous Undertaking, I believe there is no unprejudiced Person who has read the Right Reverend Bishop of *Glocester's* Defence of them, but are fully satisfied that they have but very little weight, and are there fairly answered. And as it is known that the late Archbishop was a hearty Friend of them, and their Design, so his most Reverend Successor has given them a just and noble Commendation in his Letter to the Bishops of his Province, wherein he requires them, 'To press the Clergy of their respective Dioceses, to invite their Church-wardens and other pious Persons among the Laity, to joyn with them in carrying on the Reformation of Manners; after which he adds, [We may very reasonably expect the happy Effects of such a Concurrence, from the visible Success of that noble Zeal wherewith so many about the great Cities do promote true Piety and a Reformation of Manners.] Thus far our most Reverend Metropolitan, and since that time, the same Design has been publickly espoused and recommended by several others of the *bighest* Character. And

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And indeed, if the *General Reformation* of Mens Manners be ever effected by the Terror of the Laws without Execution, or those Laws be ever effectually executed by the stragglings Endeavours of a few good Men, who charge singly against such infernal Hosts of Infidelity and Lewdness; if any thing considerable herein be accomplished, unless by such a Combination, I shall own my self happily mistaken; but whether I am or no, the Event will teach Posterity. I shall conclude this long Letter with the remarkable words of the excellent Author of the *Whole Duty of Man*, in his Causes of the Decay of the Christian Piety, the close of the Twentieth Chapter.

' That Scandal, says he, which we have brought upon our Religion, as it was not contracted by the Irregularities of one or two Persons, but by associated and common Crimes, so neither will it be removed by a few single and private Reformations. There must be Combinations, and Publick Confederacies in Virtue, to balance and counterpoise those of Vice, or they will never recover that Honour which she acquired by the general Piety of her Professors: He goes on; ' In those Primitive Days, there was such an abhorrence of all that was ill, that a vicious Person was lookt upon as a kind of a Monster or Prodigy.

' *Prodigy*, and like a putrified Member cut
 ' off, as being not only dangerous but noi-
 ' some to the Body: But, alas! the Scene is
 ' so changed, that the Church is now *made*
 ' up of such as she would then have *cast out*,
 ' and 'tis now as remarkable an Occurrent
 ' to find a *Good Christian*, as it was then to
 ' see a *Bad*.

I shall add no more, but that it was well
 the Worthy Author concealed his Name,
 when he published such disobliging Truths:
 At least, if he had been now living, he
 would scarce have escaped the Censure of
Forwardness, and a *Zeal* not according to
Knowledge.

S I R,

I am

Your obliged Friend,

SAM. WESLEY.

APPENDIX.

APPENDIX.

Of BAPTISM.

§ I. **C**ONCERNING which, I shall
 briefly enquire *what* it is; what
Benefits we receive by it; what
 are our *Obligations* from it; whether our
Saviour designed it to remain *always* in his
Church; and lastly, who are the proper
Subjects of it.

§ II. First, *What* it is; and *Baptism*
 may be thus described. 'Tis the *first Sacra-*
ment of the *New Testament*, instituted by
 our *Saviour* in the room of *Circumcision*,
 and the *Jewish Baptisms*, to continue to the
End of the *World*, wherein by *sprinkling*,
dipping, or *washing with Water*, in the name
 of the *Father, Son and Holy Ghost*, the dam-
 ning *Guilt* of *original Sin* is washt away,
 we enter into *Covenant* with *God*, are taken
 into the *Church* of *Christ*, and made par-
 takers

'takers of all the Privileges thereof; God's
'Grace here, and endless Bliss hereafter, on
'our performing the Conditions of the Cove-
'nant.

§ III. 'Tis the first, or initiatory Sacra-
ment, entring us into that Covenant, which
we renew in the Lord's Supper. 'Twas in-
stituted by our Saviour, who alone has
Power to institute a proper Sacrament or Sign,
Seal, Pledge, and means of Grace, perpetually
obligatory on all Christians. We know not
indeed the express time of its Institution; for

'Jesus made and baptised more Disciples
than John, * long before

* St. John 4. 1. he enlarged the Commission
of his Apostles, to 'go and
'make Disciples out of all Nations by bap-
'tising them †. But we

† St. Matt. 28.
19. see below of
the right Transla-
tion of the words.

|| Rom. 4. 11.

also to have had respect to the way of ad-
mitting Profelytes among the Jews, which

* Lightfoot, Gro-
tius, &c. Ammian.
Epictet.

know 'twas in the room of
Circumcision, for as that was
a Figure, Sign, || and Seal of
God's Covenant, and means
of admission into the
Church, so is this. It seems
both formerly was, and
still is by Baptism* : and
perhaps also to the Lustra-
tions

tions or Purifications among the Heathen,
which Grotius thinks with great Reason,
were the remains of a Patriarchal Tradition,
in memory of the universal Flood; which the
Apostle also seems to intimate when he calls
Baptism, 'the Antitype to
the Ark, or the Deluge.* * 1 St. Pet. 3. 20, 21.

§ IV. The matter of this Sacrament is
Water, which as it has a natural Power
of cleansing, is in it self more fit for
such a symbolical and sacramental Use. Some
of the ancients have thought that God gave
the first Blessing to the Waters, Gen. 1. 10.
because they were designed for Baptism.
Which is performed by Washing, Dipping or
Sprinkling the Person in the Name of the Fa-
ther, Son and Holy Ghost. That is, by this
Ceremony, the baptised Person is obliged to be-
lieve in the Holy Trinity, and to receive and
obey the Gospel. The Gentiles therefore were
generally baptised in the Name of the whole
Trinity, because they did not before believe
aright of any of the Three Persons: Tho' the
Jews and Profelytes who before did believe
aright of God, seem to have been some-
times baptised only in the
Name of the Lord Jesus. † † Acts 10. 42.
19. 5.

§. V. I said *Washing, Dipping, or Sprinkling*. (according to our *Catechism*) was the manner of *Baptism*, tho' neither of them are, I think, expressly determined in *Scripture*, either by *Precept*, or such *Example* as clearly proves it; or by the force or meaning of the word *Baptise*. Nay, there are several places in the *Sacred Scripture* which make it very probable they did wash, or sprinkle, as well as dip or plunge the baptised, and we have Instances of it in the known *Practice* of the *antient Churches*. *John's Baptism*, in some things agreeing with our *Saviour's*, in others differing from it, cannot certainly be proved from *Scripture*, to have been performed by

Dipping. Not that * of *Enon* near to *Salim*, where there was much *Water*; for this might relate to *Breadth* rather than *Depth*, since a narrow place would not have been sufficient for so great a multitude, *Jerusalem* and all *Judea*, &c. †

† *St. Matt.* 3. 5. that is, a great part, if not the generality of them. Nor any of our *Saviour* or his *Disciples Baptisms*, nor even that of *Philip* and the *Eunuch* ||, tho' they both went down into the *Water*; for that going down, may relate to the *Eunuch's Chariot*,

|| *Acts* 8. 38, 39.

Chariot, when they descended, but implies no determinate *Depth of Water*: it might be to their *Knees*, it might not reach their *Ancles*. The words *Baptise* and *Baptism* do not necessarily conclude for *Dipping*, because they are used in other *Senses* in several places of *Scripture*. Thus we read that the *Jews* were all baptised to *Moses* in the *Cloud*, and in the *Sea**; in neither of which were they plunged, * *1 Cor.* 10. 2. the *Body* of the *Water* not touching them (tho' the *Egyptians* were dipt indeed when they sank like *Lead* in the *mighty Waters* †) they could therefore be only sprinkled † *Exod.* 14. 28. 15. 10. by *Drops* of the *Sea water*, and refreshing *Dews* from the *Cloud*, while in the *Wilderness*; which seems not obscurely hinted in that of the *Psalmist*. 'Thou sentest a gracious *Rain* upon thine *Inheritance*, and refreshedst it when it was weary. || *A.* || *Psal.* 68. 9. gain, *Christ* said to his two *Disciples*, 'that they should be baptised with the *Baptism* that he was baptised with', namely, * *St. Mark* 10. 38. 'the *Baptism* of *Blood*, or *Martyrdom*; but neither he nor they were dipt, but only sprinkled, or washed with their own *Blood*. Again, we read in the *Go-*
K
spel,

* *St. Mark 7. Ba-
πτισμῶς.* spel * of the *Washing*, 'tis
in the original *Baptisms* of
Pots, and Cups, and brazen
Vessels and *Tables*, or *Beds*: Yet Pots and
Cups are not necessarily *dipt*, when they are
washt, but *Water* is often *poured* upon them.

Nay, the Pharisees *washt* the
† *St. Luke 11. 39.* *outsides* of them only †, and
as for *Tables* or *Beds*, none
will suppose they could be *dipt*, but only
sprinkled, or at most *washt* over. Here is
the word *Baptism*, not in a *figurative*, but
natural Sense, taken otherwise than for *dip-
ping*, namely for *washing* or *cleansing*, and
that this is the true meaning of the word
Baptise, is the Opinion of the greatest

|| *Hesychius, Ste-
phanus, Scapula.*
βαπτίζω λέω. La-
vo to wash. So
βαπτισμα. Lavatio,
ablutio. *Washing*,
which may be done
without dipping.

Scholars, and most proper
Judges in this matter. ||
'Tis true, we read of be-
ing *Buried* with *Christ* in
Baptism, but we cannot ar-
gue with any certainty
from such a *figurative Ex-
pression*; which if it held
exactly, seems as much for
sprinkling as *plunging*, because in *Burials* the
Earth is *sprinkled* on the Body, not the Body
plunged through the solid Substance of the
Earth; and a Man is not *buried*, tho' he is put
into his *Grave*, till he is covered by thus *casting*,

or

or *sprinkling* the Earth upon him; and on
the other side, we read that
Baptism is called * *the wash- * Tit. 3. 5.*
ing of Regeneration. And
as there is no certain Proof of *dipping* from
sacred Scripture, so there is very great proba-
bility from the *History* of the *Apostles*, that
great Numbers were *baptised* by the Apo-
stles themselves without any such *dipping*,
only by *washing*, *sprinkling*, or *pouring Water*
upon them, or some part of them, suffi-
cient to a *ceremonial Wash-
ing* †, and clearly repre- † *St. John 13. 10.*
senting the *inward part* of
the *Sacrament*, or *cleansing* from *Sin*; not the
quantity but the *quality* being chiefly consi-
derable, as 'tis not *much* or *little* of the *Bread*
and *Wine*, but the *Substance* of them only,
which with the *Grace* of *God*, makes the o-
ther *Sacrament*. 'The *Jaylor* and all his
' *House* were *baptised* in
' the *Prison*. || *Cornelius* and || *Acts 16. 33.*
his *Friends* at *home* *, and * *Acts 10. 48.*
several *Housholds*. But is
it likely they had all of them *Ponds*, *Pools*,
or *Rivers*, in, or near their *Houses*, suffi-
cient to *plunge* all these? I think the con-
trary is far more *probable*. And the same
even of the 5000 at one time, and 3000
at another, which were *converted* and *bap-
tised*

* Acts 2. 41.
4. 5.

† 2 Kings 20.
20. Fuller says,
there were no Wa-
ter-Mills in Jeru-
salem, because no
Streams large e-
nough to drive
them. Pisgah Sigh't.
Lib. 3. p. 329.

tised by Saint Peter in Je-
rusalem *, where they had
none but the gentle Waters
of Siloam, as some think,
the same with Gihon, which
were by Hezekiab brought
into the City †. 'Tis true,
it was an antient Custom
to dip the baptised, which
was rather refreshing than
dangerous in the warm Ea-
stern and Southern Coun-
tries: But the case is otherwise in our cold
and frozen Climate, where oftentimes we
have no Ponds or Rivers unfrozen to dip in,
and if we did, it would endanger the Health
or Life, both of sick and weakly grown Per-
sons (as some of those who practise it can-
not be ignorant) and especially of tender In-
fants, and be more hard to them than Cir-
cumcision it self; and as the antients did un-
doubtedly baptise the Clinics, or sick Persons
on their Beds, by washing or sprinkling, not
dipping them, so may we do with Children
or others in these Northern Parts, where the
danger seems much the same, since God
will have Mercy, and not Sacrifice: especi-
ally when he has not determined any thing
concerning it in his Holy Word. Tho' where
adult Persons are baptised, or Children are

able

able to bear it, our Church
is not against dipping *; nor can this therefore be
any valid Objection against it, or just Cause
of Separation from it. I shall close this
Head with an Observation concerning the
Hebrew word which signi-
fies to baptise †, which a Re-
verend Person who was as
well acquainted with that
Language as most in Europe ‖,
has largely proved, to im-
ply no more than sprink-
ling, not plunging, or dipping; challenging
all those who are of a different Opinion, to
produce any place in the Old Testament,
where the word when it is used in Sacred,
and in a transient Action, is not taken for
sprinkling only.

* Vid. Rubrick
in publick Baptism.

† תבילה

‖ Dr. Lightfoot's
Appendix to his
Life. Vol. II. p. 16.

§ VI. The first of the Benefits we re-
ceive by Baptism, is the washing away the
damning Guilt of original Sin, by the applicati-
on of the merits of Christ's Death. That we
are all born under the Guilt of Adam's Sin,
and that all Sin deserves eternal misery, has
been the unanimous Sense of the Primitive
Church, as well as it is positively and strong-
ly asserted in the Ninth Article of the
Church of England: and even Heathens have

K 3

been

been sensible of a *Fall*, though they have been ignorant of the *manner* of it, and *means* to recover from it (and yet, as before, they

* I believe they had it from Orpheus, as he from the Phoenicians, and they perhaps from Jacob.

generally used *washing* or *sprinkling* for *Purification*.)

And it is no less certain, that we all feel the *Effects* of this *original Guilt*, tho' there may be difficulties in the *manner* of its *propagation*:

For no modest good Man can be insensible of an inward strong *propension* to *Evil*: And the Scripture plainly asserts; 'That we were shapen in *Iniquity*, and in *Sin*

† *Psal.* 51. 5.

Ephes. 2. 1, 3.

Job 14. 4. and
25. 4.

1 *Cor.* 15. 22.

Rom. 5. 10, 12.

Rom. 3. 10, 23.

' did our Mothers *conceive* us †. ' That we were *all* by *nature* Children of *wrath*, and dead in *trespasses* and *sins*. ' That none can bring a *clean thing* out of an *unclean*. ' That in *Adam* all died. ' That by one Man's *disobedience* many (that is all) were made *Sinners*. ' By one *Man*, *Sin* entred into the *world*, and *Death* by

' *Sin*, which came upon *all Men*, for that *all* have *sinned*, and come short of the *Glory* of *God*. Nay, this almost in express

Terms

Terms as to *Infants*, who if they had not any *Sin* at all, no *original Sin*, How come they to die, and what need would they have of a *Saviour*, since they have no *actual Sin*? But, 'tis said, ' That *Death* reigned from *Adam* to *Moses*, even in those who had not sinned (*actually*) according to the *similitude* of *Adam's* transgression *; which can relate to *Infants* only: which

Texts are allowed by all but *Pelagians*, to be clear *Proofs* that the whole *Race* of *mankind* are obnoxious both to the *Guilt* and *Punishments* of *Adam's* Transgression: To the *Punishment* as well as the *Guilt* of it, which doubtless was not only *temporal Death*, but extended likewise to *spiritual* and *eternal*. ' The Scripture having concluded *all* under *Sin*, as the *Jews* under *Unbelief*, that *God* might have *mercy* upon all †: Which takes off any mistaken *Imputation* on *God's* mercy, or his *Justice*,

† *Gal.* 3. 22.

Rom. 11. 32.

since the *Remedy* is as wide as the *Wound*, the *Obedience* and *Death* of the second *Adam* have repaired the *Ruins* which were occasioned by the *Crime* of the first, and brought *mankind* into a *possibility*, and *capacity* of *Salvation*: ' And as by the *offence* of one, *Judgment* came upon all *Men* to

K 4

' *Condem-*

Condemnation, so by the Righteousness of one, the Free-Gift came upon all Men to Justification of Life.*

* Rom. 5. 18. Which virtue of Christ's Death and Resurrection are applied to us in Baptism:

† Rev. 1. 5. † For he loved, us and washed us from our Sins in his own Blood. He gave himself for the Church, that he might sanctifie and

|| Ephes. 5. 25, 26. cleanse it with the washing of water, by the Word ||; namely, by Baptism, as an Instrument of our Justification,

as our Church fully asserts in the Office of Baptism. That all Men are conceived

* First Exhortation before Baptism.

† Ministers certifying after private Baptism.

and born in Sin,* in the old Adam, † in original Sin, and in the Wrath of God; and prays, That the Person to be baptised, may be washed and sanctified with the Holy Ghost, and delivered from God's Wrath, and by Baptism, receive Remission of Sins, and enjoy the everlasting Benediction of God's heavenly washing: and again, That the Water may be sanctified to the mystical

|| Prayer immediately before Baptism.

washing away of Sin; || and teaches us, That those who

who are born in original Sin, and in the Wrath of God, are by the Laver of Regeneration in Baptism, received into the Number of God's Children, &c. And accordingly, does upon good Ground affirm in the Rubrick at the end of the Office, That it is certain by God's Word, that Children which are baptised, dying before they commit actual Sin, are saved: and this is agreeable to the unanimous Opinion of the antient Fathers*, and of the Primitive Church, which differ'd from the Pelagian Hereticks in this very point; those Hereticks pretending that Children were baptised only that they might be admitted into the Kingdom of Heaven, whereas the Orthodox held, that they ought to be baptised, especially in case of danger, for the washing away the Guilt of original Sin.

* St. Cyprian, Theophylact. Lactant. Greg. Naz. Origen, St. August. St. Ambrose, St. Jerom, &c.

§ VII. Another Benefit of Baptism, is, that we thereby enter into Covenant with God, without which, as has been said on the other Sacrament, What has a sinful Creature to do with his offended Maker? Into that everlasting Covenant, which he has commanded for ever †; that New Covenant, which he

† Psal. 109. 11.

has promised to make with the *spiritual Israel*. To give them a *new Heart*, and a *new Spirit*, (*new Principles, new Inclinations*) to *sprinkle clean water* upon them, that they may be *clean*, and to remember their *Sins* and *iniquities* no more. In short, to be their *God*, as he promised to *Abraham*, in the *Evangelical Covenant* which he made with him, and all his *spiritual*

* *Gen. 17. 7, 8.* Offspring. * That *Circumcision* was then the way of admitting into *Covenant* with *God*, and that *Baptism* is the *same* now, I suppose none deny, who own any *Sacraments*: *Baptism* being also stiled in *Scripture*, the *Stipulation*, *Contract*, or *Covenant* of a *good Conscience*, as good *Interpreters* translate that place in *St. Peter* already mentioned. † Our part of the *Covenant*, (which includes an *Oath* and a *Vow*), is to *renounce* the *Devil*, to *believe* what *God* has *revealed*, to *observe* what he has *commanded*; *God's* part, to give us his *Grace* to perform what we *promise*, and *unspeakable Rewards* for our *imperfect Obedience*.

† § 3. Ἐπιπέσει-
σιν stipulatio, Lu-
ther, Beza, Gro-
sius, &c.

§ VIII.

§ VIII. By *Baptism*, we are admitted into the *Church*; and consequently made *Members* of *Christ*, the *Churches Head*. The *Jews* were admitted into the *Church*, or made *Profelytes*, by *Circumcision*, the *Christians* by *Baptism*. ' For as many as are *baptised* into *Christ*, have put on *Christ* *; that is, are *my-* * *Gal. 3. 27.*
stically united to him, and made *one* with him. ' For by *one Spirit* we are all *baptised* into *one* Body †, namely, the † *1 Cor. 12. 13.*
Church, which is called *the Body of Christ* ||; || *Ephes. 4. 12.*
whence the *Fathers* stile *Baptism*, the *Door of the Church*, and the *Sacrament* of our *initiation*, or *entrance* into *Christianity*. From which *vital*, more than *political*, because *spiritual*, *mystical* and *sacramental Union* with *Christ*, proceeds the *Influence* of his *Grace* on those who are *baptised*; the *Honour* and *Exaltation* of our *Nature*; the *Benefit* of his *Protection* and *Intercession* for us with the *Father*; as from our *Union* with the *Church*, a share in its *Instructions*, in its *Privileges*, in all the *Promises* *Christ* has made to it, in its *Intercessions* and *Supplications*, and in the other *Sacrament* of the *Lord's Supper*, as soon as

we

we come to *Age* and *Understanding* to receive it.

§ IX. By *Baptism* we are made the *Children of God*, who were by Nature *Children of Wrath*. 'Tis the *Sacrament of Adoption*, as our *Church* affirms *

* *Thanksgiving after Baptism.*

so many places it ascribes to *Baptism*, namely, 'The being *grafted* into the *Body of Christ's Church*, and being made the *Children of God* by *Adoption and Grace*. †

† *Thanksgiving after Baptism, and Collect for Sunday after Christmas.*

There is something more in this *Baptismal Regeneration*, than barely being *admitted* into the *Church*, or having the *Guilt of original Sin* washed away: It relates to some *actual positive Benefit* conferred on the *Believers*, and is the *effect* of our being *engrafted* into the *Church*, and therefore not the thing itself only. 'Except a *Man* be *born again* of *Water* and of the *Spirit*, says our *Saviour*, 'he cannot enter into the *Kingdom*

of *God*. || By *Water* then, || *St. John* 3. 5. as a *means*, the *Water* of *Baptism*, we are *regenerated*, or *born again*, whence it is also called the

washing

washing of Regeneration. Our *Church* affirms no more of *Baptism*, ascribes no greater *Virtue* to it, than *Christ* himself has done: Nor does she ascribe it to the *outward washing* only, but to the *inward Grace*, which is added to the *outward* to make it a *Sacrament*. We say not that *Regeneration* is always *completed* in this *Sacrament*, but that it is *begun* in it: a *Principle of Grace* is infused, which we lost by the *Fall*, which shall never be wholly withdrawn, unless we *quench* *God's Holy Spirit* by obstinate *habits of Wickedness*: There are *Babes* as well as *strong Men* in *Christ*. A *Christian's Life* is *progressive*, as is our *natural Life*; and tho' the *Seeds of Grace*, should like the *reasonable Soul*, the *Principle of Life*, and of all *Action*, be infused in a *Moment*, yet there requires *time* to produce *strong habits of Grace*, as well as of *Reason*; as every one knows, who is any thing acquainted with his own *Mind*, or with the *Word of God*. And the same our *Church* affirms in her *devout Collect* for the *Nativity*, where she prays, 'That we being (namely already in *Baptism*) regenerate, and made *God's Children* by *Adoption and Grace*, may daily be renewed by his *Holy Spirit* Which we learn from *St. Austin*, to have been also in his time, the *Judgment of the Catholick Church*, who has these

these Expressions near the end of his Discourse, *de moribus Eccles. Cathol.* ' In that
 ' most *holy Law*, says he, the *Renovation* of the
 ' *new Man* is begun, that by going on it may
 ' be *perfected*: in some indeed this is done
 ' sooner, in others later, but in many it pro-
 ' ceeds to a *New Life*, if any Man diligent-
 ' ly regard it. For thus saith the Apostle,
 ' Tho' the *outward Man* perisheth, the *in-*
 ' *ward Man* is renewed *day by day*. He
 ' says, 'Tis *renewed* that it may be *perfected*.
 Thus far he, and indeed 'tis evident that
 this *Renovation*, tho' to be daily *perfected* in
 the course of a *Religious Life* is yet begun in
Baptism. ' That which is *born* of the *flesh*,
 ' is *flesh*, and that which is
 * *St. John 3. 6.* ' born of the *spirit* is *spirit*. *
 ' The *Holy Spirit* of God
 ' descended *visibly* on our *Saviour* at his
 † *St. Matt. 3. 16.* ' *Baptism*. † It descended
miraculously on the first
Christians after they were *baptised*; on *Simon*
Magus himself, there seems to be little doubt,
Act. 8. 13, 17. as well as on others, and doubt-
 less 'twas his own *Fault* that he lost it, because
 he did not *improve* it, but *grieve* and *quench*
 it by wilful *obstinate Sin*: And from hence it
 is that the Apostle says, that the *Bodies* even
 of very *bad Christians* were the *Temples* of
 the *Holy Ghost*, *1 Cor. 6. 19.* And we are not

to

to doubt but this *Holy Spirit* descends as
really still on those that are *baptised*, tho'
 not so *visibly*, so *miraculously* as he did for-
 merly; whence *Christians* are in *Baptism*
sacramentally washed, sanctified, and justified
 in the name of our *Lord Jesus*, and by the
Spirit of God. * Nor will
 this *Holy Spirit* ever leave * *1 Cor. 6. 11.*
 us, but *strive* with us to
perfect what is now *begun*, unless we final-
 ly *leave* him, and *forfeit* his *Protection*, by
neglecting to perform our *Engagements* in *Bap-*
tism. Now in consequence of this *Baptis-*
mal Regeneration, and our being therein
 made the *Children of God*, we are also *Inhe-*
ritors of the Kingdom of Heaven. For by this
 we enter into it: If *Children*, then *Heirs*,
Heirs with God, and *joynt Heirs* with Christ;
 and *Inheritors* of that *Kingdom* which can-
 not be *moved* †. *Baptism*
 doth now *save* us, if we † *Rom. 8. 17.*
live answerable thereunto,
repent, believe, and obey the *Gospel*. 'Tis
 that which *admits* us into the *Church* here,
 and *Glory* hereafter. And many have been
 of *Opinion*, that by the *Sea of Glass* like un-
 to *Crystal*, which is men-
 tioned in the *Revelation* ||, || *Rev. 4. 6.*
 before the *Throne of God*,
 was figured out our *Baptism*, through which
 we

we must *pass* if we ever come to *Heaven*.

§ X. But all these *Privileges* imply *Obligations*: Something to be *done* on our parts for the obtaining them: a *Contract* or *Covenant* without *Conditions*, being little better than a *Contradiction*; and the *Conditions* of this *Covenant*, are *Repentance*, *Faith* and *Obedience*. *Baptism* is but the way of our *Entrance* into *Covenant* with *God*, into the *Church* of *God*, but the *Obligations* thereof remain as long as our *Lives*, as the *Benefits* reach yet further. *Faith* only without *Repentance* will never save us. The *Doctrine* of the *Apostles* was ' *Repent* and

* *Acts* 2. 38.

Truth itself has assur'd us, that ' *except* we ' *Repent* we shall *all* perish. But yet we are *indispensibly* obliged by our *Baptism*; *First*, To believe all *Divine Revelation*, especially the *Holy Gospel*; to believe *Christ* the true *Messiah*, the *eternal Son* of *God*; the *Saviour* of the *World*, and actually to *trust* in him for *Remission* of *Sins*, and *eternal Happiness*. And because *all* the *Gospel* cannot be repeated at *Baptism*, the *Church* has all along made use of a *Form* of *sound words*, com-
prehending

prehending the *Substance* thereof; and for many ages, that particular *Form* which is called the *Apostles Creed*, containing that *Doctrine* which they preach to all *Nations*: And to this the *Person* to be *Baptised*, is obliged to testify his *assent*, either by *himself* or *others*. But tho' this be a good *Step*, yet this alone will not *save* him. For he must not only ' *believe* *Gods Word*, but likewise ' *obediently keep* his *Commandments*. Those who are *buried* with *Christ* in *Baptism*, must remember they are to be *Dead* to *Sin*, to walk in *newness* of *Life*, and to be careful that they *maintain* *Good Works*, * agreeable where-
unto is the excellent *Advice* of our *Church* to the *Baptised*. † ' *That 'tis* their
' *Parts* and *Dutys* being
' *made* the *Children* of *God* and of the *Light*
' *by Faith* in *Jesus Christ* to walk answer-
' *ably* to their *Christian Calling*, and as be-
' *comes* the *Children* of the *Light*. Remem-
' *bring* always that *Baptism* represents unto
' *us* our *Profession*, which is to follow the
' *Example* of our *Saviour Christ*, and to be
' *made* like unto him, that as he dyed and
' *rose* again for us; so should we who are
' *baptised*, dye from *Sin*, and rise again
' *unto Righteousness*, continually mortifying
' *all*

* *Rom.* 6. 3, 4.

Tit. 3. 8.

† *Office* of *Bap-*
tism, Exhortation
at the End.

all our evil and corrupt *Affections*, and daily proceeding in all *Vertue* and *Godliness* of *living*. And would to God all who are *baptised*, would but act according to these *Directions*, which would prevent the unspeakable *Scandal* which is given by the bad *Lives* of *Christians*, the high *Dishonour* of *God*, and their *own* eternal *Ruine*.

§ XI. And this *Baptism* is to be *perpetual*, to last as long as the *Church*, into which it gives *Entrance*; to the end of the *World*. It must doubtless be highly *necessary*, since without it, in an *ordinary way* there is no *Entrance* into the *Church* or into *Heaven*. The *outward Baptism* is thus *necessary*, as a *means* to the *inward*; as was *outward Circumcision* to the *Circumcision* of the *Heart*; nor would it have availed the *Jews* to plead that they had the *inward*, and that was sufficient, because whoever had not the *outward* too, that *Soul* was to be *cut off* from among his *People*; he had *despised*, he had *broken* Gods *everlasting Covenant*, by *despising* and *neglecting* the *Seal* of it. *Gen. 17. 14.* A *Seal* must be something *visible*: a *Sacrament* must consist of something *outward* as well as *inward*. The very nature of a *Type* implies the same: The *Seal* of *Circumcision* was to last among the *Jews*, as long as the *Ceremonial Law* lasted,

lasted, whereunto it obliged them, making them *Debtors* to the whole *Law*, * and when that was * *Galat. 5. 3.* abolished, and *Baptism* came in its Room, that must also last by *Parity of Reason*, as long as the *Gospel Covenant*, into which it admits, and whereunto it obliges all *Nations*. There is no doubt but our *Saviour's Commission* was to make *Profelytes* by *baptizing* with *Water*, for so the *Apostles* did, which they dared not have done, had not it been contained in their *Commission*: and this of *Gentiles* as well as *Jews*, as is undeniably clear from the *Acts* of the *Apostles*; nay they did not only permit but command and exhort to *outward Baptism*. Thus *Ananias* to *St. Paul*. 'Arise and be baptised, and wash away thy Sins †. Thus † *Acts 22. 16.* *St. Peter* to the *Jews*, 'Repent and be baptised. † *Acts 2. 38.* to the *Gentiles*, and that with *Water*. 'Can any man forbid *Water* that these should not be baptised? And it follows he commanded them to be baptised in the name of the *Lord*: which was certainly more than a bare *Permission* or *Condescension* *. And as long as the *Commission* to the *Apostles* lasted, as long as * *Acts 10. 47.*

Christ

Christ promised to be *with* them, in the Execution of it, so long doubtless were they to exercise it, and to baptise as well as to teach; for the Commission is to both, as the Promise is to both: But Christ hath promised to be *with* them, that is by his Spirit, in their lawful Successors, till the End of the World. Which explains that Expression of the Apostle concerning the other Sacrament, that therein Christians were to shew forth the Lords Death until he come; that is till he come at the last day to judge the world, personally and visibly, in like manner as his Disciples saw him bodily ascend

* Acts 1. 11. into Heaven*: which cannot therefore relate to his coming at Pentecost by his Spirit; nor his coming to destroy the Jewish City and Nation, which was by his power, not his person. Nor can the End of the world be here restrained to the Destruction of Jerusalem, because that was but about Forty Years after Christs Ascension, and we are not to think the Commission was then voided, or that he has forsaken his Church ever since: which was rather much confirmed by this terrible Destruction which he had foretold should befall his enemies and crucifiers. Besides that there's another word added, 'always; Lo I am with

with you *always**; which strengthens and explains that Expression, to the end of the World. And accordingly we are sure that as well the Apostles as their immediate Successors, did receive all Nations into the Christian Church by Baptism, and none without it; and have continued to do the same ever since, and doubtless will do so to the End of the World. Nor therefore are those to be heard, who deny the necessity or perpetuity of outward Water-Baptism.

* St. Matt. 28:
20. Πάντας τῆς
ἡμετέρας.

§ XII. But there's a yet greater Difficulty concerning the Subjects of Baptism, whether only adult Persons, who can make a personal, publick Profession of their Faith and Repentance; or the Children also of Believers, who are brought unto it on account of the Faith of their Parents, and Sponsors or Sureties, and may have the beginnings of Faith and Holiness wrought in them by Gods Spirit.

§ XIII. And here before I enter upon this Argument, I think it may not be inconvenient to declare, that I do it not for Argument's sake only. I would have no Controversie with any Christian but who should

should be most *charitable*, nor would I willingly *provoke* any, but to *Love* and to *good Works*: But yet I am obliged to do what I can to preserve any that are under my *Charge* from what I my self am convinced is an *Error*, and such is, I am satisfied, the *denying of Baptism to Infants*, and I shall be very glad if these *mean Papers* may be useful to any others on the same *Occasion*. Wherein I shall first lay down the *Grounds of Infant Baptism*, taken from *Scripture, Reason, and Primitive, and universal Custom*: And secondly, Endeavour to answer the *Objections* against it.

§ XIV. Our *Grounds* for *Baptising* the *Infants*, (at least) of *believing Parents*, are such as these. 1. Because all *Children* are guilty of *original Sin*, and consequently cannot be *saved* in an ordinary way, unless that be *washt* away in *Baptism*. 2. Because such *Children* are *capable* of making a *Covenant*, and *were*, and still are under the *Evangelical Covenant*, and consequently have a right to *Baptism*, which is the *initiating Seal* thereof. 3. Because they *may*, and ought to *come* to *Christ*, are capable of being admitted into the *Church of God*, and of solemn sacramental *Dedication* to him. 4. Because the *Jews* did make *Profelytes* of

of *Children* by *baptising* as well as by *circumcising* them; and consequently, our *Saviour* commanding his *Disciples* to make *Profelytes* out of all *Nations* by *Baptism*, and not forbidding them to receive *Children*, they must needs *baptise* them also. 5. It is very probable, if not positively certain, from the *Acts* of the *Apostles*, that the *Apostles* did *baptise Infants*. 6. As it is certain that the *first Christians* did so, and the *Church of God* have continued to do it, in all *Places* and all *Ages*.

§ XV. The first *Argument* for *Infants Baptism*, may be taken from their being guilty of *original Sin*, and consequently, in an *ordinary way* they cannot be *saved*, unless that be *washed away* by *Baptism*. That there is such a thing as this *original Guilt* or *Stain* of our *Natures*, see *Section VI.* where it is also proved, that it is in it self *damnable*, as it must certainly be, if it makes us the *Children of Wrath*; and if the *Offence* of the first *Adam* has rendred all *Mankind* obnoxious to *Judgment*, to *Condemnation*, and to *Death*. It is true, the second *Adam* has found a *Remedy* by his own *Death*, but the *Merits* thereof are only to be applied in the use of those *means* he has appointed, the chief of which are the *Sacraments*.

ments. All good Christians believe *one Baptism* for the *Remission of Sins*; we being therein *born again*, not of *corruptible Seed*, but of *incorruptible.* * *Baptism* is the *ordinary way*, to which God has *tyed* us, tho' he may not have *tyed* himself. Where it is *not to be had* indeed, the *Case* is *different*, but what are *extraordinary Cases* against a certain *standing Rule*? That *original Sin* is really *wash't away* in *Baptism*, has been already *proved*; and that the same has been the *unanimous Opinion* of the *antient Churches*: And on that account, we think we have *great Reason* to *baptise Infants*, as did the *Holy Fathers* of old, that they may thereby be made *Inheritors of the Kingdom of Heaven*.

§ XVI. A second Argument for the *Lawfulness of Infant's Baptism*, is, because they are capable of making a *Covenant*, and were, and still are, under the *Evangelical Covenant*, and consequently have a *right* to *Baptism*, which is the *entring Seal* thereof.

That *Infants* are capable of *entring into a Covenant*, I prove from *God's own Words* to the *People of Israel*, Deut. 29. 10, 11, 12.

'Ye stand this day all of you before the Lord

' VOL.

' your God, your Captains, &c. with all the
' Men of Israel. Your *Little Ones*, your
' Wives, and thy Stranger, &c. That thou
' shouldest enter into *Covenant* with the Lord
' thy God. God would never have *made a*
Covenant with *Little Ones*, if they had not
been *capable* of it; 'tis not said *Children* only,
but *Little Ones* (such as Christ particularly
orders his *Disciples* to suffer to come to him,
of which more below) and is translated in
the *Greek* by a word that sig-
nifies *Infants*, or *Innocents*.

The *Custom of Nations*, and
common Reason of Mankind,
does also prove that *Infants*
may enter into a *Covenant*,
and may be obliged by
Compacts made in their
Names by others, and may
receive *Advantage* by them.

The *Apostle* argues from a *Man's Covenant*,
which he says cannot be *dissolv'd* to
God's Covenant †; and
surely, we may follow his † Galat. 3. 15.

Example. *Infants* may be
still, as they were of old in *Circumcision*,
actually *obliged* to perform that for the *fu-*
ture, which they cannot *actually* perform at
the *Time* of their *entring* into such *Oblig-*
ation.

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The

* Ezek. 9. 6.
וְהָיָה הַיּוֹם
נִמְצָא וְיִבְרָךְ.
The same word that
is used in those an-
tient Constitutions
ascrib'd to the Apo-
stles. Βαπτίζετε τὸ
νὸν τὰ Νήμα. Bap-
tise your Infants.

The *Infants of Believers*, the true Children of faithful *Abraham*, always were under the *Gospel Covenant*. They were included in it, they had a *right* unto it, and to the *Seal* of it; as an *Heir* has *right* to an *Estate*, an *Infant Prince* to a *Crown*, tho' there are some *Solemnities* required to give them *Investiture*, and *actual Possession* of them. The *Covenant* with *Abraham* was a *Gospel Covenant*. The *Condition* the same, namely *Faith*, which the *Apostle*

tells us, was accounted unto him for *Righteousness* *;

the inseparable *Fruit* of which *Faith* was *Obedience*, for by *Faith* he

left his *Country*, and offered his *Son* †. The *Benefits*

were the same, for *God* promises to be his *God*, and the *God* of his

Seed after him ||; and he can promise no more to

any *Creature*, for this includes all *Blessings* of this *Life* and a better.

The *Mediator* the same, for it was in his *Seed*, that is, in *Christ* *;

that all the *Nations* of the Earth were to be *blessed*:

on which account the *Apostle* says, that the *Gospel* was preached unto *Abraham* †. The same *Pro-*

mise that was made to him, the

the same *Covenant* that was made with him, was made with his *Children* after him, for so it is expressly said *; and upon that account it is called an *Everlasting Cove-*

nant. In this *Covenant*, *Children* were obliged to what they *knew* not, to the same *Faith* and *Obedience* which *Abraham* performed, or else no *Benefit* by it: It reaches beyond the *Law*; for the *Apostle* expressly *distinguishes*

this from it †. 'Tis true, there was something *legal*

that was a sort of an *appendage* unto it, namely, a *temporal Promise* of *Canaan* to *Abraham* and his *Posteri-*

ty ||; 'To thee and to thy

Seed after thee, will I give the *Land* of *Canaan*. But this was but like a *Codicil* annexed to a *Will*, not the *chief* or *main* part of it; for neither *Abraham* nor the *Patriarchs* did actually in-

herit *Canaan*; but as the *Apostle* argues, *God* had prepared *better Blessings* for them, even *Spiritual* and *Heavenly*, for which

cause he was not ashamed to be called their *God* *.

Now, to *Abraham* and his *spiritual Offspring* were the

Promises made in *Christ*, and the same which

* Gen. 17. 7.
Gal. 3. 7.

† Gal. 3. 17.

|| Gen. 17. 8.

* Acts 7. 5.

Heb. 11. 10, 14,
16.

are of *Faith*, the same are the *Children of Abraham*, and *blessed together with him* *. *Circumcision* was the *Seal* of that *Covenant*, and therefore 'tis it self figuratively called *the Covenant* †. The *Children* of those who profess'd the *true Religion* were hereby admitted into the *Covenant* which *God* then made with his *People*, and obliged to the *Conditions* of it, as when the *Law* was added, to the *Observation* of that also; for he that is *circumcised*, saith the *Apostle*, is *Debtor to the whole Law*; *Gal. 5. 3.* that is, was obliged to fulfil it when he came to age, as being thereby made a *Member* of the *Jewish Church*, and bound to observe all its *political* and *ceremonial Constitutions*, as were the *Profelytes of Justice*, who were *circumcised*, whereas the *Jewish Writers* tell us, that the *Profelytes of the Gate*, who were admitted by *Baptism* only, were only obliged to the *seven Precepts* of *Noah*: And this *St. Paul* very well knew, having been bred a *Pharisee*, and well acquainted with their *Traditions*. When therefore the *old Seal* of *Circumcision* was taken off, this of *Baptism* was added by our *Saviour* in its room; one *positive Institution* succeeding another. A *new Seal* to *Abraham's Covenant*; the *Seals* dif-

ferred,

ferred, but the *Deed* was the same, only that part of it struck off, which was purely *political*, relating to the *Jewish Nation* and *temporal Canaan* only. And that *Baptism* did really come in the room of *Circumcision*, we may learn as well from the clear *Reason* of the thing, as from the *Apostle's Argument* *, where * *Col. 2. 11. 12, 13.* after *Circumcision*, he mentions *Baptism*, as that wherein *God* has forgiven us our *trespasses*; to which he adds, the *blotting out* the *hand-writing* of *Ordinances*, relating plainly to *Circumcision*, and other usages among the *Jews* †; which as fairly implies that *Baptism* came in the room of *Circumcision*, as our *Saviour's* stiling the other *Sacrament*, the *Passover*, does prove that it was instituted instead of it, *St. Luke 22. 15.* Nor is it any more a proof that *Baptism* did not succeed *Circumcision*, because it differs in some *Circumstances* (as that they were generally (not always) *circumcised* the *8th*. day, that the *Males* only were *circumcised* for obvious *Reasons* of *Decency*, and the like, whereas *both Sexes* are *baptised*) then the same *Reason* would prove, that the *Lord's Supper* did not succeed the *Passover*, which we know did in many more *Circumstances*

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differ

† The Fathers are unanimous that this is the meaning of the Scripture now quoted.

differ from it, than *Circumcision* did from the other *Sacrament*.

§ XVII. A *Third Argument* for the *Baptising* of *Infants* is, because they *may*, and ought to be made *Profelytes*; they ought to *come to Christ*, being capable of *admission* into the *Church of God*, and consequently of *solemn, sacramental Dedication* to him.

That *Infants* ought to be made *Profelytes*, or which is the same, to *come to Christ*, is evident from his own words, *St. Matth. 14. 13, 14.* 'They brought *little Children* to *Christ* and the *Disciples* rebuked them. 'And *Jesus* said, suffer *little Children* to *come* unto me, and forbid them not, for of such is the *Kingdom of Heaven*. Which is carried yet farther by *St. Luke 14. 18.* 'They brought unto him also (it should be render'd even) ' *Infants*, that he should touch them, &c. And again, *St. Matth. 18. 2.* and onward. 'He called a *little Child*, and said, except ye be converted and become as *little Children*, ye shall not enter into the *Kingdom of Heaven*. And *ver. 5.* 'Whosoever shall receive one such *little Child* in my Name, receives me. 6. 'But who so shall offend one of these *little ones* which believe in me, it were better for him that a *Mill-stone* were hanged

' hanged about his Neck, and that he were ' drowned in the depth of the Sea. In which place our *Saviour* having spoken of *little Children, Infants, Children in Age*, in all the former part of his *Discourse*, and undoubtedly mentioned them *four times* one after another, it cannot be reasonably supposed that he should all of the sudden change the *Sense* of the word, and speak of *little Children* in a *metaphorical* or *figurative Sense* in the sixth Verse, when he says that they believed in him. These *Children* were so *little*, that they were brought to him, which yet our *Saviour* says, did come unto him; so *little*, that he took them up in his *Arms*. And yet he rebuked his *Disciples* for endeavouring to hinder their coming unto him. *Christ's Command* respected the *future* as well as *present*: his *Disciples* or *Ministers* are still to suffer *Infants* to come, that is, to be brought unto *Christ*. They cannot now come unto him, but by being brought unto the *Church*, by being made *Profelytes* to *Christianity*. They cannot do this but by *Baptism*, therefore they ought to be *baptised*. 'For of such is the *Kingdom of Heaven*, or of *God*; not of such only as were like these *Infants*, but of those very *Infants*, for if they themselves were not fit to be *Subjects* of that *Kingdom*, How could others be so, because they

they were *like* them? ' But except a *Man*
 ' be born of *Water* and of the *Spirit*, he
 ' cannot enter into the Kingdom of God.
Infants are therefore capable of being thus
 born in *Holy Baptism*. They are capable of
 being *admitted* into the *Church*, and have a
right unto it. They were in the *Church* of
 God under the *Old Testament*, being admit-
 ted by *Circumcision*, nor are we to suppose
 that they are in a *worse Condition* under the
Gospel, than they were under the *Law*;
 nor would our *Saviour*, surely, take away
 any *Privileges* which they enjoyed, but ra-
 ther make *Additions* to them. He, indeed,
 actually commands his *Disciples* to admit
Children as *Profelytes*, when he *bids* them
 suffer *such* to come unto him. The *Children*
 of *believing Parents* have a *right* to the King-
 dom of *Heaven*, therefore to *admission* into
 the *Church*, and consequently to *Baptism*,
 there being no other way of admitting
 them. Again, *Christ* here expressly styles
 them *Believers*; ' one of these little ones
 which believe in me: Why therefore, should
 not the *Infants* of *Believers* be thought ca-
 pable of the *beginnings*, of the first *Prin-*
ciples of *Faith* as well as of *Reason*; and
 therefore of *Baptism*, according to our
 Adversary's own *Argument*? They are said
 to have *Holiness* as well as *Faith*; ' your
 ' *Children*

' *Children* are *Holy*, says the Apostle to the
Corinthians *, ' and that e-
 ' ven of one believing Pa- * I Cor. 7. 14.
 ' rent, *initially* and *federally*
 ' *Holy*: and if they are so, who can for-
 bid *Water*, that they should be *baptised*?
 It has been the Custom of some of the most
 sensible Leaders of the *Antipædobaptists* them-
 selves, solemnly to *dedicate Children* to God
 soon after their *Births*, with *Prayer*, and the
like: and if they are capable of this, why
 not also of a *sacramental Dedication*, which
 I cannot imagine how any Person can op-
 pose, who considers the *Need* which *Infants*
 have of it, the *Capacity* they have for it,
 the great *Benefits* they receive by it, and the
 terrible *Danger* of neglecting it.

§ XVIII. A fourth Argument for the
Baptising of *Infants* is, because the *Jews* did
 make *Profelytes* of *Children* by *Baptism*, as
 well as by *Circumcision*, and consequently our
Saviour commanding his *Disciples* to gather
Profelytes out of all *Nations* by *Baptising*
 them, and not forbidding them to receive
Children as well as others, they must needs
 baptise *Children* also.

That the *Jews* did certainly admit *Pro-*
felytes by *Baptism*, as well as by *Circumci-*
tion, and that *whole Families* together, *Chil-*

dren, as well as their Parents; we have the unanimous Testimony of their most ancient, learned, and authentic Writers, as has been abundantly made good by Dr. Hammond, Dr. Lightfoot and others, who have laboured on this Subject. The Males they received by Baptism and Circumcision; the Women, by Baptism only, which includes a sufficient Answer to a little Cavil against the succeeding of Baptism in the room of Circumcision. That this is not a novel Custom, which the Jews have learnt from the Christians, we may be satisfied by their inveterate hatred against them, and especially against their Sacraments. Besides, they themselves deduce this Practice from the Old Testament, from Jacob's commanding all his Household to be clean, and change their Garments, wherein were included the Maid Servants, those Captives which his Sons took from

Sechem, and others*. And the same Custom it's said they continue to this day, and receive Profelytes by Baptism,

as well as by Circumcision. As for the Consequence, it seems unavoidable, unless the Matter of Fact could be disproved, on which it is grounded. Nay, it would hold firm, were it from Circumcision only, which has been proved to succeed Baptism. For if it was the

the Custom of the Jews, when they gathered Profelytes out of all Nations, to admit Children among others by Circumcision, tho' they could not actually signify their Belief of the Law, nor promise Obedience to it; then the Apostles who were sent to make Profelytes to Christianity by Baptism, could never think of excluding Children, whom the Jews before admitted, (seeing the Reason for their admission was the same in both cases,) unless our Saviour had expressly forbidden it. If it be asked wherefore Infants are not as capable of receiving the Lord's Supper as of Baptism, we answer, that the Reason is plain, because the Lord's Supper is a confirming Seal, Baptism only the entering Seal of the Covenant, by which Children may now be admitted into it, as they were of old by Circumcision. But we may argue more strongly, that the Apostles did admit Children for Profelytes by Baptism, as well as we know they admitted Women, tho' neither of them actually mentioned in their Commission, because it was the Custom of their Country to do both, and neither was forbidden by our Saviour: As if any of our Ministers goes among the Heathens, and converts them, he would certainly baptise Infants, and give the other Sacrament in both kinds to the adult,

adult, because such was the *practice* of those *Protestant Churches* whence he went.

§ XIX. A fifth Argument for the *Baptising* of *Infants*, is because it is very probable, if not positively certain, that the *Apostles* themselves did *baptise* them. Supposing those *two* Instances of *Baptising* *Women* had not been recorded in the *Acts* of the *Apostles*, yet we might fairly have concluded, that when so many *Thousands*, so many entire *Housholds* were baptised, *Women* were not excluded, especially when it was the known *Custom* of the *Jews* to admit them *Profelytes* by *Baptism*: and the same holds of *Children*, nay, more strongly, on the account of *Circumcision*: 'three Thousand were baptised in one

* *Acts* 2. 41.

† *Acts* 4. 4.

day by the *Apostles* *, and it is likely five Thousand in another †; And can it rationally be supposed that there were no *Children* among such *vast Numbers*? Nay, does it not seem highly probable there might be many such there, some in their *Mothers Arms*, others in their *Hands*, as is usual in such a publick *Concourse*, especially when there were *Children* present at the *Repetition* of the *Law*

already

already mentioned; and likewise at our *Saviour's preaching*, who in his miraculous *Feast*, is said to have fed five Thousand *Men* besides *Women* and *Children* *. Again, the *A-* * *St. Matt.* 14. 21. *postles baptised* many *Families*, or *Housholds*; nay, we hardly read of the *Master of a Family* who was made a *Convert*, and *baptised*, but his *whole Family*, as was before the *Custom* among the *Jews*, were *converted*, *profelyted*, and *baptised* together with him. Thus the *Faylor's Houshold* †, He and † *Acts* 16. 33. *ALL* his. The *Houshold* of *Gaius*, which was so large, that he is called the *Host* of the *whole Church* ‖, of *Stephanus*; and ‖ *Rom.* 16. 23. *Crispus*, the *chief Ruler* of the *Synagogue*, and *ALL* his *House*. Can we, I say, suppose, that in all these *Housholds*, which we read, were without exception, *baptised*, there should not be so much as one *Child* or *Infant*, when we may observe very few of our own *little Families*, taking them one with another, that are wholly without *Children*? But what if besides all this we should find some thing still more express for the *Baptising* of *Children* in the *Acts* of the *Apostles*? In *St. Peter's Sermon* already

already mentioned, *Acts* 2. 38. thus he exhorts, 'Repent and be *baptised every one of you*, in the Name of Jesus Christ for the Remission of Sins, &c. For the Promise is to you, and to your Children. The Answer was indeed to those *adult Persons*, who ask'd, What shall we do? These he bids *Repent and be baptised*; but it reacht further than to those that made the Question; and tho' *Children* could not actually *Repent*, yet they might be *baptised*; and there are two things in the words which shew they were here included. 1. Because the *Apostle* addresss himself to *every one of them*, and among *every one*, *Children* must be contained. 2. They are expressly mentioned, 'The *Promise* is to you, and to your *Children*, without any exception, and to all that are afar off, even as many as the Lord your God shall call. That is, all *Gentiles* to whom the *Apostles* or their *Successors* should come to gather *Profelytes* from among them.

§ XX. The last Argument for *baptising* of *Infants*, may be taken from the general *Practice* of the *Christian Church*, in all *Places*, and all *Ages* since the first planting of *Christianity*. For the *Truth*

whereof,

whereof, we have unexceptionable *Evidence* in *antient Writers*.

St. Austin *, for the *Latin Church*, who flourished before the Year four Hundred, and *Origen* † for the *Greek*, who was born in the *Second Century*, and famous

about the middle of the *Third*, both affirming, not only that the *universal Church* did then *Baptise Infants*, but likewise that they received this *Custom* of *Baptising* them from the *Apostles* themselves, as we know they also did the *change* of the *Sabbath*, and other *things* of like nature, not clearly asserted in the *Scriptures*. *St. Austin* speaks of it in the most positive Expressions, 'proculdubio, says he, without doubt, it was delivered down from our *Lord* and his *Apostles*. *St. Cyprian* is likewise clear for it, and a whole *Council* with him, as appears in his *Epistle* to *Fidus*, and other places. So is *Athanasius*, who flourished *Anno* Three Hundred Twenty Six, and he sounds *Infant-Baptism* on the same places which we still make use of to the same purpose, 'suffer little *Children* to come unto me. Now are your *Children Holy*, &c. *St. Chrysostom* is of the same mind, and proves the *Necessity* of

* *St. August. de Genesi ad Literam. Lib. X. Cap. 23.*

† *Origen on the 6th. of the Rom.*

Children's

Children's *Baptism*, from their being guilty of *original Sin*. And even *Gregory Nazianzen* is for having them *baptised* in *mere Infancy*, in case of *Danger*, which he founds on the *Circumcision* on the *eighth day*; and tho' in no *Danger*, he would not have it *deferred* till they were *above three Year old*. Tho' even this was a *singular Opinion* of his, but such as does *no Service* to the Cause of the *Antipædobaptists*, since they are for *baptising adult Persons* only. *Siricius Bishop of Rome*, about the middle of the *fourth Century*, was for the *baptising of Infants*. So was *St. Ambrose*. And to go higher, tho' *Tertullian* seems to have been much of the same mind with *Nazianzen*, as to the *delaying their Baptism*, yet his very *Advice* in this matter, fairly implies, that it was then the *general Custom* to *baptise Infants*. And he in other places affirms that of *Baptism*, which is a *sound Argument* for admitting *Infants* to it, namely, that it is *necessary to Salvation*, and that without it, *none can enter into Heaven*. *Justin Martyr* says, that the *outward Circumcision* which was to be performed on the *eighth day*, was a *Type* of the *true Circumcision*; that *Christians* received this *true spiritual Circumcision* by *Baptism*, thro' *God's Mercy*, we having need of it, because all

born

born Sinners, and that it was free for all *Persons* to receive it *; and therefore he must include *Infants* as well as *others*. And to the same purpose, *Irenæus Bishop of Lyons* in *France*, who was partly *contemporary* with *Justin Martyr*, both of them flourishing near the middle of the *Second Century*; for he mentions, *Infants, Children, young and old*, as *born again unto God by Christ*: Now 'tis notorious, that by being *born again*, or *Regeneration*, the *Fathers* understand *Baptism*, which is called in the *Scriptures* also, as has been already observed, *The Laver of Regeneration*. Nor is it any *valid Objection*, that several in the *Primitive Church* did delay their *Baptism*, and some of them to the *Hour of Death*; since this proves more than the *Objectors* would have it, who are not for *delaying* it till this time; and besides, they did this upon particular *Reasons* †, some because they thought all *Sins damnable* which were committed *after Baptism*; others, because they were of *Opinion* that *Baptism* purg'd away all *Sin, original and actual*; and it may be more than either, because they were *unwilling to leave their Sins*, and live a *strict and*

* *Just. Mart.*
ἡμεῖς διὰ τὸ βα-
πτισματος ἐλάβο-
μεν, καὶ πάντες ἕφετον
ὁμοίως λαμβάνειν.

† See this elaborately handled by *Mr. Walker* in his excellent *Treatise of Infant-Baptism*.

an

an *holy Life*; but this no more shows the *deferring* of *Baptism* to have been the received *Doctrine* of the *Church*, than it is the *Doctrine* of the *Church* of *England*, that People may without *Sin* absent themselves from the other *Sacrament*, because too many actually do it, and 'tis to be feared for the same *Reason*, namely, lest they should be obliged to forsake their *Sins*, and lead a better *Life*. But this, we affirm, that there is not one *Instance* to be found in *Antiquity* of any *Orthodox Christian*, who denied *Baptism* to *Children*, when brought to be *baptised*; and believe we may be positive that not one of the *Fathers*, or *antient Writers*, - for the first *Eight Hundred Years* at least, ever held it *unlawful*. And that it has been the *Practice* of all the *regular Churches* ever since, is as clear and manifest, whereas we know that whenever the *Popish Errors* were brought into the *Church*, they were neither early, nor universally received. For, not only our own *Ancestors* when first converted to *Christianity*, nor only all our *European Churches*, but the *African* too, formerly did, and still do *baptise* their *Children*, both the *Coptis* in *Egypt*, and the *Abyssines* in *Ethiopia*; as well as the *Churches* of *Asia*, and even those of *St. Thomas*, who had for many *Ages*, scarce any *Correspondence* with our *Parts*
of

of the *World*. The *Matter of Fact* being thus cleared, we may reasonably conclude from it, that since *Infant-Baptism* has been generally received and practised by the *Church* of *God* in all *Places* and *Ages*; since we can track it up as high as those who lived in the *purest Ages* of the *Church*, and were almost *cotemporaries* with some of the *Apostles*, (for *Polycarp*, who was *Irenæus* his *Master*, lived in some part of the *First Century*) for these *Reasons* we cannot think it *unlawful*, we must believe as *St. Austin* says, that it was certainly handed down from *Christ* and his *Apostles*, and that as it has now continued without interruption in the *Church* of *God* for near *Seventeen Hundred Years*, so it will by *God's Grace* continue therein, in like manner, to the *End of the World*. Whereas on the contrary, it would follow that if *Infant-Baptism* were not true *Baptism*, there has been yet no *true Church* since our *Saviour*, since there has been none which did not *baptise Infants*; no *entire Church* which has thought it *unlawful*, though some *private Persons* should have had *private Opinions*. Not even those of *Piedmont*, though it is true, they often *delayed Baptism* when they could not have it without the *superstitious appendages* of the *Romanists*; and if there were any sheltered

sheltered amongst them who did wholly deny *Baptism* to *Infants*, they also denied *Baptism* it self, and the other *Sacrament*. I shall close this *Head*, and the whole *Argument* for *Infant-Baptism*, with this one *Remark*; That if there be no true *Church* but that of the *Antipædobaptists*, that *Promise* has never yet been fulfilled, 'That *Kings* should be nursing *Fathers*, and *Queens* nursing *Mothers* to the *Church*; for they never had but one *King* and *Queen* of their *Opinion*, and those they do not love to hear of: Now, we are not to think that *God* has forgotten this *Promise* for 1700 *Years* together; nor will they affirm it, there having been many excellent *Kings* and *Princes*, *Protectors* of *Churches*, which have baptised *Infants*, and have been in their *Infancy* themselves baptised; whence it it follows, that *Infant-Baptism* is true *Baptism*, and that those are true *Churches* who use it if there ever yet were any since our *Saviour*.

§ XXI. To sum up the Evidence for *Infant-Baptism*: If outward *Baptism* be generally, and in an ordinary way necessary to *Salvation*; if *Infants* may be saved as well as others, and we ought to neglect no means to save them. If our *Saviour* commands such to come, to be brought unto him, and did
himself

himself put his *Hands* upon them, and bless them, and called them *Believers*, and says, 'That of such is the *Kingdom* of *Heaven*, and was angry with those that would have kept them from him, and said, 'It was better for any to have a *Mill-stone* tied about his *Neck* and be cast into the *Sea*, than to offend them; and it be the greatest *Offence* to keep them from *Baptism*, which is the *Gate* to the *Church*, and so to *Heaven*; If the *Children* even of one believing *Parent* have *Holiness*, federal *Holiness*, by their *Parents* *Charter*, and may have the beginnings of real actual *Holiness* wrought in them by the *Holy Ghost*, because they have had extraordinary *Gifts*, and are therefore much more capable of the ordinary; if they are capable of making a *Covenant*, or having a *Covenant* made for them by others, with *Privileges* and *Obligations* annexed; if they have right to be *Members* of a *Church*; if they were in the *Jewish Church*, and even in *Abraham's Covenant*, which was a *Covenant* of *Faith*, an *Evangelical Covenant*, and were never excluded by *Christ*, who would rather give them new *Privileges*, than lessen the old; if supposing our *Saviour* had designed that *Children* should not be baptised, he must have expressly and formally excepted them from *Baptism*,

tism, and have forbidden his Apostles to baptise them, which otherwise they would certainly have done, because the Jews did admit Children to be Profelytes by Baptism, as well as grown Persons; and yet 'tis not so much as pretended that he ever did thus forbid them; nay, he commanded his Apostles to make Disciples out of all Nations by Baptism, as the Jews did before them; if it is highly probable, even from the Letter of the sacred Scripture, that the Apostles did baptise Children, because they frequently baptised whole Households, and it would be strange if there should be no Children among them; and it was the way among the Jews, to make Profelytes of whole Families, small and great together; if the whole Church of God, has in all Places and Ages, for almost Seventeen Hundred Years together, baptised Children, and continue it now, and were never opposed till the last Century by some in Germany, who were far from being of the best Characters, and if they were in the right, and we mistaken, it would follow, that there has been no true Church since our Saviour and his Apostles, and that all the old Fathers, and Bishops, and our first Protestant Reformers, and Martyrs were either deceived themselves, after their most diligent search for the

Truth,

Truth, or else did delude wilfully, and deceive others: Lastly, if there are so many high and inestimable Benefits conferred in Baptism, no less than washing away the damning Guilt of original Sin, and weakening the Power of it, by the application of our Saviour's merits, the engrafting us into Christ, by making us Members of his Church, and thereby giving us a right to all the Graces and Promises of the Gospel, the beginning of Regeneration, the solemn early sacramental Dedication of us to the Service of the blessed Trinity, all which Infants are capable of, as well as grown Persons: If all this be true, as I hope I have made it out from the Word of God, from good Reason, and from the Judgment and Practice of the universal Church; then surely it follows, that Infants may be baptised, that they ought to be baptised, that our Church does well in baptising them, that the Universal Church has done well in baptising them; that those do extremely ill who neglect it, that those are dangerously mistaken who forsake the Church, because she continues in the true Faith, Doctrine and Practice of the Apostles, and yet deny not to communicate with those who hold dangerous and damnable Heresies, who some of them deny the Lord that bought them, by denying the Divinity of our Saviour,

who

who many of them *believe, affirm,* and too many *teach,* that the *Soul sleeps till the Resurrection:* As on the other side, it will follow, that those are in a *safe and happy Condition,* who *lead a Holy Life,* and continue in the *Fellowship* of the regular established *Church* of this *Nation,* a *sound Member* of the *Universal Church* of *Christ;* and therefore, tho' some may *leave* it, tho' many live *unworthy* of it, yet we are assured *Christ* will not *forsake* his *own,* he will not *forget* his *Promises,* it is founded on the *Rock of Ages,* and we trust, the *Gates of Hell* shall never prevail *against* it.

§ XXII. Having thus established the *Truth in Controversie,* I come to answer those *Objections* which are commonly brought *against* it, tho' indeed they may be all, or most of them easily answered from what has been already said, and an *honest,* and *well meaning Christian,* may be well established in the *Faith,* and yet not fit for *doubtful Disputations,* which are to be left to those who have more *Learning, Time* and *Ability* to manage them.

§ XXIII.

§ XXIII. I think their main *Objection,* and which they most frequently make use of, is drawn from the mistaken *Interpretation* and *Application* of our Saviour's words to his *Disciples,* in the 28 of *St. Matthew* and 19. 'Go and *teach* all *Nations,* baptising them in the Name of the Father, &c. Here, say they, *Teaching* is put before *Baptising* whence they argue that all Persons ought to be *taught* before they are *baptised,* and that since *Infants* are incapable of being *taught,* they are also incapable of *Baptism.*

In answer, 1. The *Order of Words* is no certain Rule for the *Order of things,* either in common *Speech,* or in *Scripture:* We usually say, a Man was *bred* and *born* in such a place (and the *Latins* accordingly, *nutrit, peperitque*) by a common Figure: and many Instances of the same nature might be given from the *Scripture,* which as the *Rabbies* tell us, 'speaks with the Tongue of the Sons of Men. Instances we have of this in the first of *St. Mark,* v. 4. 'John did baptise in the Wilderness, and preach the Baptism of Repentance. Again, v. 5. 'They were baptised of him in *Jordan,* confessing their Sins. Now either the *Order of Words* in *Scripture,* does not always infer the

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same

same Order of Things, or else it follows that St. John did baptise before he preached, and before his Hearers Confession and Repentance. Again, it is said in St. Mark 1. 15. 'Repent and believe the Gospel. But Repentance does not always go before Faith, for Faith rather in order of Time as well as of Nature, precedes Repentance, because the Benefit of the Promises, and Threatnings of the Gospel, is that which induces Sinners to repent. Last of all; the place is certainly mistranslated. For whereas we read, 'Go and teach all Nations, baptising them. And again, Teaching them to observe all things, &c. which makes a plain Tautology, or improper and undecent Repetition of the same Word in the same Sense; it ought to be render'd, 'Go and make Disciples of all Nations by Baptising them. This is plain from the very Construction of the Words. Μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, &c. where αὐτοὺς must agree with Μαθητῆς, included in the Verb Μαθητεύσατε; but if it had only been teach or preach to all Nations, baptising them, it might have agreed with ἔθνη, and must have been αὐτὰ, not αὐτοὺς. Now that μαθητεύειν signifies μαθητῆς ποιεῖν, to profelyte, or make Profelytes, Disciple, or make Disciples, has been sufficiently proved by

Learned

Learned Men who have wrote on this Controversie*; the word *בטל* of the same signification, being here used by the Syriack, but the word *בטל* in the 20 v. which answers the Greek *Διδάσκοντες*, truly rendered Teaching. But that Children are capable of being made Profelytes, has been already proved, as they are of being further taught, when they are by Baptism entred into the School of Christ.

* This is now owned by the Antipedobaptists themselves, for Dr. Rufsel in the late Dispute at Gosport, renders the word, Disciple, or make Disciples.

§ XXIV. Their next Objection is taken from those Expressions in Scripture, 'Repent and be baptised; believe and be baptised.' He that believes and is baptised shall be saved, and the like; whence they argue, as before, that Faith and Repentance are to go before Baptism.

In answer; as to the order of the words, we have already proved that there is nothing in it, tho' it is not denied, but that where a Person is capable of making an actual Declaration of Faith and Repentance, he is obliged to do it before Baptism. And such were those adult, or grown Persons to whom the Gospel was at first preached, as Oral Profession was required by the Jews of adult Profelytes; and the same does our

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Church

Church require in the most solemn manner of those who are baptised when of riper Age. But neither God or Man require more of any than they are capable of performing: Nor is therefore such an actual personal Declaration of their Faith and Repentance required of Infants. Repentance, indeed, they need none, for any actual Sin; Faith they may have in Principle, tho' they cannot outwardly express it. This is therefore done by the Church in their Names, by the intervention of Sureties, who may lawfully and usefully stipulate for them, and they remain obliged by such a stipulation, Parents being naturally, these voluntarily bound to see to the pious Education of such Children, towards which they cannot have too many helps: And would all who have undertaken this solemn and weighty Charge, be but truly careful to perform it, which without grievous Sin, they cannot neglect, would they do what they promised for them, which surely is not impossible or very difficult to be done; would they call upon these Children to hear Sermons, see that they learned their Catechism, and do their best to have them brought up in the Fear of God and fitted for Confirmation; and brought unto it, when of sufficient Age and Understanding, there to discharge their Sureties, and to take the bap-

tismal

tismal Vow upon themselves, in order to receive the other Sacrament, we should soon see another Face of Christianity among us, and I believe, few things would go further in silencing the Objections which are brought either against baptising Infants, or against our peculiar Form of Baptism.

§ XXV. Another Objection against Infant-Baptism is, that there is no express Command for it in Scripture; one positive Text, say they, would End all the Dispute. On which they argue farther, that God was angry with his own People because they did that, which, says he, I commanded them not, neither came it not into my Heart; and the like in other places. Jer. 7. 31.

In Answer, as to what they so often affirm, that one positive Text for Infant-Baptism would end the Controversie, we have great Reason to question the Truth of it; for it is as positively commanded in the New Testament (tho' were it only in the Old, and not a part of the ceremonial or political Law, none but Manichees would deny it, or a fair Consequence from it) it is, I say, as positively commanded, that Christians should teach and admonish one another in Psalms and Hymns, and spiritual Songs, singing to the Lord with Grace in their Hearts, Ephes. 5. 14. as it is to Honour

M 3

our

our Father and Mother: But yet, these Persons absolutely refuse to do it, and they not only object against our way of singing, but they are against any outward singing at all, and never practise it in Religious Worship but are angry with us, and with some few of their own, who still keep up that most

heavenly part of God's Service*. So strange a Power has an inveterate Prejudice, which will neither yield to the Practice of all the Churches of God, nor to plain Scripture, Experience or Reason.

But to let that pass, as to their requiring an express Command for Infant-Baptism, we answer, it is unreasonable to ask it, when they themselves do practise some things for which there is neither Command, nor so much as any clear Example in the Holy Scripture; as for Instance, the change of the Sabbath; the admitting Women to the Lord's Supper, and even to Baptism, for which last, they have no express Command, and, I think, but one Example. For Baptism, they say that Women are included under all Nations, and we say the same of Children, but neither are expressly named. As for admitting Women to the Lord's Supper, we are not sure from express Words of Scripture, that ever

ever any Woman did receive it. They have in vain attempted to bring one express Text for it, tho' there is no more doubt that they did receive, than that the Apostles did baptise Infants. Nor can they evince any Example of Womens receiving from the first and second Chapters of the Acts, where it is said, 'That the Apostles continued in Prayer and Supplication with the Women; and afterwards, 'That those that believed continued daily with one accord in the Temple, and breaking Bread from House to House. For that place where the Women are expressly mentioned relates only to Prayer and Supplication, not to the Lord's Supper; and for the latter place, where those that believed are said to be together, breaking Bread, its all along spoken of Men in the original*; as St. Peter when he preach'd that Sermon which converted so many Thousands, addressed himself to the Men only, 'Men of Israel, ver. 22. and 'Men and Brethren, ver. 29. And if Women and Sisters were included under Men and Brethren, may not we as well argue that some of the twelve Apostles were Women, because those who were convinced by St. Peter's Sermon, said to him and to the rest of the Apostles, 'Men and Brethren what shall we do? ver. 37. M 4 Nor.

* See this Matter fully clear'd in Mr. Walker's Appendix to his Discourse of Infant-Baptism.

Nor is there any more *express Command* for admitting *Women* to the *Communion*, than there is *Example*. The place that is pleaded for it comes short of proof; 'Let a *Man* examin himself, and so let him

'eat of that Bread*'. For
* 1 Cor. 11. 28. tho' the word *Men* does in the original include both *Sexes*, yet what follows, binds it to the *Masculine* only, the word

† 'Εαυτὸν. *Himself*, being of the *Masculine Gender* †.

Since then they admit *Women* to the *Communion* without any *express Command* or *Example*, but only by *Consequences* from *Scripture*, they can never show any *Reason* why *Infants* should not be admitted to *Baptism*, when there are so many *Scriptures* which, as has been proved, do by fair *Consequence*, show they have a *right* unto it, and are *capable* of it. As for those places wherein *God* reproves his *People* for doing what he never *commanded* them, it is evident that it is only a *way* of *Speech* common to the *Hebrews*, which signifies his *express forbidding* them to do such things, particularly that in *Jeremy*, as what goes before makes fully evident. 'They have built the high places of *Tophet*, to burn their *Sons* and their *Daughters* in the *Fire*, which I *commanded* them

'them not. Now *God* had *expressly forbid* den them to do this, and that on *pain* of *Death** But surely, there is a *difference* between the *Jews* offering their *Sons* and *Daughters* to *Devils*, and *Christians* offering theirs to *God*, which even those do, who will not *Baptise* them, tho' they have no more *express Command* for it, than we have for their *Baptism*, or than they themselves for admitting *Women* to the *Communion*.

* Lev. 18. 21, 29. and Deut. 13. per tot.

§ XXVI. Having thus given a short *Account* of the *Nature* of *Baptism*, laid down the *Grounds* of the *Churches* *Practice* in *baptising* *Infants*, and given, I hope, a *satisfactory Answer* to the most *plausible Objections* against this *Practice*, I shall conclude this *small Treatise* with an *earnest Request* to all those who were *baptised* in their *Infancy*, that they would always *remember* the *Vows* of *God* that are upon them, and evidence the same by their *Care*, to fulfil what they have so *solemnly promised*; 'To renounce the *Devil*, the *World*, and the *Flesh*, and *steadfastly believe* *God's Word*, and obediently *keep* his *Commandments*. That they would continue *steadfastly* in the *Doctrine* and *Fellowship* which is so agreeable to the *Apostolical Practice*, and

to the *Word of God*. And lastly, That they would by no means forget to pray earnestly for their *mistaken Brethren*, ' That God would please to bring into the way of *Truth*, all such as have erred and are deceived. That he would take away all *Pride*, *Uncharitableness*, *Prejudice* and *Blindness*, and whatever may hinder godly *Union* and *Concord*. That as we have but one Lord, and one Faith, so we may have but one Baptism, that so we may come in the *Unity of the Faith*, and the *Knowledge of the Son of God*, to true *Christian perfection*, to the measure and stature of the *fulness of Christ*. To whom with the *Father and Holy Ghost*, *Three and One*, be *Glory in the Church* throughout all Ages. *Amen! Amen!*

The Great Hallel or Paschal Hymn, which was sung by the Jews at the Paschover, and by our Saviour and his Apostles at the Institution of the Lord's Supper, consisting of Psalms 113, 114, 115, 116, 117, 118. The two former were sung towards the Beginning of the Feast, the rest at the End of it. The first of these Psalms (the 113.) is still used by the Tigrine Churches at the Communion †. And any of them, as they are here turned into Metre, may be sung, either in Private, or by a Family, before or after Sacrament.*

* Lightfoot's
Vol. II. pag. 258.
260.

† Tigrine Li-
turgy, p. 116.

P S A L M CXIII.

The same Tune with that in the old Version.

1. **Y**E Priests of God, whose happy Days
Are spent in your Creators Praise,
Still more and more his Fame express!
Ye pious Worshippers, proclaim,
With Shouts of Joy his Holy Name,
Nor satisfy'd with Praising, bless!

2. 3. Let

The

2. 3. Let God's high Praises ay resound,
 Beyond old Times too scanty Bound,
 And thro' eternal Ages pierce ;
 From where the Sun first gilds the
 (Streams,
 To where he sets with purple Beams,
 Thro' all the outstretcht Universe.

4. The various Tribes of Earth obey
 God's awful and imperial Sway ; (sines :
 Nor Earth his boundless Power con-
 Above the Sun's all-cheering Light,
 Above the Stars, and far more bright
 His pure essential Glory shines.

5. 6. What Mortal, form'd of Dust and Clay,
 What Idol, even more weak than they,
 Can with the God of Heav'n compare !
 Pure Angels round his glorious Throne
 He stoops to view, nor those alone,
 Even Earth born Men his Goodness
 (share.

7. 8. The Poor he raises from the Dust,
 The Needy if on him they trust (raise ;
 From sordid Want and Shame he'll
 That they with mighty Princes plac'd
 With Wealth, and Power, and Honor
 (grac'd
 May sing aloud their Saviour's praise.

9. The

9. The Barren Womb, whose Hopes were
 His boundless Power unseals at last, (past
 And saves her Memory and Fame :
 He fills the House with hopeful Boys
 Who their glad Mother's Heart rejoyce ;
 O therefore praise his Holy Name.

P S A M CXIV.

Like the CXLVIII.

1. 2. **W**hen ransom'd *Israel* came
 From faithless *Egypt's* bands
 The House of *Jacob's* Name
 From hostile foreign Lands ;
Judab alone
 God's holy Place,
 And *Israel's* Grace
 Was his bright Throne.

3. 4. Amaz'd old Ocean saw,
 And to its Chambers fled,
 While *Jordan's* Streams withdraw,
 To seek their distant Head :
 Tall Mountains bound
 Like jocund Rams,
 The Hills like Lambs
 Skipt lightly round.

5. 6. What

- 5.6. What ail'd thee, O thou Sea
To leave thy antient Bed?
Why did old *Jordan* flee
And seek its distant Head?
Ye Mountains why
Leapt ye like Rams
While Hills like Lambs
Skipt lightly by?
- 7.8. All Natures utmost bound
The God of *Jacob* own!
Where Sea or Land is found
Fall trembling at his Throne;
At whose Command,
Hard Rocks distill
A Crystal Rill,
And drench the Sand.

P S A L M CXV.

Like the C.

1. **N**OT unto us! we all disclaim:
Glory alone to God's blest Name!
Whose Truth shall stand for ever fast,
Whose Love to endless Ages last.
2. Why shou'd th' insulting Heathens Pride,
Our Hopes alike and him deride?
Where

- Where is your God, why shou'd they cry
Ye *Hebrew* Slaves! O Saviour, why?
3. Blasphemers know he reigns above,
And soon will your vain hopes remove:
He all Events disposes still,
And all obey his Sovereign Will.
4. Not so the Gods to whom they pray,
Of Silver and of Gold are they:
To whom in vain their Vows are paid,
Adoring what their Hands have made.
5. Tho' Mouths they have, yet all their Art
Can neither Breath nor Speech impart:
Nor can they turn their useless Eyes
On those who kneel and sacrifice.
6. Tho' loud their Slaves for succour cry,
They neither hear nor make reply;
Nor can their Nostrils ought receive,
Tho' they rich Clouds of Incense give.
- 7.8. The Bolts they wield they cannot throw,
Their Feet can neither move nor go:
With neither Breath nor Sense, nor more
Who them erect, and them adore.
9. The Rock of *Israel* is not so
In whom we trust, and whom we know;
Still

Still trust his watchful Providence
Who is our help and strong Defence.

10. Ye Priests of God who daily bring
Incense and Praise to Heav'n's high King,
O trust in that Almighty Friend
Who still will help and still defend.

11. 12. He'll such whose hope on him is staid
Against all Fears and Dangers aid;
Still he'll his Love on *Israel* place,
Still smile on *Aaron's* sacred Race.

12. Those who from Regions wide away
Their Vows at his High Altar pay,
In vain they shall not thither come,
But go with Blessings loaden home.

14. Their pious Children too shall share,
Th' Almighty's Kindness and his Care;
Whose wondrous Bounty shall extend
To future Days, and know no end.

15. O happy *Israel*! who partake
His Blessings who the World did make:

16. Who o're the Heavens triumphant rides,
And Earth's wide Globe to Man divides.

17. 18. The

17. 18. The silent Dead no Praises give,
But we who by his Favour live,
While we have Breath will Offerings
And grateful *Hallelujahs* sing. (bring,

P S A L M CXVI.

Like the XCV.

1. O God, who when I did complain
Did all my Grievs remove;
O Saviour! do not now disdain
My humble Praise and Love!

2. Since thou a gentle Ear didst give
And hear me when I pray'd,
I'll call upon thee while I live
And never doubt thine Aid.

3. Pale Death with all its ghastly Train
My Soul encompass round;
Anguish, and wo, and hellish Pain,
Too soon, alas! I found.

4. Then to the Lord of Life I pray'd,
And did for succour flee:
O save in my distress, I said,
The Soul that trusts in thee!

5. 6. How

5.6. How good and just! how large his
How easie to forgive! (Grace!
The simple he delights to raise,
And by his Love I live.

7. Then, O my Soul, be still, nor more
With anxious Thoughts distress!
God's bounteous Love does thee restore,
To wanted ease and rest.

8.9. My Eyes no longer drown'd in Tears,
My Feet from stumbling free,
Redeem'd from Death and deadly Fears,
O Lord, I'll live to thee.

10. When nearest press'd, I still believ'd,
11. Still glori'd in thy Aid;
Tho' when by faithless Men deceiv'd
All, all are false I said.

12. To him what Offerings shall I make,
Whence my Salvation came?
The Cup of Blessing * now I'll take,
13. And call upon his Name.

* Ποτήριον σωτηρίῳ.

14. Those Vows which in my greatest straits
Unto the Lord I made,
Shall now be at his Temple Gates,
Before his People paid.

15. That

15. That Life which thou, O Lord, didst save,
From raging Tyrants free,

16. That ransom'd Life thy Bounty gave,
I dedicate to thee.

17. My Heart and Voice at once I'll raise,
Thy Goodness to proclaim:
With loud and grateful Songs * of Praise,
I'll call upon thy Name.

* Ὁσὶα ἀνέσθως.

18. Yes, all those Vows which in my straits,
Unto the Lord I made;
Shall now be at his Temple Gates,
Before his People paid.

19. His Priests shall mix their Hymns with
His Goodness to record; (mine,
And all *Jerusalem* shall joyn,
With me to praise the Lord.

P S A L M CXVII.

1. **Y**E Nations who the Globe divide,
Ye numerous People scatter'd wide,
To God your grateful Voices raise.

2. To all his boundless Mercy shown,
His Truth to endless Ages known,
Require our endless Laud and Praise.

Doxology.

Doxology.

To him who reigns enthron'd on high,
 To his dear Son who deign'd to die.
 Our Guilt and Errors to remove:
 To that bless'd Spirit who Grace imparts,
 And rules in all believing Hearts,
 Be endless Glory, Praise and Love.

P S A L M CXVIII.

1. **G**Lad Hymns and Songs of Praise re-
 To th' Maker of the Universe, (hear ye,
 Whose Goodness does so far extend,
 Whose wondrous Mercy knows no End.
2. Let *Israel*, now no more oppress'd,
 With Quiet and with Plenty bless'd,
 Praise him who all their Bliss did send
 Whose wondrous Mercy knows no End.
3. Let *Aaron's* Sons who round his Throne,
 In sacred Hymns his Goodness own;
 While his bless'd Service they attend,
 Confess his Mercy knows no End.
4. Let all who with Religious Fear,
 Approach his Gates and every Year,
 With Gifts fair *Sion's* Hill ascend,
 Confess his Mercy knows no End.

5. With

5. With deep distrels encompass'd round,
 To him I cry'd, and succour found;
 He me from Exile did retrieve,
 And safe, and free as Air I live.
6. He's on my side, and I'll despise;
 7. Th' Efforts of all my Enemies;
 8. On him 'tis safer to rely,
 9. Than Princes who may fail or die.
10. Tho' Troops of Foes besieg'd me round,
 11. As angry Insects swarming found,
 12. Their short liv'd Mischief I can scorn,
 Noise without Strength, like Fire in Thorn.
13. At once they charg'd and prest me all,
 Yet staid by God, I could not fall.
14. My Saviour he, to whom belongs,
 The Tribute of my grateful Songs.
15. Nor shall my single Thanks be paid,
 Lend me, ye Saints! O lend your Aid;
 Let Health and Joy be spread around,
 With Praise let your glad Gates resound.
16. God's own Right Hand has Wonders
 (wrought,
 And conquer'd those against him fought.
17. He smiles, and grants me happier Days,
 And here I now my Saviour praise.
18. Heavy

18. Heavy his angry Strokes did fall,
But ah! I well deserv'd 'em all :
Yet in the Confines of Despair
And Death, he found and sav'd me there.

19. Now to his Holy House return'd,
Who late a helpless Exile mourn'd
Thro' th' Everlasting Gates I'll go,
And pay him part of what I owe.

20. 21. A pious Crowd I'll with me bring,
And with glad Heart my Saviour sing :
22. That Stone the Builders once displac'd,
Now to the Corner's Head is rais'd.

23. God's Hand the great Event has wrought,
Wondrous and passing human Thought ;
24. This is the Day the Lord has made,
Therein let all our Vows be paid.

25. Still hear and save! O still defend,
And heavenly Joy and Comfort send.
26. Blessed be he who'll Blessings bring,
Pardon and Grace from Heav'ns high
(King.

We who from his high Altar bless,
Will for his People ask Success ;
27. He from the Confines of Despair,
Has rais'd us to the Lightsome Air.

Let

Let the crown'd Victims haste away,
And Thousands after Thousands slay :
Wash the broad Courts with sacred Gore,
Till *Bashan's* Fields can send no more.

28. And what thou valuest far above,
Thee, O my God! I'll Praise and Love ;
29. Whose Goodness does so far extend,
Whose wondrous Mercy knows no End.

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