

1718

Office The Worthy *Ornaments*

COMMUNICANT:

OR, *Gal 10/10*

A Discourse of the Nature, Effects, and Blessings consequent to the Worthy Receiving of the

Lords Supper;

And of all the Duties required in order to a Worthy Preparation.

Together

With the Cases of Conscience

Occurring in the Duty of him that *Ministers*, and of him that *Communicates*.

As also

Devotions fitted to every part of the Ministration.

To which is added a Sermon, never Printed with the Folio Volume of Sermons.

BY

JEREMY TAYLOR, D. D.

and late Lord Bishop of *Down and Connor*.

LONDON,

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To the most
ILLUSTRIOUS PRINCESS

Her Royal Highness

M A R Y

Princess of Great Britain, Dowager
of ORANGE, &c.

MADAM,

Although none of the Subjects of these Nations can in propriety of speaking, be a stranger to the Royal Family, from whom every single person receives the daily emanations of many Blessings; yet besides this, there is much in your Royal Highness, by which your Princely Person is related to all amongst us, that are or would be excellent. For where Vertue is in her exaltation, to that excellent Person all that are or would be thought Vertuous do Address themselves, either to be directed or encouraged, for Example or for Patronage,

Epistle Dedicatory.

tronage, for the similitude of Affection or likeness of Design; and therefore, Madam, although it is too great a confidence in me, something a Stranger, to make this Address to so High-born and great a Princess; yet When I considered that you are the Sister of my King, and the Servant of my God, I knew there was nothing to be expected but Serenity and Sweetness, gentleness and goodness, Royal favours and Princely graces; and therefore in such fruitful showers, I have no cause to fear, that my Fleece shall be dry, when all that is round about it, shall be made irriguous with your Princely influence. I shall therefore humbly hope, that your Royal Highness will first give me Pardon, and then accept this humble Oblation from him who is equally your Servant, for your great Relations, and for your great Excellencies: For I remember with what pleasure I have heard it told, that your Highness's Court

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Court hath been in all these late days of sorrow a Sanctuary to the afflicted, a Chappel for the Religious, a Refectory to them that were in need, and the great Defensative of all Men, and all things that are Excellent; and therefore it is but duty, that by all the acknowledgments of Religion, that Honour should be paid to your Royal Highness, which so eminent Vertues perpetually have deserved. But because you have long dwelt in the more secret recesses of Religion, and that for a long time your devotion hath been eminent, your Obedience to the strictest Rules of Religion, hath been humble and diligent, even up to a great example, and that the Service of God hath been your great Care, and greatest Employment; your Name hath been dear and highly honourable amongst the Sons and Daughters of the Church of England; and we no more envy to Hungary the great Name of St. Elizabeth, to Scotland the glorious Memory of

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St. Margaret, to France the Triumph of the Piety of St. Genovefe, nor St. Katharine to Italy, since in your Royal Person we have so great an example of our own, one of the Family of Saints, a Daughter to such a Glorious Saint and Martyr, a Sister to such a King, in the Arms of whose Justice and Wisdom we lie down in safety, having now nothing to employ us, but in holiness and comfort to serve God, and in peace and mutual charity, to enjoy the blessings of the Government under so great, so good a King.

But Royal Madam, I have yet some more personal ground for the confidence of this Address; and because I have received the great Honour of your reading and using divers of my Books, I was readily invited to hope, that your Royal Highness would not reject it, if one of them desired upon a special title to kiss your Princely hand, and to pay thanks for the gracious reception

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ception of others of the same Cognation. The stile of it is fit for Closets, plain and useful; the matter is of the greatest concernment, a Rule for the usage of the greatest solemnity of Religion: for as the Eucharist is by the venerable Fathers of the Church called the Queen of Mysteries; so the worthy Communicating in this, is the most princely Conjugation of Graces in the whole Rosary of Christian Religion; and therefore the more proportioned and fitted for the handling of so Princely a Person, whom the beauty of the Body, and the greatness of Birth and excellency of Religion, do equally contend to represent excellent and illustrious in the eyes of all the World.

Madam, it is necessary that you be all that to which these excellent Graces and dispositions do design you: and to this glorious end, this Manual may, if you please, add some moments; the effecting of which, is all my design, except

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cept only that it is intended, and I humbly pray that it may be looked upon as a testimony of that greatest Honour which is paid you by the hearts and voices of all the Religions of this Church, and particularly of,

M A D A M,

Your Highness's most humble

and most Devoted

Servant,

Jeremy Dunensis.

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T H E

I N T R O D U C T I O N .

When St. *Joseph* and the blessed Virgin Mother had for a time lost their most holy Son, they sought him in the Villages and the Highways, in the retinues of their kindred, and the Caravans of the *Galilean* Pilgrims ; but there they found him not : At last, almost despairing, faint and sick with travel and fear, with desires and tedious expectations, they came into the Temple to pray to God for conduct and success ; knowing and believing assuredly, that if they could find God, they should not long miss to find the *Holy Jesus*, and their faith deceived them not : For they sought God, and found him that was God and Man in the midst and circle of the Doctors. But being surpris'd with trouble and wonder, they began a little to expostulate with the Divine Child, why he would be absent so long, and leave them (as it must needs be when he is absent from us) in sorrow and uncertain thoughts. This question brought forth an answer which will be for ever useful to all that shall enquire after this Holy Child : For as they complained of his absence, so he reprov'd their ignorance ; How is it that you have so fondly looked for me, as if I were used to wander in unknown paths without skill, and without a guide ? Why did ye inquire after

* So the
Syriac In-
terpreter
renders
the Greek
ἐν τοῖς οἴ-
κῳ

me in High-ways, and Village-fields? Ye never knew me wander, or lose my way, or abide but where I ought; why therefore did ye not come hither to look for me? *Did ye not know that I ought to be in * my Father's house?* that is, There where God is worshipped, where he loves to dwell, where he communicates his blessing and holy influences, there and there only we are sure to meet our dearest Lord.

πατρὸς μου

in the places of my Father: *In iis quæ patris mei sunt*: So the Arabic Version. *In negotiis patris mei*, in my Fathers business. So *Castellio*, *Beza*, and our English Bibles. But the second reddition is more agreeable with the words of the Greek, and the first is more consonant to the use of that Phrase in the *N. T.* So *Joh. 19. 27.* St. *John* received the Mother of our Lord, εἰς τὰ ἴδια, *Recepit eam in domum suam*; *Beza* and our *English Translation*: he took her to his own House. And thus St. *Chrysostom* uses the same Phrase, *Serm. 52. in Genes. 13. ἀπολύεις τὸ δίκαιον; ἐκ οἴκου ὅπου ἂν ἑαυτὸν ἀπελθεῖν συμβάλῃ, ἐν τοῖς τῷ δεσπότῃ τῷ ἑαυτῷ αὐτὸν ἀνάγκη*; Whither do you drive the just Man? do you not know that where ever he sets his foot, he is within his Fathers House, or Territory.

For this reason, the place of our redress to God and holy conversation with him, he is pleased to call *his House*, that with confidence we may expect to meet him *there* when we go to worship; and when the solemnities of Religion were confined to the Tabernacle, he therefore made it to be like a house of use and dwelling, that in that figure he might tell us where his delight and his abode would be; and therefore God furnished the Tabernacle with the Utensils of a Prophets room at least, a Table and a Candlestick; and the Table must have Dishes and Spoons, Bowls and Covers belonging to it; the Candlesticks must have Lamps, and the Lamps must be continually burning. And besides this, the house of God
must

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must have in it a continual fire, the fire must not go out by night nor day ; and to this the Prophet alludes ; [God] *hath his fire in Sion, and his hearth or furnace in Jerusalem* : And after all, there must be meat in his house too. And as this was done by the Sacrifices of old, so by the Lord's Supper in the New Testament : So that now it is easie to understand the place and the reason of Christ's abode ; even in his Father's house, there where his Father dwells, and loves to meet his servants, there we are sure to find the Lord. For as God descended and came into the Tabernacle invested with a cloud ; so Christ comes to meet us clothed with a Mystery ; he hath a house below as well as above ; here is his dwelling, and here are his Provisions ; here is his fire, and here his meat ; hither God sends his Son, and here his Son manifests himself ; the Church and the holy Table of the Lord, the Assemblies of Saints, and the Devotions of his people, the Word and the Sacrament, the Oblation of Bread and Wine, and the offering of our selves, the Consecration and the Communion, are the things of God, and of Jesus Christ ; and he that is employed in these, is there where God loves to be, and where Christ is to be found ; in the Employments in which God delights, in the Ministeries of his own choice, in the work of the Gospel, and the methods of Grace, in the Oeconomy of Heaven, and the dispensations of eternal happiness.

And now that we may know where to find him, we must be sure to look after him ; he hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Ministry, and present in what Sacrament ; and we must not look for him

*O Tarpeie
Pater qui
Templa se-
cundum
Incolis &
caelo se-
dem.*

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in the high-ways of ambition and pride, of wealth or sensual pleasures; these things are not found in the house of his Father, neither may they come near his dwelling. But if we seek for Christ, we shall find him in the methods of Virtue, and the paths of God's Comandments; in the houses of Prayer, and the offices of Religion; in the persons of the poor, and the retirements of an afflicted soul: we shall find him in holy reading and pious meditation, in our penitential sorrows, and in the time of trouble, in Pulpits, and upon Altars, in the Word and in the Sacraments: If we come hither as we ought, we are sure to find our Beloved, him whom our soul longeth after.

Sure enough Christ is here, but he is not here in every manner, and therefore is not to be found by every enquirer, nor touched by every hand, nor received by all comers, nor entertained by every guest. He that means to take the air, must not use his fingers, but his mouth; and he that receives Christ must have a proper, that is, a spiritual instrument, a purified heart, consecrated lips, and a hallowed mouth, a tongue that speaks no evil, and a hand that ministers to no injustice, and to no uncleanness: For a disproportionate instrument is an undecency, and makes the effect impossible both in nature and morality. Can a man bind a thought with chains, or carry imaginations in the palm of his hand? can the beauty of the Peacocks train, or the Ostrich plume, be delicious to the palate and the throat? Does the hand intermeddle with the joys of the heart, or darkness that hides the naked make him warm? Does the Body live as does the Spirit, or can the Body of Christ be like to common food? Indeed the Sun shines upon the good and bad; and the
Vines

Vines give Wine to the drunkard, as well as to the sober man: Pyrates have fair winds and a calm Sea, at the same time when the just and peaceful Merchantman hath them. But although the things of this World are common to good and bad, yet Sacraments and spiritual joys, the food of the soul and the blessing of Christ, are the peculiar right of Saints : and the Rights of our Religion, are to be handled by the measures of Religion, and the things of God by the rules of the Spirit ; and the Sacraments are mysteries, and to be handled by Mystic persons, and to be received by faints; and therefore whoever will partake of God's secrets, must first look into his own ; he must pare off whatsoever is amiss, and not without holiness approach to the Holiest of all Holies, nor eat of this Sacrifice with a defiled head, nor come to this feast without a nuptial garment, nor take this remedy without a just preparative. For though in the first motions of our spiritual life, Christ comes alone and offers his Grace, and enlivens us by his Spirit, and makes us begin to live, because he is good, not because we are, yet this great mysterious Feast, and magazine of Grace and glorious mercies, is for those only that are worthy ; for such only who by their cooperation with the Grace of God, are fellow workers with God in the laboratories of salvation. The wrastler that *Clemens of Alexandria* tells us of, addressing himself to his contention, and espving the Statue of *Jupiter Pifans*, prayed aloud ; If all things, O *Jupiter*, are rightly prepared on my part, if I have done all that I could do, then do me justice, and give me the Victory : and this is a breviatē of our case. *He that runneth in races*, saith the Apostle, he that contends for mastery,

Ἐὶ πάντα
(ἔπειτα) ἔ-
Ζεῦ θεόν-
τως μοι
πρὸς τὸν
ἐγὼ ἀπα-
ρ. Κλεῦσ-
δι ἡ ἀπί-
! Ὁ θεὸν
δικαίαις
πῦρ νίκην
ἐμοί.

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is temperate in all things; and this at least must he be that comes to find Christ in these Mysteries; he must be prepared by the rules and method of the Sanctuary; there is very much to be done on his part, there is an heap of duties, there is a state of excellency, there are preparations solemn and less solemn, ordinary and extraordinary, which must be premised before we can receive the mysterious blessings, which are here not only consign'd, but collated and promoted, confirmed and perfected.

The holy Communion, or Supper of the Lord, is the most sacred, mysterious, and useful conjunction of secret and holy things and duties in the Religion. It is not easie to be understood, it is not lightly to be received: It is not much opened in the writings of the New Testament, but still left in its mysterious Nature: It is too much untwisted and nicely handled by the writings of the Doctors, and by them made more mysterious; and like a Doctrine of Philosophy, made intricate by explications, and difficult by the aperture and dissolution of distinctions. So we sometimes espy a bright cloud formed into an irregular figure; when it is observed by unskilful and fantastick travellers, looks like a Centaure to some, and as a Castle to others: some tell that they saw an Army with Banners, and it signifies War; but another wiser than his fellow says, it looks for all the world like a flock of Sheep, and foretells Plenty; and all the while it is nothing but a shining cloud, by its own mobility and the activity of a wind cast into a contingent and inartificial shape: So it is in this great Mystery of our Religion, in which some espy strange things which God intended not, and others see not what God hath plainly

plainly told : some call that part of it a Mystery which is none, and others think all of it nothing but a meer Ceremony and a sign : some say it signifies, and some say it effects, some say it is a Sacrifice, and others call it a Sacrament ; some Schools of Learning make it the Instrument of Grace in the hand of God ; others say that it is God himself in that Instrument of Grace ; some call it venerable, and others say as the vain Men in the Prophet, that *The Table of the Lord is contemptible* : some come to it with their sins on their head, and others with their sins in their mouth : some come to be cured, some to be quickned, some to be nourished, and others to be made alive : some out of fear and reverence take it but seldom, others out of devotion take it frequently ; some receive it as a means to procure great graces and blessings, others as an Eucharist, and an office of thanksgiving for what they have received : some call it an act of obedience meerly, others account it an excellent devotion, and the exercising of the vertue of Religion ; some take it to strenghten their Faith, others to beget it, and yet many affirm that it does neither, but supposes Faith before-hand as a disposition ; Faith in all its degrees, according to the degree of Grace whither the Communicant is arrived : Some affirm the Elements are to be blessed by Prayers of the Bishop or other Minister ; others say, it is only by the mystical words, the words of institution : and when it is blessed, some believe it to be the natural Body of Christ ; others, to be nothing of that, but the blessings of Christ, his Word and his Spirit, his Passion in representation, and his Grace in real exhibition : And all these Men have something of reason for what

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they

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they pretend ; and yet the words of Scripture from whence they pretend, are not so many as are the several pretensions.

My purpose is not to dispute, but to persuade ; not to confute any one, but to instruct those that need ; not to make a noise, but to excite Devotion ; not to enter into curious, but material enquiries, and to gather together into an union all those several portions of truth, and differing apprehensions of mysteriousness, and various methods and rules of preparation, and seemingly opposed Doctrines, by which even good Men stand at distance, and are afraid of each other : For since all societies of Christians pretend to the greatest esteem of this, above all the Rites or external parts and ministeries of Religion, it cannot be otherwise, but that they will all speak honourable things of it, and suppose holy things to be in it and great blessings one way or other to come by it ; and it is contemptible only among the Profane and the Atheistical ; all the innumerable differences which are in the discourses and consequent practices relating to it, proceed from some common truths, and universal notions, and mysterious or inexplicable words, and tend all to reverential thoughts, and pious treatment of these Rites and holy Offices ; and therefore it will not be impossible to find honey or wholesome dews upon all this variety of Plants ; and the differing opinions, and several understandings of this mystery, which (it maybe) no humane understanding can comprehend, will serve to excellent purposes of the Spirit ; if like Men of differing interest, they can be reconciled in one Communion, at least the ends and designs of them all can be conjoyned in the design and ligatures of the same reverence, and piety, and devotion, My

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My purpose therefore is to discourse of the nature, excellencies, uses, and intention of the holy Sacrament of the Lord's Supper, the blessings and fruits of the Sacrament, all the advantages of a worthy Communion, the Publick and the Private, the Personal and the Ecclesiastical, that we may understand what it is, what we go about, and how it is to be treated. I shall account also concerning all the duties of preparation, ordinary and extraordinary, more and less solemn; of the rules and manners of deportment in the receiving; the gesture and the offering, the measures and instances of our duty, our comport and conversation in and after it; together with the cases of Conscience that shall occur under these titles respectively, relating to the particular matters.

It matters not where we begin; for if I describe the excellencies of this Sacrament, I find it engages us upon matters of duty, and enquiries practical: If I describe our duty, it plainly signifies the greatness and excellency of the Mystery: the very notion is practical, and the practice is information; we cannot discourse of the secret, but by describing our duty; and we cannot draw all the lines of duty, but so much duty must needs open a Cabinet of Mysteries. If we understand what we are about, we cannot choose but be invested with fear and reverence; and if we look in with fear and reverence, it cannot be but we shall understand many secrets. But because the natural order of Theology is by Faith to build up good life, by a rectified understanding to regulate the Will and the Affections, I shall use no other method, but first discourse of the excellent Mystery, and then of the duty of the Communicant, direct and collateral.

C H A P.

C H A P. I.

Of the Nature, Excellencies, Uses, and Intention of the Holy Sacrament of the Lords Supper.

S E C T. I.

Of the several apprehensions of Men con- cerning it.

WHen our Blessed Lord was to nail the hand-writing of Ordinances to his Cross, he was pleased to retain two Ceremonies, Baptism and the Holy Supper; that Christians may first wash, and then eat: First be made clean, and then eat of the Supper of the Lamb: and it cannot be imagined but that this so signal and peculiar retention of two Ceremonies is of great purpose and remarkable vertues. The matter is evident in the instance of Baptism, and as the Mystery is of the foundation of Religion, so the vertue of it is inserted into our Creed, and we all *believe one Baptism for the remission of our sins*; and yet the action is external, the very Mystery is by Ceremony, the allusion is bodily, the Element is Water, the Minister a
sinful

Heb. 6.
1, 2.

sinful Man, and the effect is produced out of the Sacrament in many persons and in many instances, as well as in it; and yet that it is effected also by it and with it, in the conjunction with due dispositions of him that is to be baptized, we are plainly taught by Christ's Apostles and the Symbols of the Church.

Acts 2.38.

But concerning the other Sacrament there are more divisions and thoughts of heart; for it is never expressly joyned with a word of promise, and where mention is made of it in the Gospels, it is named only as a Duty and a Commandment, and not as a Grace, or treasure of holy Blessings; we are bidden to do it, but promised nothing for a reward, it is commanded to us, but we are not invited to obedience by consideration of any consequent blessing: and when we do it, so many holy things are required of us, which as they are fit to be done, even when we do not receive the Blessed Sacrament; so they effect Salvation to us by vertue of their proper and proportioned Promises in the vertue of Christ's death, however apprehended and understood.

Upon this account some say that we receive nothing in the B. Eucharist, but we commemorate many blessed things which we have received; That it is affirmed in no Scripture that in this Mystery we are to call to mind the death of Christ, but because we already have it in our mind, we must also have it in our hearts, and publish it in our Confessions and Sacramental re-
presentment, and therefore it is not the memory but the commemoration of Christ's death; that as the Anniversary Sacrifices in the Law were * a commemoration of sins every year; not a calling them

* Heb. 10.

3.
ἀνάμνη-
σις ἁμαρ-
τιῶν κατ'
ἐνιαυτόν.

The Nature and Excellencies

them to mind, but a confession of their guilt and of our deserved punishment; so this Sacrament is a representation of Christ's death by such symbolical actions as himself graciously hath appointed: but then, excepting that to do so is an act of obedience, it exercises no other vertue, it is an act of no other grace, it is the instrument of no other good; it is neither Vertue nor Gain, Grace nor Profit. And whereas it is said to confirm our Faith, this also is said to be unreasonable; for this being our own work, cannot be the means of a Divine Grace; *not naturally*, because it is not of the same kind, and Faith is no more the natural effect of this obedience, than Chastity can be the product of Christian Fortitude; *not by divine appointment*, because we find no such order, no Promise, no Intimation of any such event; and although the thing it self indeed shall have what reward God please to apportion to it as it is obedience, yet of it self it hath no other worthiness; it is not so much as an argument of perswasion, for the powring forth of Wine can no more prove or *make Faith*, that Christ's Blood was poured forth for us, than the drinking the Wine can effect this perswasion in us, that we naturally, though under a Veil, drink the natural Blood of Christ; which the Angels gathered as it ran into Golden Phials, and Christ multiplied to a Miracle, like the Loaves and Fishes in the Gospel. But because nothing that naturally remains the same in all things as it was before, can do any thing that it could not do before; the Bread and Wine which have no natural change, can effect none; and therefore we are not to look for an Egg where there is nothing but order, and a blessing where
there

there is nothing but an action, and a real effect where there is nothing but an analogy, a Sacrament, a mystical representment, and something fit to signifie, and many things past, but nothing that is to come. This is the sense and discourse of some persons that call for an express word, or a manifest reason to the contrary, or else resolve that their belief shall be as unactive as the Scriptures are silent in the effects of this Mystery. Only these Men will allow the Sacraments to be, *Marks of Christianity, Symbols of mutual Charity, testimonies of a thankful mind to God, allegorical admonitions of Christian mortification, and spiritual alimony, Symbols of grace conferred before the Sacrament, and Rites instituted to stir up Faith by way of object and representation*; that is, Occasionally and Morally, but neither by any Divine or Physical, by Natural or Supernatural Power, by the work done, or by the Divine Institution. This indeed is something but very much too little.

But others go as far on the other hand, and affirm, that in the Blessed Sacrament, we receive the Body and Blood of Christ; we chew his Flesh, we drink his Blood; *For his Flesh is meat indeed, and his Blood is drink indeed*, and this is the *Manna* which came down from Heaven; our Bodies are nourished, our Souls united to Christ, and the Sacrament is the infallible instrument of pardon to all persons that do not maliciously hinder it, and it produces all its effects by vertue of the Sacrament it self, so appointed, and that the dispositions of the Communicants are only for removing obstacles and impediments, but effect nothing; the sumption of the Mysteries does all in a capable subject, as in Infants who do nothing, in Penitents who take away what can hinder;

hinder ; for it is nothing but Christ himself, the Body that died upon the Cross is broken in the hand of him that ministers, and by the teeth of him that communicates ; and when God gives us his Son in this divine and glorious manner, with heaps of Miracles to verifie heaps of blessings, how shall not he with him give us all things else ? They who teach this Doctrine, call the Holy Sacrament, *The Host, the unbloody Sacrifice, the Flesh of God, the Body of Christ, God himself, the Mass, the Sacrament of the Altar.* I cannot say that this is too much, but that these things are not true ; and although all that is here said, that is, of any material benefit and real blessing is true, yet the blessing is not so conferred, it is not so produced.

A third sort of Christians speak indefinitely and gloriously of this Divine Mystery ; they speak enough, but they cannot tell what, they publish great and glorious effects, but such which they gather by similitude and analogy, such which they desire, but cannot prove ; which indeed they feel, but know not whence they do derive them : They are blessings which come in company of the Sacraments, but are not always to be imputed to them, they confound spiritual senses with mystical expressions, and expound Mysteries to natural significations : that is, They mean well, but do not always understand that part of Christian Philosophy which explicates the secret nature of this Divine Sacrament, and the effect of it is this, that they sometimes put too great confidence in the Mystery ; and look for impresses which they find not, and are sometimes troubled that their experience does not answer to their Sermons, and meet with scruples
instead

instead of comforts, and doubts instead of rest, and anxiety of mind in the place of a serene and peaceful Conscience. But these Men both in their right and in their wrong enumerate many glories of the Holy Sacrament which they usually signifie in these excellent appellatives, calling it *The Supper of the Lord, the Bread of elect souls, and the Wine of Angels, the Lord's Body, the New Testament and the Calice of Benediction, spiritual Food, the great Supper, the Divinest and Archisymbolicall Feast, the Banquet of the Church, the Celestial Dinner, the Spiritual, the Sacred, the Mystical, the Formidable, the Rational Table, the supersubstantial Bread, the Bread of God, the Bread of Life, the Lord's Mystery, the great Mystery of Salvation, the Lord's Sacrament, the Sacrament of Piety, the sign of Unity, the consecration of the Christian Communion, the Divine Grace, the Divine making Grace, the holy thing, the desirable, the communication of Good, the perfection and consummation of a Christian, the holy Particles, the gracious Symbols, the holy Gifts, the Sacrifice of commemoration, the intellectual and mystical Good, the hereditary donative of the New Testament, the Sacrament of the Lord's Body, the Sacrament of the Calice, the Paschal Oblation, the Christian Passport, the Mystery of Perfection, the Great Oblation, the Worship of God, the life of Souls, the Sacrament of our Price and our Redemption; and some few others much to the same purposes, all which are of great and useful signification; and if the explanations and consequent Propositions were as justifiable as the titles themselves are sober and useful,*

Λειτουργία, σύναξις, μυστήριον
 θεῖον, ἱερουργία. Desiderata,
 Θεῖα καὶ θεοποιὸς χάρις,
 δῶρον ἐξιτήριον, δῶρον ἐξι-
 τελον, ἠφύδιον, μύησις, Δο-
 χὴ λατρίας, εὐλογία, εὐ-
 χαρισία, τελειτὴ τελετῶν,
 hostia hostiarum, mysterium
 mysteriorum, μυσταγωγία,
 Dominicum.

useful, they would be apt only for edification, and to minister to the spirit of devotion. That therefore is to be the design of the present Meditations, to represent the true and proper and mysterious nature of this Divine nutriment of our Souls; to account what are the blessings God reacheth forth to us in the Mysteries, and what returns of duty he expects from all to whom he gives his most holy Son.

I shall only here add the names and appellatives which the Scripture gives to these Mysteries, and place it as a part of the foundation of the following Doctrines: It is by the Spirit of God called, *The Bread that is broken, and the Cup of Blessing, the breaking of Bread; the Body and Blood of the Lord; the Communication of his Body, and the Communication of his Blood; the Feast of Charity or love; the Lord's Table, and the Supper of the Lord.* Whatsoever is consequent to these Titles we can safely own, and our Faith may dwell securely, and our Devotion like a pure flame, with these may feed, as with the Spices and Gums upon the Altar of Incense.

Ἄγιος

2 Pet. 2,

33.

1 Cor. 11

20. & 29.

1 Cor.

10. 16

Jude v.

12. Acts

16. 2.



S E C T. II.

What it is which we receive in the Holy
SACRAMENT.

IT is strange that Christians should pertinaciously insist upon carnal significations and natural effects in Sacraments and Mysteries, when our blessed Lord hath given us a sufficient light to conduct and secure us from such mis-apprehensions. [The flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life,] that is, the flesh is corruption, and its senses are Ministers of death: and this one word alone was perpetually sufficient for Christs Disciples. For when upon occasion of the gross understanding of their Masters words by the men of *Capernaum*, they had been once clearly taught that the meaning of all these words was wholly spiritual; they rested there and inquired no farther: infomuch that when Christ at the institution of the Supper affirmed of the Bread and Wine, That they were his Body and his Blood, they were not at all offended, as being sufficiently before instructed in the nature of that Mystery. And besides this, they saw enough to tell them that what they eat was not the natural Body of their Lord: This was the Body which himself did or might eat with his Body: one body did eat, and the other was eaten; both of them were his Body, but after a diverse manner. For the case is briefly this;

C

We

Duplex vi-
ta, dupli-
cem peccit
pandam. S.
Aug. oport-
uit au-
tem, non
solum pri-
mitias no-
stræ na-
tura in

We have two lives, a natural and a spiritual, and both must have Bread for their support and maintenance in proportion to their needs, and to their capacities: and as it would be an intolerable charity to give nothing but spiritual nutriment to a hungry body, and pour diagrams and wise propositions into an empty stomach; so it would be as useless and impertinent to feed the Soul with Wheat, or Flesh, unless that were the conveyance of a spiritual delicacy.

participationem venire melioris, sed omnes quotquot velint homines & secundæ nativitate nasci, & nutrirî cibo novo, & huic nativitati accomodato, atque ita prævenire mensuram perfectionis. Damasc. de fide orthodox. l. 4. c. 24. Et quoniam spiritualis est Adam, oportuit & nativitatem spirituales esse, similiter & cibum. *Id. ibid.*

In Levit.
v. habetur
de conse-
crat. dist.
2. sermo
deus se.

Existat, de
consecrat.
dist. 2. c.
1. 22
1. 22

In the holy Sacrament of the Eucharist the body of Christ, according to the proper signification of a humane body is not at all, but in a sense differing from the proper and natural body, that is, in a sense more agreeing to Sacraments; so St. Hierom expressly [*Of this Sacrifice which is wonderfully done in the commemoration of Christ we may eat, but of that Sacrifice which Christ offered on the altar the Cross by it self, or in its own nature, no man may eat:*] For it is his Flesh which is under the form of Bread, and his Blood which is in the form and taste of Wine; for the Flesh is the Sacrament of Flesh, and Blood is the Sacrament of Blood: For by Flesh and Blood this is invisible, spiritual, intelligible, the visible and tangible body of our Lord Jesus Christ is con- signed, full of the grace of all vertues, and of Divine Majesty [So St. Augustine. For therefore ye are not to eat that Body which ye see, nor to drink that Blood which my Crucifiers shall pour out: It is the same, and not the same; the same invisibly, but not the same visibly.]

sibly.] For until the World be finished, the Lord is above, but the truth of the Lord is with us. The body in which he rose again must be in one place, but the truth of it is every where diffused.] For there is one truth of the body in the Mystery, and another truth simply and without Mystery. It is truly Christs Body both in the Sacrament, and out of it; but in the Sacrament it is not the natural truth, but the spiritual and the mystical.

Ibid.

Vide eund. in Johan. tract. 50.

And therefore it was that our blessed Saviour, to them who apprehended him to promise his natural Body and Blood for our meat and drink, spake of his ascension into Heaven, that we might learn to look from Heaven to receive the food of our souls, heavenly and spiritual nourishment, said St. Athanasius. For this is the letter which in the new Testament kills him who understands not spiritually what is spoken to him; under the signification of Meat and Flesh, and Blood and Drink: So Origen. For this Bread does not go into the body (for to how many might his Body suffice for Meat?) but the bread of eternal life supports the substance of our spirit; and therefore it is not touched by the body, nor seen with the eyes, but by Faith it is seen and touched: So St. *Ambrose. And all this whole Mystery hath in it neither carnal sence, nor carnal consequence, saith St. † Chrysostom.] But to believe in Christ is to eat the Bread; and therefore why do you prepare your teeth and stomach? Believe him, and you have eaten him] they are the words of St. Austin. For Faith is that intellectual mouth, as *St. Basil calls it, which is within the man, by which he takes in nourishment.

In tract.

verb. Qui. cunq; dixerit verbum in filium hominis.

In Levit c. 10. hom. 7.

* De Sacraml. 5. c. 4. † in Luc. 1. 6. c. 8.

† In Johan. 6.

hom. 47. tract. 26.

in Johan. 50. v. m.

Ἰὸν ἐνδὸν τῆς ἀνθρώπου.

* S. Basil. in Ps. 33.

But what need we to draw this water from the lesser Cisterns? We see this truth reflected from the spring it self, the fountains of our blessed Saviour, I am the Bread of life, he that cometh unto

me shall not hunger, and he that believeth on me shall not thirst : and again, He that eats my flesh hath life abiding in him, and I will raise him up at the last day.

Joh. 6. 35.
v. 5. 4, 56.

The plain consequent of which words is this, that therefore this eating and drinking of Christs flesh and blood, can only be done by the Ministeries of life and of the spirit, which is opposed to nature, and flesh, and death. And when we consider that he who is not a spiritual and a holy person does not feed upon Christ, who brings life eternal to them that feed on him, it is apparent that our manducation must be spiritual, and therefore so must the food; and consequently, it cannot be natural flesh, however altered in circumstance and visibilities, and impossible or incredible changes. For it is not in this spiritual food as it was in Manna, of which our Fathers did eat and died; but whosoever eats this divine nutriment shall never die. The Sacraments indeed and symbols; the exterior part and ministeries may be taken unto condemnation, but the food it self never. For an unworthy person cannot feed on this food, because here to eat Christs flesh is to do our duty, and to be established in our title to the possession of the eternal promises. For so *Christ disposed the way of salvation, not by flesh, but by the spirit, saith Tertullian*; that is, according to his own exposition, Christ is to be desired for life, and to be devoured by hearing, to be chewed by the understanding, and to be digested by Faith; and all this is the method and Oeconomy of Heaven, which whosoever uses and abides in it, hath life abiding in him. He that in this World does any other way look for Christ shall never find him; and therefore, *if men say, Lo here is Christ, or lo there he is in the Desert, or he*

Res ipsa
cujus Sa-
cramen-
tum est,
omni ho-
mini ad
vitam,
nulli ad
exitium
quicunq;
ejus par-
ticeps fu-
erit. S.

Aug. tract.
16 in Joh.
de resur.
car. c. 37.

is ἐν ταμείοις, in the Cupboards or Pantries where bread or flesh is laid, believe it not : Christs body is in Heaven, and it is not upon Earth : The heavens must contain him till the time of restitution of all things, and so long as we are present in the body, we are absent from the Lord.

Annon
αὐθ' ὡμο-
φωρίαν.
hoc myste-

rium pronunciat [Nestorius] & irreligiōse fidelium mentes in ien-
sus adulterinos detrudit ac humanis cogitationibus aggreditur, quæ
solâ purâ & inexquiritâ. fide accipiuntur. S. Cyril. lib. ad Euophium
anathem. 11.

In the mean time we can taste and see that the Lord is gracious, that he is sweet : but Christ is so to be tasted as he is to be seen, and no other-
wise ; but here we walk by Faith and not by Sight, and here also we live by Faith, and not by meer or only Bread, but by that Word which proceedeth out from God : that as meat is to the body, so is Christ to the soul, the food of the soul, by which the souls of the just do live. He is the Bread which came down from Heaven, the Bread which was born at Bethlehem, the house of Bread was given to us to be the food of our souls for ever.

Quod esca
est carni,
hoc animæ
fides. S.
Cypr. de
cenâ Dom.

The meaning of which mysterious and Sacra-
mental expressions, when they are reduced to easie and intelligible significations, is plainly this. By Christ we live and move and have our spi-
ritual being in the life of grace, and in the hopes of glory. He took our life, that we might par-
take of his ; he gave his life for us, that he might give life to us : He is the Author and finisher of our Faith, the beginning and perfection of our spiritual life. Every good thought we think, we have it from him, every good Word we speak, we speak it by his Spirit [for no man can say that Jesus is the Lord, but by the holy Ghost :] and all our
C 3 prayers

prayers are by the aids and communications of the spirit of Christ, *who helpeth our infirmities*, and by unutterable groans, and unexpressible representation of most passionate desires, *maketh intercession for us*. In fine, all the principles and parts, all the actions and progressions of our spiritual life are derivations from the Son of God, by whom we are born and nourished up to life Eternal.

2. Christ being the food of our souls, he is pleased to signify this food to us by such symbols and similitudes as his present state could furnish us withal. He had nothing about him but flesh and blood which are like to meat and drink; and therefore what he calls himself, *saying I am the bread of life*, he afterwards calls his flesh and his blood, *saying, My flesh is meat indeed, and my blood is drink indeed*; that is, that you may perceive me to be indeed the food of your souls, see, here is meat and drink for you, my flesh and my blood; so to represent himself in a way that was nearest to our capacity, and in a more intelligible manner not further from a Mystery, but nearer to our manner of understanding; and yet so involved in figure, that it is never to be drawn nearer than a Mystery, till it comes to experience, and spiritual relish and perception. But because we are not in darkness, but within the fringes and circles of a bright Cloud, let us search as far into it, as we are guided by the light of God, and where we are forbidden by the thicker part of the Cloud, step back and worship.

3. For we have yet one further degree of charity and manifestation of this Mystery. *The flesh of Christ is his word*; the blood of Christ is *his spirit*; and by believing in *his word*, and being assisted and conducted by *his spirit*. we are nourished

ἀπάντα
πρόκειται
τοῖς αὐτοῖς
ἐξ ὧν πέρ
ἐσιν Arist.
ἄρτι Ἀρα-
bas ὁ He-
braeos, sig-
nificat p.
nem ὁ
corpus.
καθὰ σερ
ἐν ζωῆ-
φι ἐν αὐ-
τῷ πίνω
καὶ τῷ
σκιᾷ
γὰρ πρ
ὅτι ἵτε οὐ
ἴθιεν ᾗ
μα-
ifest.

nourished up to life ; and so Christ is our food, so he becomes life unto our souls.

Thus St. * *Clemens of Alexandria*, and * *Tertullian* affirm the Church in their days to have understood this Mystery, saying, *The word of God is called flesh and blood*: For so the eternal wisdom of the Father calls to every simple soul that wanteth understanding, *come eat of the bread and drink of the wine which I have mingled*: and that we may know what is this bread and wine, he adds *for sake the foolish and live, and go in the way of understanding*. Our life is wisdom, our food is understanding. The *Rabbins* have an observation, that when-ever mention is made in the Book of the *Proverbs* of eating and drinking, there is meant nothing but *wisdom and the Law*, and when the Doctors using the words of Scripture, say, *Come and eat flesh, in which there is much fatness*, they would be understood to say, *Come and hear wisdom, and learn the fear of God, in which there is great nourishment and advantage to your souls*. Thus *Wisdom is called Water*, and *Understanding Bread*, by the Son of *Sirach* [with the bread of understanding shall she feed him, and give him the water of wisdom to drink.] It is by the Prophet *Isaiab* called *water and wine*; and the desires of righteousness are called *hunger and thirst* by our blessed Saviour in his Sermon on the mount: And in pursuance of this mysterious truth, we find that God in his anger threatens a *famine of hearing the words of the Lord*: when we want Gods word, we die with hunger, we want that bread on which our souls do feed. It was an excellent Commentary which the Jewish Doctors make upon those words of the Prophet [with joy shall ye draw waters from the wells of salvation] that is, from

What it is we receive

the choicest or wisest of the just men, saith *Rabbi Jonathan*; from the chief Ministers of *Religion*, the Heads of the people, and the Rulers of the Congregation; because they preach the Word of God, they open the wells of salvation, from the fountains of our Saviour giving drink and refreshment to all the people. Thus the Prophet *Jeremy* expresses his spiritual joy, and the sense of this *Mystery*; *Thy words were found and I did eat them, and thy word was unto me the joy and rejoycing of my heart; for I am called by thy name, O Lord God of hosts: the same with that of our blessed Saviour; My words are spirit, and they are life, they give life and comfort, they refresh our souls, and feed them up to immortality.*

As the body or flesh of Christ is his Word, so the blood of Christ is his Spirit in real effect and signification. For as the body without blood is a dead and lifeless trunk, so is the Word of God without the Spirit a dead and ineffective Letter: and this Mystery we are taught in that incomparable Epistle to the Hebrews. For by the blood of Christ we are sanctified; and yet that which sanctifies us is the spirit of Grace, and both these are one: For so saith the Apostle, the blood of Christ was offered up for us, for the purification of our Consciences from dead works; but this offering was made through the eternal spirit; and therefore he is equally guilty and does the same impiety, he who does despite to the spirit of Grace, and he who accounts the blood of the Covenant an unholy thing; for by this spirit and by this blood we are sanctified, by this spirit, and by the blood of the Everlasting Covenant, Jesus Christ does perfect us in every good work, so that these are the same Ministry or salvation, and but one and the same Oeconomy of God

God. Thus St. Peter affirms, that by the precious blood of Christ, we are redeemed from our vain conversation, and it is every where affirmed, that we are *purified and cleansed by the blood of Christ,* and yet these are the express effects of his Spirit: for by the Spirit we mortifie the deeds of the body, and we are *justified and sanctified in the name of our Lord Jesus by the Spirit of our God.* By which expressions we are taught to distinguish the natural blood of Christ from the spiritual; the blood that he gave for us, from the blood which he gives to us: *that was indeed by the Spirit,* but was not the same thing, but this is the spirit of grace and the spirit of wisdom. And therefore *as our Fathers were made to drink into one Spirit,* when they drank of the water of the rock, so we also partake of the spirit when we drink of Christs blood, which came from the spiritual Rock when it was smitten: For thus according to the Doctrine of St. John, *the water and the blood and the spirit are one and the same glorious Purposes.*

As it was with our Fathers in the beginning, so it is now with us, and so it ever shall be, world without end: for they fed upon Christ, that is, they believed in Christ, they expected his day, they lived upon his promises, they lived by faith in him: and the same meat and drink is set upon our Tables: and more than all this, as Christ is the Lamb slain from the beginning of the world, so he shall be the food of souls in heaven, where they who are accounted worthy shall sit down and be feasted in the eternal Supper of the Lamb, concerning which blessedness, our blessed Saviour saith, Luke 14. Blessed is he that eateth bread in the Kingdom of God: 15. for he hath appointed to his chosen ones, to eat and drink at his table in his kingdom: plainly teaching us

Οὐδὲ θεὸν τιμῶντες ἀληθει-
 νὸν ἀναόντες,
 Ζωὴν κληρονομήσεις αἰῶνος
 χρόνον αὐτοὶ
 Οἰκοντες ὡς δειπνόν, ὁ
 μῶς ἐριθήλεα κῆπον,
 Δαινύμενοι γλύκυν ἄρτον
 ἀπ' ἔραν ἄρεσένος.
Sibyl. Erithr. Orac. Luc. 22.
 30.

us, that by eating and drinking
 Christ, is meant in this world to
 live the life of the spirit, and in
 the other world it is to live the life
 of glory : here we feed upon duty
 and there we feed upon reward :
 our wine is here mingled with wa-
 ter and with myrrh, there it is mere
 and unmixt : but still it is called
 meat and drink, and still is meant

grace and glory, the fruits of the spirit and the
 joy of the spirit, that is, by Christ we here live
 a spiritual life, and hereafter shall live a life
 eternal.

Thus are sensible things the Sacrament and
 representation of the spiritual and eternal, and
 spiritual things are the fulfillings * of the sen-
 sible. But the consequent of these things is this,
 that since Christ always was, is, and shall be the
 food of the faithful, and is that bread which
 came down from Heaven : since we eat him here
 and shall eat him there, our eating both here and
 there is spiritual : only the word of teaching
 shall be changed into the word of glorification, and
 our faith into Charity, and all the way our souls
 live a new life by Christ, of which, eating and
 drinking is the symbol and the Sacrament. And
 this is not done to make this mystery obscure,
 but intelligible and easie. For so the pains of
 hell are expressed by fire, which to our flesh
 is most painful : and the joys of God by that

Eã formã
 quæ sem-
 per car-
 nalia in fi-
 guram
 spiritali-
 um ante-
 cedunt.
*Tertul. de
 baptis.*
 * τὸ νοητὸν
 πληρώμα-
 τα τῶν
 αἰσθητῶν
 τὰ γὰρ φε-
 ρεῖν σύμ-
 βολὸν ἐστὶ
 τροφῆς ἢ
 χερῆς. τρέ-
 φεται γὰρ ἡ ψυχὴ ἀναλίπει τῶν καλῶν καὶ παρῆζει τῶν κατορθωμάτων
Phil. Al. In ratione sacrorum par est & animæ & corporis causa, nam ple-
 runque quæ non possunt circa animam fieri, fiunt circa corpus. *Servius*
 in illud Virgil. [vittisq; resolvit] & lib. 4. In sacris quæ exhiberi non po-
 terunt, sumabantur & erant pro veris.

which

which brings us greatest pleasure, by meat and drink, and the growth in grace by the natural instruments of nutrition: and the work of the Soul by the ministeries of the body, and the graces of God by the blessings of nature, for these we know, and we know nothing else, and but by phantasms and ideas of what we see and feel we understand nothing at all.

Now this is so far from being a diminution of the glorious mystery of our Communion, that the changing all into spirituality is the greatest increase of blessing in the world: And when he gives us his body and his blood, he does not fill our stomachs with good things: for of whatsoever goes in thither, it is affirmed by the Apostle, that *God will destroy both it and them*, but our hearts are to be replenished, and by receiving his spirit we receive the best thing that God gives: not his lifeless body, but his flesh with life in it, that is, his doctrine and his spirit to imprint it, so to beget a living faith and a lively hope that we may live and live for ever.

4. St. *John* having thus explicated this mystery in general, of our eating the flesh and drinking the blood of Christ, added nothing in particular concerning any Sacraments, these being *but particular* instances of the general mystery and communion with Christ. But what is the advantage we receive by the Sacraments, besides that which we get by the other and distinct ministeries of faith, I thus account in general. Jo. c. 6.

The *word* and the *spirit* are the *flesh* and the *blood* of Christ, that is the ground of all. Now because there are two great Sermons of the Gospel which are the summ total and abbreviature of the whole word of God, the great messages
of

of the word incarnate, Christ was pleased to invest these two words with two Sacraments, and assist those two Sacraments, as he did the whole word of God with the presence of his spirit, that in them we might do more signally and solemnly what was in the ordinary ministrations done plainly and without extraordinary regards.

Believe and Repent, is the word in Baptism, and there solemnly consigned : and here it is that by *faith* we feed on Christ : for faith as it is opposed to works, that is, the new Covenant of faith as it is opposed to the old Covenant of works, is the Covenant of repentance : repentance is expressly included in the new Covenant, but was not in the old : but by faith in Christ we are admitted to the pardon of our sins if we repent and forsake them utterly. Now this is the word of faith ; and this is that which is called the flesh or body of Christ, for this is that which the soul feeds on, this is that by which the just do live : and when by the operation of the holy spirit, the waters are reformed to a divine nature or efficacy, the baptized are made clean, they are sanctified and presented pure and spotless unto God. This mystery* *St. Austin* rightly understood when he affirmed, that *we are made partakers of the body & blood of Christ when we are in baptism incorporated into his body, we are baptized in the passion of our Lord, so* * *Tertullian* to the same sense with that of *St. Paul*, *we are buried with him by baptism into his death* : that is, by baptism are conveyed to us all the effects of Christ's death : the flesh and blood of Christ crucified are in baptism reached to us by the hand of God, by his holy spirit, and received by the hand of man, the Minister, of a holy faith. So that

* Ad infantes apud Bedam.

* Tingimur in passione Domini.

Tertul. l. de bapt.

ἀντί τοῦ σώ

τῶν τῶ

Χριστὸς πρὸ

θι, ἀξίως.

it can without difficulty be understood that as in receiving the word and the spirit illuminating us in our first conversion, we do truly feed on the flesh and drink the blood of Christ who is the bread that came down from heaven; so we do it also, and do it much more in baptism, because in this, besides all that was before, there was super-added a rite of Gods appointment. The difference is only this, That out of the Sacrament, the spirit operates with the word in the ministry of Man; in Baptism the spirit operates with the word in the ministry of God. For here God is the Preacher, the Sacrament is Gods sign, and by it he ministers life to us by the flesh and blood of his Son, that is, by the death of Christ into which we are baptized.

And in the same Divine method the word and the spirit are ministred to us in the Sacrament of the Lord's Supper. For as in baptism so here also there is a word proper to the ministry. *So often as ye eat this bread, and drink this cup, ye declare the Lords death till he come.* This indeed is a word of comfort. *Christ died for our sins;* that is our repentance which was consigned in baptism, shall be to purpose; we shall be washed white and clean in the blood of the sacrificed Lamb. This is *verbum visibile*; the same word read to the eye and to the ear. Here the word of God is made our food in a manner so near to our understanding, that our tongues and palates feel the Metaphor and the Sacramental signification: here faith is in triumph and exaltation: but as in all the other ministries Evangelical, we eat Christ by faith, here we have faith also by eating Christ: Thus eating and drinking is faith, it is faith, in mystery, and
faith

S. Cyril
 vocat bap-
 tismum
 Catech.
 11.

St. Aug.
 tom. 6. con-
 tra Fau-
 stum. lib.
 19. c. 19.
 Et 10. 9. in
 Evang.
 Joh. tract.
 80.

faith in ceremony : it is faith in act, and faith in habit : it is exercised and it is advanced : and therefore it is certain that here we eat the flesh and drink the blood of Christ with much eminency and advantage.

The sum is this. Christs body, his flesh and his blood are therefore called our meat and our drink, because by his incarnation and manifestation in the flesh he became life unto us : So that it is mysterious indeed in the expression, but very proper and intelligible in the event, to say that we eat his flesh and drink his blood, since by these it is that we have and preserve life. But because what Christ begun in his incarnation, he finished in his body on the cross, and all the whole progression of mysteries in his body, was still an operatory of life and spiritual being to us : the Sacrament of the Lords Supper being a commemoration and exhibition of this death which was the consummation of our redemption by his body and blood, does contain in it a *visible word*, the word in symbol and visibility, and special manifestation. Consonant to which Doctrine, the Fathers by an elegant expression call the blessed Sacrament, [the extension of the Incarnation.]

So that here are two things highly to be remarked.

1. That by whatsoever way Christ is taken, *out of the Sacrament*, by the same he is taken *in the Sacrament* : and by some ways here, more than there.

2. That the eating and drinking the consecrated symbols is but the body and lesser part of the Sacrament : the life and the spirit is believing greatly, and doing all the Actions of that believing, direct and consequent. So that there

are

are in this, two manducations, the *Sacramental*, and the *Spiritual*. That does but declare and exercise this: and of the Sacramental manducation as it is alone, as it is a ceremony, as it does only signify or express the internal; it is true to affirm that it is only an act of obedience: but all the blessings and conjugations of joy which come to a worthy Communicant proceed from that spiritual eating of Christ, which as it is done out of the Sacrament very well, so in it and with it, much better. For here being (as in baptism) a double significatory of the spirit, a word, and a sign of his own appointment, it is certain he will joyn in this Ministration. Here we have bread and drink, flesh and blood, the word and the spirit, Christ in all his effects, and most gracious communications.

This is the general account of the nature and purpose of this great mystery. Christians are spiritual men, faith is their mouth, and wisdom is their food, and believing is manducation, and Christ is their life, and truth is the Air they breath, and their bread is the word of God, and Gods spirit is their drink, and righteousness is their robe, and Gods laws are their light, and the Apostles are their salt, and Christ is to them all in all, for we must put on Christ, and we must eat Christ, and we must drink Christ: we must have him within us, and we must be in him: he is our vine, and we are his branches; he is a door, and by him we must enter; he is our shepherd, and we his sheep: *Deus meus & omnia*: he is our God, and he is all things to us: that is plainly he is our Redeemer, and he is our Lord: He is our Saviour and our Teacher: by his Word and by his Spirit
he

he brings us to God and to felicities eternal and that is the sum of all. For greater things than these we can neither receive nor expect. But these things are not consequent to the reception of the natural body of Christ, which is now in Heaven; but of his Word and of his spirit, which are therefore indeed his body and his blood, because by these we feed on him to life eternal. Now these are indeed conveyed to us by the several Ministeries of the Gospel but especially in the Sacraments, where the Word is preached and consigned, and the Spirit is the Teacher, and the feeder, and makes the Table full, and the Cup to overflow with blessing.

SECT. III.

That in the Sacrament of the Lord's Supper there are represented and exhibited many great blessings, upon the special account of that sacred ministry, proved in General.

IN explicating the nature of this Divine mystery in general, as I have manifested the nature and operations, and the whole ministry to be spiritual, and that not the natural body and blood of Christ is received by the mouth, but the word and the spirit of Christ, by Faith and a spiritual hand, and upon this account have discovered their mistake, who think the secret lies in the outside, and suppose that we tear the natural flesh of Christ with our mouths: So I have by consequent explicated the secret which others indefinitely and by conjecture and zeal do speak of, and know not what to say, but resolve to speak things great enough; it remains now that I consider for the satisfaction of those that speak things too contemptible of these holy mysteries; who say, it is nothing but a commemoration of Christs death, an act of obedience, a ceremony of memorial, but of no spiritual effect, and of no proper advantage to the soul of the Receiver. Against this, besides the pre-

D ceding

ceeding discourse convincing their fancy of weakness and derogation, the consideration of the proper excellencies of this mystery in its own separate nature will be very useful. For now we are to consider how his natural body enters into this œconomy and dispensation.

For the understanding of which we are to consider that Christ besides his *Spiritual* body and blood did also give us his *natural*, and we receive *that* by the means of *this*. For this he gave us but once, then, when upon the Cross he was broken for our sins; this body could die but once, and it could be but at one place at once, and Heaven was the place appointed for it, and at once all was sufficiently effected by it which was designed in the Counsel of God. For by the vertue of that death Christ is become the Author of life unto us and of salvation; he is our Lord and our Lawgiver; by it he received all power in heaven and in earth, and by it he reconciled his Father to the World, and in vertue of that he intercedes for us in Heaven, and sends his spirit upon earth, and feeds our souls by his word, he instructs us to Wisdom and admits us to repentance, and gives us pardon, and by means of his own appointment nourishes us up by holiness to life eternal.

This body being carried from us into Heaven, cannot be touch'd or tasted by us on earth; but yet Christ left to us symbols and Sacraments of this natural body, not to be, or to convey that natural body to us, but to do more and better for us, to convey all the blessings and graces procured for us by the breaking of that body, and the effusion of that blood: which blessings being spiritual are therefore called *his body* spiritually, because

because procured by that body which died for us; and are therefore called our food, because by them we live a new life in the spirit, and Christ is our bread and our life, because by him after this manner we are nourished up to life eternal. That is plainly thus, Therefore we eat Christs spiritual body, because he hath given us his natural body to be broken, and his natural blood to be shed, for the remission of our sins, and for the obtaining the grace and acceptability of repentance. For by this gift, and by this death, he hath obtained this favour from God, that by faith in him, and repentance from dead works; by repentance towards God and faith in our Lord Jesus Christ we may be saved. Jo. 6. 33

To this sence of the Mystery are those excellent words of the Apostle: He bare our sins upon his own body on the Tree, that he might deliver us from the present evil world, and sanctifie and purge us from all pollution of flesh and spirit, that he might destroy the works of the devil, that he might redeem us from all iniquity, that he might purchase to himself a peculiar people, zealous of good works; and that we being dead unto sin, might live unto righteousness. *Totum Christiani nominis & pondus & fructus mors Christi.* All that we are, or do, or have, is produced and effected by the death of Christ. Rom. 5¹⁰
Col. 1. 20,
21, 22.
Tit. 2. 14
Heb. 2. 9,
14.
Heb. 9. 15.
1 Pet. 1. 18.
1 Pet. 2. 24
Tertul. 1.
3. c. 8. contra
Marcionis

Now because our life depends upon this death the ministry of this life must relate to the ministry of this death, and we have nothing to glory in but the Cross of Christ: the Word preached is nothing but Jesus Christ crucified: And the Sacraments are the most eminent way of declaring this word: for by *baptism we are*

Figura est ergo præcipiens, passione Domini esse communicandum, & suaviter atque utiliter recedendum in memoria quo pro nobis caro ejus crucifixa & vulnerata sit. S. August de doctr. Christ. 1.3.

buried into his death, and by the Lord's Supper we are partakers of his death: we communicate with the Lord Jesus as he is crucified; but now since all belong to this, that Word and that Mystery that is highest and nearest in this relation, is the principal and chief of all the rest; and that the Sacrament of the Lords Supper is so, is evident beyond all necessity of inquiry, it being instituted in the vespers of the Passion, it being the Sacrament of the Passion, a sensible representation of the breaking Christs body, of the effusion of Christs blood; it being by Christ himself intituled to the passion, and the symbols invested with the names of his broken body, and his blood poured forth, and the whole ministry being a great declaration of this death of Christ, and commanded to be continued until his second coming. Certainly by all these it appears, that this Sacrament is the great ministry of life and salvation: here is the publication of the great word of salvation: here is set forth most illustriously the body and blood of Christ, the food of our souls; much more clearly than in Baptism, much more effectually than in simple enunciation, or preaching and declaration by words; for this preaching is to strangers and infants in Christ to produce faith, but this Sacramental enunciation, is the declaration and confession of it by men in Christ; a glorying in it, giving praise for it, a declaring it to be done, and own'd and accepted, and prevailing.

The consequent of these things is this, That if any Mystery, Rite or Sacrament be effective
of

of any spiritual blessings, then this is much more as having the prerogative and illustrious principality above every thing else in its own kind, or of any other kind in exterior or interior Religion: I name them both, because as in baptism the water alone does nothing, but the inward cooperation with the outward oblation does save us, yet to Baptism the Scriptures attribute the effect; so it is in the sacred solemnity, the external act is indeed nothing but obedience, and of it self onely declares Christs death in rite and ceremony, yet the worthy communicating of it does indeed make us feed upon Christ, and unites him to the soul, and makes us to become one spirit, according to the words of S. Ambrose, *Ideo in similitudinem quidem accipis sacramentum, sed vera natura gratiam virtutemque consequeris,* [Thou receivest the Sacrament as the similitude of Christs body, but thou shalt receive the grace and the vertue of the true nature]

Et tu qui accipis panem divinæ ejus substantiæ in illo participas alimento, S. Ambros. lib. 66. de Sacr. Hic umbra, hic imago, illic veritas: umbra in lege, imago in evangelio, veritas in cœlestibus. *Idem de offic. l. 4. c. 48.* [si quis vero transire potuerit ab hâc umbrâ, veniat ad imaginem rerum, & videat adventum Christi in carne factum, videat eum pontificem, offerentem quidem & nunc patri hostias, & postmodum oblaturum, & intelligat hæc omnia imagines esse spiritualium rerum; & corporalibus officiis cœlestia designari. *Origen. in Psal. 38. Vide eund. hom. 7. in Levit. & Epiphanium in Anchorato.*

De Sacram. l. 6.

I shall not enter into so useles a discourse, as to enquire whether the Sacraments confer grace by their own excellency and power, with which they are endued from above, because they who affirm they do, require so much duty on our parts as they also do who attribute the effect to our moral disposition: but neither one nor the other say true: for neither the external act, nor the internal grace and morality, does effect our pardon and salvation; but the spirit

of God, who blesses the symbols, and assists the duty, makes *them* holy, and this acceptable; Only they that attribute the efficacy to the Ministration of the Sacrament, chose to magnifie the immediate work of man, rather than the immediate work of God, and prefer the external, at least in glorious appellations, before the internal; and they that deny efficacy to the external work, and wholly attribute the blessing and grace to the moral cooperation, make too open a way for despisers to neglect the divine Institution, and to lay aside or lightly esteem the Sacraments of the Church. It is in the Sacraments as it is in the word preached, in which not the sound or the letters and syllables, that is, not the material part, but the formal, the sense and signification, prepare the mind of the hearer to receive the impresses of the holy spirit of God, without which all Preaching and all Sacraments are ineffectual: so does the internal and formal part, the signification and sense of the Sacrament, dispose the spirit of the receiver the rather to admit and entertain the grace of the spirit of God there consigned, and there exhibited and there collated; but neither the outward nor the inward part does effect it, neither the Sacrament nor the moral disposition; only the spirit operates by the Sacrament, and the Communicant receives it by his moral dispositions, by the hand of faith. And what have we to do to inquire into the Philosophy of Sacraments? these things do not work by the methods of nature: but here the effect is imputed to this cause, and yet can be produced without this cause, because this cause is but a sign in the hand of God, by which he tells the soul when he is willing to work.

Thus

Thus Baptism was the instrument and sign in the hands of God to confer the holy Spirit upon believers, but the holy Ghost sometimes comes like lightning, and will not stay the period of usual expectation; for when *Cornelius* had heard *St. Peter* preach, he received the holy Ghost; and as sometimes the holy Ghost was given because they had been baptized, now he and his company were to be Baptized, because they had received the holy Ghost: and it is no good argument to say, The graces of God are given to believers out of the Sacrament, *ergo*, not by or in the Sacrament; but rather thus, If Gods grace overflows sometimes, and goes without his own Instruments, much more shall he give it in the use of them: If God gives pardon without the Sacrament, then rather also with the Sacrament; For supposing the Sacraments in their design and institution to be nothing but signs and ceremonies, yet they cannot hinder the work of God: and therefore holiness in the reception of them, will do more than holiness alone, for God does nothing in vain; the Sacraments do something in the hand of God, at least they are Gods proper and accustomed times of grace, they are *his seasons* and *our opportunity*; when the Angel stirs the pool, when the spirit moves upon the waters, then there is a ministry of healing.

For consider we the nature of a Sacrament in general, and then pass on to a particular enumeration of the blessings of this, the most excellent. When God appointed the bow in the clouds to be a Sacrament, and the memorial of a promise, he made it our comfort, but his own sign: *I will remember my Covenant between me and*

Gen. 9. 15.

the earth, and the waters shall be no more a flood to destroy all flesh. This is but a token of the Covenant; and yet at the appearing of it God had thoughts of truth and mercy to mankind; The bow shall be in the cloud, and I will look upon it, that I may remember the everlasting Covenant between me and every creature. Thus when Elisha threw the wood into the waters of Jordan; *Sacramentum ligni*, the Sacrament of the wood, Tertullian calls it; that chip made the Iron swim, not by any natural or infused power, but that was the Sacrament or sign at which the Divine power then passed on to effect an emanation. When Elisha talked with the King of Israel about the war with Syria he commanded him to smite upon the ground, and he smote thrice and stayed. This was *Sacramentum victoriae*, the Sacrament of his future victory: For the man of God was wroth with him and said; *Thou shouldst have smitten five or six times, then thou hadst smitten Syria until thou hadst consumed it; whereas now thou shalt smite Syria but thrice.* In which it is remarkable, that though it was not that smiting that beat the Syrians, but the ground; yet God would effect the beating of the Syrians by the proportion of that Sacramental smiting. The Sacraments are Gods signs the opportunities of grace and action. *Be baptized and wash away thy sins,* said Ananias to Saul: and therefore it is call'd *the laver of regeneration, and of the renewing of the holy Ghost*; that is, in that Sacrament, and at that corporal ablution, the work of the spirit is done; for although it is not that washing of it self, yet God does so do it at that ablution, which is but the similitude of Christs death, that is, the Sacrament and symbolical representation of it, that so that very similitude a very

36.

2 Kings
6. 6.
advers.
Judæos.

2 Kings
13. 18, 19.

Acts 22.
16.
Rom. 6. 5.
& 9. 11.

very glorious effect is imputed, for if we have been planted together in the *LIKENESS* of his death, we shall be also in the *LIKENESS* of his Resurrection. For the mystery is this: by immersion in Baptism, and emergence, we are configured to Christs Burial, and to his Resurrection: that's the outward part; to which if we add the inward, which is there intended, and is expressed by the Apostle in the following words: *knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*: that's our spiritual death, which answers to our configuration with the death of Christ in Baptism: *that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*: there's the correspondent of our configuration to the resurrection of Christ: that is if we do that duty of Baptism, we shall receive that Grace: God offers us the mercy at that time, when we promise the duty and do our present portion. This St. Peter calls the *stipulation of a good conscience, the postulate and bargain* which man then makes with God, who promises us pardon and immortality, resurrection from the dead, and life eternal, if we repent toward God, and have faith in the Lord Jesus, and if we promise we have and will so abide.

Rom. 6. 5.

v. 6.

v. 4.

1 Pet. 3. 16.

The same is the case in the other most glorious Sacrament: it is the same thing in nearer representation; only what is begun in Baptism, proceeds on to perfection in the holy Communion. Baptism is the *antitype of the passion of Christ*; and the Lords Supper *σημαντικὸς τῆ παθημάτων*, that also represents Christs passion: Baptism is the union of the Members of Christ and the admission of them under one

Et institutio paria, & significatio similia, & finis facit æqualia, S. August. apud Bedam in 1 Cor. 10. So Cyril Hierom. catech. 2.

head

head into one body, as the Apostle affirms *we are all baptized into one body*; and so it is in the Communion, *the bread which we break, it is the communion of the body of Christ, for we being many are one body and one bread*; in Baptism we partake of the death of Christ: and in the Lords Supper we do the same, in *that* as babes, in *this* as Men in Christ, so that what effects are affirmed of one, the same are in greater measure true of the other; they are but several rounds of *Jacob's ladder* reaching up to Heaven, upon which the Angels ascend and descend, and the Lord sits upon the top.

And because the Sacraments Evangelical be of the like kind of mystery with the Sacraments of old; from them we can understand, that even signs of secret graces, do exhibite as well as signifie; for besides, that there is a natural analogy between the ablution of the body and the purification of the soul, between eating the holy bread, and drinking the sacred calice, and a participation of the body and blood of Christ, it is also in the method of the Divine œconomy, to dispense the grace which himself signifies in a ceremony of his own institution; thus at the unction of Kings, Priests and Prophets, the sacred power was bestowed, and as a Canon is invested in his dignity by the tradition of a book, and an Abbot by his staff, a Bishop by a ring, (they are the words of *Serm. de cœnâ Dni. St. Bernard,*) so are divisions of graces imparted to the diverse Sacraments. And therefore although it ought not to be denied, that when in *Scripture* and the writings of the holy Doctors of the Church, the collation of grace is attributed to the sign, it is by a *metonymy* and a Sacramental manner of speaking, yet it is also a *synecdoche* of

of the part for the whole ; because both the Sacrament and the grace are joyned in the lawful and holy use of them, by Sacramental union, or rather by a confederation of the parts of the holy Covenant. *Our hearts are purified by faith, and so our consciences are also made clean in the cistern of water. By faith we are saved; and yet he hath saved us by the laver of regeneration, and they are both joyned together by St. Paul, Christ gave himself for his Church, that he might sanctifie and cleanse it with the washing of water by the word, that is, plainly by the Sacrament; according to the famous Commentary of St. Austin, accedat verbum ad elementum & tum fit sacramentum,* when the word and the element are joyned, then it is a perfect Sacrament, and then it does effect all its purposes and intentions. Thus we find that the grace of God is given by the imposition of hands, and yet as *St. Austin* rightly affirms, God alone can give his holy spirit, and the Apostles did not give the holy Ghost to them upon whom they laid their hands, but prayed that God would give it, and he did so at the imposition of their hands. Thus God sanctified *Aaron*, and yet he said to *Moses* thou shalt sanctifie *Aaron*, that is, not that *Moses* did it instead of God, but *Moses* did it by his ministry, and by visible Sacraments and rites of God's appointment, and though we are born of an immortal seed, by the word of the living God, yea *St. Paul* said to the *Corinthians*, *I have begotten you through the Gospel*, and thus it is in the greatest as well as in the least, he that drinks Christ's blood, and eats his body hath life abiding in him, it is true of the Sacrament and true of the spiritual manducation, and may be indifferently affirmed of either when the other is not excluded, for as the Sacrament

Acts 15 9.

Ephes. 5.

26.

Rom. 3.

28.

Luk. 7. 50.

Tit. 3. 5.

Eph. 5. 26.

2 Tim. 16.

Lib. 15. de

Trinit.

cap. 26.

Act. 8. 18.

St. Aug.

lib. 3. in.

Levit. qu.

84.

crament operates only by the vertue of the spirit of God; so the spirit ordinarily works by the instrumentality of the Sacraments. And we may as well say, that Faith is not by hearing, as that grace is not by the Sacraments; for as without the spirit, the word is but a dead letter, so with the spirit, the Sacrament is the means of life and grace: and the Meditation of St. Chrysostom is very pious and reasonable, [*If we were wholly incorporeal, God would have given us graces uncloathed with Signs and Sacraments, but because our spirits are in earthen vessels, God conveys his graces to us by sensible ministrations.*] The word of God operates as secretly as the Sacraments, and the Sacraments as powerfully as the word, nay the word is always joyned in the worthy administration of the Sacrament, which therefore operates both as word and sign by the ear, and by the eyes, and by both in the hand of God, and the conduct of the spirit, effect all that God intends, and that a faithful receiver can require and pray for.

For justification and sanctification are continued acts: they are like the issues of a Fountain into its receptacles, God is always giving, and we are always receiving, and the signal effects of Gods holy spirit, sometimes give great indications, but most commonly come without observation; and therefore in these things we must not discourse as in the conduct of other causes and operations natural: for although in natural effects, we can argue from the cause to the event, yet in spiritual things we are to reckon only from the sign to the event. And the signs of grace we are to place instead of natural causes, because a Sacrament in the hand of God,

is a proclamation of his graces, he then gives us notice that the springs of heaven are opened; and then is the time to draw living waters from the fountains of salvation. When *Jonathan* shot his arrows beyond the boy, he then by a Sacrament sent salvation unto *David*; he bad him be gone and flee from his Fathers wrath; and although *Jonathan* did do his business for him by a continual care and observation, yet that symbol brought it unto *David*; for so we are conducted to the joys of God, by the methods and possibilities of Men.

In conclusion, the sum is this, The Sacraments and symbols, if they be considered in their own nature, are just such as they seem, water, and bread, and wine; they retain the names proper to their own natures; but because they are made to be signs of a secret mystery, and water is the symbol of purification of the soul from sin, and bread and wine, of Christs body and blood: therefore the symbols and Sacraments receive the names of what themselves do sign: *they are the body and they are the blood of Christ: they are *Metonymically* such. But because yet further, they are instruments of grace in the hand of God, and by these his holy spirit, changes our hearts, and translates us into a Divine nature: therefore the whole work is attributed to them by a *Synecdoche*: that is, they do in their manner the work for which God ordained them, and they are placed there for our sakes, and speak Gods language in our accent, and they appear in the outside: we receive the benefit of their ministry and God receives the glory.

*S. Austine
in Levit.
q. 57. solet
autem res
quæ signi-
ficat, ejus
rei nomi-
ne quam
significat
nuncupari.
Theodores
dial. 1. c. 8.
τῷ μὲν
σώματι τὸ
τὸ σὺμβό-
λον τὸ θεῶν
καὶ ὀνομα-
τῷ ἵσχυρι
βόλον τὸ
τῷ σῶματι
19.

SECT.

 SECT. IV.

*The Blessings and Graces of the Holy
Sacrament enumerated and proved
particularly.*

IN the reception of the blessed Sacrament, there are many blessings which proceed from our own actions, the conjugations of moral duties, the offices of preparation and reception, the reverence and the devotion, of which I shall give account in the following Chapters: here I am to enumerate those graces which are intended to descend upon us from the spirit of God in the use of the Sacrament it self precisely.

But first I consider that it must be infinitely certain, that great spiritual blessings are consequent to the worthy receiving this Divine Sacrament: because it is not at all received but by a spiritual hand: for it is either to be understood in a carnal sense that Christs body is there eaten, or in a spiritual sense: If in a carnal it profits nothing, If in a spiritual he be eaten, let the meaning of that be considered, and it will convince us that innumerable blessings are in the very reception and Communion. Now what the meaning of this spiritual eating is, I have already declared in this Chap. and shall yet more fully explicate in the sequel

quel*. In the Sacrament we do not receive Christ * Chap. 3.
carnally, but we receive him spiritually : and that Sect. 5.
of it self is a conjugation of blessings and spiritual
graces. The very understanding what we do tells
us also what we receive. But I descend to par-
ticulars.

1. And first I reckon that the Sacrament is in-
tended to increase our faith : for although it is
with us in this holy Sacrament, as it was with *A-*
braham in the Sacrament of circumcision : he had
the grace of faith before he was circumcised, and
received the Sacrament after he had the purpose
and the grace : and we are to believe, before we
receive these symbols of Christs death : yet as by
loving we love more, and by the acts of patience
we increase in the spirit of mortification : so by
believing we believe more, and
by publication* of our confessi-
on we are made confident, and
by seeing the signs of what we
believe, our very senses are in-
corporated into the article: *and*
he that bath shall have more ; and
when we conincorporate the sign
with the signification, we con-
joyn the word and the spirit, and
faith passes on from believing to
an imaginary seeing, and from
thence to a greater earnestness of
believing, and we shall believe
more abundantly ; this increase of faith not being
only a natural and proper production of the ex-
ercise of its own acts, but a blessing and an effect
of the grace of God in that Sacrament : it being
certain, that since the Sacrament being of Divine
institution it could not be to no purpose (*for in*
spiri-

* Ante Communicationem
corporis Christi & sangui-
nis, juxta Orientalium par-
tium morem, unanimiter
clara voce sacratissimum fi-
dei recenseant Symbolum,
ut primum populi quam
credulitatem teneant, fate-
antur. *Concil. Tolet. 3. c.*
2. & St. Ambros. quibus [sym-
bolis] vescentes, confessio-
nem fidei suæ addebant, re-
spondebant, Amen. Idem
etiam sancitum in *Consil.*
Agath.

Euseb. E-
mis. habe-
tur de
consecrat.
dist. 2.

Spiritualibus Sacramentis ubi precipit virtus servit ef-
fectus, where the commandment comes from him that
hath all power, the action cannot be destitute of an ex-
cellent event) and therefore that the representing of
the death of Christ being an act of faith, and com-
manded by God, must needs in the hands of God
be more effectual than it is in its own nature, that
faith shall then increase not only by the way of na-
ture, but by God blessing his own instruments, can
never be denyed but by them that neither have
faith nor experience. For this is the proper sence
and the very exaltation of faith: the Latin Church
for a long time into the very words of consecrati-
on of the calice, hath put words relating to this
purpose [*For this is the cup of my blood of the new and
Eternal Testament, the mystery of faith, which for you
and for many shall be shed for the remission of sins*] And
if by faith we eat the flesh of Christ; as it is confes-
sed by all the Schools of Christians, then it is
certain, that when so manifestly and solemnly, ac-
cording to the divine appointment we publish this
great confession of the death of Christ, we do in all
senses of spiritual blessing, eat the flesh and drink
the blood of Christ; and let that be expounded how
we list, we are not in this world capable, and we
do not need a greater blessing, and God may say
in the words of *Isaac* to his son *Esau*, with corn
and wine have I sustained [thee] and what is there
left that I can do unto thee, my son? To eat the
flesh, and to drink the blood of Christ Sacramen-
tally is an act of faith, and every act of faith
joyned with the Sacrament, does grow by the na-
ture of grace, and the measures of a blessing; and
therefore is eating of Christ spiritually, and this
reflection of acts, like circles of a glorious and
eternal fire, passes on in the univocal production
of

of its own parts till it pass from grace to glory.

2. Of the same consideration it is, that all the graces which we do exercise by the nature of the Sacrament requiring them, or by the necessity of the commandment of preparation, do here receive increase upon the account of the same reason, but I instance only in that of Charity, of which this is signally and by an especial remark the Sacrament, and therefore these holy conventions are called by St. Jude, *feasts of Charity*, which were Christian Festivals, in which also they had the Sacrament adjoyned; but whether that doth effect this persuasion or no, yet the thing it self is dogmatically affirmed in St. Paul's explication of that mystery, * *we are one body because we partake of one bread*; that is plainly, Christ is our head, and we the members of his body, and are united in this mystical union by the holy Sacrament; not only because it symbolically does teach our duty, and promotes the grace of Charity by a real signature, and a sensible Sermon; nor yet only because it calls upon Christians by the publick Sermons of the Gospel, and the duties of preparation, and the usual expectations of Conscience and Religion; but even by the blessing of God, and the operation of the holy Spirit in the Sacrament, which (as appears plainly by the words of the Apostle) is designed to this very end, to be a reconciler and an atonement in the hand of God; a band of charity, and the instrument of Christian Communion; that we may be one body, because we partake

* Ἐκ ἓ μιᾶς ἰδέας ἀγτῶ
κόρῳ ἐστέλας ἀνδρώων.

Corpus unum de conscientia Religionis, & disciplina unitate, & spei fœdere. Coimus ad Deum quasi manu factâ precationibus ambiamus. Hæc vis Deo grata est, Tertul. ap. l. cap. 39. Item advers. heret. cap. 20. ait Sacramentum esse contetationem mutuae dilectionis in membris Ecclesie inter se.

take of one bread ; that is, we may be mystically united by the Sacramental participation ; and therefore it was not without mystery that the Congregation of all Christ's servants *his Church*, and *this Sacramental bread*, are both in Scripture called by the same name. This bread is the body of Christ, and the Church is Christ's body too ; for by the communion of this bread, all faithful people are confederated into one body, the body of our Lord. Now it is to be observed, that although the expression is tropical * and figurative, that *we are made one body*, because it is meant in a spiritual sense ; yet that spiritual sense means the most real event in the world ; we are really joyned to one common Divine principle, Jesus Christ our Lord, and from him we do communicate in all the blessings of his grace, and the fruits of his passion, and we shall, if we abide in this union, be all one body of a spiritual Church in Heaven, there to reign with Christ for ever. Now unless we think nothing good but what goes in at our eyes or mouth, if we think there is any thing good beyond what our senses perceive, we must confess this to be a real and eminent benefit ; and yet whatever it be, it is therefore effected upon us by this Sacrament, *because we eat of one bread*. The very repeating the words of *St. Paul* is a satisfaction in this inquiry ; they are plain and easie, and whatever interpretation can be put upon them, it can only vary the manner of effecting the blessing, and the way of the Sacramental efficacy ; but it cannot evacuate the blessing, or confute the thing : only it is to be observed in this, as in all other instances of the like nature, that the grace of God in the Sacrament, usually is a blessing upon our endeavours : for spiritual graces and the blessings of sanctification

cation

ἐκ τῆς
 ἑξουσίας
 τοῦ
 ἁγίου
 πνεύματος
 ἐπιβουλεύου
 ἡμᾶς
 ἵνα
 ὡς
 ἓν
 σῶμα
 ὡς
 ἓν
 μέλος
 αὐτοῦ
 τοῦ
 σώματος
 αὐτοῦ
 τῆς
 ἐκκλησίας
 ἧς
 ὁ
 Χριστὸς
 ἡ
 κεφαλή

cation do not grow like grafs, but like corn; not whether we do any husbandry or no, but if we cultivate the ground, then by God's blessing the fruits will spring and make the Farmer rich; if we be disposed to receive the Sacrament worthily, we shall receive this fruit also. Which Fruit is thus expressed, saying, [This Sacrament is therefore given unto us, that the body of the Church of Christ in the earth may be joyned, or united with our head which is in the heavens.]

Serm. 8.
ad fratres
in crem.
Hoc Sa-
cramen-
tu mi leo

nobis datum est, ut corpus Ecclesie Christi in terris cum capite quod est in cœlis coadunetur. Itaque petendo panem nostrum quotidianum perpetuitatem postulamus in Christo, & individuitatem à corpore ejus. *Tertul. de Orat.* Et ideo panem nostrum, i. e. Christum dari nobis quotidie petimus, ut qui in Christo manemus, à sanctificatione ejus & corpore non recedamus. *St. Cyprian de orat. Domin.*

3. The blessed Sacrament is of great efficacy for the remission of sins; not that it hath any formal efficacy, or any inherent vertue to procure pardon, but that it is the ministry of the death of Christ, and the application of his blood, which blood was shed for the remission of sins, and is the great means of impetration, and as the Schools use to speak, is the meritorious cause of it. For there are but two ways of applying the death of Christ; an internal grace, and an external ministry. Faith is the inward applicatory, and if there be any outward at all, it must be the Sacraments; and both of them are of remarkable vertue in this particular; for by baptism we are baptized into the death of Christ, and the Lord's supper is an appointed enunciation and declaration of Christ's death, and it is a Sacramental participation of it. Now to partake of it Sacramentally; is by Sacrament to receive it, that is,

so to apply it to us, as that can be applyed; it brings it to our spirit, it propounds it to our faith, it represents it as the matter of Eucharist, it gives it as meat and drink to our Souls, and rejoyces in it in that very formality in which it does receive it, viz. as broken for, as shed for the remission of our sins. Now then what can any man suppose a Sacrament to be, and what can be meant by sacramental participation? for unless the Sacraments do communicate what they relate to; they are no communion or communication at all; for it is true that our mouth eats the material signs; but at the same time, faith eats too, and therefore must eat, that is, must partake of the thing signified; faith is not maintained by ceremonies: the body receives the body of the mystery; we eat and drink the symbols with our mouths, but faith is not corporeal, but feeds upon the mystery it self; it entertains the grace, and enters into that secret, which the spirit of God conveys under that signature. Now since the mystery is perfectly and openly expressed to be the remission of sins; if the soul does the work of the soul, as the body the work of the body, the soul receives remission of sins, as the body does the symbols of it and the Sacrament.

But we must be infinitely careful to remember that even the death of Christ brings no pardon to the impenitent persevering sinner; but to him that repents truly, & so does the Sacrament *of Christ's

* Qui se-
lerate vi-

vunt in Ecclesiâ, & communicare non desinunt, putantes se tali commu-
nione mundari. discant nihil ad emundationem proficere dicente pro-
pheta, quid est quod dilectus meus facit in domo meâ scelera multa?
nuncquid carnes sanctæ auferent à te malitias tuas? Jer. 11. 15. Isidor.
Hispan. de summo bono lib. 1. cap. 24.

death;

death, this can do no more than that, and therefore let no man come with his guilt about him, and in the heat and in the affections of his sin, and hope to find his pardon by this ministry. He that thinks so will but deceive, will but ruin himself. They are excellent but very severe words, which God spake to the Jews, and which are a prophetic reproof of all unworthy Communicants in these divine mysteries, *Wh. hath my beloved to do in my house, seeing she hath wrought lewdness with many? The holy flesh hath passed from thee when thou dost evil,* that is, this holy sacrifice, the flesh and blood of thy Lord shall slip from thee without doing thee any good, if thou hast not ceased from doing evil. But the vulgar Latin reads these words much more emphatically to our purpose, *Shall the holy flesh take from thee thy wickedness, in which thou rejoycest?* Deceive not thy self, thou hast no part nor portion in this matter. For the holy Sacrament operates indeed and configns our pardon, but not alone; but in conjunction with all that Christ requires as conditions of pardon, but when the conditions are present, the Sacrament ministers pardon, as pardon is ministred in this world, that is, by parts, and in order to several purposes, and with power of revocation, by suspending the Divine wrath, by procuring more graces, by obtaining time of repentance; and powers and possibilities of working out our salvation, and by setting forward the method and Oeconomy of our salvation. For in the usual methods of God, pardon of sins is proportionable to our repentance; which because it is all that state of Piety we have in this whole life after our first sin; pardon of sins is all that effect of grace which is consequent to that repentance, and the

worthy receiving of the holy Communion, is but one conjugation of holy actions and parts of repentance, but indeed it is the best and the noblest, and such in which man does best co-operate towards pardon, and the grace of God does the most illustriously consign it. But of these particulars I shall give full account when I shall discourse of the preparations of repentance.

4. It is the greatest solemnity of prayer, the most powerful Liturgy and means of impetration in this world. For when Christ

Ὅπως ὁ Κύριος ὁ Θεὸς
ἡμῶν ὁ προσδεξάμενος ἀν-
τὰ ἐς τὸ ἄγιον, καὶ τὸ ὑπερου-
βύλιον νόσον, καὶ πνεύμα-
τικὸν αὐτῆ θυσίαν εἰς
ὁσμίαν εὐδοκίας ἀπομακρῆς,
&c.

was consecrated on the Cross and became our High Priest, having reconciled us to God by the death of the Cross, he became infinitely gracious in the eyes of God, and was admitted to the celestial and eternal Priesthood

in heaven, where in the vertue of the cross he interceeds for us, and represents an eternal sacrifice in the heavens on our behalf. That he is a Priest in Heaven, appears in the large discourses, and direct affirmatives of *St. Paul*; that there is no other sacrifice to be offered, but that on the cross, it is evident, because he hath but once appeared in the end of the world to put away sin by the sacrifice of himself; and therefore since it is necessary that he hath something to offer so long as he is a Priest, and there is no other sacrifice but that of himself offered upon the cross; it follows that Christ in Heaven perpetually offers and represents that sacrifice to his heavenly Father, and in vertue of that obtains all good things for his Church.

Heb. 7. 24.

Heb. 8. 3.

Now what Christ does in Heaven he hath commanded us to do on earth, that is, to represent his death,

death, † to commemorate this sacrifice, by humble † Nonne
 prayer and thankful record; and by faithful ma- semel im-
 nifestation and joyful Eucharist to lay it before moltus
 the eyes of our heavenly Father, so ministering in est Chri-
stus in se-

ipso & ta-
 men in Sacramento non solum per omnes pasche solemnitates, sed om-
 ni die populis immolatur. Nec utique mentiri qui interrogatus eum
 responderit immolari: si enim Sacramenta quandam similitudinem
 earum rerum quarum Sacramenta sunt non habent, omnino Sacra-
 menta non essent. *St. Aug. Epist. ad Bonifac. 23.* Quia corpus assump-
 tum ablaturus erat ab oculis, & illaturus sideribus, necessariam erat
 ut die cœnæ Sacramentum nobis corporis & sanguinis consecraretur,
 ut coleretur jugiter per mysterium quod semel offerebatur in p. eti-
 um, ut quia quotidiana & indefessa currebat pro omnium salute re-
 demptio, perpetua esset redemptionis oblatio, & perennis Victimam illa
 viveret in memoria, & semper præsens esset in gratia, vera unica, &
 perfecta hostia, fide æstimanda non specie, neque exteriori censenda
 visu sed interiori affectu. Unde cœlestis confirmat autoritas, quia ca-
 ro mea vere est cibus, & sanguis meus vere est potus. Recedat ergo
 omne infidelitatis ambiguum quoniam qui author est muneris, idem
 testis est veritatis. *Euseb. Emis. & habetur de consecrat. dist. 2.*

his Priesthood, and doing according to his com-
 mandment and his example; the Church being the
 image of Heaven; the Priest the Minister of Christ;
 the holy Table being a Copy of the celestial Al-
 tar, and the eternal sacrifice of the Lamb slain
 from the beginning of the World, being always
 the same; it bleeds no more after the finishing of
 it on the Cross; but it is wonderfully represen-
 ted in Heaven; and graciously represented here;
 by Christ's action there, by his commandment
 here; and the event of it is plainly this, that as
 Christ in vertue of his sacrifice on the Cross in-
 tercedes for us with his Father; so does the Mi-
 nister of Christ's Priest-hood here; that the ver-
 tue of the eternal sacrifice may be salutary and
 effectual to all the needs of the Church both
 for things temporal, and eternal: and therefore

it was not without great mystery and clear signification, that our blessed Lord was pleased to command the representation of his death and sacrifice on the Cross, should be made by breaking Bread and effusion of Wine; to signify to us the nature and sacredness of the Liturgy we are about, and that we minister in the Priest-hood of Christ, who is a Priest for ever after the order of *Melchisedec*; that is, we are Ministers in that un-

changeable Priest-hood, imitating in the external Ministry, the prototype *Melchisedec*: Of whom it was said, *he brought forth bread and wine, and was the Priest of the most high God*; and in the internal imitating the antitype or the substance Christ himself; who offered up his body and blood for atonement for us, and by the Sacraments of bread and wine, and the prayers of oblation and intercession, commands us to officiate in his Priest-hood, in the external ministering like *Melchisedec*; in the internal after the manner of Christ himself.

This is a great and a mysterious truth, which as it is plainly manifested in the Epistle to the *Hebrews*, so it is understood by the ancient and holy Doctors of the Church. So St. *Ambrose*. [Now Christ is offered, but he is offered as a Man, as if he received his passion, but he offers himself as a Priest, that he may pardon our sins; here in image or representation, there in truth, as an Advocate interceding with his Father for us.] So St. *Chrysostom*; *In Christ once the Sacrifice*

† Non sine mysterio, sine re,
vel panis a latere,
V. I vinum factum est super
additionem.

Utraq; ad expic. ritu, for-
maque futuri
Melchisedec Domino sacri-
ficasse ferunt.

7. tit. bern. Genom. iii.

Melchisedec Domino panem
vinumq; litavit.

Christus idem faciens, pa-
ctum vetus evacuavit.

Hugo Card.

--- Rex ille Salem, qui
munere tali

Mystica præmisit summi li-
bamina Christi.

*Claud. Marian. Victor. lib.
3. in Genes.*

Sacrifice was offered, which is powerful to our eternal salvation; but what then do we? do not we offer every day? what we daily offer is at the memorial of his death, and the sacrifice is one not many; because Christ was once offered, but this Sacrifice is the example or representation of that. And another: Christ is not impiously slain by us, but piously sacrificed; and by this means we declare the Lords death to be come; for here through him we dumbly do in earth, which he as a son who is heard according to his reverence, does powerfully for us in heaven, where, as an advocate he intercedes with his Father, whose office or work it is; for us to exhibit and interpose his flesh which he took of us and for us, and as it were to press it upon his Father. To the same sense is the meditation of St. Austin; By this he is the Priest and the Oblation, the Sacrament of which he would have the daily Sacrifice of the Church to be; which because it is the body of that head, she learns from him to offer her self to God by him, who offered himself to God for her. And therefore this whole office is called by St. Basil, ἐν τῷ ἀποστολικῷ δυν, the prayer of Oblation, the great Christian Sacrifice and Oblation, in which we present our prayers and the needs of our selves and of our brethren unto God in vertue of the great Sacrifice, Christ upon the Cross, whose memorial we then celebrate in a divine manner, by divine appointment.

In 10. ad
Hebr. ha-
beur de
confec-
tist. 2.

The civit.
Dei, 17.
10. C. 20.

The effect of this I represent in the words of Lyra: [That which does purge and cleanse our sins must be celestial and spiritual, and that which is such hath a perpetual efficacy, and needs not to be done again; but that which is daily offered in the Church, is a daily commemoration of that one Sacrifice which was offered on the Cross, according to the command of Christ,

In Epist.
10. ad
Hebr.

Do

Do this in commemoration of me.]

Now this holy Ministry and Sacrament of this death, being according to Christ's commandment and in our manner a representation of that eternal Sacrifice, an imitation of Christ's intercession in heaven in vertue of that Sacrifice, must be after the pattern in the Mount, it must be as that is, *pura prece*, as *Tertullian's* phrase is, by pure prayer; it is an intercession for the whole Church present and absent in the vertue of that Sacrifice. I need add no more, but leave it to the meditation, to the joy and admiration of all Christian people to think, and to enumerate the blessings of this Sacrament, which is so excellent a representation of Christ's death, by Christ's Commandment; and so glorious an imitation of that intercession which Christ makes in heaven for us all; it is all but the representation of his death, in the way of prayer and interpellation; Christ as Head, and we as members, he as High-Priest, and we servants as his Ministers; and therefore I shall stop here, and leave the rest for Wonder and Eucharist: we may pray here with all the solemnity and advantages imaginable; we may with hope and comfort use the words of *David*, *I will take the cup of Salvation,*

Psal. 116. and call upon the name of the Lord: We are here very likely to prevail for all blessings, * for this is by way of eminency, glory, and singularity, *Calix benedictionis, the cup of blessing which we bless,* and by which God will bless us, and for which he is to be blessed for ever-more.

*Hinc ergo pensamus quale sit hoc sacramen-

tum quod pro absolutione nostrâ passionem unigeniti filii imitetur. Quis n. fidelium habere dubium posset in ipsâ immolationis horâ ad Sacerdotis vocem cœlos aperiri, in illo Jesu Christi mysterio angelorum choros adesse: *S. Gregor. in homil. Paschali.*

5. By the means of this Sacrament our bodies are made capable of the resurrection to life and eternal glory. For when we are *externally* and symbolically in the Sacrament, and by faith and the spirit of God *internally* united to Christ, and made partakers of his body and his blood, we are joyned and made one with him, who did rise again; and when the head is risen, the members shall not see corruption for ever, but rise again after the pattern of our Lord. If by the Sacrament we are really united and made one with Christ, then it shall be to us in our proportion as it was to him; we shall rise again, and we shall enter into glory. But it is certain we are united to Christ, by it; we eat his body and drink his blood' Sacramentally by our mouths, and therefore really and spiritually by our spirits and by spiritual actions co-operating.

*For what good will it do us to partake of his body, if we do not also partake of his spirit? but certain it is, if we do one, we do both; *cum naturalis per sacramentum proprietas perfectæ sacramentum sit unitatis*, as St. Hilary's expression is; *the natural propriety, viz. the outward elements by the Sacrament, that is, by the institution and blessing of God, become the Sacrament of a perfect unity, which beside all the premisses, is distinctly affirmed in the words of the Apostle; we which are sanctified, and he which sanctifies are all of one; and again, the bread which we break, is it not*

* Humana enim caro, quæ erat peccato mortua, carni mundæ unita, incorporata, unum cum illâ effecta, vivit de spiritu ejus, sicut unum corpus de suo spiritu, St. Aug. Epist. ad Iren.

Condescendens Deus nostris fragilitatibus, influit oblatis vim vitæ convertens ea in veritatem propriæ carnis, ut corpus vitæ quasi quoddam semen vivificativum inveniatur in nobis. S. Cyril. ad Calosyrium.

S. Cyril l. 11. in Joan. c. 26. Christus suo corpore per communionem mysticam benedicens credentibus & secum & inter nos unum corpus efficit. De Trinit. lib. 8.

the

the Communication of the Body of Christ; and the Cup which we drink is it not the communication of the Blood of Christ? Plainly saying, that by this holy ministry we are joyned and partake of Christ's body and blood, and then we become spiritually one body, and therefore shall receive in our bodies all the effects of that spiritual union; the chief of which in relation to our bodies, is resurrection from the Grave. And this is expressly taught by the ancient Church, so St.

Lib. 4. c. 34. St. Clem. A. lex. lib. 2. p. 1. c. 2. Bucer. Jeſu ſan- guinem eit parti- cipem eſſe incorrup- tionis Do- mini, lib. 5.

Irenaus teaches us. As the Bread which grows from the Earth, receiving the calling of God, (that is, blessed by Prayer and the word of God) is not now common Bread, but the Eucharist, consist- ing of two things, an earthly, and an heavenly; so also our bodies receiving the Eucharist, are now corruptible, but have the hope of resurrection: And again, when the mingled Calice and the made bread receives the word of God, viz. is Consecrated and Blessed: It is made the Eucharist of the Body and Blood of Christ out of those things by which our body is nourished, and our substance does consist: and how shall any one deny that the flesh is capable of the gift of God, which is eternal life, which is nourished by the body and blood of Christ? And St. Ignatius calls the blessed Eucha- rist ἄσβεστον φάρμακον, the medicine of immor- tality - for the drink is his blood who is ἀφθάρτου ἀγάπης καὶ ἀθάνατης ζωῆς incorruptible love and eternal life; καὶ βρώσας τῆς ἰμμερτέρας ἀνθρώπων, so the Fathers of the Nicene Council; the symbols of our resurrection, the meat nourishing to immortali- ty and eternal life, so Cyril of Alexandria; for this is to drink the blood of Jesus, to be partakers of the Lord's incorruptibility, said St. Clement. For bread is food, and blood is life, but we drink the blood of

Ἀποστόλου
τῆς αἰ
καὶ ἵ.
Επιτ. ad
Εφεσ.
τὰτ' εἰ
αὐτὸ τὸ
εἶδος τῆ
Ἰησοῦ, τῆς
κρούσας
μετάλα.
εἶν ἡ-
δαρτῆς.

Christ,

Christ, himself commanding us that together with him, we may by him be partakers of eternal life. So St Cyrian, *aut quicumque sit author Serm. de con. Domini.*

6. Because this is a ministry of grace by bodily ceremonies, and conveys spiritual blessings by temporal ministrations; there is something also of temporal regard directly provided for our bodies by the holy Sacrament. It sometimes is a means in the hand of God for the restoring and preserving respectively of our bodily health, and secular advantages: I will not insist upon that of St. Gorgonia, who being oppressed with a violent head-ach, threw her self down before the holy Table where the Sacrament was placed, and prayed with passion and pertinacy till she obtained relief and ease in that very place: Nor that of St. Ambrose, who having trod upon a Gentleman's Foot afflicted with the Gout, in the time of ministration, gave him the holy symbols, and told him it was good for his sickness also, and that he presently found his Cure. I myself knew a person of great sanctity, who was afflicted to death's door with a vomiting, and preparing her self to death by her *vultum* the holy Sacrament, to which she always bore a great reverence, she was infinitely desirous and yet equally fearful to receive it, lest she should reject that by her infirmity which in her spirit she passionately longed for; but her desire was the greater passion, and prevailed; she received it, and swallowed it, and after great and earnest reluctancy being forced to cast it up, in zeal and with a new passion took it in again, and then retained it, and from that instant speedily recovered, against the hope of her Physician, and the expectation of all her Friends.

Vide St. Ambros. in orat. funebri Satyri fratris Scot. Aug. lib. 22. de civitat. Dei cap. 8.

God

God does miracles every day; and he who with spittle and clay cured the blind Man's eyes, may well be supposed to glorifie himself by the extraordinary contingences and Sacramental contacts of his own body. But that which is most famous and remarked, is, that the *Austrian Family* do attribute the rise of their House, to the present Grandeur, to *William Earl of Habsburgh*, and do acknowledge it to be a reward of his Piety in the venerable treatment and usage of these Divine mysteries: It were easier to heap together many rare contingencies, and miraculous effects of the holy Sacrament, than to find faith to believe them now adays, and therefore for this whole affair I rely upon the words of *St. Paul*, affirming that God sent sicknesses and sundry kinds of death to punish the Corinthian irreverent treatment of the blessed Sacrament; and therefore it is not to be deemed, but that life and health will be the consequent of our holy usages of it: for if by our fault it is a favour of death; it is certain, by the blessing and intention of God it is a favour of life. But of these things in particular we have no promise, and therefore such events as these, cannot upon this account of faith and certain expectations, be designed by us in our Communions. If God please to send any of them, as sometimes he hath done, it is to promote his own glory, and our value of the Blessed Sacrament, the great ministry of Salvation.

7. The sum of all I represent in these few words of *St. Hilary*. These holy mysteries being taken, cause that Christ shall be in us, and we in Christ; and if this be more than words, we need no farther inquiry into the particulars of blessing consequent to a worthy communion; for *if God hath given*

1 Cor. 11.
26.

Hæc sumpta & hausta faciunt ut nos in Christo & Christus in nobis sit, lib. 8. de Trinit. habetur de consecrat. dist.

given

given his Son unto us, how shall not he with him give us all things else? nay all things that we need are effected by this, said St. Clement of Alexandria, one of the most ancient Fathers of the Church of Christ: *Eucharistia quæ per fidem sunt participes, sanctificantur & corpore & animâ*: They who by faith are partakers of the Eucharist are sanctified both in body and soul. lib. 2. pæd. cap. 2.

*Fonte renascentes membris & sanguine Christi
Vescimur, atque ideo templum Deitatis habemur,
Sedul.*

How great therefore and how illustrious benefits (it is the Meditation of St. Eusebius Emislenus) does the power of the Divine blessing produce? you ought not to esteem it strange and impossible; for how earthly and mortal things are converted into the Substance of Christ, ask thy self, who art regenerated in Christ: Not long since, thou wast a stranger from life, a pilgrim and wanderer from mercy, and being inwardly dead thou wert banished from the way of life. On a sudden being initiated in the laws of Christ, and renewed by the mysteries of Salvation, thou didst pass suddenly into the body of the Church, not by seeing but by believing, and from a Son of perdition, thou hast obtained to be adopted a Son of God, by a secret purity; remaining in a visible measure, thou art invisibly made greater than thy self, without any increase of quantity; thou art the same thou wert, and yet very much another person in the progression of Faith; to the outward nothing is added, but the inward is wholly changed; and so a Man is made the son of Christ, and Christ is formed in the mind of a man. As therefore suddenly without any bodily perception, the former vileness being laid down,

down, on the suddain thou hast put on a new dignity and this that God hath done, that he hath cured thy wounds, washed off thy stains, wiped away thy spots is trusted to thy discerning, not thy eyes: so when thou ascendest the reverend Altar to be satisfied with spiritual food; by faith regard, honour, admire the holy body of God: touch it with thy mind, take it with the hand of thy heart, even with the draught of the whole inward man.

S E C T. V.

Practical conclusions from the preceding Discourses.

Tract. 77.
in Joh. 6.
Commemoratio
sunt ad
veneratio-
nem si ur-
ris de en-
dentibus à
vilitate se-
cretum.
Macrob.
In romm.
Scip. l. 1.
c. 2.

The first I represent in the words of St. Augustine, who reduces this whole doctrine to practice in these excellent words [let this whole affair thus far prevail with us that we may eat the flesh, [and drink] the blood of Christ, not only in the sacrament, which many evil persons do, but let us eat and drink unto the participation of the spirit; that as members we may abide in the Lord's body, that we may be quickned by his spirit; and let us not be scandalized because many do temporarily eat and drink with us, who yet in the end shall find eternal torments] that is, let us remember that the exterior ministry is the left part of

of it; and externally and alone it hath in it nothing excellent, as being destitute of the sanctity that God requires, and the grace that he does promise, and it is common to wicked Men and good: but when the signs and the thing signified, when the prayers of the Church, and the spirit of God, the word and the meaning, the Sacrament and the Grace do occur; then it is *πολλὴς ἐμοὶ* St. Chry-
δυνάμεως, it is a venerable cup, and full of power, soft, and more honourable than all our possessions, it is a holy thing, faith *Origen*, and appointed for our sanctification. For Christ in the Sacrament is Christ under a veil: as without the hand of faith, we cannot take Christ, so we must be sure to look here with an eye of faith, and whatsoever glorious thing is said of the holy Sacrament; it must be understood of the whole Sacrament, body and spirit, that is, the Sacramental and the spiritual Communion.

Ποτήριον τὸ εὐκτείν
Origen.
ἀγιὸν πνεῦμα
ἀνιδρόν
τὸς χω-
μίστρος.

2. Let no man be less confident in his holy faith and persuasion concerning the great blessings and glorious effects which God designs to every faithful and obedient soul in the communication of these Divine Mysteries, by reason of any difference of judgment which is in the several Schools of Christians concerning the effects and consequent blessings of the Sacrament. For all Men speak honourable things of it, except wicked persons, and the scorers of Religion, and though of several persons like the beholders of a dove walking in the Sun, as they stand in several aspects and distances, some see red and others purple, and yet some perceive nothing but green, but all allow and love the beauties: so do the several forms of Christians, according as they are instructed by their first teachers, or their own experience conducted

F by

by their fancy and proper principles, look upon these glorious mysteries, some as virtually containing the reward of obedience, some as solemnities of thanksgiving and records of blessings, some as the objective increasers of faith, others as the Sacramental participations of Christ, others as the acts and instruments of natural union, yet all affirm some great things or other of it, and by their differences confess the immensity and the glory. For thus Manna represented to every Man the taste that himself did like, but it had in its own potentiality all those tastes and dispositions eminently and altogether; those feasters could speak of great and many excellencies, and all confessed it to be enough, and to be the food of Angels: so it is here, it is that to every Mans faith, which his faith wisely apprehends; and though there are some who are of little faith, and such receive but a less proportion of nourishment, yet by the very use of this Sacrament, the appetite will increase, and the apprehensions grow greater and the faith will be more confident and instructed; and then we shall see more, and feel more. For this holy nutriment is not only food, but physick too, and although to him who believes great things of his Physician, and of his medicine, it is apt to do the more advantage; yet it will do its main work, even when we understand it not, and nothing can hinder it; but direct infidelity, or some of its foul and deformed Ministers.

3. They who receive the blessed Sacrament must not suppose that the blessings of it, are effected as health is by physick, or warmth by the contact and neighbourhood of fire; but as Musick one way affects the soul, and witty discourses another, and joyful tidings a way differing from both the former,

mer,

mer, so the operations of the Sacrament are produced by an energy of a nature intirely differing from all things else; but however it is done, the thing that is done is this, no grace is there improved, but what we bring along with us: no increases but what we exercise; we must bring faith along with us, and God will encrease our faith, we must come with charity, and we shall go away with more, we must come with truly penitential hearts, and to him that hath shall be given, and he shall have more abundantly: he shall be a better penitent, when he hath eaten the Sacrifice that was slain for our sins, and died in the body, that we might live in the spirit and die no more. For he is the bread from heaven, he is the grain of wheat, which falling into the earth, unless it dies it remains alone, but if it dies, it brings forth fruit, and brings it forth abundantly.

4. Although the words, the names, and sayings concerning the blessed Sacrament are mysterious and inexplicable, yet they do, nay, therefore we are sure they signifie some great thing, they are in the very expression beyond our understandings, and therefore much more are the things themselves too high for us: but therefore we are taught three things. 1. To walk humbly with our God; that is, in all entercourses with him to acknowledge the infinite distance between his immensity and our nothing; his wisdom and our ignorance, his secrets and our apprehensions; he does more for us, than we can understand. It was an excellent saying of *Aristotle*, which *Seneca* reports of him, *Nunquam nos verecundiores esse debere, quam cum de Diis agitur*, we ought never to be more bashful and recollect, than when we are to speak any thing of God. *Timidè de potestate Deorum, & Deor.*

pauca dicenda sunt, said *Cicero*, we must speak of his power and glory, timorously and sparingly, with joyfulness, and singleness or simplicity of heart, so the first Christians eat their Bread, their Eucharist; so we understand the words of Saint *Luke* 2. To walk charitably with our disagreeing brother, that this may be indeed a Sacrament of charity, and not to wonder if he be mistaken in his discourses of that which neither he nor you can understand. 3. Though it be hard to be understood; yet we must be careful, that with simplicity we admire the secret, and accept the mystery, but at no hand by pride or ignorance, by interest or vanity to wrest this mystery, to ignoble senses, or to evil events, or to dangerous propositions, or to our own damnation.

5. Whatever propositions any man shall entertain in his manner of discoursing of these mysteries, let him be sure to take into his notice and memory, those great appellatives with which the purest ages of the Church, the most antient Liturgies, and the most eminent Saints of God use to adorn and invest this great mysteriousness. In

the Greek Liturgy attributed to *St. James*; the Sacramental Symbols are called, *sanctified, honourable, precious, celestial, unspeakable, incorruptible, glorious, fearful, formidable, divine*; in the use of which Epithets, as we have the warranty

& consent of all the Greek Churches since they ever had a Liturgy; so we are taught only to have reverend usages and religious apprehensions of the Divine mysteries, but if by any appellative we can learn a duty, it is one of the best ways of entering into the secret. To which purpose the ages

Pri-

ἡ ὑπερβαλλούσα
καὶ ἀγιότητος, τιμῆς, ἐξουσίας,
τιμῆς, ἀφθαρσίας, ἀκέραιας,
ἐνδοξίας, σοφείας, φρονήσεως,
ἐξουσίας, δόξης.

Primitive and Apostolical did use the word *Eucharist*; the name and the use we learn from *Origen*; the Bread which is called the *Eucharist*, is the Symbol of our thanksgiving towards God. But it is the great and most usual appellation for the holy Supper *ὁ ἀγ. ἐυχαρστίας* and *ἄ. for ἐυχαρστία* we find in *Ignatius*, *St. Clemens*, *Justin Martyr*, the *Syrian Paraphrast*, *Origen*, and ever after amongst the Greeks, and afterwards amongst the Latins. By him we understand that when we receive great blessings, since the very mystery itself obliges us to great thankfulness. I have instanced in this as an example to the use of the other Epithets and Appellatives which from Antiquity I have enumerated.

Ἐστὶ ἡ ἀγ. εὐχαριστία ἡ ἐν τῷ ἄρτῳ καὶ τῷ οἴνῳ ἐπιτελούμενη ἡ μυστήριος ἐκείνη ἡ ἐν τῷ ἀγ. πνεύματι καὶ ἐν λόγῳ ἐπιτελούμενη ἡ ἐν τῷ ἀγ. πνεύματι καὶ ἐν λόγῳ ἐπιτελούμενη ἡ ἐν τῷ ἀγ. πνεύματι καὶ ἐν λόγῳ ἐπιτελούμενη

6. He that desires to enter furthest into the secrets of this mystery, and to understand more than others, can better learn by love than by inquiry. He that keepeth the Law of the Lord getteth the understanding thereof, saith the wise *Ben-Sirach*; if he will prepare himself diligently, and carefully observe the dispensations of the Spirit, and receive it humbly, and treat it with great reverence, and dwell in the communion of Saints, and pass through the mystery with great devotion and purest simplicity, and converse with the purities of the Sacrament frequently, and with holy intention, this man shall understand more by his experience, than the greatest Clerks can by all their subtilties, the commentaries of the Doctors, and the glosses of inquisitive Men; *Obey and ye shall understand*, said the Prophet; and our blessed Saviour assured

** Non a-
nalyti-
camente
hoc est, qui sequitur cogitationes humanas et animalis sine naturalibus non est capax eorum, quod tenet per se naturam et intellectum, atque ita se habet ad eum canis Domestica non intelligit, etiam qui non sunt participes, et non participat alicuius vitæ theophylact in cap. 6. 305.*

Joh. 8.31, us; that if we continue in his word, then we shall know
 32. the truth; and if any Man will do his will, he shall
 know of the doctrine whether it be of God or no. For
 we have not turned from our iniquities, that we might
 understand the truth, said Daniel: for the love of
 Ecclus. 25. the Lord (saith the wise man) passeth all things for
 11. illumination.

1 Joh. c.
 5. v. 1.

7. Let no man advance the preaching of the word of God, to the disparagement, or to occasion the neglects of the Sacraments. For though it be true, that faith comes by hearing, yet it is not intended that by hearing alone faith is ingendred; for the faith of the Apostles came by seeing; and St. Paul's faith did not come by hearing but by intuition and revelation; and *hearing* in those words of St. Paul does not signifie the manner of ministration; but the whole Oeconomy of the word of God, the whole office of Preaching; which is done most usually to babes and strangers by Sermon and Homily, but more gloriously and illustriously to men, by Sacraments. But however, be it so or otherwise; yet one ordinance ought not to exclude the other, much less to disparage the other, and lest of all to undervalue that which is the most eminent: but rather let every Christian man and woman think, that if the word ministred by the spirit is so mighty, it must be more, when the word and the spirit joyne with the Sacrament, which is their proper signifiatory. He that is zealous for the word of God does well, but let him remember, that the word of God is a goodly ring, and leads us into the circles of a blessed eternity; but because the Sacrament is not without the word, they are a jewel enchafed in gold when they are together. The Ministeries of the Gospel are all of a piece,
 they

They, though in several manners, work the same Salvation by the conduct of the same Spirit.

8. Let no man in the reception of the Sacrament, and in his expectation of blessings and events from it, limit his hopes and belief to any one particular, for that will occasion a littleness of faith, and may make it curious, scrupulous, and phantastical; rather let us adore the secret of God, and with simple expectations receive it, disposing our selves to all the effects that may come rather with fear and indefinite apprehensions, than with dogmatical and confident limitations; for this may beget scruples and diminution of value; but that hinders nothing, but advances the reverential treatments and opinion.

9. He that guesses at the excellency and power of the Sacrament, by the events that himself feels; must be sure to look for no other than what are *eminently or virtually* contained in it; that is, he must not expect that the Sacrament will make him rich; or discover to him stolen goods, or cure the Tooth-ach, or countercharm Witches, or appease a Tempest, if it be thrown into the Sea. These are such events which God hath not made the effects of Religion, but are the hopes and expectations of vain and superstitious people. And I remember that pope *Alexander* the third in the Council of *Lateran* wrote to the Bishop of *St. Agatha* advice how to treat a Woman who took the holy Sacrament into her mouth, and ran with it to kiss her husband, hoping by that means to procure her husbands more intense affection. But the story tells, that she was chastis'd by a miracle, and was not cured but by a long and severe repentance.

Concil.
Lat. part.
50. cap. 30.

10. He that watches for the effects and blessings of the Sacrament, must look for them in no other manner, than what is agreeable to the usual dispensation; we must not look for them by measures of nature and usual expectation; not that as soon as we have received the Symbols, we shall have our doubts answered; or be comforted in our spirit, as soon as we have given thanks for the holy blood; or be satisfied in the inquiries of faith, as soon as the prayers of consecration and the whole ministry is ended; or prevail in our most passionate desires as soon as we rise from our knees; for we enter into the blessings of the Sacrament by prayer, and the exercise of proper graces; both which being spiritual instruments of virtues, work after the manner of spiritual things; that is, not by any measure we have, but as God pleases; only that in the last event of things, and when they are necessary, we shall find them there: God's time is best, but we must not judge his manner by our measures, nor measure eternity by time, or the issues of the spirit by a measuring line. The effects of the Sacrament are to be expected as the effect of prayers: not one prayer or one solemn meeting, but persevering and passionate, fervent and lasting prayers; a continual desire, and a daily address is the way of prevailing. *In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they shall be both alike good.*

Eccles. 11.
6.

11. He that looks for the effects and blessings told of to be appendant to the Sacrament, must expect them upon no other terms, but such as are the conditions of a worthy Communion. If thou dost find thy faith as dead after the reception as

it was before; it may be it is because thy faith was not only little, but reprovably; or thou didst not pray vehemently, or thou art indisposed by some secret disadvantage: or thou hast not done thy duty; and he shall imprudently accuse that physick for useless and unfit, that is not suffered to work by the incapacity, the ill diet, the weak stomach, or some evil accident of the patient.

12. Let no man judge of himself or of the blessings and efficacy of the Sacrament itself, or of the prosperity and acceptation of his service in this ministry by any sensible relish, by the gust and deliciousness, which he sometimes perceives, and other times does not perceive. For these are fine accidents and given to some persons often, to others very seldom, to all irregularly, as God pleases, and sometimes are the effects of natural and accidental dispositions, and sometimes are illusions. But that no man may fall into inconvenience for want of them: we are to consider that the want of them proceeds from divers causes.

1. It may be the palate of the soul is indisposed by listlessness or sorrow, anxiety or weariness.
2. It may be we are too much immersed in secular affairs and earthly affections.
3. Or we have been unthankful to God, when we have received some of these spiritual pleasures, and he therefore withdraws those pleasant entertainments.
4. Or, it may be, we are therefore without relish and gust, because the Sacrament is too great for our weakness, like the bright Sun to a mortal eye, the object is too big for our perceptions, and our little faculties.
5. Sometimes God takes them away lest we be lifted up and made vain.
6. Sometimes for the confirmation and exercise of our faith; that we may live by faith and not by sense.
7. Or

Practical conclusions from

7. Or it may be that by this driness of spirit God intends to make us the more fervent and resign'd in our direct and solemn devotions, by the perceiving of our wants and weakness, and in the infinite inability, and insufficiency of our selves.

8. Or else it happens to us irremediably and inevitably, that we may perceive these accidents are not the fruits of our labour, but gifts of God, dispensed wholly by the measures of his own choice.

9. The want of just and severe dispositions to the holy Sacrament may possibly occasion this uncomfortableness.

10. Or we do not relish the Divine Nutriment now, so as at other times, for want of spiritual mastication, that is, because we have not considered deeply, and meditated wisely and holily.

11. Or there is in us too much self love and delight in, and adherence to the comforts we find in other objects.

12. Or we are careless of little sins, and give too much way to the daily incursions of the smaller irregularities of our lives. If upon the occasion of the want of these sensible comforts and delightful relishes, we examine the causes of the want, and suspect our selves in these things, where our own faults may be the causes, and there make amends; or if we submit our selves in those particulars where the causes may relate to God, we shall do well, and receive profit. But unless our own sin be the cause of it, we are not to make any evil judgment of our selves, by the reason of any such defect; much less diminish our great value of the blessings consequent to a worthy communion.

13. But because the pardon of sins is intended to be the great effect of a worthy Communion, & of this men are most solicitous, and for this they
pray

pray passionately, and labour earnestly, and almost all their lives, and it may be in the day of their death have uncertain souls; and therefore of this men are most desirous to be satisfied, if they apprehend themselves in danger, that is, if they be convinc'd of their sin, and be truly penitent; although this effect seems to be least discernable, and to be a secret reserved for the publication and trumpet of the Arch-Angel at the day of Doom; yet in this we can best be satisfied. For because when our sins are unpardoned, we are under the wrath of God, to be expressed as he pleases, & in the method of eternal death; now if God intends not to pardon us, he will not bless the means of pardon; if we shall not return to his final pardon, if we shall not pass through the inter-medial; if he will never give us glory, he will never give us the increase of grace. If therefore we repent of our sins, and pray for pardon: if we confess them and forsake them: if we fear God & love him: if we find that our desires to please him do increase, that we are more watchful against sin, and hate it more: that we are thirsty after righteousness: if we find that we increase in duty, then we may look upon the tradition of the holy Sacramental Symbols as a direct consignation of pardon: not that it is then compleated; for it is a work of time, it is as long in doing as repentance is in perfecting, it is the effect of that, depending on its cause in a perpetual operation, but it is then working, and if we go on in duty, God will proceed to finish methods of his grace, and snatch us from eternal death, which we have deserved, and bring us unto glory. And this he is pleased by the Sacrament all the way to consign: God speaks not more articulately in any
voice

Ejaculations.

voice from Heaven than in such real indications of his love and favour.

14. Lastly, since the Sacrament is the great solemnity of prayer, and imitation of Christs intercession in Heaven; let us here be both charitable and religious in our prayers; interceding for all states of men and women in the Christian Church, and representing to God all the needs of our selves and of our Relatives. For then we pray with all the advantages of the spirit, when we pray in the faith of Christ crucified, in the love of God and of our Neighbour, in the advantages of solemnity, in the communion of Saints, in the imitation of Christs intercession, and in the union with Christ himself Spiritual and Sacramental; and to such prayers as these nothing can be added, but that which will certainly come, that is, a blessed hearing and a gracious answer.

S E C T. VI.

Devotions preparatory to this Mystery.

Ejaculations.

I.

1. **I** Will praise thee with my whole heart; before the Angels will I sing praise unto thee.
2. I will worship towards thy holy Temple, and praise thy name for thy loving kindness, and for thy truth, for thou hast magnified above all thy name, the word of thy praise.

3. In

3. In the day when I call upon thee, thou shalt answer, and shalt multiply strength in my soul.

4. How precious are thy thoughts unto me, O God: how great is the sum of them! The Lord will perfect that which concerneth me: Thy mercy O Lord endureth for ever.

5. I wait for the Lord: my soul doth wait, and in his word do I hope.

6. My soul doth wait for the Lord more than they that keep the morning watches, that they may observe the time of offering the morning sacrifices.

7. O let my soul hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption; he shall redeem his people from all iniquity.

II.

1. Our Lord is gentle and just: our God is merciful.

2. The Lord keepeth the simple: I was humbled, but the Lord looked after my redemption.

3. O my soul, return thou unto thy rest: because the Lord hath restored his good things unto thee.

4. He hath snatched my soul from death, mine eyes from tears, and my feet from falling: I will therefore walk before the Lord in the Land of the living.

5. I have believed, therefore will I speak: in the assemblies of just men I will greatly praise the Lord.

6. What shall I return unto the Lord? all his retributions are repayed upon me.

7. I will bear the chalice of redemptions in the Kingdom of God: and in the name of the Lord I will call upon my God.

III.

III.

1. I will pay my vows unto the Lord : I will then shew forth his Sacraments unto all the people.

2. Honourable before the Lord is the death of his holy one : and thereby thou hast broken all my chains.

3. I have sworn, and I will perform it : that I will keep thy righteous judgments.

4. I will greatly praise the Lord with my mouth, yea I will praise him among the multitude.

5. For he shall stand at the right hand of the poor : to save him from them that condemn his soul.

6. His work is honourable and glorious, and his righteousness remaineth for ever : He hath made his wonderful works to be remembered.

7. The Lord is gracious and full of compassion: he hath given meat unto them that fear him: he will be ever mindful of his covenant : he hath shewed his people the power of his works, blessed be God.

The Prayers to be used in any day or time of preparation to the Holy Sacrament.

I.

O Thou Shepherd of Israel, thou that feedest us like Sheep ; thou makest us to lie down in pleasant Pastures, and leadest us by the still Waters running from the clefts of the Rock, from the wounds of our Lord, from the Fountains of Salvation ; thou preparest a Table for us, and anointest our heads with the unction from above, and our cup runneth over : let the blood

Blood of thy wounds, and the water of thy side, wash me clean, that I may with a pure clean soul come to eat of the purest sacrifice, the Lamb slain from the beginning of the World.

II.

THOU givest thy self to be the food of our Souls in the wonders of the Sacrament, in the Faith of thy Word, in the blessings and graces of thy Spirit; Perform that in thy Servant, which thou hast prepared and effected in thy Son; strengthen my infirmities, heal my sicknesses, give me strength to subdue my passions, to mortifie my inordinations, to kill all my sins: increase thy Graces in my soul; enkindle a bright devotion, extinguish all the fires of Hell, my Lust and my Pride, my Envy, and all my spiritual wickednesses, pardon all my sins, and fill me with thy Spirit, that by thy Spirit thou mayst dwell in me, and by obedience and love I may dwell in thee, and live in the life of grace, till it pass on to glory and immensity, by the power and the blessings, by the passion and intercession of the Word incarnate; whom I adore and whom I love, and whom I will serve for ever and ever.

III.

O Mysterious God, ineffable and glorious Majesty; what is this that thou hast done to the sons of Men? Thou hast from thy bosome sent thy Son to take upon him our nature; in him thou hast opened the fountains of thy mercy, and hast invited all penitent sinners to come to be pardoned, all the oppressed to be eased, all the sorrowful to be comforted, all the sick to be cured, all the hungry to be filled, and
the

the thirsty to be refreshed with the waters of life, and sustained with the wine of elect Souls; admit me, O God, to this great effusion of loving kindness, that I may partake of the Lord Jesus, that by him I may be comforted in all my griefs, satisfied in all my doubts, healed of all the wounds of my soul, and the bruises of my spirit; and being filled with the bread of heaven, and armed with the strength of the Spirit; I may begin, continue, and finish my journey thorow this valley of tears, unto my portion of thy heavenly kingdom, whither our Lord is gone before to prepare a place for every loving and obedient soul. Grant this O Eternal God, for his sake who died for us, and interceded for us, and gives himself daily to us; our Blessed Lord and Saviour Jesus. Amen.

 C H A P. II.

Of our General Preparation to the worthy Reception of the Blessed Sacrament, and the participation of the Mysteries.

IN all the Scriptures of the New Testament, there are no words of particular duty relating to the Blessed Sacrament, and expressing the manner of our address to the Mysteries, but those few words of *St Paul, Let a man examine himself, and so let him eat.* The Apostle expresses ^{1 Cor. 11.} ^{28.} one duty, and intimates another. The duty of preparation is expressed; but because this is a relative duty, and is not for it self, but for something beyond, he implies the other to be the great duty to which this preparation does but minister. 1. A man must examine himself. 2. And a man must eat. A man must not eat of these Mysteries till he be examined; for that were dangerous, and may prove fatal: but when a man is examined, he must eat; for else that examination were to no purpose.

 S E C T. I.

*Of Examination of our selves in order
to the Holy Communion.*

There is no duty in Christianity that is partly solemn and partly moral, that hath in it more solemnity and more morality than this one duty ; and in the greatest declension of Religion, still men have fear when they come to receive this holy Sacrament. They that have no Religion will fear when they come to die ; and they who have but a little, will fear when they come to communicate. But although men who believe this to be the greatest secret and sacredness of our Religion, do more in their addresses to this than to any thing else, yet many of them that do come, consider that they are only commanded to examine themselves ; and *that* according to the ordinary methods is easily done. It is nothing but asking our selves a few questions : Do I believe ? Do I repent ? And am I in Charity ? To these the answers are ready enough ; I do believe that Christ gave his body and blood for me, as for all mankind ; and that Christ is mystically present in the Sacrament ; I have been taught so all my life, and I have no reason to doubt it. 2. I do also repent according to the measures I am taught : I am sorry I have sinned, I wish I had not done it ;
and

and I promise to do so no more ; and this I do constantly before every Communion, and before the next comes I have reason enough to renew my vows ; I was never so good as my word yet, but now I will. 3. I am also in Charity with all the World, and against this good time, I pray to God to forgive them ; for I do. This is the usual examination of Consciences ; to which we add a fasting day, and on that we say more prayers than usual, and read some good discourses of the Sacrament, and then we are dressed like the friends of the Bridegroom, and with confidence come to the Marriage Supper of the Lamb. But this examination, hath it self need to be examined. *Noah* laboured a hundred years together, in making the Ark, that he and a few more might be saved ; and can we think in an hour to prepare our souls for the entertainment of him that made all the world ? This will very hardly be done. For although our duty of preparation is contained in this one word, of [*Try*, or *Examine*] it being after the manner of mysteries, mysteriously and secretly described, yet there is great reason to believe that there is in it very much duty, and therefore we search into the secret of the word, and to what purposes it is used in the new Testament.

1. It signifies to try and search, to enter into the depths and secrets, the varieties and reparations and divisibilities of things. The word is taken from the tryers of Gold, which is tryed by the touch-stone, and in great cases is tryed by the fire. And in this sense *St. Paul* might relate to the present condition of the Christians, who were often under a fiery tryal. For the holy Communion being used by the primitive Christians according

Δοκιμασία
 ζήτησις
 τῶν κρυπτῶν
 θεωρητικῶν
 ἢ δοκιμῶν
 ζήτησις ἐπιπέ-
 ρα παρὰ
 δοκίμῶν
 τῆς.

to its intention, was indeed a great consolation

Non edit Israel sine amaribus
caulibus agnum.
Tolle tuam, Christum qui
cupis esse, crucem,
Quos amat, ærumnis ete-
nim Deus angit, at illis
Fœtior exhausto palma la-
bore venit.

Lib. de lapsis, & Epist. 54.
Nunc non infirmis sed for-
tibus pax necessaria est; nec
morientibus, sed viventi-
bus communicatio à nobis
danda est: ut quos excita-
mus & hortamur ad præli-
um, non inermes & nudos
relinquamus sed protecti-
one sanguinis & corporis
Christi muniamus: & cum
ad hoc fiat Eucharistia, ut
possit accipientibus esse tu-
tela, quos tutos esse contra
adversarium volumus, mu-
nimento Dominicæ satura-
tis armemus.

* Rev. 3. 20, 21.

fit with me, &c. That is, those who are tryed by
the experiments of great love, and a great pa-
tience, that out of love are willing to suffer,

— — fit laurea justis
Ex pretio quod terror agit,
mansuraque virtus
Crescit in adversis, quæ te-
stibus usa periculis
Ad meritum discrimen ha-
bet. —
Arat. Diacen. lib. 2. in acta.

use that we can make of this sence of the word is

that

to the Martyrs and Confessors, as
appears often in *St. Cyprian*: and
this blessing and design was my-
stically represented to the Church
in the circumstance of the institu-
tion, it being done immediately
before the passion: they who
were to pass through this fiery
tryal, ought to examine them-
selves against this solemnity in
order to that last tryal, and see
whether or no they were vessels
of sanctification and honour; for
none else were fit to communi-
cate, but they also that were fit to
die; Christ would give himself to
none but to them who are ready
to give themselves for him; ac-
cording to that saying of Christ,

* *If any man hear my voice and o-
pen the door, I will come in to him and
sup with him, and he with me. To
him that overcometh will I grant to*

that we also are to examine what we are likely to be, or what we have been in the day of persecution; how we have passed through the fire? Did we contract the smell of fire, or the pollution of smoak? Or are we improved by the purification of the discerning flames? Did we do our duties then, and then learn to do them better? Or did we then only like glass, bend in all the flexures and mobilities of the flame, and then mingle with the ashes, incorporating with the interests and foulest pollutions of the World? Or were we like Gold, patient of the hammer, and approved by the stone of tryal? Like Gold in the fire, did we untwist our selves from all complications and mixtures with impurer dross? certain it is, that by persecution and by money * men are in all capacities and relations, best examined how they are in their Religion and their Justice.

* Eccius.
31, 9.

Sometimes God tries his friends as we try one another, by the infelicities of our lives; when we are unhappy in our affliction, if we be not unhappy in our friend too, he is a right good one; and God will esteem of us so, if we can say with *David, Though thou hast smitten us into the place of Dragons, yet have we not forgotten thee; and my soul is alway in my hand, that is, I am always in danger and trouble, and I hear death about me, yet do I not forsake thy Commandments.* This indeed is Gods way of Examination of us; but that's all one; for we must examine our selves here in order to our duty, and state of being, as God will examine us hereafter in order to what we have been and done. And there is no greater testimony of our being fit to receive Christ, than when we are ready to die for him. But this is a

Διὰ τὴν ἐπιπέ-
την τῆς φιλίας
ἐκ τῆς πε-
ρὶ τὸν βίον
ἀτυχίας.

final trial ; we must have some steps of progression before we come thus far.

Ἐπίστευτε ὃ
αὐτῶν καὶ
ἐξετάζετε
ὁ βίβη,
δοκιμα-
ζόντες,
ἀντιτε εἰς
ἀνδρες
ἐγγραφέν-
τες. Suidas
ὕπὸ τῶν
πράξεων
τῶν χρησ-
τῶν τῶν
ἐν φρονέ-
ταις δοκι-
μαζέτω.

2. There is a way something less than this; Lycurgus instituted among the Spartans, that the Princes, the Magistrates, the Souldiers, and every Citizen that was capable of dignity should be tryed ; They examined their lives whether they had lived according to the rate of their employment or pretensions; and those who were so examined were called δοκιμαζόντες tryed and examined men; and if they were persons quitting themselves like men, they were ascribed into the number of the good Citizens. That is our way, to try whether we be instructed and rightly prepared to this good work, and that is to be examined by a course and order of good works, that was the old and true way of examining.

For examination is but a relative duty, and nothing of it self, for no man is the better for being examined, if being examined there follows nothing after it. He that is examined, either must be approved, or else in St. Paul's phrase he is ἀδόκιμος a reprobate ; and to what purpose is it that every man should examine himself, but in case that he find himself unfit, to abstain and forbear to come ; for if he comes unworthy he dies for it ; and therefore to *Examine* must signifie ; let every man examine himself, so that he be approved ; and so the word is used by St. Paul,

Rom. 14.
22.
ἐν ᾧ δοκι-
μαζέτω.
Phil. 1. 4.
10.
Gal. 6. 4.
Ephes. 5.
10.

Happy is he that doth not condemn himself in that which he approveth: The word signifies both to examine and to approve, that is indeed to examine as wise men should ; [δοκιμάσας ἀπὸ τῆς πίστεως Suidas] it is all one as to Judge Righteous Judgment after due examination ;

nation ; and that is expressly added by the Apostle, in the same Chapter, after the precept of examination, *Judge your selves that you be not judged of the Lord* ; that is, your examination of your selves will prevent the horrors of the eternal scrutiny ; your condemnation of your sins will prevent Gods condemnation of you for them ; and then when you examine so as to judge, and so condemn your sins that you approve your selves to God and your own Consciences, then you have examined rightly.

The fence then is this: Let a man examine and prove himself, whether he be fit to come to the holy Communion, ; and so let him eat, not so if upon examination he be found unfit : but because it is intended he should come, and yet must not come without due and just preparations, let him who comes to the holy Communion, be sure that he worthily prepare himself.

These then are the great inquiries : 1. How a man shall so examine himself, as to know whether he be fit or no. 2. What are those necessary dispositions without which a Man cannot be worthily prepared. The first will represent the general rules of preparation, The second inquiry will consider the more particular.

S E C T. II.

Of the Examination of our desires.

EVERY one that comes to the holy Sacrament must have earnest affections and desires towards God and Religion, and particularly towards those Divine mysteries, and therefore he must examine accordingly, whether or no he be willing and passionately desirous to do all his duty? His saying that he is so, I do not suppose to be a sufficient satisfaction to a serious inquiry, unless he really feels himself to be so. For we find that all men pretend that they have earnest desires to be saved; and very many espying the beauties of wisdom, the brightness of chastity, the health of temperance, the peace of meek persons, and the reputation and joy of the charitable; wish that they were such excellent persons. But they consider not, that it is the splendor, not the vertue; the reputation, not the usefulness; the reward, and not the duty that they are in love withal: our desires of holiness are too often like our desires of being cut of the stone, or suffering causticks or cupping-glasses, an unwilling willingness, a hard and a fatal necessity, and therefore something of a consequent choice; since it can
be

be no better, it must be no worse: but this can never make our duty pleasant, we can never be heartily reconciled to the things of God as long as we feel smart and pain in the ministeries of Religion: we *suffer* Religion, and indure the laws of God, but we *love* them not. He that comes to God whether he will or no, confesses the greatness of God and the demonstrations of Religion, but sees no amability and comeliness in it; and shall find as little of the reward.

It is true that force and fear may bring us in to God; and *the fear of the Lord is the beginning of wisdom*; and Christ said, *compel them to enter*, and our natural needs, or our superinduced calamities may force us to run to God, and affright us into Religion as into a sanctuary: but then if we enter at this door we must examine whether we be taken with the beauties of the interior house; does fear make us look, and does looking make us like? If holy desires, and love be not in the beginning or the progression, we shall do the work of grace pitifully, and our preparations coldly, and our attentions distractedly, and receive the Sacraments without effect.

Now concerning our desires, we shall best judge of them by the proper effects and significations of desire.

Signs and Indications of the sincerity and heartiness of our desires.

Are his affections warm and earnest, inquisitive and longing, interested and concerned in the things

things of God? I do not say it is necessary that he find those passions and degrees of fierceness, which passionate persons find in sensual objects. But yet it is very fit that we inquire concerning those degrees and excesses of desire; not that he is unfit who finds them not; but that they who have them, can also receive comfort in their inquiry, and become examples to others, and invite them forwards by the argument of amability which they feel.

But our passions and desires are so to be inquired of, that we find no rest in our souls concerning this question, unless we do indeed set a high

value upon these mysteries; and love to partake of them * and desire them reasonably, and without very great cause not to admit the opportunities which the Church gives and requires us to use, and to exceed the lowest measure of the law, for he that only communicates when he is commanded; communicates in obedience but not in love, for though obedience to God is love; yet our

It perdunt propriam mortalia corpora vitam.
 nequeunt eas sumere corporeas:
 animæ nisi deliciis ratio- nis alantur.
 Verbi æterni pane car- ent, pereunt.
 An quid erit quod dira- brocul fastidia pellat.
 Cum se ipso refugit mens iaturare Deo?
Prosper. Epigr.

obedience to man is most commonly *fear*; at least we cannot so well be sure that we are passionate enough, and have love enough to these mysteries when the law of men, that is, when something *without* is our measure. For Ecclesiastical laws have necessity most commonly for their limit; and that is the least of all holy measures, less than their determination we cannot go and be innocent: but if we will make judgment concerning our love and our desires, we must frequent these holy mysteries by the measures
 and

and suggestion of something that is within; if it be love, it will have no measures but it self, and nothing can give it limits but the circumstances of things themselves and the possibilities of our Persons and affairs.

2. Besides this coming upon necessity, our desires are very much to be suspected, if compliance and custom or reputation be the ingredients, and prevail above any better motive that can be observed. As force makes hypocrites, so favour and secular advantages, make flatterers in Religion, and when a Prince or a Ruler, a Master of a Family, or any one that hath power to oblige, is heartily religious, Religion will quickly be in fashion. Those persons which come upon such inducements, are by our blessed Saviour signified by the parable of the Corn that fell by the high way, they presently receive it with joy, and it springs quickly if the Sun shines, but when persecution comes, they hang the head, and slack their pace, and appear seldom, and shew that they had no depth of root. These men serve God when Religion is rich and prosperous, they come to Christ for the loaves, but care but little for the mystery. As long as the Religion stays at this port, it is good for nothing, and the very entry it self is suspicious, fear is better than this, but if it pass on to create an effective and material love, it will be well at last.

3. They that are easily diverted from communicating and apt to be excused from the solemnity, these men have just cause to suspect their desires to be too cold to kindle the fires upon this Altar, and to consume this sacrifice, they have not love; and come against their will, some men are hindred by every thing; if a stranger come

to the house, if they be indisposed with a little head-ach, if they have affair of the world, if a neighbour be angry with them, if a merry meeting be appointed the day before ; this is a suspicious indifferency and lukewarmness. They that are not desirous to use all opportunities and to take all advantages, and long for all the benefits, want very much of that hunger and thirst after the righteousness of God which is fulfilled in those mysteries, and to which Christ hath promised such ample satisfaction. I do not say that every man is bound to communicate every time that he can have it, and that it is lukewarmness not to desire it so often as it is in our power, but he that refuses it, when it is in his opportunity, when his circumstances are fitted, when by the measures of Piety and Religion, it is decent and useful to him to do it (of which I shall afterwards give an account) that man is guilty of a criminal indifferency, and when he does come, may fear that he hath not spiritual hunger enough for so divine a banquet.

4. They that in their preparation take the least measures that are practised or allowed, and rest there and increase not, have neither value for the Sacrament, nor desires of the blessing, nor expectations of any fruit; and therefore cannot have this holy appetite in due proportion, because they see no sufficient moving cause, and they look for little, and find less, and therefore can never be true desirers: For he that thinks there is no great matter in it, will have no great stomach for it, and he that will do no great matter for it, certainly expects no great excellency in it ; and such are all they that take the least measures of preparation ; who therefore shall find the least measures of
 blessing

blessing' and in spiritual things that which is called *positively* the least, is just none at all; he that shall be called *least in the kingdom*, shall be quite shut out: This is an indifferency both in the cause and in the effect: They feel no great blessings consequent to their reception, and therefore their affections are cold, and because they are so, they shall for ever be without the blessing.

5. They only can be confident that their desires are right, who feel sharpnesses and zeal in their acts of love. For in spiritual things every abatement is by the mixture of the contrary, and therefore when things are indifferent, we cannot tell which shall be accepted or accounted of; and when there is as much evil as good, the evil is only abated, but the good is destroyed, and is not accepted; and therefore till the victory be clear and evident, we cannot have much comfort; but the strong desire is only certain and comfortable to the spirit. Great desires are a great pain, and the *Sponse* in the *Canticles* complains that she is *sick of love*, and then calls upon Christ to *comfort her with flaggons of wine*. Less desires than the greatest, if they be real and effective of the work, are fit for such persons as are not the greatest in Religion; but in all spiritual progressions we are sure that our desires shall never cease growing, till they be full of God, and are swell'd up to immensity: and till they come to some greatness, that they are like hunger and thirst, or like the breasts of a fruitful Nurse, full and in pain till they be eased, we cannot be so confident that things are well with us in this particular. Are we in trouble till we converse with our Lord in all the ways of spiritual intercourse? Do we rejoyce when a Communion day comes? And
is

is our joy fixed upon consideration of that holy necessity of doing good works at that time especially, and receiving the aids of Grace, and the helps of the Sacrament liberally? When it is thus, it is well; that we can be sure of: All measures of desire which are so little, that we can compare them to no natural similitude of earnestness and appetite, we can only say that they are yet very uncomfortable; and if we come often and pray that we may have lively relish and appetite to the mysteries, it may be well in time; but as yet we cannot be sure that it is so.

There is only in this case one help to our examination and our confidence: He that comes because God commands him, in a direct and certain obedience to the words of Christ, or in a deep sorrow for his sins, coming either in hopes of remedy; or in a great apprehension of his infirmity, addressing himself either for support and strength; this man, although he feels no sensual punctures and natural sharpnesses of desire, yet he comes well, and upon a right principle: For *St. Austin* reckoning what predisposition is necessary by way of preparation to the holy Sacrament, reckons *hunger, and the sense of our sins and our infirmities*; but if he wants the pleasure of these passionate indications, he must be careful that he be sure in the intellectual and Religious choice; for that is the thing which is intended to be signified by all the exterior passions: but when he hath no sign, he must be the more careful to have the thing signified, and then all is right again.

But happy is that soul which comes to these springs of salvation, as the Hart to the water brooks, panting and thirsty, longing and passionate,

nate, weary of sin, and hating vanity, and reaching out the heart and hands to Christ; and this we are taught by the same Mystery represented under other Sacraments; the waters of the spiritual Rock of which our fathers drank in the wilderness; the Rock was Christ, and those waters were his blood in Sacrament: and with the same appetite they drank those Sacraments: as our fathers withal, we are to receive these divine Mysteries Evangelical.

Now let us by the aids of memory and fancy consider the Children of *Israel* in the Wilderness, in a barren and dry Land where no water was, march in dust and fire, not wet with the dew of Heaven, wholly without moisture, save only what dropt from their own brows; the air was fire, and the vermine was fire; the flying serpents were of the same cognation with the firmament, their sting was a flame, their venom was a fever, and the fever a calenture, and their whole state of abode and travel was a little image of the day of Judgment, when the Elements shall melt with fervent heat; These men like Salamanders walking in fire, dry with heat, and scorched with thirst, and made yet more thirsty by calling upon God for water; suppose I say, these thirty souls hearing *Moses* to promise that he will smite the Rock, and that a River should break forth from thence, observe how presently they ran to the foot of the springing stone, thrusting forth their heads and tongues to meet the water, impatient of delay, crying out that the water did not move like light, all at once: and then suppose the pleasure of their drink, the unsatiableness of their desire, the immensity of their appetite; they took in as much as they

they could, and they desired much more. This was their Sacrament of the same mystery, and this was their manner of receiving it; and this teaches us to come to the same Christ with the same desires. For if that water was a type of our Sacrament; or a Sacrament of the same secret blessing, then that thirst is a signification of our duty, that we come to receive Christ in all the ways of reception with longing appetites, preferring him before all the interests of the world, as birds do corn above jewels, or hungry men meat before long orations.

For it is worth observing, that there being in the Old Testament thirteen Types and Umbrages of the holy Sacrament, eleven of them are of meat and drink: such are *the tree of life in the middle of Paradise, *the bread and wine of *Melchisedech*, *the fine meal that *Sarah* kneaded for the Angels entertainment, *the Manna, *and the

roasted paschal Lamb, (a) *the springing Rock, *and the bread of proposition to be eaten by the Priests, *the barley cake in the host of *Midian*, **Sampsons* Fathers oblation upon the Rock, *the honey-comb that opened the eyes of *Jonathan*, *and the bread which the Angel brought to *Elijah*, in the strength of which he was to

live forty days; all this is to shew, that the Sacrament is the life of the spiritual man, and the food of his soul, the light of his eyes, and the strength of his heart, and not only all this, and very much more of this nature, but to represent our duty also, and the great principle of preparation: Meat is the object, and hunger is the address.

The

(a) Sicut desiderii post escas
pericula magni.

Præsumptiva, quia carnes affas
sumptimus agni.

At carere nobis facit ora
magis sitibunda,

Quam tenere carnes, quas
mollis decoquit unda.

Petrus Blesens.

The wine is the wine of Angels; but if you desire it not, what should you do with it? for the wine that is not to satisfy your need, can do nothing but first minister to vanity, and then to vice; first to wantonness, and then to drunkenness.

St *Austin* expressing the affections of his Mother *Monica* to the blessed Sacrament, says, *That her soul was the ligatures of faith united so firmly to the Sacrifice which is dispensed in the Lords Supper, that a Lion or a Dragon could not drag her away from thence; and it was said of*

St. Katharine, That she went to the Sacraments as a sucking Infant to his Mothers breasts: and this similitude St. Chrysostom presses elegantly, [See you not with what pretty earnestness and alacrity Infants snatch their Nurses breast? How they thrust their lips into the flesh, (like the sting of a Bee.) Let us approach to this Table with no less desire, and with no less suck the Nipple of the Holy Calice; yet with greater desire let us suck the grace of the holy Spirit.] And it is reported that our Blessed Lord

taught St. Mechtildis, When you are to receive the holy Communion, desire and wish to the praise of my Name to have all desire and all love that ever was kindled in any heart towards me, and so come to me; for so will I inflame, and so will I accept thy love, not as it is, but as thou desirest it should be in thee,

In actis Lovaniensibus dicitur de B. Ida ex ore & naribus fluere sanguinem ferere, qui non sistebatur donec ad Sacramentum se sifteret at se laudum vehemens ejus communicandum eo quem ardentem amaverat desiderium. cap. 9.

In Matth. cap. 26. hom. 83. Προτίωμεν τοίνυν μετά δερμέτητος αὐτῶν πέπυρωμης ἀγάπης. μὴ ἐδομείνομεν τ. μαρτίαν. S. Chryl. hom. 24. in 1. ad Corinth.

Come unto me all you that are weary and heavy laden, saith Christ, that is, they that groan under the burden of their sins, and feel the load of their infirmities, and desire pardon and remedy, they that love the Instruments of grace as they are channels of Salvation: they that come to the Sacrament out of earnest desires to receive the blessings of Christs death, and of his intercession, these are the welcome guests; for so Luk. 1. 53. saith God, Open thy mouth wide, and I will fill it, for he hath filled the hungry with good things: said the holy Virgin Mother, for Christ is food and refreshment to none else: for the full he hath sent empty away.

If therefore you understand your danger, and deeply resent the evil of your infirmities and sinful state, if you confess your selves miserable and have all corresponding apprehensions; if ye long for remedy, and would have it upon any terms, if you be hungry at your very heart, and would fain have food and physick, health and spiritual advantages; if you understand what you need, and desire what you understand; if these desires be as great as they are reasonable, and as lasting as they are great; if they be as inquisitive as they are lasting, and as operative as they are inquisitive, that is, if they be just and reasonable pursuances of the means of grace; if they carry you by fresh and active appetites to the communion, and that this may be to purpose, if they fix you upon such methods as will make the Communion effect that which God designed and which we need, then we shall perceive the blessings and fruits of our holy desires; according to those words of *David* (as it is rendred in the vulgar Psa. 10. 17 Latin) *the Lord hath heard the desire of the poor; and*

and his ear hath bearkened to the preparation of their hearts. An earnest desire is a good preparation, and God will attend unto it. Concerning this therefore we are first to examine our selves. Upon the account of our earnest desires, it is seasonable to inquire, whether to communicate frequently be an instance of that holy desire which we ought to have to these sacred Mysteries? and whether all men be bound to communicate frequently, and what measure is the safest and best in this enquiry? But because the answer to this depends upon some other propositions of differing matter, I Chap. 5. reserve it to its proper place, where it will be a Sect. 4. consequent of those propositions.

S E C T. III.

Of our Examination concerning Remanent Affections to Sin.

HE that desires to communicate worthily, must examine himself whether there be not in him any affection to sin remaining. This examination is not any part of repentance, but a tryal of it; for of preparatory repentance, I shall give larger accounts in its own place; but now we are to try whether that duty be done, that if it be we may come; if not, we may be remanded, and go away till we have performed it; for he that comes must

have repented first; but now he is to be examined whether he have or no done that work so materially, that it is also prosperously, that is, whether he have done it, not only solemnly and ritually, but effectively, whether he have so washed, that he is indeed clean from any foul and polluting principle.

When the Heathens offered a Sacrifice to their false Gods, they would make a severe search to see if there were any crookedness or spot, any uncleanness or deformity in their Sacrifice. The

Et fibras
pccorum
& si an-
tia conti-
lit exta.
Virg.

Priest was wont to handle the liver, and search the throbbing heart; he inquires if the blood springs right, and if the lungs be sound, he thrusts his hand into the region of the lower belly, and looks if there be an ulcer, or a scirrhus,

Miror cum hœlix proban-
tur penes ves a vitis sissimis
Sacerdotibus, cur præcor-
dia potius victimarum,
quam ipsorum sacrificanti-
um examinantur? *Apolog.*
c. 30.

a stone, or a bed of gravel. Now the observation which *Tertullian* makes upon these Sacrificial Rites is pertinent to this Rule. When your impure Priests look after a Pure Sacrifice, why do they not rather inquire into their own

heart, than into the lambs appurtenance? why do they not ask after the lust of the Sacrificers,

Subtrahuntur in his Sym-
bolis ut quoties accedunt ad
altaria, vel nuncupaturi vo-
ta, vel reddituri nullum vit-
tium, nullumque morbum
afferant in animâ.

Ihilo.

more than the little spot upon the bulls liver? The rites of sacrifices were but the monitions of duty; and the Priests inquiry into the purity of the beast was but a precept represented in ceremony and hieroglyphick, commanding

us to take care that the man be not less pure and perfect than the beast. For if an unclean man brings a clean Sacrifice, the sacrifice shall not cleanse the man, but the man will pollute the Sacrifice;

crifice, let them bring to God a soul pure and spotless, lest when God espying a soul humbly lying before the Altar, and finding it to be polluted with a remaining filthiness, or the reproaches of a sin, he turns away his head and hates the sacrifice. And God who taught the Sons of *Israel* in figures and shadows, and required of the Levitical Priests to come to God clean and whole, straight, and with perfect bodies, meant to tell us, that this bodily precept in a carnal Law, does in a spiritual religion signifie a spiritual purity. For God is never called a lover of bodies, but *the great lover of souls*; and he that comes to redeem our souls from sin and death, from shame and reproach, would have our souls brought to him as he loves them; An unclean soul is a deformity in the eyes of God; it is indeed spiritually discerned, but God hath no other eyes but what are spirits and flames of fire.

Conentur
omnino
nitidam
& immu-
culatam
[animam]
in conspe-
ctu Dei
producere
ne vitiam
aversecur.
Philo.
Si mortale
corpus,
multo ma-
gis immo-
talem ani-
mam.
Idem.

Here therefore it concerns us to examine our selves strictly and severely, always remembering, that to examine our selves (as is here intended) is not a duty compleated by examining; for this carries us on to the Sacrament, or returns us to the mortifications of repentance.

Salvato-
rem no-
strum
(fratres
charissi-
mi suscep-

turi, totis viribus debemus nos e in ipius a lutorio preparare, & omnes latebras animæ nostræ diligenter aspicerere ne forte sit in nobis aliquod peccatum absconditum, quod & conscientiam nostram confundat & mordeat, & oculos Divinæ Majestatis offendat. *S. Ambrosij. de Sacram.*

But sometimes our sins are so notorious, that they go before unto judgment and condemnation, and they need no examining; and whatsoever is not done against our wills, cannot be besides our knowledg, and so cannot need *examination* but

remembering only, and therefore I do not call up^r on the drunkard to examine himself concerning temperance, or the wanton concerning his uncleanness, or the oppressor concerning his cruel covetousness, or the customary swearer concerning his prophaneuess. No man needs much inquiry, to know whether a man be alive or dead when he hath lost a vital part.

But this caution is given to the returning sinner, to the repenting man, to him that weeps for his sins, and leaves what was the shame of his face and the reproach of his heart. For we are quickly apt to think we are washed enough, and having remembered our shameful falls, we groan in method, and weep at certain times; we bid our selves be sorrowful, and tune our heart-strings to the accent and key of the present solemnity; and as sorrow enters in a dress and imagery when we bid her, so she goes away when the scene is done. Here, here it is that we are to examine whether shows do make a real change, whether shadows can be substances, and whether to begin a good work splendidly can effect all the purposes of its designation. Have you wept for your sin, so that you were indeed sorrowful and afflicted in your spirit? Are you so sorrowful that you hate it? Do you so hate it that you have left it? And have you so left it that you have left it all, and will you do so for ever? These are particulars worth the inquiring after. How then shall we know.

Signs by which we may examine and tell whether our affections to sin remain.

1. Because in examining our selves concerning
this,

this, we can never be sure but by the event of things, and the heart being deceitfull above all things, we secretly love what we profess to hate, we deny our lovers, and desire they should still press us, we command away the sin from our presence for which we die if it stays away; therefore while we are in this preparatory duty of examination, the best sign whereby we can reasonably suppose all affection to sin be gone away, is if we really believe that we shall never any more commit that sin to which we are most tempted, and most inclined, and by which we most frequently fall. Here is a copious matter for examination.

2. When thou dost examine thy self, thou canst not but remember how often thou hast sinned by wantonness, perhaps, or by temperance; but now thou sayest thou wilt do so no more. If thou hadst never said so and failed; it might have been likely enough; but the Sun does not rise and set so often as thou hast sinned and broken all thy holy vows; and thy resolution to put away thy sin is but like *Amnon* thrusting out his sister after he had enjoyed her and was weary: Sin looks ugly after it hath been handled; and thou having lost thy innocence and thy peace for nothing but the exchange of shame and indignation, thou art vexed, peevish, and unsatisfied, and then thou resolvest thou wilt sin no more. But thou wilt find this to be no *great matter*, but a *great deception*; for thou only desirest it not, because for the present the appetite is gone, thou hast no fondness for it, because the pleasure is gone, and like him who having scratched the skin till the blood comes, to satisfy a disease of pleasure and uncleanness, feeling the smart thou resolvest to scratch no more.

remembering only, and therefore I do not call up^r on the drunkard to examine himself concerning temperance, or the wanton concerning his uncleanness, or the oppressor concerning his cruel covetousness, or the customary swearer concerning his prophaneness. No man needs much inquiry, to know whether a man be alive or dead when he hath lost a vital part.

But this caution is given to the returning sinner, to the repenting man, to him that weeps for his sins, and leaves what was the shame of his face and the reproach of his heart. For we are quickly apt to think we are washed enough, and having remembered our shameful falls, we groan in method, and weep at certain times; we bid our selves be sorrowful, and tune our heart-strings to the accent and key of the present solemnity; and as sorrow enters in a dress and imagery when we bid her, so she goes away when the scene is done. Here, here it is that we are to examine whether shows do make a real change, whether shadows can be substances, and whether to begin a good work splendidly can effect all the purposes of its designation. Have you wept for your sin, so that you were indeed sorrowful and afflicted in your spirit? Are you so sorrowful that you hate it? Do you so hate it that you have left it? And have you so left it that you have left it all, and will you do so for ever? These are particulars worth the inquiring after. How then shall we know.

Signs by which we may examine and tell whether our affections to sin remain.

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3. But consider I pray and examine better; is the disease cured because the skin is broken? Will the appetite return no more? and canst not thou again be tempted? is it not likely that the sin will look prettily, and talk flattering words, and entice thee with softnesses and easie fallacies? and wilt not thou then lay thy foolish head upon the lap of the Philistian damsel, and sleep till thy locks be cut, and all thy strength is gone? wilt not thou forget thy shame and thy repentance, thy sick stomach and thy aking head, thy troubled conscience and thy holy vows, when thy friend calls thee to go and sin with him, to walk aside with him into the regions of foolish mirth and an unperceived death? Place thy self by consideration and imaginative representment in the circumstances of thy former temptation; and consider when thou canst be made to desire, and art invited to desire, and naturally dost desire, can thy resolution hold out against such a battery.

4. In order to this, examine whether there be in thee any good principle stronger than all the Arguments and flatteries of thy sin? but above all things, examine whether there be not in thee this principle, *That if thou dost sin again in great temptation, that thou wilt and mayst repent again?* Take heed of that, for it is certain, no man lives in the Regions of temptation, to whom sin can seem pleasant, but he will fall when the temptation comes strongly, if he have this principle within him, that though he do commit that sin, he may and will repent; for then sin hath got a Paranymp and a sollicitor, a warrant and an advocate; if you think that you can so order it, that you shall be as sure of
 heaven,

heaven, though you do this sin as though you do it not, you can have no security : your resolutions are but glass ; they may look like Diamonds to an undiscerning eye, but they will last no longer than till the next rude temptation falls upon them.

5. Examine yet farther : is your case so, that you have no reserves of cases in which your sin shall prevail ? you resolve to leave the partner of your follies, and you go from her least you be tempted ? It is well, it is very well : but is not your heart false as water ; and if you should see her again, do not you perceive that your resolution hath brought you to a little shame, because it will upbraid thy falsehood and inconstancy ? you resolve against all intemperate anger, and you deny the importunity of many trifling occurrences : but consider, if you be provoked, and if you be despised, can your flesh and blood endure it then ? It may be *Calpurnius* or *Tocca* shall not persuade thee to go to the baths of *Lucrinus* ; but if *Mecenas* calls thee, or the Consul desires thy company, thou canst resist no longer. Thou didst play the fool with poor *Calenia*, and thou art troubled at thy folly, and art ashamed when thou doest remember how often thou wentest into the *Summenium* and peeped into the titles of those unhappy women, whose bodies were the price of a Roman penny ; but art thou so severe and chaste that thou wilt die rather than serve the imperious lust of *Julia* ? or wilt thou never be scorched with the flames of *Corinna*'s beauty ? It is nothing to despise a cheap sin and a common temptation ; but art thou strong enough to overcome the strongest argument that thy sin hath ? Examine thy self here wisely and severely. It is not thy
part

part saying I will sin no more. He that hath new dined can easily resolve to fast at night; but when thou art hungry, and invited, and there is rare meat on the table, and thy company stays for thee, and importunes thee, canst thou then go on with thy fasting day? if thou canst, it is as it should be, but let not thy resolution be judged by short sayings, but first by great considerations, and then by proportionable events. If neither the biggest temptation, nor thy trifling hopes, nor thy foolish principles, nor weak propositions can betray thee, then thou mayst with reason say, that you have no affection so strong as the love of God, no passion so great as thy repentance, no pleasure equal to that of an holy conscience, and then thou mayst reasonably believe that there is in thee no affection to sin remaining. But something more is to be added.

6. In the examination of this particular, take no accounts of your self by the present circumstances, and by your thoughts and resolutions in the days of Religion and solemnity, but examine how it is with you in the days of ordinary conversation, and in the circumstances of secular employments. For it is with us in our preparations to the holy communion, as it is with women that sit to have their pictures drawn they make themselves brave and adorned, and put on circumstances of beauty to represent themselves to their friends and to their posterity with all the advantages of art and dressing. But he that loves his friends picture because it is like her, and desires to see in image what he had in daily conversation, would willingly see her in picture as he sees her every day, and that is most like her, not which resembles her in extraordinary,

dinary, and by the sophistry of dressing, but as she looked when she went about in the Government of her family, so must we look upon our selves in the dresses of every day in the week, and not take accounts of our selves as we trick up our souls against a Communion day. For he that puts on fine cloaths for one day or two, must not suppose himself to be that Prince which he only personates. We dress our selves upon a day of Religion, and then we cannot endure to think of sin, and if we do we sigh, and when we sigh, we pray, and suppose that if we might die upon that day, it would be a good days work, for we could not die in a better time. But let us not deceive our selves. That is our picture that is like us in every day in the week; and if you are as just in your buying and selling, as you are when you are saying your prayers; if you are as chaste in your conversation, as you are in your religious retirement; if your temperance be the same every day, as it is in your thoughts upon a fasting day; if you wear the same habits of virtue every day in the week, as you put on upon a Communion day, you have more reason to think your selves prepared, than by all the *extempore* piety and solemn Religion that rises at the sound of a Bell, and keeps her time by the Calendar of the Church, more than by the laws of God.

This is not so to be understood; as if it were not fit that against a solemn time, and against a communion day, our souls should be more adorned, and our lamps better dressed, and our lights snuffed, and our Religion more active, and the habits of grace should exercise more acts: But this is meant only, that though the acts of virtue are not so frequent on ordinary days, yet there must be

no act of vice upon them at all, and the habits of grace must be the same, and the inclinations regular, and the disposition ready, and the desires prest; and you shall better know the estate of your soul, by examining how you converse with your Merchant, than by considering how cautiously you converse with your Priest. He that talks to a Prince, will talk as wisely as he can, but if you will know what the man is, inquire after him in his house, and how he is with all his relations. For no man stands upon his guard always, as he does sometimes. If therefore, upon examining you would understand what you are, examine yourself, not by your cloaths, but by your body, not by the extraordinaries of a solemn Religion, but by the ordinaries of a daily conversation.

These are the best signs I can tell of; but they are to be made use of, with the following cautions.

1. Although in trying whether your resolutions are likely to hold, and your affections to sin are gone, you must not rely upon words, but place your self in the Scene and circumstances of your temptation, and try whether you be likely to hold out, when sin comes with all the offers of advantage, yet be careful that this examination of your own strength against temptation, become not a temptation to you, and this is especially to be attended to in the matter of lust and fear.

For the very imaginations of a lustful object are of themselves a direct temptation, and he that dresses his fancy with remembrances of this vanity, opens a door to let the sin in. *Murenia's* little boy being afraid of the Wolf at the door, opened the

the door to see if he were gone, and let the beast in; and since the fancy is the proper scene of lust, he that brings the temptation there brings it where it can best prevail. Therefore in our examination concerning this evil, and whether we be likely to stand in this war, we are to examine our selves only, whether we are perfectly resolved to fly and not to fight, that is, whether we will secure our selves by the proper arts of the spirit of prudence; for if any thing can make us come near this Devil, we are lost without remedy.

The temptations in the matter of fear are something like it, if you will examine whether you love God so well that you would die for him, inquire as well and wisely as you can, but be not too particular. Satisfie your self with a general answer, and rest in this, if you find that the apprehension of death is not so great as the apprehension of sin; if you pray against fear, and heap up arguments to confirm your courage and your hope, if you find that you despise those instances of persecution that you meet with; for the rest, believe in God, who it may be will not give strengths before you need them; and therefore be satisfied with thus much, that your present strength is sufficient for any present tryal; and when a greater comes, God hath promised to give you more strength when you shall have need of more. But examine your self by what is likely to fall upon you actually. It may be you have cause to fear that you shall be made poor for a good conscience, or imprisoned for your Duty, or banished for Religion, consider if you love God so well that you are likely to suffer that, which is likely to happen to you, but do not dress your examination with rare contingencies and unlikely

unlikely accidents; and impossible cases. Do not ask your self whether you would indure the rack for God, or the application of burning Basons to your eyes, or the torment of a slow fire, or whether you had rather go to hell than commit a sin; this is too phantastick a trial; and when God (it may be) knowing your weaknes, will never put you to it really, do you not tempt your self by fancy, and an afflictive representment.

Domitian was a cruel man, false and bloody; and to be near him, was a perpetual danger, enough to try the constancy of the bravest *Roman*. But once that he might be wanton in his cruelty; he invited the chiefest of the *Patricii* to Supper, who coming in obedience and fear enough, entred into a Court, all hanged with blacks, and from thence were conducted into dining rooms by the *Pollinctores*, who used to dress the bodies unto Funerals: the lights of Heaven (we may suppose) were quite shut out by the approaching light and arts of obscurity; when they were in those charnal houses (for so they seemed) every one was placed in order, a black Pillar or Coffin set by him, and in it a dim taper besmeared with brimstone, that it might burn faint, and blew, and solemn; where when they had stood a while, like designed sacrifices, or as if the Prince were sending them on solemn Embassie to his Brother the Prince of Darkness; on a sudden entred so many naked Black-Moors, or Children besmeared with the horrid juice of the *sepia*, who having danced a little in phantastick and Devils postures, retired a while, and then returned serving up a banquet as at solemn Funerals, and Wine brought to them in Urns instead of Goblets; with deepest silence, now and then interrupted with fearful groans

groans and shriekings. Here the Senators, who possibly could have struggled with the abstracted thoughts of death, seeing it dressed in all the fearful imagery and Ceremonies of the grave; had no powers of Philosophy or Roman courage; but falling into a *Lipothymia* or deep swooning, made up this pageantry of death, with a representing of it unto the life. This scene of sorrows was over-acted, and it was a witty cruelty to kill a wise man, by making him too imaginative and phantastical. It is not good to break a staff by too much trying the strength of it, or to undo a mans soul by a useles and so phantastick a temptation. For he that tries himself further than he hath need of, is like *Palamon's* shepherd, who fearing the foot bridge was not strong enough, to try it, loaded it so long, till by his unequal tryal, he broke that which would have born a bigger burden than he had to carry over it. *Some things will better suffer a long usage, than an unequal tryal.*

2. When any man hath by the former measures examined himself, how his affections do stand to sin and folly, by whatsoever signs he is usually made confident, let him be sure to make abatements of his confidence, if he have found that he hath failed already in despite of all his arts, and all his purposes. If we have often fallen back from our resolutions, there is then no sign left for us, but the thing signified; nothing can tell us how our affections are, but by observing what they do. For he that hath broken his word with me, when it was in his power to keep it, hath destroyed my confidence in him; but if he hath deceived me twice or thrice in the same thing; for shame and prudence sake I will venture no more, if I can be dis-
obliged

obliged. If we therefore have fail'd of our promises to God so many times, that we can speak nothing reasonably of our proceedings, nor imagine what thoughts God hath concerning us, but the hardest and the worst, though we have great reason to rejoyce in Gods long suffering and infinite patience, yet by any signs which can be given we have no reason to trust our selves:

For if we shall now examine; we can tell no more than we could do before, we were always deceived in our conjectures and pretences; and it is more likely now; because sin hath so long prevailed; and by our frequent relapses, we must at least learn this truth, that our hearts are false, and our promises are not to be trusted. In this case, no testimony is credible but an eye witness. Therefore let us leave all artificial examinations and betake our selves to the solid and material practices of a religious life. We must do something really, before we can by inquiring tell how it is with us. When we have resolved, and in some measure performed our resolution; when we have stood the shock of a temptation, and found our heart firm as in a day of Religion; when we perceive sin to be weaker, and the Kingdom of grace to grow in power; when we feel that all our holy vows are more than words, and that we are not the same easie fools, always giving God good words but never performing them; but that now we have set our foot upon the enemy, and are not infallibly carried away, when our temptation comes, then we may inquire further, and look after the former signs and indications of spiritual life, and the just measures of preparation. Till then let us not trouble our selves with the particulars of spiritual arts, and the artificial
methods

methods of Religion; for things are not so well with us as we suppose.

S E C T. IV.

Of Examination of our selves in the matter of our prayers in order to a Holy Communion.

THE Holy Sacrament is in its nature and design a solemn prayer, and the imitation of the intercession which our glorious High Priest continually makes for us in Heaven; and as it is our ministry, and contains our duty, it is nothing else but the solemnity and great œconomy of prayer, for the whole, and for every member, and for all and every particular necessity of the Church, and all the whole conjugation of Offices and union of hearts, and conjunction of Ministers, is nothing but the advantages, and solemnity, and sanctification of prayer; and therefore in order to do this work *in solemnity* as we ought, it were very fit that we examine our selves how we do it in ordinary and daily offices.

For since there are so many excellent promises made to prayer, and that nothing more disposes

us to receive the grace of the Sacraments, and the blessings of communion, than holy Prayer; since Prayer can obtain every thing, it can open the windows of Heaven, and shut the Gates of Hell, it can put a holy constraint upon God, and detain an Angel till he leave a blessing; it can open the treasures of Rain, and soften the iron ribs of Rocks, till they melt into tears and a flowing River: Prayer can unclasp the girdles of the North, saying to a mountain of Ice, Be thou remoyed hence, and cast into the bottom of the Sea, it can arrest the Sun in the midst of its course, and send the swift winged winds upon our errand, and all those strange things, and secret decrees, and unrevealed transactions which are above the clouds and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man; It cannot be but we should feel less evil and much more good than we do, if our Prayers were right. But the state of things is thus: It is an easie duty, and there are many promises, and we do it often, and yet we prevail but little. Is it not a strange thing, that our friends die round about us, and in every family some great evil often happens, and a Church shall suffer persecution for many years together without remedy, and a poor man groans under his oppressor, who is still prosperous, and we cannot rescue the life of a servant from his fatal grave; and still we pray and do not change the course of providence in a single instance many times, whether the instance be of little or great concernment: What is the matter? we patiently suffer our Prayers to be rejected, and comfort our selves by saying, that it may be the thing is not fit for us, it is against the decree of God, or against our good, or to be denied

nied is better; and there is a secret order of things and events, to which a denial does better minister than a concession. This is very true, but not always when we are denied; for it is not always in mercy, but in anger very often we are denied, because our duty is ill performed: For if our prayers were right, the providence of God would often find out ways to reconcile his great ends with our great desires; and we might be saved hereafter, and yet delivered here besides; and sometimes we should have heaven and prosperity too, and the cross should be sweetned, and the days of affliction should for our sakes be shortned, and death would not come so hastily, and yet we should be preserved innocent in the midst of an evil generation, though it waited for the periods and usual determinations of nature: Let us rectifie our Prayers, and try what the event will be; it is worth so much at least; but however, as to the present case, if we perform this duty pitifully and culpably, it is not to be expected we should communicate holily. The gradation and correspondencies of this holy ministry will demonstrate this truth.

For what Christ did once upon the cross in real Sacrifice, that he always does in heaven by perpetual representment and intercession; what Christ does by his supream Priesthood, that the Church doth by her ministerial; what he does in heaven, we do upon earth; what is performed at the right hand of God, is also represented, and in one manner exhibited upon the holy Table of the Lord: and what is done on Altars upon solemn days, is done in our closets in our daily offices; that is, God is invocated, and God is appeas'd, and God is reconciled, and God gives us blessings

and the fruits of Christs passion in the vertue of the sacrificed Lamb; that is, we believing and praying, are blessed and sanctified and saved through Jesus Christ. So that as we pray, so we communicate; if we pray well, we may communicate well, else at no hand. Now in this, besides that we are to take account of our Prayers, by all those measures of the spirit, which we have learned in the holy Scriptures, there are two great lines of duty, by which we can well examine our selves in this particular.

1. That our prayers must be the work of our hearts, not of our lips; that is, that we heartily desire what we so carefully pray for: and God knows this is not very ordinary. For besides that we are not in love with the things of God, and have no worthy value for Religion, there are many things in our Prayer which we ask for, and do not know what to do with, if we had them, and we do not feel any want of them, and we care not whether we have them or no. We ask for the spirit of God, for Wisdom and for a right judgement in all things; and yet there are not many in our Christian Assemblies, who use to trouble themselves at all with judging concerning the mysteries of Godliness. Men pray for humility, and yet at the same time think, that all that which is indeed humility, is a pitiful poorness of spirit, pusillanimity, and want of good breeding. We pray for a contrite and a broken heart; and yet if we chance to be melancholy, we long to be comforted, and think that the Lectures of the Cross being Death, and therefore are not the way of Eternal Life. We pray sometimes that God may be first and last in all our thoughts; and yet we conceive it no great matter whether

whether he be or no ; but we are sure that he is not, but the things of the world do take up the place of God, and yet we hope to be saved for all that, and consequently are very indifferent concerning the return of that prayer. We frequently call upon God for his grace, that we may never fall into sin ; now in this, besides that we have no hopes to be heard, and think it impossible to arrive to a state of life, in which we shall not commit sins, yet if we do sin, we know there is a remedy so ready, that we believe, we are not much the worse if we do. Here are prayers enough, but where are the desires all this while ? We pray against covetousness, and pride, and gluttony ; but nothing that we do but is either covetousness or pride ; so that our Prayers are terminated upon a word, not upon a thing. We do covetous actions, and speak proud words, and have high thoughts, and do not passionately desire to have affections contrary to them, but only to such notions of the sin as we have entertained, which are such as will do no real prejudice or mortification to the sin : and whatever our Prayers are, yet it is certain our desires are so little, and so content with any thing of this nature, that for very many spiritual petitions we are indifferent whether they be granted or not.

But if we are poor or persecuted, if we be in fear or danger, if we be heart-sick or afflicted with an uncertain soul, then we are true desirers of relief and mercy ; we long for health, and desire earnestly to be safe ; our hearts are pinch'd with the desire, and the sharpness of the appetite is a pain ; then we pray, and mind what we do.

* He that is in fear of death, does not when he prays for life, think upon his money and his sheep,

the entring of a fair woman into the room does not bend his neck, and make him look off from the Princes face, of whom he sues for pardon. And if we had desires as strong as our needs, and apprehensions answerable to our duty, it were not possible that a man should say prayers and never think of what he speaks : but as our attention is, so is our desire, trifling and impertinent ; it is frightened away like a bird, which fears as much when you come to give it meat, as if you came with a design of death.

When therefore you are to give sentence concerning your Prayers, your Prayer-book is the least thing that is to be examined, your Desires are the principal, for they are fountains both of action and passion. Desire what you pray for, for certain it is, you will pray passionately if you desire fervently. *Prayers are but the body of the bird ; Desires are its Angels wings.*

2. If you will know how it is with you in the matter of your Prayers, examine whether or no the form of our Prayer be the rule of your life. Every petition to God is a Precept to man ; and when in your Letanies you pray to be delivered from malice and hypocrisie, from pride and envy, from fornication and every deadly sin ; all that is but a line of duty, and tells us that we must never consent to an act of pride, or a thought of envy, to a temptation of uncleanness, or the besmearings and evil paintings of hypocrisie. * But we when we pray against a sin, think we have done enough, and if we ask for a grace, suppose there is no more required. Now Prayer is an instrument of help, a procuring auxiliaries of God, that we may do our duty ; and why should we ask for help, if we be not our selves bound to do the thing ?

thing? Look not therefore upon your prayers as a short method of ease and salvation, but as a perpetual monition of duty; and by what we require of God, we see what he requires of us, and if you want a system or collective Body of holy precepts, you need no more but your prayer-book; and if you look upon them first as duties, then as prayers, that is things fit to be desired, and fit to be laboured for, your prayers will be much more useful; not so often vain, not so subject to illusion, not so destitute of effect, or so failing of the promises. The prayers of a Christian, must be like the devotions of the Husbandman, God speed the plough, that is, labour and prayer together; a prayer to bless our labour. Thus then we must examine.

Is desire the measure of our prayer? and is labour the fruit of our desire? if so, then what we ask we shall receive as the gift of God, and the reward of our labour; but unless this be the state of our prayer, we shall find that the receiving of the Sacrament will be as ineffective, because it will be as imperfect as our prayer. For Prayer and Communion differ but as *great* and *little* in the same kind of duty. Communion is but a great, publick and solemn address and prayer to God through Jesus Christ: and if we be not faithful in a little, we shall not be intrusted in a greater; he that does not pray holily and prosperously, can never communicate acceptably. This therefore must be severely and prudently examined.

But let us remember this, that there is nothing fit to be presented to God, but what is great and excellent; for nothing comes from him, but what is great and best, and nothing should be returned

to him that is little and contemptible in its kind
 It is a mysterious elegancy that is in the Hebrew
 of the Old Testament; when the Spirit of God
 would call any thing very great, or very excel-
 lent, he calls it [of the Lord;] so *the affrightment of
 the Lord*; that is, a great affrightment fell upon
 them; and the fearful fire that fell upon the shep-
 herds and sheep of *Job*, is called the *fire of God*;
 and when *David* took the spear and water-pot
 from the head of *Saul*, while he and his guards
 were sleeping, it is said, that *the sleep of the Lord*,
 that is, a very great sleep was fallen upon them.
 Thus we read of the *flames of God*, and a *land of
 darkness of God*, that is, vehement flames, and a land
 of exceeding darkness: and the reason is, because
 when God strikes, he strikes vehemently; so that
 it is a fearful thing to fall into the hands of the
 living God: And on the other side, when he bles-
 ses, he blesses excellently; and therefore when
Naomi blessed *Boaz*, she said, *Let him be blessed
 of the Lord*, that is, according to the Hebrew
 manner of speaking, Let him be exceedingly
 blessed. In proportion to all this, whatsoever
 is offered to God, should be of the best, it should
 be a devout Prayer, a fervent, humble passionate
 supplication. He that prays otherwise, must
 expect the curses and contempt of lukewarm-
 ness, and will be infinitely unworthy to come to
 the Holy Communion, whether they that come
 intend to present their Prayers to God in the
 union of Christs intercession, which is then
 solemnly imitated and represented. An inde-
 vout Prayer can never be joined with Christs
 Prayers. Fire will easily combine with fire, and
 flame marries flame; and a cold devotion and
 the fire of this Altar, can never be friendly and
 unite

Gen. 33.
15.

Job 1.16.

Cant. 8.6.
Jerem.

unite in one pyramid to ascend together to the regions of God and the Element of love. If it be a *prayer of God*, that is, fit to be intitled, fit to be presented unto him, it must be most vehement and holy. *The effectual fervent prayer of a righteous man*, only can be confident to prevail; nothing else can ever be sanctified by a conjunction with this sacrifice of prayer, which must be consumed by a heavenly fire. There is not indeed any greater indication of our worthiness or unworthiness to receive the holy Communion, than to examine and understand the state of our daily prayer.

S E C T. V.

*Of preparatory examination of our selves
in some other instances.*

HE that comes to the Holy Communion must examine himself concerning his passions; whether that which usually transports him to undecency and shame, to sin and folly, be brought under the dominion of grace, under the command of reason, under the empire of the spirit. For the passions of the soul are the violences and storms of reason, neither reason nor grace can be heard to speak when they are loud; and in vain it is that
you

you tell a passionate person of the interests of Wisdom and Religion. We see it in fools, who have no alloy of reason; their anger is rage, their jealousy is madness, their desires are ravenous, their loves are troublesome and unseasonable, their hopes are groundless but ever confident, their fears are by chance, but always without measure: and a fool when his belly is full, may as soon be persuaded into temperate discourses, as he that is passionate, to be obedient to God and to the Rules of his own felicity.

A great fear and a constant vertue are seldom found in one man; and a coward is vertuous by chance, and so long as he is let alone; but unless the fear of God be greater than the fear of man, it is in the power of his enemy, whether that man shall be happy or wise. And so it is in a great or easie anger; every man and every thing can put a peevish person out of his Religion. It cannot in these and the like cases be well, unless by examining we find that our spirit is more meek, our passion easier overcome, and the paroxysms or fits return less frequently, and the symptoms be less malignant. In this instance we must be quick and severe; and begin betimes to take a course with these vermin and vipers of the soul. *Suetonius* tells that when the witty flatterers of *Cæsar* had observed, that no frogs did breed in his Grandfathers *Villa*, which was in the suburbs of *Rome*, they set themselves to invent a reason which should flatter the Prince, and boldly told abroad that when young *Octavius* was a child, he once in sport forbade them to make a noise, and for ever after they were silent and left those Pools; ever since *Octavius* began to speak, they left off to make their noises and their dwellings there. If we suppress
our

our passions that make inarticulate noises in the soul, if betimes and in their infancy we make them silent, we shall find peace in all our days. But an old passion, an inveterate peevishness, an habitual impotency of lust and vile desires, are like an old Lyon; he will by no means be made tame, and taught to eat the meat of peace and gentleness.

If thy passion be lasting and violent, thou art in a state of evil: if it be suddain and frequent, transient and volatile, thou wilt often fall into sin; and though every passion be not a sin, yet every excess of passion is a diminution of reason and Religion; and when the acts are so frequent that none can number them, what effects they leave behind, and how much they disorder the state of grace, none can tell. Either therefore suffer no passion to transport and govern you, or no examination can signifie any thing. For *no man can say that a very passionate man, is a very good man*; or how much he is beloved of God, who plays the fool so frequently, nor how long God will love him, who is at the mercy of his imperious passion, which gives him laws, and can every day change his state from good to bad. It was well said of one, if you give the reins to grief, every thing that crosses thee can produce the biggest grief; and the causes of passions, are as they are made within. He that checks at every word, and is jealous of every look, and disturb'd at every accident, and takes all things by the wrong handle, and reflects upon all disturbances, switches and spurs his passion, and strives to overtake sin, and to be tied in felicity; but nothing can secure our Religion, but binding our passions in chains, and doubling our guards upon

Dolori si
frana re-
miseris
nulla ma-
teria non
est maxi-
ma.

upon them, least like mad-folks they break their locks and bolts, and do all the mischief which they can have instruments and opportunity.

Concerning some sorts of passionate persons, it may be truly said, that they are very unfit to communicate, but that they are fit, it can be confidently said of none.

Here therefore let us thus examine our selves.

Are your desires unreasonable, passionate, impotent and transporting? If God refuses to give you what you desire, can you lay your head softly down upon the lap of providence, and rest content without it? Do you thankfully receive what he gives, and when he gives you not what you covet, can you still confess his goodness, and glorifie his will and wisdom, without any amazement, dissatisfaction, or secret murmurs? Can you be at peace within, when your purposes are defeated; and at peace abroad with him that stands in the way between you and your desires? And how is it with you in your angers? Does it last so long, or return so frequently as before? Have you the same malice, or have you the same peevishness? For one long anger and twenty short ones, have no very great difference, save only, that in short and suddain angers we are surpris'd, and not so in the other: but it is an intolerable thing always to be surpris'd, and a thousand times to say, I was not aware, or I was mistaken. But let us without excuses examine our selves in this matter, for this is the great Magazine of vertue or vice, here dwells obedience or licentiousness,

Hæc brevis est illa perennis aqua.

ousness, a close knot, or an open liberty, little pleasures, and great disturbances, loss of time, and breach of vows. But if that we may come to Christ, we have stopped so many avenues of sin, and fountains of temptation, it may be very well, but without it, it can never.

— hic habitat constricta
 licentia nodo
 Et flecti faciles iræ vinoq;
 madentes
 Excubiæ —————
 Jocundiq; metus & non se-
 cura voluptas,
 Et lasciva volant levibus
 perjuria pennis.
Claud. de nuptiis Honorii.

2. He that comes to the holy Communion must examine himself whether his lusts be mortified, or whether they be only changed. For many times we have a seeming peace, when our open enemies are changed into false friends; and we think our selves holy persons because we are quit of carnal crimes, and yet in exchange for them, we are dying with spiritual. It is an easie thing to reprove a murderer, and to chide a foolish drunkard, to make a liar blush, and a thief to run away. But you may be secretly proud, when no man shall dare to tell you so, and to have a secret envy, and yet to keep company with the best and most religious persons. A little examination will serve your turn to know whether you have committed adultery, or be a swearer: but to know whether your intentions be holy, whether you love the praise of men more than the praise of God, whether religious or secular interest be the dearer, whether there be any hypocrisie or secret malice in your heart, hath something of more secret consideration. Do not you sometimes secretly rejoyce in the diminution or disparagement of your brother? Do not you tell his sad and shameful story with some pleasure? Are you not quick in telling it, and willing enough it should be believed? Would you not fain have him less than

than your self; not so eminent, not so well esteemed, and therefore do not you love to tell a true story of him, that is not so very much for his commendation.

These things must be examined, not that it can be thought that a man must be without fault, when he comes, but that he must cherish none, he must leave none unexamined, he must discover as much as he can, and crucifie all that he can discover. He that hath mortified his carnal appetite, and is proud of his conquest; or prays often and reproaches him that does not; and gives alms, and secretly undervalues him that cannot; or is of a right opinion, but curses him that is of the wrong; or leaves his ambitious pursuit and vain glorious purposes, but sits at home and is idle, is like a man who stands by a fire in a wide and a cold room; he scorches on one side, and freezes on the other; whereas the habits of vertue are like a great mantle, and the man is warm and well all over. But it is an ill cure for the ague to fall into a fever, or to be eased of sore eyes by a diversion of the rheum upon the lungs: and that soul that turns her back upon one sin, and her face to another, is (it may be) weary of the instance, but not of the iniquity: and rolling upon an uneasy bed of thorns, chooses only to be tormented in another part: but finding the same sense there because the part is informed by the same spirit, and no difference between the thorn in the side, and the thorn in the hand, perceives her self miserable and incircled with calamity. But when from carnal crimes which bring shame, a man falls into spiritual crimes which most men let alone; from those sins which every thing can reprove to a secret venom and an undiscerned ulcer; a man
may

may come to the communion, and the holy man that Ministers cannot reject him; but he causes no joy before the Angels; and because he does not examine wisely and judge severely, he is discerned by God, and shall be judged, when to be *judged*, means all one with *being condemned*.

3. When we examine our selves in order to receiving of the blessed Sacrament, we must be careful that we do not limit our examination; and confine it to the time since our last receiving. For some persons who think themselves spiritual, usually examine how they have comported themselves since the last Communion only, and accordingly make judgment upon themselves; and these men possibly may do well enough, if they be of the number of them, of whom our blessed Saviour affirms, that they need no repentance, that is no change of life, no inquiry but into the measures of progression. But there are but few who live at that rate, and they that do, it may be have not that confidence. But to them and all men else, it were safe advice, that the inquiry how they have lived since the last Communion, should be but one part of their examination.

1. Because they who so limit their inquiries, must needs suppose, that till then all was well, and that then they communicated worthily; and consequently, that all the whole work and Oeconomy of salvation was then performed; every one of which supposals hath an uncertain truth, but a very certain danger.

2. They who so limit their examination, suppose that at every communion they begin the world
anew,

a new, whereas our future life is to be a progression upon the old stock, and judgment is to be made of this that comes after by that which went before; and therefore these limited examinations must needs be of less use and purpose. True it is that at every Communion we are to begin a new life; and so we ought every day; that is, we ought to be as zealous, and as penitent, as resolute and affectionate, as if we never had begun before; we ought so to suspect the imperfection of what is past, that we are to look upon our selves but as new beginners; that by apprehending the same necessity we may have the same passion, the same fervour and holy fires. But in this matter of examining, we must consider how much hath been pardoned, that we may examine how thankful we have been, and what returns we have made: we must observe all our usual failings, that we may now set our guards accordingly: we must remember in what weak part we are smitten, that we may still pray against it; and we must renew our sad remembrances, that we may continue our sad repentances, and we must look upon our whole life that we may be truly humbled. He that only examines, how it is with him since the last Communion, will think too well of himself, if he spies his Bills of accusation to be small, but every man will find cause enough to hide his face in the dust, and to come with fear and trembling when he views the sum total of his life, which certainly will appear to be full of shame and of dishonour.

3. We are not to limit our examination to the interval since the last Communion, because much of our present duty is relative to the first parts of our life. For all the former vows of obedience
though

though we have broken them a thousand times, yet have still an obliging power; and there are many contingencies of our life which require peculiar usages and treatments of our selves, and there are many follies which we leave by degrees, and many obligations which are of continual duty; and it be that our passion did once carry us to so extream, so intolerable a violence; perhaps twenty years ago, that we are still to keep our fears and tremblings about us, lest the same principle produce the same evil event. When *Horatius Cocles* had won that glorious victory over the three *Sabine* Brothers, and entring gloriously into *Rome*, espied his Sister wetting his Laurel with her unseasonable tears, for the death of one of them whom she loved with the honour of a wife, and the passion of a lover; and being mad with rage and pride, because her sorrow allay'd his joys and glory, kill'd her with that sword by which her servant died: Sometimes passion makes a prodigious excursion, and passes on to the greatest violence, and the most prodigious follies; and though it be usually so restrained by Reason and Religion, that such transvolutions are not frequent; yet one such act is an eternal testimony how weak we are, and how mischievous a passion can be. It is a miracle of providence that in the midst of all the rudenesses and accidents of the world, a man preserves his eyes, which every thing can extinguish and put out; and it is no less a miracle of grace, that in the midst of so many dishonourable loves, there are no more horrid tragedies: and so many brutish angers, do not produce more cruel suddain murders; and that so much envy does not oftner break out into open hostilities; it is indeed a

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mighty grace that pares the nails of these wild beasts, and makes them more innocent in their effects, than they are in their nature; but still the principle remains; there is in us the same evil nature, and the same unruly passion, and therefore as there ought to be continual guards upon them, so there must be continual inquiries made concerning them; and every thing is to be examined, lest all be lost upon a sudden.

4. We must not limit our examination to the interval to the last Communion, because our first repentances must still proceed and must never be at an end. For no man was so pardoned at the last Communion, but that he is still obliged to beg pardon for those sins, he then repented of. He must always repent, and always pray, and never be at peace with the first sins of his youth; and the sorrows of the first day must be the duty of every day; and that examination must come into this account; and when we inquire after our own state, we must not view the little finger but the whole man. For in all the forest the Ape is the handsomest Beast so long as he shews nothing but his hand; but when the inquiring and envious Beasts looked round about them, they quickly espied a foul deformity.

There are in the state of a mans soul some good proportions, and some well daies, and some fortunate periods, but he that is contented with beholding them alone, cares more to please himself than to please God, and thinks him to be happy whom man, not whom God approves. By this way twenty deceptions and impostures may abuse a man. See therefore what you are from head to foot, from the beginning to the end,
from

from the first entry to your last progression; and although it be not necessary that we always actually consider all; yet it will be necessary that we always truly know it all, that our relative duties, and our imperfect actions, and our collateral obligations, and the direct measures of the increase of grace, may be justly discerned and understood.

4. He that examines himself and would make right judgment of his state and of his duty, must not do it by single actions, but by states of life and habits of Religion. If we can say truly that neither prosperity nor adversity, neither cross nor crown, imployment nor retirement, publick offices nor household cares do disorder us in our duty to God and our relations, that is, if we safely and wisely passed through, or converse in any one of these states of life, it is very likely that things are well with us. But the consideration of single actions will do but little. Some acts of charity, and many Prayers, and the doing one noble action, or being once or twice very bountiful, or the struggling with one danger, and the speaking for God in one contestation; these are excellent things, and good significations of life, but not always of health and strength, not of a state of grace. Now because in the holy Communion we are growing up to the measures of the fulness of Christ, we can no otherwise be fitted to it, but by the progressions and increase of a man, that is, by habits of grace and states and permanencies of Religion; and therefore our examinations must be accordingly.

S E C T. VI.

Devotions to be used upon the days of our Examination, relative to that duty.

The Hymn.

THe Lord is in his holy Temple, the Lords Throne is in Heaven: his eyes behold, his eye-lids try the children of men.

The Lord tryeth the righteous: but the wicked and him that loveth violence his soul hateth.

For the righteous Lord loveth righteousness; his countenance doth behold the upright.

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me and shalt find nothing: I am purposed that my mouth shall not transgress.

Hold up my goings in thy paths: that my footsteps slip not.

As for God, his way is perfect: the word of the Lord is tryed; he is a buckler of all those that trust in him.

For who is God save the Lord? and who is our rock save our God?

Judge

Judge me, O Lord ; for I have walked in mine integrity : But I trust in the Lord, therefore I shall not slide.

Examine me, O Lord, and prove me ; try my reins and my heart: for thy loving kindness is before mine eyes, and I will walk in thy truth.

I will not sit with vain persons : neither will I go in with dissemblers.

I hate the Congregation of evil doers: and will not sit with the wicked.

I will wash my hands in innocency : so will I compass thine Altar, O Lord.

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

But as for me, I will walk in my integrity : redeem me and be merciful to me.

So shall my foot stand in an even place ; and in the Congregation will I bless the Lord.

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The Prayers:

O Eternal and most Glorious God, who sittest in Heaven ruling over all things from the beginning ; thou dwellest on high, and yet humblest thy self to behold the things that are in Heaven and Earth ; thou hast searched me, O Lord, and known me ; thou understandest my thoughts afar off, and art acquainted with all my ways ; for there is not a word in

Devotions to be used

my tongue but thou O Lord knowest it altogether: Be pleased to impart unto thy servant a ray of thy heavenly light, a beam of the Sun of Righteousness, open mine eyes that I may see the wondrous things of thy Law, that I may walk in them all my daies: Set all my sins before my face, that I may speedily and earnestly and perfectly repent and forsake them all: Give me a sight of my infirmities, that I may watch against them; discover to me all my evil and weak principles, that I may reform them; and whatsoever is wanting in me towards the understanding of any thing whereby I may please thee and perfect my duty, I beg of thee to reveal that also unto me, that my duty may not be undiscerned, and my faith may not be reprov'd, and my affections may not be perverse, and hardened in their foolish pursuance, and a secret sin may not lye undiscovered and corrupting my Soul.

II.

Give me an ingenious and a severe spirit, that whatever judgment of charity I make concerning others, I may give a right judgment concerning my own state and actions, condemning the criminal, censuring the suspicious, suspecting what seems allowable, and watchful even over the best, that I may in the spirit of repentance and mortification

erations correct all my irregularities, and reform my errors, and improve the good things which thou hast given me; that endeavoring to approve my actions to my conscience, and my conscience to thy law, I may not be a reprobate, but approved by thee in the great day of examination of all the World, and be reckoned amongst thy Elect, the secret ones, through Jesus Christ our Lord. Amen.

A short form of Humiliation, after our Examination.

I.

TH Y Judgments O Lord God are declared in thunder, and with fear and with dread thou shakest all my bones, and my soul trembles when I consider that great day in which thou shalt judge all the world, and that infinite justice which will not spare the mighty for his greatness, nor the poor for his poverty; and thy unlimited power, which can mightily destroy all them that will not have thee to reign over them.

II.

O most dreadful Judge, I stand in amazement when I consider that the heavens are not pure in thine eyes, and if thou foundest perverseness in thy Angels, and didst not spare them, what shall

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become

Devotions to be used

become of me? The stars fell from heaven; and what can I presume, who am but dust and ashes? They whose life hath seemed holy are fallen into an evil portion, and after they have eaten the bread of Angels, they have been delighted with Carobe-nuts, with husks and draff of Swine.

III.

There is no holiness, O God, if thou withdrawest thy hand; no wisdom profits if thy government does cease. No courage can abide, no chastity can remain pure; no watchfulness keep us safe, unless thou dost continue to strengthen us, to purifie us, to make us stand. When thou leavest us, we drown and perish; when thy grace and mercy visits us, we are lifted up and stand upright. We are unstable, and unsecure, unless we be confirmed by thee; but we seek to thee for thy help; and yet depart from the ways of thy commandments.

IV.

O how meanly and contemptibly do I deserve to be thought of! how little and inconsiderable is the good which I do? and how vast, how innumerable, how intolerable are the evils which I have done? I submit, O God, I submit to the abysses of thy righteous and unsearchable judgment; for I have been searching for a little, some little good in me; but I find nothing. Much indeed of good I have received; but I have abused it; thou hast given me thy grace; but I have turned it into wantonness: thou hast enabled me to serve thee; but I have served my self; but never but when I was thy
enemy

enemy ; so that in me, that is, in my flesh dwelleth no good thing.

V.

I am a deep abyſſe, O God, of folly and calamity ; I have been ſearching my heart, and can find no good thing ; I have been ſearching and I cannot find out all the evil. Thou didſt create in me a hope of glory, but I have loſt my confidence ; and men have ſometimes ſpoken good things of me, but I know not where they are ; and who ſhall raiſe me up, when I fall down before thy face in thy eternal judgment.

VI.

I will no more deſire, I will no more ſuffer, I will no more ſeek, I will no more be moved by the praiſes of men ; for behold they ſpeak, but they know nothing, thou art ſilent, but thou knoweſt all things, and thou increaſe the number of my ſins. What ſhall I do, O thou preſerver of men ! I will lay my face in the duſt, and confeſs my ſelf to be nothing.

VII.

Pity my ſhame O God ; bind up my wounds ; liſt me up from the duſt ; raiſe me up from this nothing, and make me ſomething ; what thou wilt delight in. Take away the partition wall, the hindrance, the ſin that ſo eaſily beſets me, and bring me unto Jeſus, to my ſweeteſt Saviour Jeſus ; unite me unto him ; and then although in my ſelf I am nothing, yet in him I ſhall
be

be what I ought to be, and what thou canst not chuse but love. *Amen, Amen.*

A Prayer for holy and fervent desires of Religion, and particularly of the Blessed Sacrament.

O Most Blessed, most glorious Lord and Saviour Jesus; thou that waterest the furrows of the Earth, and refreshest her weariness, and makest it very plenteous, behold O God my desert and unfruitful soul; I have already a parched ground give me a land of Rivers of Waters; my Soul is dry, but not thirsty; it hath no water, nor it desires none; I have been like a dead man to all the desires of Heaven. I am earnest and concerned in the things of the world; but very indifferent, or rather not well enduring the severities and Excellencies of Religion. I have not been greedy of thy Word, or longed for thy Sacraments. The worst of thy followers came running after thee for loaves, though they cared not for the miracle; but thou offerest me loaves and miracles together, and I have cared for neither: Thou offerest me thy self, and all thy infinite sweetnesses; I have needed even the compulsion of Laws to drive me to thee; and then indeed I lost the
Sweet.

sweetness of thy presence, and reaped no fruit. These things O God are not well, they are infinitely amiss. But thou that providest meat, thou also givest appetite; for the desire and the meat, the necessity and the relief are all from thee.

II.

Be pleased therefore, O my dearest Lord, to create in thy servant, a great hunger and thirst after the things of thy Kingdom and the righteousness of it, all thy holy graces, and all the holy ministeries of grace; that I may long for the bread of Heaven, thirst after the Fountain of Salvation, and as the heart panteth after the Brooks of Water, so my soul may desire thee O Lord. O kindle such a holy flame in my soul, that it may consume all that is before me; that it may be meat and drink to me to do thy will.

III.

Grant O blessed Jesus that I may omit no opportunity of serving thee, of conversing with thee, of receiving thee; let me not rest in the least and lowest measures of necessity, but pass on to the excellencies of love, and the transportations of an excellent Religion, that there may remain in me no appetite for
any

any thing but what thou lovest; that I may have no satisfaction but in a holy Conscience, no pleasure but in Religion, no joy but in God, and with sincerity and zeal, heartiness and ingenuity, I may follow after righteousness, and the things that belong unto my peace, until I shall arrive in the Land of eternal peace and praises, where thou livest and reignest for ever, world without end. Amen.

CHAP. III.

*Of Faith, as it is a necessary disposition
to the Blessed Sacrament.*

Examination of our selves is an inquiry whether we have those dispositions which are necessary to a worthy Communion. Our next inquiry is after the dispositions themselves, what they ought to be, and what they ought to effect; that we may really be that which we desire to be found when we are examined. I have yet only described the ways of examining; now I am to set down those things whereby we can be approved, and without which we can never approach to these divine Mysteries with worthiness, or depart with joy. These are three; 1. Faith, 2. Charity, 3. Repentance.

S E C T.

S E C T. I.

Of Catechumens, or unbaptized persons.

TH E Blessed Sacrament before him that hath no faith, is like messes of meat set upon the graves of the dead, *they smell not that odour which quickens the hungry belly; they feel not the warmth, and tast not the juice; for these are provided for them that are alive, and the dead have no portion in them. This is the first great line of introduction, and necessary to be examined: we

* Te sine dulce nihil, Domine,
Nec juvat ore quid appetere,
Pocula ni prius atq; cibos,
Christe, tuus favor imbuerit,
Omnia sanctificante fide.
Prudentius hymno 3.
ante cibum.

2 Cor. 13. have the Rule from the Apostle; *Examine your selves, whether you be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?* As if he had said, ye are reprobates, and Jesus Christ shall never dwell in you, except by faith; without this you can never receive him; and therefore examine strictly your selves concerning your faith.

But the necessity of this preparation by faith hath a double sense, and a proportionable necessity. 1. It means that no unbaptized person can come to the holy Communion. 2. It means that those that are baptized have an actual
and

and an operative faith, properly relative to these divine mysteries, and really effective of all the works of faith. Of this we have the most antient and indubitable records of the Primitive Church: For in the Apology which *Justin Martyr* made for the Christians, he gives this account of the manner of dispensing the holy Eucharist. It is lawful for none to participate of this Eucharistical bread and wine, but to him who believes those things to be true which are taught by us, and to him that is washed in the laver of regeneration, which is to the remission of sins, and who live as Christ hath commanded. Shut the prophane and the unhallowed people out of doors; So *Orphens* sang. None comes to this holy feast but they whose sins are cleansed in Baptism, who are sanctified in those holy waters of regeneration, who have obedient Souls, ears attentive to the Sermons of the Gospel, and hearts open to the words of Christ. These are they who see by a brighter light, and walk in the warmth of a more refreshing Sun; they live in a better air, and are irradiated with a purer beam, the glories of the Sun of Righteousness, and they are only to eat the precious food of the sacrificed Lamb: For by Baptism we are admitted to the spiritual life, and by the holy Communion we nourish and preserve it.

Οὐδενὶ ἄλλῳ μεταχθῆν ἔξ-
ου ἐστὶν ἢ τῷ πιστεύοντι ἀ-
ληθῆ εἶναι τὰ διδασκόμενα
ὑπὸ ἡμῶν, καὶ λυταμένῳ τὸ
ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ
εἰς ἀναγένεσιν λατρῶν, καὶ
οὕτως βιωῶντι ὡς ὁ Χριστὸς
παρέδοχεν.

Θύρας δὲ
ἐπίθεσε
βέβηλος.

— purior illos
Solis fervor alit, pretiosaque
pabula libant.

But although Baptism be always necessary, yet alone it is not a sufficient qualification to the holy Communion, but there must be an actual faith also

also in every Communicant. Neither faith alone, nor baptism alone can suffice; but it must be the actual faith of baptized persons, which disposes us to this sacred Feast; For the Church gives the Communion neither to Catechumens, nor to infants, nor to mad men, nor to natural fools.

*Catechumens not admitted to the with
Communion.*

Of this, besides the testimony of *Justin Martyr*, *St. Cyril of Alexandria* gives this full account, [We refuse to give the Sacraments to Catechumens, although they already know the truth, and with a loud voice confess the faith of Christ, because they are not yet enriched with the holy Ghost, who dwells in them who are consummated and perfected by Baptism; But when they have been baptized, because it is believed, that the holy Ghost does dwell within them, they are not prohibited from the contact and communion of the body of Christ. And therefore to them who come to the mystical benediction, the Ministers of the Mystery cry with a loud voice, Sancta sanctis, Let holy things be given to sanctified persons: signifying, that the contact and sanctification of Christs body does agree with them only, who in their spirits are sanctified by the holy Ghost.] And this was the certain and perpetual Doctrine and custom of the Church; insomuch, that in the primitive Churches, they would not suffer unbaptized persons so much as to see the Consecration of the holy Mysteries, as is to be seen in many Ecclesiastical
Re-

Records. * The reason of this is nothing but the nature and analogy of the thing it self. For we first come to Christ by faith, and we first come to Christ by Baptism; they are the two doors of the Tabernacle, which our Lord hath pitched, and not man. By faith we desire to go in, and by Baptism we are admitted. Faith knocks at the door, and Baptism sets it open, but until we are in the house, we cannot be entertained at the Masters Table: they that are in the high ways and hedges must be called in, and come in at the doors, and they shall be feasted. The one is the *moral* entrance, and the other is the *ritual*. Faith is the door of the soul, and Baptism is the door of the Man. Faith is the spiritual address to God, and Baptism is the Sacramental. Baptism is like the pool of *Siloam* appointed for healing; it is salutary and medicinal: but the spirit of God is that great Angel that descends thither and makes them virtual, and faith is the hand that puts us in. So that Faith alone does not do it; and therefore the unbaptized must not Communicate; so neither will Baptism alone admit us; and therefore Infants and Innocents are yet incapable. But that's the next inquiry.

*Dionys. Eccles. hierarch. Microlog. observ. Eccles. cap. 51. in biblioth. PP. Cabal. exposit. liturg. cap. 15. 16. Germanus Patr. C. P. in rerum Ecclesiast. Theoria. Durandus. ration. Divin. offic. l. 4. & l. 6. Albertus Magnus de officio Missæ tract. 3. c. 23. Alcuinus de divin. offic. Aquinas Summ. 3. q. 80. art. 4.

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S E C T.

S E C T. II.

Of Communicating Infants.

Question.

Whether Infants are to be admitted to the Holy Communion.

St. Cyprianus lib. de lapsis.

Whether the holy Communion may be given to Infants, hath been a great question in the Church of God ; which in this instance hath not been as in others, divided by parties and single persons, but by whole ages : for from some of the earliest ages of the Church, down to the time of *Charles* the Great, that is, for above six hundred years, the Church of God did give the holy Communion to newly baptized Infants. *St. Cyprian* recounts a miracle of an Infant, into whose mouth (when the parents had ignorantly and carelessly left the babe) the Gentile Priests had forced some of their Idol Sacrifice : But when the Minister of the Church came to pour into the mouth the calice of our Lord, it resisted, and being overpowered grew sick, and fell into convulsions. By which narrative the practice of the Church of that age is sufficiently declared. Of the matter of fact there is no question ; but they went further.

The primitive Church did believe it necessary to the salvation of Infants : *St. Austin* believed that this Doctrine and practice descended from
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the Apostles; that without both the Sacraments no person could come to life, or partake of the Kingdom of Heaven; which when we had endeavoured to prove largely, he infers this conclusion: *It is in vain to promise salvation and life eternal to little Children, unless they be baptized, and receive the Body and Blood of Christ, since the necessity of them both is attested by so many, so great, and so divine Testimonies,* And that this practice continued to the time of Charlemaine, appears by a Constitution in his Capitular, saying, [That the Priest should always have the Eucharist ready, that when any one is sick, or when a Child is weak, he may presently give him the Communion, lest he die without it.] And Alcuinus recites a Canon expressly charging, That as soon as ever the Infants are baptized, they should receive the Holy Communion before they suck, or receive any other nourishment. The same also is used by the Greeks, by the Ethiopians, by the Bohemians and Moravians: and it is confessed by Maldonate*, that the opinion of St. Austin and Innocentius, that the Eucharist is necessary even to Infants, prevailed in the Church for six hundred years together.

But since the time of Charles the Great, that is;

Si ergo ut tot & tanta Divina testimonia concinunt, nec salus nec vita æterna sine baptismo & corpore & sanguine Domini cuiquam expectanda sunt, frustra sine his promittitur parvulis. lib. 1. de peccat. merit. & remiss. cap. 20. & c. 24. vide eundem de verbis Apostoli ad Bonifac. Epist. 23. ad Vitalem epist. 106. cont. duas epistol. Pelagian. l. 1. c. 22. & lib. 4. c. 4. lib. contr. Julian c. 2. & S. Cyprian. lib. 3. Test. ad Quirin. c. 25. Author Hypognost. in operibus S. August. idem ait expresse S. Paulinus Epist. Nolanus epist. 12. ad Severum S. Cyril. Hieros. Catech. 3. c. 1. Idem dixit P. Innocentius. Capit. Caroli Mag. lib. 1. cap. 161. Alcuin. lib. de divinis offic. Idem videre est in Ordine Romano quem edidit Michael Hittorpius.

*Maldonatus in Johan. 6. num. 116.

Vile Hieron. Patr. C. P. de ser. exhor. ad Germanos
 Alvarez in itin. Æthiop.
 Joachimum Villanum in
 notat. lib. 1. fol. 14. de Sa-
 cram. Euch. viii. & concil.
 Trid. Sess. 21. can. 4.

for above eight hundred years,
 this practice hath been omitted
 in the Western Churches general-
 ly, and in the Council of *Trent* it
 was condemned as unfit, and all
 men commanded to believe, That
 though the ancient Churches did

do it upon some probable reasons, yet they did
 not believe it necessary. Concerning which I shall
 not interrupt the usefulness, which I intend in
 this discourse, by confuting the Canon; though
 it be intolerable to command

Νόον γὰρ ἰστῆ ἡ θεός
 ἐπιπέσει· ἀγένητο ἄνθρωπος
 ἐν σαρκί· ἀπὸ τοῦ πνεύματος καὶ
 τοῦ ὕδατος· ἔγενετο ἄνθρωπος·
 dixit agnatio apud aristot.

men to believe in a matter of fact
 contrary to their evidence, and
 to say that the Fathers did not
 believe it to be necessary, when
 they say it is, and used it accord-

ingly: yet because it relates to the use of this di-
 vine Sacrament, I shall give this short account of
 it.

The Church of *Rome*, and some few others, are
 the only refusers and condemners of this ancient
 and Catholick practice; but upon their grounds
 they cannot reasonably deny it. 1. Because In-
 fants are by them affirmed to be capable of the
 grace and benefits of the Eucharist; for to them
 who put no bar (as Infants put none) the Sacra-
 ments by their inherent virtue confer grace, and
 therefore particularly it is affirmed, *that if In-
 fants did now receive the Eucharist, they
 should also receive grace with it: and there-
 fore it is not unreasonable to give it to them,
 who therefore are capable of it, because it will
 do them benefit; and it is consequently (up-
 on these grounds) uncharitable to deny it.

* Franc. a
 vicar. de
 In bar. ii.
 75.

For,

2. They

2. They allow the ground upon the supposition, of which the Fathers did most reasonably proceed; and they only deny the conclusion. For by the words of Christ, it is absolutely necessary to eat his flesh and drink his blood: and if those words be understood of Sacramental manducation (in which interpretation both the ancients and the Church of Rome do consent) then it is absolutely necessary to communicate. For although there are other ways of eating his flesh and drinking of his blood, besides the Sacramental manducation, yet Christ in this place meant no other; and if of this he spake when he said [*Without doing this we have no life in us,*] then it will not be sufficient to baptize them, though in baptism they should receive the same grace as in the Eucharist, because abstracting from the benefit and grace of it, it is made necessary by the commandment, and by the will of God it is become a means indispensibly necessary to salvation. It is necessary by a necessity of the means, and a necessity of precept. True it is, that in each of the Sacraments there is a proportion of the same effect, as I have already discoursed*; yet this cannot lessen the necessity that is upon them both; for so Pharaoh's dream was doubled, not to signify divers events, but a double certainty; and therefore although children even in baptism are partakers of the death of Christ, and are incorporated into and made partakers of his Body; yet because Christ hath made one as necessary as the other, and both for several proportions of the same reason, the Church of Rome must either quit the Principle or retain the consequent, for they have digged a ditch on both sides, and on either hand they are fallen into inconvenience. But it will be more ma-

Jo. 6 53.
Jo. 3 5.

* Ch. 1.
Sen. 5.

terial to consider the question as it is in it self; and without relation to any Schools of learning. Therefore

3. It is certain that in Scripture there is nothing which directly forbids the giving the holy Communion to Infants. For though we are commanded to examine, and so to eat; yet this precept is not of it self necessary, but by reason of an introduced cause; just as they are commanded to believe and repent who are to be baptized, that is, persons that need it, and that can do it, they must: and Infants without examination can as well receive the effect of the Eucharist, as without repentance they can have the effect of Baptism, For if they be communicated, they and the whole Assembly do declare the Lords death; for that is done by vertue of the whole solemnity, and it is done by the conjunct devotion of the whole Community; it is done by the Prayers and Offices of the Priest, and it is done by the action of every one that communicates: it is done in Baptism; and yet they are Baptized, who cannot with their voices publish the Confession. Infants indeed, cannot discern the Lords body, so neither can they discern truth from falshood, an Article of Faith from an heretical Doctrine: and yet to discern the one, is as much required as to discern the other; but in both the case is equal; for they must discern when they can confound or dishonour; but till they can do evil, they cannot be tied to do good. And it were hard to suppose the whole Church of God in her best and earliest times to have continued for above six hundred years in a practical error; it will not well become our modesty to judge them without further inquiry and greater eyidence.

4. But

4. But as there is no prohibition of it, so no command for it. For as for the words of our blessed Lord recited by St. *John*, upon which the holy *John* 6. Fathers did principally rely, they were spoken 53. before the institution of both the Sacraments, and indifferently relate to either; that is, indeed to them both, as they are the ministeries of faith; but to neither in themselves directly, or in any other proportion, or for any other cause; for faith is the principal that is there intended; for the whole analogy of the discourse drawn forth of its clouds and allegory, infers only the necessity of being Christs Disciple, of living the life of grace, of feeding in our hearts on Christ, of living in him, and by him, and for him; and to him; which is the work of faith, and believing in Christ, as faith signifies the being of Christs Disciple. See Chap. 1 Sect. 2. & 3.

5. The thing it self then being left in the midst, and undetermined, it is in the power of the Church to give it, or to deny it: For in all things where Christ hath made no Law, the Church hath liberty to do that which is most for the glory of God, and the edification of all Christian people. And therefore although the Primitive Church did confirm newly baptized persons, and communicate them; yet as with great reason she did change the time of *Confirmation* from their first Baptism, till they could give an account of their faith: so with equal authority, when she hath an equal reason, she may change and limit the time of ministering the Communion. The Church is tied to nothing, but to the Laws of the Sacrament, and the Laws of Reason, and the Laws of Charity. But that either of them is reasonable enough, may appear in the following considerations,

For the Primitive Church had all this to justify their practice: That the Sacraments of the Gospels are the great channels of the grace of God: *That this grace always descends upon them that do not hinder it, and therefore certainly to Infants; and some do expressly affirm it, and none can with certainty deny; but that Infants if they did receive the Communion, should also in so doing receive the fruits of it: * That to Baptism there are many acts of predisposition required, as well as to the Communion; and yet the Church, who very well understands the obligation of these precepts, supposes no children to be obliged to those predispositions to either Sacrament, but fits every Commandment to a capable subject: *That there is something done on Gods part, and something on ours; that what belongs to us, obliges us then, when we can hear and understand, but not before; but that what is on God's part, is always ready to them that can receive it: * That Infants although they cannot alone come to Christ, yet the Church their Mother can bring them in her arms: * That they who are capable of the grace of the Sacrament, may also receive the sign, and therefore the same grace being conveyed to them in one Sacrament, may also be imparted to them in the other: *That as they can be born again without their own consent, so they can be fed by the hands of others, and what begins without their own actual choice, may be renewed without their own actual desire, *and that therefore it may be feared lest, if upon the pretence of figurative speeches, allegories and allusions; and the injunction of certain dispositions, the holy Communion be denied them,

them, a gap be opened upon equal pretences to deny them Baptism. * That since the Jewish Infants being circumcised, is used as an argument that they might be baptized, their eating of the Paschal Lamb may also be a competent warrant to eat of that Sacrament, in which also, as in the other, the sacrificed Lamb is represented as offered and slain for them. Now the Church having such fair probabilities and prudential motives, and no prohibition, if she shall use her power to the purposes of kindnesses and charity, she is not easily to be reprov'd, lest without necessity we condemn all the Primitive Catholick Church, and all the Modern Churches of the East and South to this day, especially since without all dispositions Infants are baptized; there is less reason why they may not be communicated, having already received some real dispositions towards this, even all the grace of the Sacrament of Baptism, which is certainly something towards the other: And after all, the refusing to communicate Infants entred into the Church, upon an unwarrantable ground. For though it was confessed that the Communion would do them benefit, yet it was denied to them, then when the Doctrine of Transubstantiation entred, upon pretence lest by taking up the holy Symbols, the Sacrament should be dishonour'd; which indeed, though that Doctrine were true, were infinitely unreasonable; as supposing that Christ, who suffered his body to be broken upon the Cross, that he might convey grace to them and us, would refuse to expose the symbols to the accidents of a child's stomach, and rather deny them that grace than endure that sight; who yet does daily suffer mice and mouldiness to do worse unto it.

*Vicris.
Relat. de
Eucharist.
ubi supra.*

But

But on the other side, they that without interest and partiality deny to communicate Infants, can consider that Infants being in Baptism admitted to the Promises of the Gospel, and their portion in the Kingdom of Christ, can have upon them no necessity to be communicated. For by their first Sacrament they are drawn from their meer natural state, and lifted up to the adoption of Sons; and by the second Sacrament alone they can go no farther: * That although the first grace which is given in Baptism, be given them as their first being, yet the second graces are given to us upon other accounts, even for well using the first free grace: * That in Baptism there were promises made, which are to be personally accepted and verified before any new grace can be sacramentally imparted: * That it was necessity which gave them Baptism before their Reason; and that necessity being served, there can be no profit in proceeding upon the same method, without the same reason: * That Baptism is the Sacrament of the new born, the beginning, the gate of the Church, the entry of the Kingdom, the birth of a Christian; but the holy Eucharist is the Sacrament of them that grow in grace, of them that are perfect in Christ Jesus: * And lastly, to him that lists to be contentious, we are to say as St. Paul did, *We have no such custom, nor the Churches of God.*

Now these probabilities on both sides may both of them be heard, and both of them prevail in the sense of the former determination: For by the first it may appear that to communicate Infants is lawful, but the second proves that it is not necessary, for having in baptism received sufficient title to the Kingdom of Heaven, they who before the

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the use of reason cannot sin, and cannot fall from the grace they have received, cannot be obliged to the use of that Sacrament, which is for their reparation and security; and therefore in this case, the present practice of the Church is to be our rule and measure of peace, and determination of the Article.

S E C T. III.

Whether Innocents, Fools, and Madmen may be admitted to the holy Communion?

TO this I answer, That if fools can desire it, and can be kept innocent, the Church did never deny it to them; but unless they be capable of love and obedience in some degree, they must in no case be admitted. A vicious fool is intolerable; and he that knows nothing of it, nor can be taught any thing, must be permitted to the mercies of God, and the Prayers of the Church; but he that is not capable of Laws can be no part of a Society, and therefore hath nothing to do with Communion. If he can but learn so much that it is good for his soul, if he can desire to go to God, and if he can in any degree believe in Christ, he will be judged according to what he hath, and not according to what he hath not; but if he cannot discern between good and evil, but
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indifferently likes and does one and the other, though mercy is to be hoped for him in the last account, yet because he does that which is materially evil, and cannot discern what is spiritually good, he must not be admitted so much as to the Symbols of the divine Mysteries.

But concerning *Mad men* the case is otherwise; and therefore I am to answer with a distinction: If from a state of sin and debauchery they entred into their madness, their case is sad and infinitely to be deplored, but their debt-books are sealed up, they are like dead men, untill they be restored to reason, they cannot be restored to grace, and therefore not admitted to the Sacrament. But if they were men of a good life, they may in their intervals, that is, when they can desire it, and when they will not use the Sacrament irreverently, be communicated. For the seed of God abides within them, and no accident of nature can destroy the work of God, and the impresses of the spirit, nothing but their own wills can do that.

For in these cases it is a good rule, and of great use in the practice of the Sacrament: *Whoever can communicate spiritually, may be admitted to communicate Sacramentally*; that is, they who are in a state of grace, and can desire it, must not be rejected; And therefore good men fallen into this calamity, when they have any ease from their sadness, and that they can return to words of order, and composed thoughts, though but for a while, though but in order to that ministry, are not to be rejected.

But

But on the other side, whoever can hinder the effect of the Sacrament, they are not to be admitted to it, unless they do not only not hinder it, but actually dispose themselves to it: For if they can do evil, they can and ought to do good; and therefore vicious madmen having been and still remaining in a state of evil, cannot be admitted till they do good; and therefore never while their madness remains. The godly man that is so afflicted may; but yet not till the fire that was hidden makes some actual and bright emissions.

But then lastly, for others who are of a *probable* life, concerning whom no man can tell whether they be in the state of grace or no; because no man can tell whether he that comes with that sadness be capable or no, no man can tell whether he does well or ill; and therefore he must determine himself by accidents and circumstances, and prudential considerations, having one eye upon the designs and compliances of charity, and the other upon the reverence of the Sacrament. And the case is in all things alike with dying persons, past the use of speech and reason.

S E C T.

S E C T. IV.

Of actual faith as it is a necessary disposition to the Sacrament.

BESIDES the faith that is previous to Baptism, or is wrapped up in the offices of that Sacrament the Church of God admitted only such persons to the Sacrament, whom she called *Fideles* or Faithful, by a propriety or singularity and eminency of appellation. They accounted it not enough barely to believe or to be professors; for the penitents, and the lapsed, and the Catechumens were so, but they meant, such persons whose faith was operative and alive and justifying: such men whose faith had overcome the world, and overcome their lusts, and conquered their spiritual enemy; such who by faith were real servants of Christ, Disciples of his Doctrine, subjects of his Kingdom, and obedient to his institution. Such a faith as this is indeed necessary to every worthy Communicant; because without such a faith a Christian is no more but a name; but the man is dead; and dead men eat not. Of this therefore we are to take strict and severe accounts: which we shall best do by the following measures.

1. Every true Christian believer must consent to the Articles of his believe by an assent firmer than can be naturally produced from the ordinary arguments of his persuasion. Men believe the resur-

resurrection ; but it is because they are taught it in their child-hood, and they inquire no further in their age : their Parents and their Priests, the laws of the Church and the Religion of the Country make up the demonstration ; but because their faith is no stronger than to be the daughter of such arguments, we find they commonly live at such a rate, as if they did neither believe nor care whether it were so or no. The confidence of the article makes them not to leave off violently to pursue the interests of this world and to love and labour for the other. Before this faith can enable them to resist a temptation, they must derive their assent from principles of another nature ; and therefore because few men can dispute it with arguments invincible and demonstrative, and such as are naturally apt to produce the more perfect assent, it is necessary that these men of all other should believe, because it is said to come from God, and rely upon it, because it brings to God, trust it because it is good, acknowledge it certain because it is excellent ; that there may be an act of the will in it, as well as of the understanding, and as much love in it as discourse.

For he that only consents to an article because it is evident, is indeed convinced, but hath no excellency in his faith, but what is natural, nothing that is gracious and moral : true Christian faith must have in it something of obscurity, something that must be made up by duty and by obedience ; but it is nothing but this, we must trust the evidence of God in the obscurity of the thing. Gods testimony must be clear to him, and the thing in all other senses not clear ; and then to trust the article, because
cause

because God hath said it, must have in it an excellency which God loves and that he will reward. In order to this, it is highly considerable that the greatest argument to prove our Religion is the goodness, and the holiness of it; it is that which makes peace and friendships, content and comfort, which unites all relations, and endears the relatives, it relieves the needy, and defends the widow, it ends strife, and makes love endless; all other arguments can be opposed and tempted by wit and malice, but against the goodness of the Religion no Man can speak, by which it appears that the greatest argument is that which moves love, intending by love to convince the understanding.

But then for others who can inquire better: their inquiries also must be modest and humble, according to the nature of the things, and to the designs of God: they must not disbelieve an article in Christianity which is not proved like a conclusion in Geometry; they must not be witty to objection, and curious to enquire beyond their limit; for some are so ingeniously miserable, that they will never believe a proposition in Divinity, if any thing can be said against it: they will be credulous enough in all the affairs of their life, but impenetrable by a Sermon of the Gospel: they will believe the word of a Man, and the promise of their neighbour: but a promise of Scripture signifies nothing unless it can be proved like a proposition in the Metaphysics. If *Sempronius* tell them a story, it is sufficient if he be a just Man, and the narrative be probable: but though Religion be taught by many excellent Men, who gave their lives for a testimony, this shall not pass for truth till there is

is no objection left to stand against it. The reason of these things is plain: they do not love the thing; their interest is against it: they have no joy in Religion: they are not willing and desirous that the things shall appear true. When love is the principle, the thing is easie to the understanding, the objections are nothing, the arguments are good, and the Preachers are in the right. Faith assents to the revelations of the Gospel, not only because they are well proved, but because they are excellent things; not only because my reason is convinced, but my reason yields upon the fairer terms, because my affections are gained. For if faith were an assent to an article but just so far as it is demonstrated, then faith were no vertue, and infidelity were no sin: because in this there is no choice, and no refusal: but where that which is probable, is also naturally indemonstrable, and yet the conclusion is that in which we must rejoyce, and that for which we must earnestly contend, and that in the belief of which we serve God, and that for which we must be ready to die. It is certain that the understanding observing the credibility, and the will being pleased with the excellency, they produce a zeal of belief, because they together make up the demonstration. For a reason can be opposed by a reason, and an argument by an argument: but if I love my Religion, nothing can take me from it, unless it can pretend to be more useful and more amiable, more perfective and more excellent than Heaven and Immortality, and a kingdom and a crown of Peace, and all the things, and all glories of the Eternal God.

2. That faith which disposes to the holy Communion must have in it a fullness of confidence

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and relying upon God, a trusting in, and a real expectation of the event of all the promises of the Gospel. God hath promised sufficient for the things of this life to them that serve him. They who have great revenues and full bags can easily trust this promise : but if thou hast neither money nor friends, if the labour of thy hands, and the success of thy labour fails thee, how is it then? Can you then rely upon the promise? What means your melancholy and your fear, your frequent sighs, and the calling of your self miserable and undone? Can God only help with means, or cannot he also make the means, or help without them : or see them when you see them not? or is it that you fear whether he will or no? He that hath promised, if he be just, is always willing, whether he be able or no, and therefore, if you do not doubt of his power; why should you at all doubt of his willingness? For if he were not able, he were not Almighty : if he were not willing to perform his promise, then he were not just, and he that suspects that, hath neither faith nor love for God ; of all things in the world, faith never distrusts the good-will of God, in which he most glories to communicate himself to mankind. If yet your fear objects and says that all is well on Gods part ; but you have provoked him by your sins, and have lost all title to the promise : I can say nothing against that, but that you must speedily repent and amend your fault, and then all will be quickly well on your part also, and your faith will have no objection, and your fears will have no excuse. When the Glutton *Apicius* had spent a vast revenue in his prodigious feasting, he killed himself for fear of starving ; but if *Cesar* had promised

to give him all *Sicily* or the Revenues of *Egypt*, the beast would have lived and eaten. But the promises of God give to many of us no security, not so much as the promise of our rich friend, who yet may be disabled, or may break his word or die. * But let us try again. *

God hath promised that *all things should work together for good to them that fear him*. Do we believe that our present affliction will do so? Will the loss of our goods, the diminution of our Revenue, the amission of our Honour, the death of our eldest Son, the unkindness of a Husband, the frown of our Prince, the defeating of our secular hopes, the unprosperous event of our employment? Do we find that our faith is right enough really to be satisfied in these things so much as to be pleased with Gods order and method of doing good to us by these unpleasing instruments? Can we rejoyce under the mercy by joys of believing at the same time, when we groan under the affliction by the passion of sence? Do we observe the design of cure, when we feel the pain and the smart? Are we patient under the evil, being supported by expectation of the good which is promised to follow? This is the proper work of faith, and its best indication.

Quæq; latent meliora putat.

Plutarch tells that when the cowards of *Lacedæmon* depicted upon their Shields the most terrible beasts they could imagine, their design was to affright their enemies that they might not come to a close fight; they would fain have made their enemies afraid; because themselves were so, which when *Lacon* espied, he painted upon a great shield, nothing but a little fly for his Device; and to them who said he did it that he might not be noted in the battel, he answered

Of actual faith as it is

yea but I mean to come so near the enemy, that he shall see the little fly. This is our case, our afflictions seem to us like Gorgons heads, Lions and Tigers, things terrible in picture, but intolerable in their fury; but if we come near and consider them in all the circumstances, they are nothing but a fly upon a Shield, they cannot hurt us, and they ought not to affright us, if we remember that they are conducted by God, that they are the effect of his care, and the impress of his love, that they are the method and order of a blessing, that they are sanctified and eased by a promise; and that a present ease, it may be would prove a future infelicity. If our faith did rely upon the promise, all this were nothing; but our want of faith does cause all the excess of trouble. For the question is not whether or no we be afflicted, whether we be sick, or crossed in our designs, or deprived of our children, this we feel and mourn for; but the question is, whether all this may not, or be not intended to bring good to us? Not whether God smiles or no, but to what purpose he smiles? not whether this be not evil, but whether this evil will not bring good to us? If we do believe, why are we without comfort and without patience? If we do not believe it, where is our faith?

And why does any of us come to the holy Communion, if we do not believe it will be for our good? but if we do think it will, why do we not think so of our cross? for the promise is that every thing shall. Cannot the rod of God do good as well as the bread of God? and is not he as good in his discipline as in his provision? is not he the same in his School as at his Table? is not his physick as wholesome as his food? It is

not

Ecenam
Phaethon
pro mu-
nere pol-
cis.

not reason, but plainly our want of Faith that makes us think otherwise. Faith is the great magazine of all the graces and all the comforts of a Christian, and therefore the Devil endeavours to corrupt the truth of it, by intermingling errors, the sincerity of it by hypocrisie, the ingenuity of it by interest, the comforts of it by doubting, the confidence of it by objections and secular experiences, and present considerations; by adherence to humane confidences, and little sanctuaries, and the pleasures of the world, and the fallibilities of Men*. When *Xerxes* had a great Army to conduct, and great successes to desire, and various contingences to expect, he left off to sacrifice to his Country Gods, forsook *Jupiter* and the Sun, and in *Lydia* espying a goodly Platan Tree, tall and strait, and spread, he encamped all his Army in the Fields about it, hung up Bracelets and Coronets upon the branches, and with costly Offerings, made his petitions to the beauteous Tree; and when he marched away, he left a guard upon his God, lest any thing should do Injury to the Plant, of which he begged to be defended from all Injury. By such follies as these, does the Devil endeavour to despoil our holy Faith and confidences in God; we trust in Man, who cannot trust himself; we rely upon Riches that rely upon nothing, for they have no stabiliment, and they have no foundation, but are like atoms in the air; the things themselves can bear no weight, and the foundation cannot bear them. In our afflictions we look for comfort from wine or company, from a friend that talks well, or from any thing that brings us present ease, but in the meantime we look not into the promises of God which are

the store houses of comfort ; and like the dogs at *Hypocrene*, we lick the water drops that fall upon the ground , and take no notice of the fountain and the full vessels. These things are so necessary to be considered, in order to our preparation to the Communion, as they are necessary to be reduced to practice , in order to a Christian Conversation : for the holy Communion is the summary and compendium of the Religion and duty of a whole life ; and as Faith cannot be *holy, material, and acceptable*, without it contain in it a real trust in the promises of God, so neither can it be a sufficient disposition to the receiving the divine mysteries , unless upon this ground, it be *holy, acceptable, and material*.

Heb. 12.
14.

3. That Faith which is a worthy preparatory to the holy Communion, must be the actual principle and effective of a good life ; a faith in the *threatnings* and in the *Commandments* of God. Who can pretend to be a Christian, and yet not believe those words of *St. Paul*, [*Follow after peace with all men and holiness, without which no man shall see God*] and yet if we do believe it, what do we think will become of us, who neither follow peace nor holiness, but follow our anger, and pursue our lust? If we do believe this, we had need look about us, and live at another rate than men commonly do. But we still remain peevish and angry, malicious and implacable, apt to quarrel and hard to be reconciled, lovers of money and lovers of pleasures, but careless of holiness and Religion ; as if they were things fit only to be talked on, and to be the subject of Theological discourses, but not the rule of our lives and the matter of our care.*It is expressly said by *St.*

Paul

Paul; *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.* Now if we observe what crowds of people in great Cities come to the holy Communion, good and bad, penitent and impenitent, the covetous and the proud, the crafty Merchant from yesterdays fraud, and the wanton fool from his last nights lust; we may easily perceive that not many men believe these words. He that says to me, drink not this for it is poyson, hath given me a law and an affrightment, and I dare not disobey him if I believe him; and if we did believe St. Paul I suppose we should as little dare to be damned as to be poysoned. Our blessed Saviour told us, that *with what measures we mete to others, it shall be measured to us again;* but who almost believes this, and considers what it means? Will you be content that God should despise you as you despise your Brother? that he should be as soon angry with you, as you are with him? that he should strike you as hastily, and as seldom pardon you, and never bear with your infirmities, and as seldom interpret fairly you say or do, and be revenged as frequently as you would be? And what think we of these sayings [*Into the heavenly Jerusalem there shall in no wise enter any thing that defileth, or profaneth, neither whatsoever worketh abomination, or maketh a lye.*] Do men believe God, and yet doing these things hope to be saved for all these terrible sayings? [*Now the works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness, &c. of which I tell you before, that they which do such things shall not inherit the Kingdom of God.*] Certainly if we did believe that these things are spoken in earnest, we should not account fornication such a decent

1 Cor. 11.

29.

Mat. 7. 2.

Revel. 21.

27.

Galat. 5.

21.

crime, so fashionable and harmless; or make such a may-game of the fearful lectures of damnation. For if these words be true; will men leave their sins, or are they resolved to suffer damnation, as being less troublesome than to quit their vain Mistresses? surely that's not it; but they have some little subterfuges and illusions to trust to. They say they will rely upon God's mercy. Well they may; if in *well doing they commit their souls to him as to a faithful Creator*: but will they make God their enemy, and then trust in him while he remains so? That will prove an intolerable experiment; for so said God, when he caused his name to be proclaimed to the host of Israel; *The Lord God merciful and gracious*: he caused to be added, *and that will by no means quit the guilty*. By no means? No, by no means, let us believe that as well as the other. For the passion of our Redeemer, the intercession of our high Priest, the Sacraments of the Church, the body and blood of Christ, the mercies of God, the saying Lord, Lord, the privileges of Christians, and the absolution of the Priest, none of all this, and all this together shall do him no good that remains guilty, that is, who is impenitent, and does not forsake his sin. If we had faith we should believe this, and should not dare to come to the holy Communion with an actual guiltiness of many Crimes, and in confidence of pardon, against all the truth of Divine revelations, and therefore without faith.

But then here we may consider, that no man in this case can hope to be excused from the necessities of a holy life, upon pretence of being saved by his faith. For if the case be thus, these men have it not. For he that believes in God, believes
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his words, and they are very terrible to all evil persons; for in Christ Jesus nothing can avail, but a new creature, nothing but keeping the Commandments of God, nothing but faith working by charity, they are the words of God. Wicked men therefore can never hope to be saved by their faith, or by their faith to be worthy Communicants, for they have it not. Who then can?

He only by his faith is worthily disposed to the Communion, and by his Faith can be saved, who by his Faith lives a life of Grace, whose Faith is to him a Magazine of holy principles, whose Faith endears obedience, and is the Nurse of a holy Hope, and the Mother of a never failing Charity. He shall be saved by his Faith, who by his Faith is more than Conqueror, who resists the Devil, and makes him flee, and gives laws to his passions, and makes them obedient; who by his Faith overcomes the world, and removes mountains, the mountains of pride and vanity, ambition and secular designs; and whose Faith casteth out Devils, the Devil of lust, and the Devil of intemperance, the spirit that appears like a Goat, and the spirit that comes in the shape of a Swine; he whose Faith opens the blind man's eyes, and makes him to see the things of God, and cures the lame hypocrite, and makes him to walk uprightly. For *these signs shall follow them that believe* (said our blessed Saviour) and by these as by the wedding garment, we are fitted to this heavenly *Supper* of the King. In short, for what ever end faith is designed, whatever propositions it intends to persuade, to what duties soever it does engage, to what state of things soever it ought to efform us, and whither soever the nature and intention of the grace does drive us, thither we must go, that we must do, all those things

Mark 16.

17, 18.

things we must believe, and to that end we must direct all our actions and designs. For the nature of faith discovers it self in the affairs of our Religion as in all things; if we believe any thing to be good, we shall labour for it, if we think so, we shall do so, and if we run after the vanities of the world and neglect our interest of Heaven, there is no other account to be given of it, but because we do not believe the threatnings and the Laws of God, or that Heaven is not so considerable as those sottish pleasures and trifling regards for which all pains is too much, though we think all labour and all passion is too little. * *Plutarch* tells that when *poverty* desired to have a child, she lay with the God *Porus* their God of Plenty, and she proved with child, and brought forth *Love*, by which they intended to represent the nature of the *Divine Love*, it is born of a rich Father, and a poor Mother; that is, it proceeds from a contempt of the World and a value of God, an emptiness of secular affections, and a great estimate of Wisdom and Religion.

But therefore it is that God and the fruits of his Garden, and the wealth of his treasure, and the meat of his Table, and the graces of his spirit are not gustful and delicious, because we dote upon mushrooms and colliquintida. But as Manna was given in the Desert, and it became pleasant when they had nothing else to eat: So it is in the sweetnesses of Religion, we cannot live by faith, and rejoyce in the banquets of our Saviour, unless our souls dwell in the Wilderness; that is, where the pleasures and appetites of the world may not prepossess our palates, and debauch our reasonings. And this was mysteriously spoken by the Psalmist, *The broad places of the Wilderness shall wax fat, and the*

ἄσπον γὰρ
 τιμὸς ἐστὶ
 τὸ πῖσι δό-
 μενον τὸ
 σῆτον ἀ-
 γαπέρι.
 Just. Mart
 * Isid. &
 Ostr.

Παῖρος
 μὲν ἀγα-
 πῆ καὶ σοφῆ
 μητρὸς ἢ
 ἀμνηστῆ
 καὶ ἀπόρη.

Delicata
 est Divina
 consolatio
 quæ non
 datur ad-
 mittenti-
 bus alie-
 nam, S.
 Bernard.

the hills shall be encircled with joy; that is, Whatsoever is barren and desolate, not full of the things and affections of the World shall be inebriated with the pleasures of Religion and rejoyce in Sacraments, in faith and holy expectations. But the love of money and the love of pleasures are the intrigues and fetters to the understanding; but he only is a faithful man who * restrains his passions and despises the World and rectifies his love, that he may believe a right, and put that value upon Religion as that it become the satisfaction of our spirit, and the great object of all our passionate desires: pride and prejudice are the parents of misbelief, but humility and contempt of the World first bear faith upon their knees, and then upon their hands.

* Frænentur ergo corporum cupidines,
Deteria ut intus emicet prudentia,
Sic excitato perspicax acumine,
Liberque flatu laxiore Spiritus
Rerum parentum rectius precabitur.
Prudent. in Cathemerin.

S E C T. V.

Of the proper and Specifick work of Faith in the reception of the holy Communion.

Here I am to inquire into two practical questions, 1. *What stress is to be put upon Faith in this Mystery: that is, How much is every one bound to believe in the article of this Sacrament before he can be accounted competently prepared in his understanding, and by his Faith?*

2. *What is the use of Faith in the reception of the blessed*

blessed Sacrament? and in what sense, and to what purposes, and with what truth it is said that in the holy Sacrament we receive Christ by Faith.

How much every Man is bound to believe of this Mystery.

*Vide Real
Presence
per totum.*

If I should follow the usual opinions, I should say that to this preparatory faith it is necessary to believe all the niceties and mysteriousness of the Blessed Sacrament. Men have introduced new opinions, and turned the Key in this Lock so often till it cannot be either opened or shut; and they have unraveled the Clue so long, till they have intangled it; and not only reason is made blind by staring at what she never can perceive, but the whole Article of the Sacrament is made an objection and temptation even to Faith it self; and such things are taught by some Churches and some Schools of learning, which no Philosophy did ever teach, no Religion ever did reveal, no Prophet ever Preach, and which no Faith ever can receive: I mean it in the prodigious Article of *Transubstantiation*; which I am not here to confute, but to reprove upon practical considerations, and to consider those things that may make us better, and not strive to prevail in disputation. That therefore we may know the proper offices of Faith in the believing what relates to the holy Sacrament, I shall describe it in several Propositions.

1. It cannot be the duty of Faith to believe any thing against our sense, what we see and taste to be Bread, what we see and taste and smell to be Wine, no Faith can engage us to believe the contrary. For by our senses Christianity it self
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and some of the greatest Articles of our belief were known by them, who from that evidence conveyed them to us by their testimony; and if the perception of sense were not finally relied upon; Miracles could never be a demonstration, nor any strange event prove an unknown proposition, for the Miracle can never prove the Article; unless our eyes or hands approve the Miracle; and the Divinity of Christ's person, and his mission and his power could never have been proved by the Resurrection, but that the Resurrection was certain and evident to the eyes and hands of so many Witnesses. Thus Christ to his Apostles proved himself to be no spirit, by exposing his flesh and bones to be felt; and he wrought Faith in St. *Thomas* by his fingersends; the wounds that he saw and felt, were the demonstrations of his faith; and in the Primitive Church the *Valentinians* and *Marcionites*, who said Christ's body was phantastical, were confuted by no other Argument but of Sense. For sense is the evidence of the simple, and the confirmation of the Wise; it can confute all pretences, and reprove all deceitful subtilties: it turns opinion into knowledge, and doubts into certainty; it is the first endearment of love, and the supply of all understanding: from what we see without, we know what to believe within: and no demonstration in the world can be greater than the evidence of sense. Our senses are the great arguments of virtue and vice: and if it be not safe to rely upon that evidence, we cannot tell what pleasure and pain is: and a Man that is born blind may as well have the true idea of colours, as we could have of pain, if our senses could not tell us certainly; and all those arguments

guments from Heaven, by which God prevails upon all the world, as Oracles, and *Urim* and *Thummim*, and still voices, and loud thunders, and the daughter of a voice, and messages from above, and Prophets on earth, and lights and Angels, all were nothing: for faith could not come by hearing, if our hearing might be illusions. That therefore which all the world relies upon for their whole Religion: that which to all the world is the great means and instrument of the glorification of God, even our seeing of the works of God, and eating his provisions, and beholding his light: that which is the great ministry of life, and the conduit of good and evil to us, we may rely upon for this article of the Sacrament: what our faith relies upon in the whole, she may not contradict in this. *Tertullian* said, that [it is (not only unreasonable, but) unlawful to contradict the testimony of our sense, lest the same question be made of Christ himself, lest it be suspected that he also might be deceived when he heard his Fathers voice from Heaven]

That therefore which we see upon our Altars and Tables, that which the Priest handles, that which the Communicant does taste, is bread and Wine; our senses tell us that it is so, and therefore faith cannot be enjoined to believe it not to be so. Faith gives a new light to the soul, but it does not put our eyes out, and what God hath given us in our nature, could never be intended as a snare to Religion, or to engage us to believe a lye. Faith sees more in the Sacrament than the eye does, and tastes it more than the tongue does, but nothing against it, and as God hath not two wills contradictory to each other, so neither hath he given us two notices and perceptions of objects

See Real
Presence.
Sect. 10.

objects, whereof the one is affirmative and the other negative of the same thing.

2. Whatsoever is against right reason; that no faith can oblige us to believe. For although reason is not the positive and affirmative measures of our faith, and God can do more than we can understand, and our faith ought to be larger than our reason, and take something into her heart that reason can never take into her eye; yet in all our Creed there can be nothing against reason. If true reason justly contradicts an article, it is not *of the household of faith*. In this there is no difficulty, but that in practice we take care that we do not call that reason which is not so: for although a man's reason is a right Judge, yet it ought not to pass sentence in an inquiry of faith, untill all the Information be brought in; all that is within, and all that is without, all that is above, and all that is below; all that concerns it in experience, and all that concerns it in act; whatsoever is of pertinent observation, and whatsoever is revealed: for else reason may argue very well, and yet conclude falsely; it may conclude well in Logic; and yet infer a false Proposition in Theology: but when our Judge is fully and truly informed in all that where she is to make her judgment, we may safely follow it, whithersoever she invites us.

See this largely discoursed of in the *Rule of Conscience* Lib. 1. chap. 2. Rule 3.

If therefore any society of men calls upon us to believe in our Religion what is false in our experience, to affirm that to be done, which we know is impossible it ever can be done; to wink hard that we may see the better; to be unreasonable men, that we may offer to God a reasonable sacrifice; they make Religion so to be seated in
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the will, that our understanding will be useless, and can never minister to it. But as he that shuts the eye hard, and with violence curls the eyelid, forces a phantastick fire from the crystalline humour, and espies a light that never shines, and sees thousands of little fires that never burn; so is he that blinds the eye of his reason, and pretends to see by an eye of faith, he makes little images of notion, and some atoms dance before him; but he is not guided by the light, nor instructed by the proposition, but sees like a man in his sleep, and grows as much the wiser as the man that dreamt of a *Lycanthropy*, and was for ever after wisely wary not to come near a River. He that speaks against his own reason, speaks against his own conscience, and therefore it is certain, no man serves God with a good conscience, that serves him against his reason. For though in many cases reason must submit to faith, that is, natural reason must submit to supernatural, and the imperfect informations of art, to the perfect revelations of God; yet in no case, can true reason and a right faith oppose each other; and therefore in the article of the Sacrament, the impossible affirmatives concerning Transubstantiation, because they are against all the reason of the world, can never be any part of the faith of God.

Ubi ad profunditatem Sacramentorum perventum est, omnis Platonico-rum caligavit subtilitas. S. Cyprian. de Spir. S.

3. Whatsoever is matter of curiosity, that our faith is not obliged to believe or confess. For the faith of a Christian is pure as light, plain as a Commandment, easie as Childrens Lessons, it is not given to puzzle the understanding, but to instruct it; it brings clarity to it, not darkness and obscurity. Our faith in this Sacrament is not obliged to inquire or to tell *how* the holy bread can feed the soul, or the calice purifie

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our spirits ; how Christ is united to us, and yet we remain imperfect even then, when we are all one with him that is perfect : there is no want of Faith, though we do not understand the secret manner how Christ is really present, and yet this reality be no other but a reality of event and positive effect ; though we know not that *Sacramental* is more than *figurative*, and yet not so much as *natural*, but greater in another kind. It is not a duty of our Faith to discern how Christ's body is broken into ten thousand pieces, and yet remains whole at the same time ; or how a body is present by faith only, when it is naturally absent, and yet Faith ought to believe things to be as they are, and not to make them what of themselves they are not. We need not to be amazed concerning our Faith, when our overbusy reason is amazed in the article ; and our faith is not defective, though we confess we do not understand how Christ's body is there incorporeally, that is, the body after the manner of a spirit, or though we cannot apprehend how the Symbols should make the grace presential, and yet that the grace of God in the receiver can make the Symbols operative and energetical.

The faith that is required of those who come to the holy Communion, is of what is revealed plainly, and taught usefully : what sets devotion forward, not what ministers to curiosity ; that which the Good and the plain, the easie and the simple man can understand. For if thou canst not understand the reciprocations and pulses of thy own arteries, the motion of thy blood, the seat of thy memory, the rule of thy dreams, the manner of digestion, the disease of thy bowels, and the distempers of thy spleen,

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things

things that thou bearest about thee, that cause to thee pain and sorrow : it is not to be expected that thou shouldest understand the secrets of God, the causes of his will, the impulses of his grace, the manner of his Sacraments, and the Oeconomy of his spirit. God's works are secret,

— exigua est vis
Humani ingenii, tantoque
angusta labori.
Quippe minor natura aciem
si intendere tentet
Acrius ac penetrare Dei se-
creta supremi,
Quis dubitet victo fragilem
laceffere visu,
Vimque fatigatae mentis sub
pectore parvo,
Turbari, invalidisque hebe-
tem succumbere curis?
Prudent. in Symmach l. 2.

* ὑποχωρεῖ ἀπὸ τοσούτου
ὅτου καταλαμβάνεται. Οἰκμ.
1.

and his words are deep, and his dispensations mysterious and therefore too high for thy understanding. *S. Gregory Nazianzen* * says of God : the more you think you comprehend of him in your understanding, the less he is comprehended ; like the sand of the glass which the harder you grasp, the less you can retain ; or like the sand of the sea which you can never number but by going about it, you are confounded , and by doing something of it, you make it impossible to do the rest. Curious

inquiries are like the contentions of *Protogenes* and *Apelles*, who should draw the smallest line, and after two or three essays, they left this monument of their art, that they drew three lines so curiously, that they were scarcely to be discerned. And therefore since faith is not concerned in intrigues and hard questions, it were very well if the Sacrament it self were not disguised, and charity disordered, by that which is not a help, but a temptation to faith it self. In the

Oportet
igitur nos

in sumptionibus Divinorum mysteriorum indubitatum retinere fidem & non querere quo pacto. *S. Bernardus.* An sit, fidei est inquirere, quid sit, Philosophi, quomodo sit, Curiosi.

holy

holy Communion, we must retain an undoubted faith, but not inquire after what manner the secrets of God are appointed. *Whether it be or no*, that is the object of faith to inquire, and to accept accordingly. *What it is*, he that is to teach others and speaks mysteries, may modestly dispute: but *how it is*, nothing but curiosity will look after. The Egyptians used to say, that unknown darkness is the first principle of the world; not meaning that darkness was before light; but by *Darkness* they mean *God*, as *Damascius* the Platonist rightly observes; saying, This darkness or obscurity is the beginning of every intellectual being, and every Sacramental action: and therefore in their ceremonies they usually made three acclamations to the unknown *Darkness*: that is, to God; whose secrets are pervious to no eye, whose dwelling is in a light that is not to be discerned, whose mysteries are not to be understood by us, and whose Sacraments are objects of Faith and Wonder, but not to be disordered by the mistaking, undiscerning eye of people, that are curious to ask after what they shall never understand.

Πρώτῳ ἀρχῆν νομίζουσι σκο-
 τῶν ὅτις πάντων νόησον, σκο-
 τῶν ἀγνωστον τρις τῶτο ἐπι-
 φημίζοντες.

Faith is oftentimes safer in her ignorance than in busie questions, and to enquire after the manner of what God hath plainly and simply told may be an effect of infidelity, but never an act of faith. If concerning the things of God we once ask *Why* or *How*, we argue our doubt and want of confidence, and therefore it was an excellent

Multa etenim bene tecta latent, nescitaque profunt.
 Dum mansueta fides quædam dilata modesto
 Sustinet, & nullo ignorat non edita damno.
Prosper. advers. ingrati. 35.

Σαφῆς ἐλεγγὸς ἀπίστας
τὸ πῶς περὶ Θεοῦ λέγειν
Just. Mart.

Firmam fidem mysteriis
a libentes, nunquam in
tam sublimibus rebus il-
lud *Quomodo* aut cogitemus
aut proferamus; lib. 4. in
Johan. c. 13.

* Non pa-
tiam me
quicquam
nescire, de
eo quem
amem.
Plin.

Counsel of S. Cyril, Believe firmly
in the mysteries, and consent to the
words of Christ, but never so much
as speak or think, how is this done.
In your faith be as particular and
minute, as Christ was in his expres-
sions of it, *but no more. He hath
told us, This is his body, This is his
blood: believe it and so receive it:

but he hath not told us how it is so, it is behind
a cloud, and tied up with a knot of secrecy:
therefore let us lay our finger on our mouth, and
worship humbly. But he that looks into the eye
of the Sun shall be blind. and he that searches
into the secrets of Majesty shall be confounded
with the glory.

The next Enquiry is,

What is the use of Faith in this Sacrament? It is
tied but to little duty, and a few plain articles:
what then is the use and advantages of it? To
what graces does it minister, and what effects does
it produce? To this the answer is easie, but yet
such as introduces a further enquiry. Faith in-
deed is not curious, but material: and therefore
in the contemplation of this mysterious Sacra-
ment and its Symbols, we are more to regard
their signification than their matter; their holy
employment, than their natural usage; what
they are by grace, than what they are by
nature; what they signifie, rather than what
they are defin'd. Faith considers not how
they nourish the body, but how they support
and exalt the soul; that they are Sacra-
mental, not that they are also nutritive: that
they are made holy to purposes of Religion, not
that they are salutary to offices of nature; that

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is, what they are to the spirit, not what they are to sense and disputation. For to faith Christ is present; by faith we eat his flesh, and by faith we drink his blood; that is, we communicate not as men, but as faithful and believers: the meaning and the duty, and the effect of which are now to be inquired.

τὸ πᾶν τῆς πίστεως ὅτι *Christjst. homil. 2. in 2. Tim. πρὸς τὰν πίσιν τὴν σὴν τὸ πᾶν ἐνέργειται. Item S. Cyril. in descens. mathem. idem asserit. In Joh. hom. 60. vid. etiam August. in Psal. 98.*

1. It signifies that Christ is not present in the Sacrament corporally; or naturally, but spiritually: for thus the carnal and spiritual sense are opposed. So St. Chrysostom upon those words of Christ: *The flesh profiteth nothing: what is it to understand carnally?* To understand them simply and plainly as they are spoken. For they are not to be judged as they seem, but all mysteries are to be considered with internal eyes, that is spiritually. For the carnal sense does not penetrate to the understanding of so great a secret faith St. Cyprian; for therefore we are not devourers of flesh, because we understand these things spiritually. So Theophylact.

2. Since the spiritual sense excludes the natural and proper, it remains that the expression which is natural, be in the sense figurative and improper; and if the holy Sacrament were not a figure, it could neither be a sign nor a Sacrament. But therefore it is called the body and blood of Christ because it is the figure of them, as St. Austin largely discourses; [*For so when good Friday draws near, we say to morrow or the next day is the passion of our Lord; although that passion was*

Evilt. 27. ad Bonific. vi.

eundem contr. Alienantum cap. 12. Non dubitavit dicere Dominus hoc est corpus meum, cum signum daret corporis sui. Dicitur item ab Origene & Chrysostomo; *In cap. 26. Mat. homil. 87. Typu & Symbolum:* ab eodem Origene, S. Basilio, & S. Ambrosio, & a multis aliis, *plum, exemplar, & imago.*

but once, and that many ages since; and upon the Lords day, we say, to day our blessed Lord arose from the dead, although so many years be passed since: and why is no man so foolish as to reprove us of falshood? but because on these days is the similitude of those things which were done so long since. Was not Christ once sacrificed? and yet he is sacrificed still on the solemnities of Easter, and every day in the Communi- ons of the people: neither does he say false, who being asked, shall say that he is sacrificed: for if the Sa- craments had not a similitude of those things whereof they are Sacraments, they would be no Sacraments at all. [But most commonly, by their similitudes things receive their names.] Thus Tertullian expresses this Mystery. This is my body, that is, the figure of my body. And St. Gregory Nazianzen calls the Passover, because it antedated the Lords Supper, a Figure of a Figure.

Contr.
Marcion.
lib. 4.

3. But St. Austin added well, The body of Christ is truth and figure too. The holy Sacra- ment is not onely called the Lords body and bloud, for the Figure, Similitude and Sacramen- tality; but for the real exhibition and mini- stration of it. For it is truly called the body of Christ, because there is joyned with it the vital power, vertue, and efficacy of the body: and therefore it is called by St. Austin, *The intelligi- ble, the invisible, the spiritual body.* By St. Hierom, *The divine and spiritual flesh, the celestial thing:* By St. Irenæus, *The spiritual food, and the body of*

Laus fidei
est crede-
re quod
non vides.
Aug.

Immortalitatis aliorum da-
tur à communibus cibis dif-
ferens, corporalis substantiæ
retinens speciem, sed virtutis
Divinæ invisibili efficientia
probans adesse præsentiam.
S. Cyprian de cana Dom.

the Divine spirit: By St. Ambrose. For by this means it can very properly be called the body and bloud of Christ: since it hath not onely the figure of his death ex- ternally, but internally it hath hidden

hidden and secret the proper and divine effect, the life-giving power of his body ; so that though it be a figure, yet it is not merely so ; not only the sign and memorial of him that is absent, but it bears along with it the very body of the Lord, that is, the efficacy and divine vertue of it. Thus our blessed Saviour said of *John the Baptist*, that *Elias* is already come, because he came in the power and spirit of *Elias*. As *John* is *Elias*, so is the holy Sacrament the body and blood of Christ, because it hath the power and spirit of the body of Christ. And therefore the ancient Doctors of the Church, in their Sermons of these divine mysteries, use the word *Nature* and *Substance*, not understanding these words in the Natural or Philosophical, but a Theological, in a sense proper to the Schools of Christians ; by *Substance*, meaning the power of the substance ; by *Nature*, the gracious effect of his Natural Body : the nature, and use, and mysteriousness of Sacraments so allowing them to speak, and so requiring us to understand.

4. And now to this spiritual food must be fitted a spiritual manner of reception ; and this is the work of faith ; that spiritual blessings may invest the spirit, and be conveyed by proportioned instruments, lest the Sacrament be like a treasure in a dead hand, or music in the grave. But this I chuse rather to represent in the words of the Fathers of the Church than mine own : We see (saith St. *Epiphanius*) what our Saviour

In Anclorato.

took into his hands, as the Gospel says, He arose at Supper and took this ; and when he had given thanks, he said, This is my body ; and we see it is not equal, nor like to it, neither to the invisible Deity, nor to the flesh ; for this is of a round form, without sense, but by

grace he would say, *This is man*; and every one hath faith in this saying: For he that does not believe this to be true as he hath said, he is fallen from grace and salvation. But that which we have heard, that we believe, that it is his.] And again, [The bread, indeed is our food, but the vertue which is in it, is that which gives us life, by faith and efficacy, by hope and the perfection of the mysteries, and by the title of sanctification, it should be made to us the perfection of salvation.] For these words are spirit and life; and the flesh pierces not into the understanding of this depth, unless faith come.] † But then, [The bread is food, the blood is life, the flesh is substance, the body is the Church.] For the body is indeed shewn, it is slain, and given for the nourishment of the world, that it may be spiritually distributed to every one, and be

made to every one the conservatory of them to the resurrection of eternal life, saith St. Athanasius. [Therefore because Christ said, *This is my body*, let us not at all doubt, but believe, and receive it with the eye of the soul, for nothing sensible is delivered us; but by sensible things he gives us insensible or spiritual:] So St. Chrysostom. [For Christ would not that they who partake of the Divine Mysteries; should attend to the nature of the things which are seen, but let them (by faith) believe the change is made by grace, (For according to the substance of the Creatures, it remains after consecration the same it did before; but it is changed inwardly by the powerful vertue of the holy spirit; and faith sees it, it feeds the soul, and ministers the substance of eternal life: for now faith sees it all whatsoever it is.

From

Auter lib. de coena Dom.
Fides non habet meritum, cui
humana ratio præbet exper-
imentum. S. Greg.

† Arcanum cœli Dominus
pro tempore cœlat,
Ut sic nostra fides ad justiti-
am doceatur,
Et si lei major merces exinde
sequatur.

Petr. Blesens.

De peccat
in Spir.S.

S. Chry-
sost. ubi
supra in
Mat. 26.

Theodo-
ret dial. 1.

Bertram
de corp.
& sang.
Domini.

From these excellent words, we are confirmed in these two things. 1. That the Divine Mysteries are of very great efficacy and benefit to our souls. 2. That faith is the great instrument in conveying these blessings to us. For, as St. Cyprian affirms, [the Sacraments of themselves cannot be without their own vertue; and the divine Majesty does at no hand absent it self from the Mysteries.] But then unless by faith we believe all this that Christ said, there is nothing remaining but the outward Symbols, and the sense of flesh and blood, which profits nothing. But to believe in Christ is to eat the flesh of Christ. *I am the bread of life, he that cometh to me shall not hunger; that is, he shall be filled with Christ: Joh. 6. 35. and he that believeth in me shall not thirst.* Coming to Christ, and believing in him, is the same thing; that is, he that believes Christ's words, and obeys his commandments; he that owns Christ for his Law-giver and his Master, for his Lord and his Redeemer; he who lays down his sins in the grave of Jesus, and lays down himself at the foot of the Cross, and his cares at the door of the Temple, and his sorrows at the Throne of Grace; he who comes to Christ to be instructed, to be commanded, to be relieved, and to be comforted; to this person Christ gives his body and blood, that is food from heaven. And then the bread of life, and the body of Christ, and eating his flesh, and drinking his blood, are nothing else but mysterious and Sacramental expressions of this great excellency, that whoever does this, shall partake of all the benefits of the Cross of Christ, where his body was broken, and his blood was poured forth for the remission of our sins, and the salvation

of

in Lucam
lib. 6. c. 8.

of the world. But still that I may use the expression of St. *Ambrose*, Christ is handled by faith, he is seen by faith, he is not touched by the body, he is not comprehended by the eyes.

†Chap. 1.
Sect. 2,

5. But all the inquiry is not yet past: For thus we rightly understand the mysterious propositions; but thus we do not fully understand the mysterious Sacrament. For since coming to Christ in all the addresses of Christian Religion, that is, in all the ministeries of faith, is eating of the body and drinking the blood of Christ, what does faith in the reception of the blessed Sacrament that it does not do without it? of this I have already given an account †: But here I am to add, That in the holy Communion all the graces of a Christian, all the mysteries of the Religion are summed up as in a divine compendium; and whatsoever *moral* or *mysterious* is done without, is by a worthy Communicant done more excellently in this divine Sacrament; for here we continue the confession of our faith which we made in Baptism; here we perform in our own persons what then was undertaken for us by another; here that is made explicit, which was but implicit before; what then was in the root, is now come to a full Ear; what was at first done in mystery alone, is now done in mystery and moral actions and virtuous excellencies together: here we do not only hear the words of Christ; but we obey them; we believe with the heart, and here we confess with the mouth, and we act with the hand, and incline the head, and bow the knee, and give our heart in sacrifice: here we come to Christ, and Christ comes to us: here we represent the death of Christ as he would have us represent it, and

re-

remember him, as he commanded us to remember him: here we give him thanks, and here we give him our selves; here we defie all the works of darkness, and hither we come to be invested with a robe of light, by being joynd to the Son of Righteousness, to live in his eyes, and to walk by his brightness, and to be refreshed with his warmth, and directed by his Spirit, and united to his glories. So that if we can receive Christs body, and drink his bloud out of the Sacrament, much more can we do it in the Sacrament: For this is the chief of all the Christian Mysteries, and the union in all Christian Blessings, and the investiture of all Christian Rights, and the exhibition of the Charter of all Christian Promises, and the exercise of all Christian Duties. Here is the exercise of our faith, and acts of obedience, and the confirmation of our hope, and the increase of our charity. So that although God be gracious in every dispensation, yet he is bountiful in this: although we serve God in every vertue, yet in the worthy reception of this Divine Sacrament, there must be a conjugation of vertues, and therefore we serve him more: we drink deep of his loving kindness in every effusion of it, but in this we are inebriated: he always fills our cup but here it runs over.

The effects of these Considerations are these.

1. That by [*Faith*] in our dispositions and preparations to the holy Communion, is not understood only the act of faith, but the Body of faith; not only believing the articles, but the dedication of our persons: not only a yielding
ing

ing up of our understanding, but the engaging of our services; not the hallowing of one faculty, but the sanctification of the whole man. That faith which is necessary to the worthy receiving this divine Sacrament, is all that which is necessary to the susception of Baptism, and all that which is produced by hearing the word of God, and all that which is exercised in every single grace; all that by which we live the grace of life, and all that which works by charity, and makes a new creature and justifies a sinner, and is a keeping the Commandments of God.

if the manducation of Christs flesh and drinking his blood be spiritual, and done by faith, and is effected by the spirit, and that this faith signifies an intire dediton of our selves to Christ, and sanctification of the whole man to the service of Christ, then it follows, that the wicked do not communicate with Christ, they eat not his flesh, and they drink not his blood: they eat and drink indeed; but it is gravel in their teeth, and death in their belly; they eat and drink damnation to themselves. For unless a man be a member of Christ, unless Christ dwells in him by a living faith, he does not eat the bread that came down from heaven. *They lick the rock, saith St. Cyprian, but drink not the waters of its emanation: They receive the skin of the Sacrament, and the brain of the flesh: saith St. Bernard.* But it is in this divine nutriment, as it is in some fruits, the skin is bitterness, and the inward juice is salutary and pleasant, the outward Symbols never bring life, but they can bring death; and they of whom it can be said (according

Panis qui
de caelo
descendit,
non nisi
ab eo ac-
cipitur
qui Domi-
num ha-
bet &
Christi
mem-
brum est.
*S. Hilari.
de Trinit.
l. 8.*

to the expression of Saint *Austin*) they eat no spiritual meat, but they eat the sign of Christ, must also remember what old *Simeon* said in his Prophecy of Christ, *He is a sign set for the fall of many*; but his flesh and blood spiritually eaten, is resurrection from the dead.

Non man-
ducant
spirituali-
ter, sed
premunt
dentibus
signum
corporis
& languis.

S E C T. VI.

Meditations and Devotions relative to this Preparatory Grace; to be used in the days of Preparation, or at any time of Spiritual Communion.

St. Bernard's Meditation and Prayer.

TH E Calice which thou (O sweetest Saviour Jesus) didst drink, hath made thee infinitely amiable; it was the work of my redemption. Certainly nothing does more pleasingly invite, or more profitably require, or more vehemently affect me than this love: for by how much lower thou didst for me descend in the declinations of humility, by so much art thou dearer to me in the exaltations of thy charity and thy glory. * Learn, O my soul, how thou oughtest to love Christ, who hath given us his flesh for meat, his blood for drink, the water of his side for our lavatory, and his own life for the price of our redemption. He
is

is stark and dead cold, who is not set on fire by the burning and shining flames of such a Charity.

I.

Blessed Saviour Jesus, the author and finisher of our faith, the fountain of life and salvation; by thee let us have access to thy Heavenly Father, that by thee he may accept us, who by thee is revealed to us. Let thy innocence and purity procure pardon for our uncleanness and disobedience; let thy humility extinguish our pride and vanity; thy meekness extinguish our anger, and thy charity cover the multitude of our sins.

II.

O blessed Advocate and Mediator, intercede for us with thy Father and ours, with thy God and ours; and grant that by the grace which thou hast found, by the prerogative which thou hast deserved, by the mercy which thou hast purchased for us, that as thou wert partaker of our sufferings and infirmities, so we by thy death and resurrection, and by thy infinite gracious intercession, may be made partakers of thy holiness and thy glory.

III.

Let the brightness of the divine grace for ever shine upon thy servants, that we being purified from all error and infidelity, from weak fancies and curious inquiries may perceive and adore the wisdom and the Love of God in the truth and mysteriousness of this Divine Sacrament: and be pleased to lighten in our spirits such a burning love, and such a shining devotion, that we may truly receive thee, and be united unto thee; that we may feed on thee the celestial Manna, and may with an eye of faith see thee under the cloud and in the veil; and at last may see thee in the brightest effusions of thy glory. Amen.

A Confession of Faith in order to the Mysteries of the Holy Sacrament ; taken out of the Liturgy of St. *Clement* ; to be used in the days of Preparation or Communion.

Holy, Holy, Holy, Lord God of Sabbath ; Heaven and Earth are full of thy glory. Blessed art thou, O God, and blessed is thy name for ever and ever, Amen.

For thou art holy, and in all things thou art sanctified and most exalted, and sittest on high above all for ever and ever.

Holy is thy only begotten Son our Lord Jesus Christ, who in all things did minister to thee his God and Father, both in the Creation of the World, and in the excellent providence and conservation of it. He suffered not mankind to perish, but gave to him the Law of Nature, and a Law written in Tables of Stone, and reproveth them by his Prophets, and sent his Angel to be their guards : And when men have violated the natural Law, and broken that which was written ; when they had forgotten the Divine Judgment manifested in the deluge upon the old World, in fire from Heaven upon Sodom and Gomorrah, in many plagues upon the Egyptians, in the slaughters of the Philistines, and when the wrath of God did hang over all the World for their iniquity, according to thy will, he who made man, resolved to become a man ; he who is the Law-giver, would be subject to Laws ; he that is the High-Priest, would be made a Sacrifice, and the great Shepherd of our Souls,

Souls, would be a Lamb and be slain for us. Thence his God and Father be appeased, and reconciled unto the world, and freed all men from the instant anger: He was born of a Virgin, born in flesh; He is God, and the Word, the beloved Son, the first born of every creature, according to the Prophecies which went before him, of the seed of Abraham and David, and of the tribe of Judah.

He who is the maker of all that are born, was conceived in the womb of a Virgin; and he that is void of all flesh, was incarnate and made flesh: He was born in time, who was begotten from eternity: He conversed piously with men, and instructed them with his holy Laws and Doctrine: He cured every disease and every infirmity: He did signs and wonders among the people: He slept and eat and drank, who feeds all the living with food, and fills them with his blessing: He declared thy name to them, who knew it not: He enlightened our ignorances: He enkindled Godliness, and fulfilled thy will, and finished all that which thou gavest him to do.

All this when he had done, he was taken by the hands of wicked men, by the treachery of false Priests and an ungodly people, he suffered many things of them, and by thy permission suffered many things of reproach. He was delivered to Pilate the President, who judged him that is the Judge of the quick and dead, and condemned him who is the Saviour of all others. He who is impassible was crucified; and he died, who is of an immortal nature; and they buried him, by whom others are made alive; that by his death and passion he might free them for whom he came, and might dissolve the bands of the Devil, and deliver men from all his crafty malices.

But

But then he rose again from the dead, he conversed with his Disciples forty days together, and then was received up into Heaven, and there sits at the right hand of God his Father.

We therefore being mindful of these things which he did and suffered for us, give thanks to thee Almighty God, not as much as we should, but as much as we can: and here fulfil his Ordinance, and believe all that he said; and know and confess that he hath given us his body to be the food, and his blood to be the drink of our souls; that in him we live and move and have our being; that by him we are taught, by his strength enabled, by his graces prevented, by his spirit conducted, by his death pardoned, by his resurrection justified, and by his intercession defended from all our enemies, and set forward in the way of holiness and life eternal.

O grant, that we and all thy Servants who by faith and Sacramental participation communicate with the Lord Jesus, may obtain remission of our sins, and be confirmed in piety, and may be delivered from the power and illusions of the Devil; and being filled with thy Spirit, may become worthy members of Christ, and at last may inherit eternal Life; through the same our Lord Jesus Christ. Amen.

To
 Feb. 11.
 July 24 1750

C H A P. IV.

Of Charity, preparatory to the Blessed
Sacrament.

S E C T. I.

THe second great Instrument of preparation to the blessed Sacrament, is Charity: for though this be involved in Faith, as in its cause and moral principle, yet we are to consider it in the proper effects also of it, in its exercise and operations relative to the Mysteries. For they that speak distinctly, and give proprieties of employment to the two Sacraments, by that which is most signal and eminent in them both respectively, call Baptism the Sacrament of *Faith*, and the Eucharist the Sacrament of *Charity*; that is, Faith in Baptism enters upon the work of a good life; and in the holy Eucharist, it is actually productive of that Charity, which at first was designed and undertaken.

For Charity is that fire from heaven, which unless it does enkindle the Sacrifice, God will never accept it for an atonement. This God declared to us by the Laws given to the Sons of *Israel* and *Aaron*. The sacrifice that was God's portion,
 was

was to be eaten and consumed by himself, and therefore to be devoured by the holy fire that came down from heaven. and this was imitated by the *Persians*, who worshiped the fire, and thought what the fire devoured, their god had plainly eaten. So *Maximus Tyrius* tells of them, that bringing their Sacrifices, they were wont to say, *O Fire, our Lord, eat this meat.* And *Pindar*, * in his *Olympiads* tells of the *Rhodians*, That when they brought a Sacrifice to *Jupiter*, and had by chance forgotten to bring their fire, he accepting of their good intentions, and pitying their forgetfulness, rained down upon them a golden shower from a yellow cloud; that is, a shower of fire came and consumed their sacrifice. Now this is the great emblem of *Charity*: the flame consumes the Feasters Sacrifice, and makes it a *Divine nutriment*; our *Charity*, it purifies the *Oblation*, and makes their prayers accepted.

The Tables of the Lord, like the *Delian Altars*, must not be defiled with blood and death, with anger and revenge, with wrath and indignation: and this is to be in all senses of duty and ministration *an unbloody Sacrifice*. The blood of the Cross was the last that was to have been shed. The Laws can shed more, but nothing else. For by remembering and representing the effusion of blood, not by shedding it, our expiation is now perfected and compleat: but nothing hinders it more than the spirit of war and death; not only

Ὅτι ἐπιβοροῦντες πυρὶ τροφὴν ἐπιλέγουσι, Πῦρ Δεσπόζα ἔθιε.

*Καί τοι γὰρ αἰθέρας ἔχοντες
 Σπέρμ' ἀνέβαν φλογὸς ἐ,
 Τεῦξαν δ' ἀπύροις ἱεροῖς
 Ἄλσθ' ἐν ἀγροπόλει, κελνοῖσι μὲν
 Ξανθὰν ἀγαγὼν νεφέλαι, Πρὸν ὕσε χρυσόν.
 Od. 7.

Epulantes adludit flamma.

Φόνω καὶ θανάτῳ μὴ μιαιθύντα. Μήτις καὶ τὰ τινός. Diaconi solebant enunciare in Synaxi.

by the emissions of the hand, or the apertures of a wound, but by the murder of the tongue, and the cruelties of the heart, or by an unpeaceable disposition.

It was love that first made Societies, and love that must continue our Communion: and God who made all things by his power, does preserve them by his love, and by union and society of parts every creature is preserved. When a little water is spilt from a full Vessel, and falls into its enemy dust, it curls it self into a drop, and so stands equally armed in every point of the circle, dividing the forces of the enemy, that by that little union it may stand as long as it can; but if it be dissolved into flatness, it is changed into the nature and possession of the dust. War is one of Gods greatest plagues, and therefore when God in this holy Sacrament pours forth the greatest effusion of his love, peace in all capacities, and in all dimensions, and to all purposes, he will not endure that they should come

Scelerum
dissident.
Seneca.

*Facinus sævum & atrox inter pocula atque epulas, ubi libare Diis dapes, ubi bene precari mos esset, ad spectaculum scorti procacis in sinu Consulis recubantis, matratam humanam victimam esse, & cruore mensam respersam. Sic Valerius Antiatres apud Livium, lib. 39.

Σωμῆς, ὡς πατὴρ, Dionys. Areop.

to these Love-feasts * who are unkind to their brethren, quarrelsome with their neighbours, implacable to their enemies, apt to contentions, hard to be reconciled, soon angry, scarcely appeased. These are dogs, and must not come within the holy place, where God, who is the *Congregating Father*, and Christ the great Minister of peace, and the holy Spirit of love are pre-

sent in mysterious Symbols, and most gracious Communications.

For although it be true, that God loves us first, yet he will not continue to love us, or proceed in the methods of his kindness, unless we become like unto him and love. For by our love and charity he will pardon us, and he will comfort us, and he will judge us, and he will save us; and it can never be well with us, till love that governs Heaven it self, be the Prince of all our actions and our passions. * By this we know we are translated from death to life, by our love unto our brethren: *That's the testimonial of our comfort.* I was hungry and ye fed me: I was hungry, and ye fed me not: *These are the Tables of our final judgment.* If ye love me keep my commandments: *That's the measure of our obedience.* In that ye have done kindness to one of these little ones, ye have done it unto me: *That is the instaling of the Saints in their Thrones of Glory.* If thou bringest a gift to the Altar, leave it there; go and be reconciled to thy brother: *That's the great instrument of our being accepted.* No man can love God, and hate his brother: *That's the rule of our examination in this particular.* This is a new commandment, that ye love one another: *There's the great precept of the Gospel.* This is an old commandment, that ye love one another: *There is the very Law of nature.* And to sum up all, Love is the fulfilling of the Law: *That's the excellency and perfection of a man;* and there is the expectation of all reward, and the doing all our duty, and the sanctification of every action, and the spirit of life: It is the heart, and the fire, and the salt of every Sacrifice; it is the crown of every Communion. And all this mysterious excellency is perfectly represented by that Divine Exhortation made by St. Paul, *purge out therefore the old leaven, that ye may be*

* Cum nostris animis amor quo cœlum regitur, regit. Boet. Consol. Philos.

1 Cor. 5. 7, 8.

A new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of MALICE and wickedness, but with the unleavened bread of sincerity and truth.

Now concerning this grace, if we will inquire after it, in order to a worthy receiving the holy Communion, we must inquire after the effects and offices of Charity; and by the good we do, or are ready to do, take an account of our selves in this particular. The Offices and general Duties are three. 1. Doing good. 2. Speaking good: And 3. Forgiving evil.

S E C T. II.

Of doing good to our Neighbours.

Tobit 12.
9.

HE that loves me, does me good; for until love be beneficial, it is not my good, but his fancy and pleasure that delights in me. I do not examine this duty by our alms alone; for although they are an excellent instrument of life, (for alms deliver from death, said the Angel to old Tobit) yet there are some who are bountiful to the poor, and yet not charitable to their neighbour. You can best tell whether you have charity to your brother, by your willingness to oblige him, and do him real benefit, and keeping him from all harm we can. Do you do good to all
you

you can? Will you willingly give friendly counsel? Do you readily excuse your Neighbours faults? Do you rejoyce when he is made glad? Do you delight in his honour and prosperity? Do you stop his entry into folly and shame? Do not you laugh at his miscarriages? Do you stand ready in mind to do all good offices to all you can converse with? For nothing makes Societies so fair and lasting, as the mutual endearment of each other by good offices; and never any Man did a good turn to his brother, but one time or other himself did eat the fruit of it. The good Man in the Greek Epigram, that found a dead Man's skull unburied, in kindness digging a grave for it, opened the inclosures of a Treasure: And we read in the *Annals of France*, that when *Gontran* King of *Burgundy* was sleeping by the murmurs of a little Brook, his servant espied a Lizard coming from his Masters head, and assayed to pass the water; but seeming troubled because it could not, he laid his Sword over the Brook, and made an Iron Bridge for the little Beast, who passing entered into the earth, and speedily returned back to the King, and disturbed him (as it is supposed) into a dream, in which he saw an Iron Bridge which landed him at the foot of the Mountain, where if he digged, he should find a great heap of gold. The Servant expounded his Masters dream, and shewed him the Iron Bridge; and they digged where the Lizard had entred, where they found indeed a Treasure; and that the Servants piety was rewarded upon his Lord's head, and procured wealth to one, and honour to the other. There is in humane nature a strange kind of nobleness and love to return and exchange good offices: but because there are some

dogs who bite your hand when you reach them Bread, God by the ministry of his little creatures tells, that if we will not, yet he will certainly recompence every act of Piety and Charity we do one to another. This the Egyptians did well signifie, in one of the new names of their Constellations: For when the Wife of *Ptolemæus Energetes* had vowed her hair to the Temple, upon condition her Husband might return in safety; and she did consecrate the Beauty of her head to the ornaments of Religion, *Comonus* the Astronomer told her that the gods had placed her hair among the Stars; and to this day they call one knot of Stars by the name of *Berenice's* hair. For every such worthiness like this, will have an immortal name in some Record, and it shall be written above the Stars, and set by the names of the Sons of God, who by doing worthy things, have endeared Communions and Societies of Mankind.

—*Ille
capillos
æolo in-
fert; ino-
pes qui
miseratus
alit.* Billii
antholog.

In all the Sacrifices of the Ancients, they were hugely kind to one another; they invited their friends to partake the Sacrifice, and called them to a portion of the pardon, that they might eat of that mercy and that forgiveness which they expected from their God. Then they sent portions to the absent; then they renewed Leagues, and re-established Peace, and made Marriages, and joyned Families, and united hearts, and knitted Interests by a thread and chain of mutual acts of kindness and endearment: And so should we, when we come to this holy Sacrifice; we must keep our hearts entire to God, and divide them amongst our brethren, and heartily love all them who feed upon the same Christ, who live by the same Faith,
who

who are entertained by the same hope, and are confederate by the laws, and the events, and the causes, by the acts and emanation of the same Charity. * But this thing is plain, no discourse here is useful but an exhortation; all that can be said is this, that it is decent, and it is useful, and it is necessary that we be very kind, and very charitable to all the members of Christ; with whom we are joyned with the ligatures of the same body, and supported by the strength of the same nourishment, and blessed by influences from the same Divine Head, the Lord Jesus Christ.

S E C T. III.

Of speaking good of our Neighbours.

IF it be not in our hands to do well, it must be in our hearts; and the contrary must never be upon our tongues: we are sure we can speak well, or we can abstain from speaking ill. If it be otherwise with us, we cannot be welcome here, we shall not worthily communicate. God opens his mouth, and his heart, and his bowels, his bosome, and his treasures to us in this holy Sacrament, and calls to us to draw water as from a River; and can we come to drink of the pleasant streams, that we may have only moisture enough, to talk much, and long against the honour of our Brother or our

Agúale ó;
 ex Neílas.

*Inter epulas, ubi bene precari mors erat. Livius l. 39.
 --gravior terras infestat Echidna.
 Cum sua viperæ jaculantur toxica linguæ,
 Atq; homini sit homo serpens, O prodiga culpæ
 Germina naturæque utero fatalia monstra !
 Queis nimis innocuo, volupe est in sanguine rictus
 Tingere, fraternasq; fibras, cognataq; pasci
 Viscera, & arrosæ deglubere funera famæ :
 Quæ morum ista lues.

our sister? Can it be imagined that Christ, who never spake an ill word, should take thee into his arms, and feast thee at his Table, and dwell in thy heart, and lodge thee in his bosom, who makest thy self all one with the Devil; whose office and work it is to be an accuser of the Brethren? No, Christ never will feast serpents at his Table*, persons who have stings instead of tongues, and venom in all the moisture of their mouth, and reproach is all their language.

We should easily consent, that he that killed a man yesterday, and is like to kill another to morrow, were not this day worthy to communicate: now some persons had rather lose their lives than lose their honour; what then think we of their preparation to the holy Communion, that make nothing of murdering their brothers or their sisters fame? that either invent evil stories falsely and maliciously, or believing them easily, report them quickly, and aggravate them spitefully, and scatter them diligently? He that delights to report evil things of me, that will not endure so much as to have me well spoken of, hath certainly but little kindness for me: he would very hardly die for me, or lay out great sums of money for me, that will not afford me the cheapest charity of a good word. The Jews have a saying, that it were better that a man were put into a flame of fire, than he should publickly disgrace his neighbour. But in this there are two great considerations, that declare the unworthiness of it.

1. They

1. They who readily speak reproachfully of others, destroy all the love and combinations of Charity in the World; they ruine the excellency and peculiar privilege of mankind, whose nature it is to delight in society, and whose needs and nature make it necessary. Now slander and reproach, and speaking evil one of another, poysons love, and brings in hatred, and corrupts friendship, and tempts the biggest vertue by anger to pass unto revenge. For an evil tongue is a perpetual storm; it is a daily temptation, and no vertue can without a miracle withstand its temptation. *If you strike a Lamprey but once with a rod (saith the Greek Proverb) you make him gentle; but if often you provoke him.* A single injury is entertained by Christian patience, like a stone into a pocket of Wool; It rests soft in the embraces of a meek spirit, which delights to see it self overcome a wrong, by a worthy sufferance; but he that loves to do injury by talk, does it in all companies, and takes all occasions, and brings it in by violence, and urges it rudely, till patience being weary goes away, and is waited upon by Charity, which never forsakes or goes a way from patience. *A wound with the tongue is like a bruise, it cannot be cured in four and twenty hours.*

Καὶ μὴ
ραίνα
πληγῆσα
νὰ ρθῆκε
εἰσάσσει
ἡσυχάζει
εἰ ὃ πλε-
νάκεις εἰς
δουλον
ἐξάπτειαι

2. No man sins singly in such instances as these. Some men commit one murder and never do another; some men are surprized and fall into uncleanness or drunkenness; but repent of it speedily, and never again return to folly: but an evil and an uncharitable tongue is an accursed principle, it is in

Sed miserere tui rabido nec perditus ore.
Fumantem nasum vivi tentaveris urfi,
Sit placidus licet & lambat digitosq; manusq;
Si dolor & bilis, si justa coegerit ira
Ursus erit. *Martial.*

its

its very nature and original equal to an evil habit, and it enters without temptation, and dwells in every part of our conversation, and injures every man, and every woman: and is like the evil

† Cede Hircana Tigris, Eramanthi Bellua, cede
Tug; genas obnube teas natura pudori,
Lævius ingenium est homini gravioraq; fata
Lingua cruenta ferens, non uno in funere ludit.

spirit that was in love with *Tobias* his wife; if you drive him from *Nineve*, he will run to the utmost parts of *Egypt*, there also, unless an Angel bind him, he will do all the mischief in the world, for there is not in the World a worse Devil, than a devilish tongue †.

But I am not now to speak of it as it is injurious to our Neighbour, but as it is an hindrance to our worthy communicating, *The mouth that speaketh lies, or stings his Neighbour, or boasteth proud things, is not fit to drink the blood of the sacrificed Lamb.* Christ enters not into those lips, from whence slander and evil talkings do proceed, and the Tongue that loves to dispraise his brother, cannot worthily celebrate the praises and talk of the glorious things of God: and let no man deceive himself, an injurious talker, is an habitual sinner, and he that does not *learn the discipline of the Tongue*, can never have the charity of Christ, and the blessings of the peaceful Sacrament. † Persons that

† De Catone dixit Plutarchus, Mensam imprimis putabat esse amicitiae conciliandae aptam; ac frequens illic laudatio egregiorum virorum introducebatur, frequens etiam malorum & improborum oblivio, nec vituperationi eorum, vel commendationi permittebat in convivium suum Cato accessum.

slander or disgracee their brother, are bound to make restitution; it is as if they had stolen a Jewel, they must give it back again, or not come hither. But they that will neither do nor speak well of others are very far from Charity, and they that are so, ought to be as far from

from the Sacrament, or they will not be very far from condemnation. But a good man will be as careful of the reputation, as of the life of his brother, and to be apt to speak well of all men, is a sign of a charitable and a good man; and that goes a great way in our preparation to a worthy Communion.

S E C T. IV.

Forgiveness of injuries a necessary part of preparation to the holy Sacrament.

THIS duty is expressed not only as obligatory to us, but as relative to the holy Sacrament, in the words of our blessed Saviour, *When thou bringest thy gift to the Altar, and there rememberest that thy brother hath ought against thee, leave there thy gift and go, be first reconciled to thy brother, and then come and offer.* This Precept was indeed instanced in the Levitical Sacrifices and Jewish Altars; but because as St. Irenaus observes; *the Precepts of Christ, however expressed, relate to Moses's Law but less principally, and chiefly design an evangelical duty* †; and therefore he refers these words to the celebration of the Christian Eucharistical Sacrifice and Oblation; concerning which he hath these excellent words: [*From the beginning God respected Abel's offering, because he offered in righteousness and singleness of heart. But God regarded not the Sacrifice of Cain, because he had a heart divided from his brother, full of* *zeal*

Mat. 5. 23.

24.

* See this discoursed and proved.

Rule of Conscience.

Book 2.

Chap. 3.

Rule 15.

Irena. lib.

4. c. 34.

zeal and malice, and therefore God, who knoweth all secrets, thus reproves him, *If thou doest rightly offer; but not rightly divide, be quiet, God will not be appeased with thy Sacrifice. For if any one in outward appearance offers a clean, a right, and a pure sacrifice, but in his Soul does not truly apportion his Communion to his Neighbour, he hath sin within, and by his external Sacrifice does not bring God unto him, neither will the oblation profit him at all, unless the malice that he hath conceived within does cease, but that sin will make him every day more and more a murderer.*] In pursuance of this, St. Cyril tells, that the ancient Christians were wont before the Communion to kiss each other, as a Symbol of reconciled minds, and forgotten injuries; and in confirmation of this practice, brings the preceptive words of our Lord now recited.

St. Cyril.
Hier. my-
stog. Cat. 5

Mar. 11.
25.

And our blessed Saviour himself adds a parallel to the first precept, which gives light and explanation to it: [*When you stand praying, if you have any thing against any man, forgive him, that your Father which is in Heaven may forgive you your trespasses.*] And so Christ taught us to pray [*Forgive us our trespasses, as we forgive them that trespass against us.*] Let us consider what we do, and consider what we say. Do we desire to be forgiven no otherwise? Do not we exact every little ignorance, and grow warm at every mistake? And are not we angry at an unavoidable chance? Would we have God to do so to us, and forgive us in no other manner, than as we do, that is, turn his anger into every shape, and smite us in every part? Or would we have God pardon us only for little things, for a rash word, or an idle hour spent less severely? If we do so to our Brother,

ther,

ther, it is a great matter, but if he reviles us to our head, if he blasphemes, and dishonours us, if he rob us, if he smite us on the face, what then? We rob God of his honour, his Priests of their reverence, his Houses of their beauty, his Churches of their maintenance: We talk vile things of his holy name, we despise Religion, we oppose his Honour, and care not for his Service. It is certain we do not usually forgive things of this nature to our Brother; what then will become of our Prayer? And what will be the effect of our Communion? And yet it is certain, there is nothing in the World easier than to forgive an injury. It costs us nothing, after it is once suffered; and if our passions and foolish principles would give us leave to understand it, the precise duty of forgiveness is a perfect Negative; it is a letting things alone as they are, and making no more evils in the world, in which already there was one too many, even that which thou didst suffer. And indeed, that forgiveness is the best which is the most perfect negative; that is, *in malice be children*; whose pretty quarrels, though they be fierce as a sudden spark, yet they are as innocent as the softest part of their own flesh, and as soon out as that sudden spark, and forgotten perfectly as their first dream: and that's true forgiveness: and without this, we can never pray with just and perfect confidence and expectations.

Ignoramus sine pace Communionem S. Hieron. Epist. 62. ad Theophilum.

St. Peter gives this precept in a considerable instance; *give honour unto the wife as unto the weaker vessel, that your prayers be not hindered*; that is, consider that they are weak and tender, easily moved, and soon disordered; their understanding is less, and their passions more; and if it happens to be

1 Pet. 3. 7.

be so, bear their burdens, comply with their innocent passions, pity their infirmities, supply the breaches made by their indiscretions, take no notice of little inconveniencies : Counsel sweetly, reprove tenderly, strike no fires, and enkindle no flames, that is, do all that you can for peace, without peevish quarrels and little commencements of a Domestick War : for if you give way to any thing of this nature, it will hinder your Prayers ; for how shall the Husband and the Wife pray together, if they be angry at each other ? For without love, and without peace, it is to no purpose to pray. The devotion of a man that is not in actual peace and kindness with his Wife, is like a hot dead coal, it will burn his fingers that touches it, but it is wholly useless ; but he that lives in peace with her, in love and prudent conduct, his devotion is a flaming fire, it kindles all that is round about it, it warms and shines, it is beauteous in it self, and it is useful to others ; it is fit for the house, and fit for the Altar ; it will set the Incense on smoking, and put the Sacrifice on fire. And so it is in every instance of society and conversation ; but I instanced in this the rather, because Charity at home, and a peaceable society in a Family, is the first of all publick unions. When *Philip of Macedon* perswaded the Greek Ambassadors, that they should invite their Cities to peace and concord, *Demaratus of Corinth* began to laugh at him for his counsel, and thought it a thing ridiculous for him to speak of peace among the Greek Republicks, who was always wrangling at home with his wife *Olympias*. But as to the present matter.

The fourth Council of *Carthage* refused to
accept

accept the oblations of quarrelling and angry persons; it is like that of the High Priests, in the case of *Judas* his restitution of the money, they would not put it into the Treasury, because it was the price of blood. Now because our blessed Master in his Law hath handled all great angers and uncharitableness under *the title of murder*, the Church thought it reasonable not to receive the Offerings, that is, to reject from the Communion all those persons that were in mutual feuds, enmities and fierce angers. *I wonder* (saith St. *Cyprian*) *what peace they can look for, that are at war with their brethren? These men may be compelled by the injunction of severe fastings to be reconciled; said Fabianus the Martyr.* And in the decree of P. *Victor*, it was expressly commanded, *That they should be driven from the communion of all faithful people, who are not in peace, and have no charity to all their brethren.* This Decree was renewed and earnestly pressed in the Council of *Agatho*, *They that will not, by the grace of God working within them, lay aside their hatred and long suits and dissentions, first let them be re-*

odio aut longinqua inter se lite dissenserint & a pacem revocari divina intentione nequiverint, à sacerdotibus civitatis primitus arguantur. Quod si inimicitias deponere perniciose intentione noluerint, de Ecclesie cœtu justissima excommunicatione pellantur. Concil. Agath. cap. 31.

Cap. 93. Concil. Carth. 4^o
Oblationes dissidentium fratrum, neque in Sacrario, neque in Gazophylacio Episcopi recipiant.

Nunquam mihi contingat turbatum ad pacis accedere sacrificium; cum ira & disceptione accidere ad sacramentum, in quo Deus indubitanter est, reconcilians mundum sibi. Certe non recipitur munus quodcumque meum quod defero ad Altare, nisi ante placato fratre, quem me forte læsisse meminerò, quanto minus si meipsum non peccavero prius? S. Bernard. de præcept. & dispens.

Quam si pacem promittunt inimici fratrum?

Possunt tales acerrimis incendiis macerari donec reconcilientur. Fabian. dist. 90. cap. si quis.

Epist. 2. ad Afros.

Placuit ut.
(sicut plerunq; fit)
quicunq;

proved by the Priests of the City. But if they will not at their reproof lay aside their enmities, let them by a most just excommunication be driven from the Congregations of the Church.] Which Décreé the Church of England hath inserted into the second Rubrick before her office of Communion, of which I shall afterwards give account. But for the present we may consider, that it is infinitely reasonable, that he that needs, and comes for a great pardon, should not stick at the giving of a little ; and he that desires to be like God, and comes to be united to him, should do like him, that is rejoyce in remitting offences, rather than in punishing them. In this, as in all other things, we must follow God's example ; for in this alone he else will follow ours. In imitating him it is certain we are innocent ; and if in this he follows us, though we be wicked, yet he's holy because revenge is his, and he alone is to pay it.

*Dei Ille
veniam si-
cile, cui
venia est
opus.*

*"Θ-ις δὲ οὐ
ἐπιμένει
βέλεται
δαίσι, ἀ-
φ' ἑσ π-
μαείας
χαρῆται
μαλιστα,
λαμβαν-
των.*

Libanius.

*Si repetes, repetet, si durus
es, ille rogantem
Abjiciet, fufas conteret atq;
preces.*

*In reliquis exempla tibi nam-
que omnibus ille
Præbet, at hic sequitur quod
prior ipse facis :*

*Utique solet speculum quas
cepit reddere formas ;*

*Æqua ita lance lance dia fur-
tura tua est.*

Antholog. Billii.

** Ecclus. 28. 1, 2, 3.*

If therefore we will forgive, he will ; if we will not, neither will he, For he makes his spear as long, and his angers as lasting as we do ours. But this duty, and the great reasonableness and necessity, I shall represent in the excellent words of the Talmudists, recorded also by the famous Ben Sirach *, [He that revengeth, shall find vengeance of the Lord, and he will surely keep his sins in remembrance. Forgive

thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man keepeth anger against another, and doth he seek healing from the Lord ? He sheweth

sheweth no mercy to a man that is like himself, and doth he ask forgiveness for his own sins? If he that is but flesh nourish hatred, who will intreat for pardon of his sins?] The duty is plain, and the reason urgent, and the commandment express, and the threatening terrible, and the promise excellent. There is in this no more to be said, but that we consider concerning the manner of reducing it to practice, in order to our preparation to a worthy Communion: and consider the special cases of Conscience relating to this great duty.

1. Therefore we are bound to forgive every man that offends us. For concerning every one of our Brethren it is equally true, that he is an excellent creation, that he is thy Brother, that he is heir of the same hopes, born to the same inheritance, descended of the same father, nursed by the Church, which is his Mother and thine; that there is in him God's Image drawn by the same hand, described in the same lines; that there are in him many good things for which he can be loved, and many reasons in him for which he ought to be pardoned: God hath made many decrees for him, and the Angels minister to him, and Christ died for him, and his soul is very precious in the eyes of God, and in Heaven itself; the man whom thou hatest is very considerable, and there, there are great desires for his temporal and eternal happiness; and why shouldst thou despise, and why shouldst thou stand out against all this.

2. Not only every man, but every offence must be forgiven. The wise man says, (*That for some things there will be no returning again:*) a blow indeed, or an evil word may be pardoned; but for

Eccelus.
22.22.

upbraiding and pride, and disclosing secrets, and a treacherous wound every friend will depart, and never return again.] But he only tells how it will be, not what ought to be; what it is likely to be in matter of fact, not how it should be in case of Conscience: and he means this of Societies and civil Friendships; but in Religion, we go higher, and even these also, and greater than these, must be pardoned; unless we would prescribe a limit to God's mercy in the remission of our sins. He will pardon every sin of ours, for the pardon of which we can rightly pray; but yet we must pray for it, and hope it upon no mea-

Jupiter omnipotens precibus si flecteris ullis, Aspice nos, hoc tantum, ut si pietate meremur, Da deinde auxilium. Æneid. 2.

Dimittenda sunt debita, non pecuniæ solum, sed omnium causarum, culparum, criminum, quicquid homo incurrere poterit; in his tibi quum incurrerit alter, ignosce.

sures, but those of our forgiveness. *O Jupiter (said the distressed Prince) hear our prayers, according to our piety look upon us, and as we do, so give us help:* And there is no instance that can be considerable to the lessening or excusing of this duty. We must forgive, not only injuries in the matter of Money; but in all errors and crimes whatsoever, in which any man can sin, and thou canst be offended.

3. Although in these things there is no difficulty, yet in the intention and expressions of this duty there is some. For if it be inquired what is meant by forgiving; many men suppose it is nothing but saying, *I forgive him with all my heart, and I pray God forgive him:* But this is but words, and we must have more material significations of it than so, because nothing can commute for the omission of the
 necessary

necessary parts of this duty. It is therefore necessary that we observe these measures.

1. Every man that hath received injuries, be they never so great, must have a mind perfectly free from all intentions of revenge in any instance whatsoever. For when the question is concerning forgiving him that did the wrong, every man can best answer his question, by placing himself in the seat of him that did the offence, and considering to what purposes, and by what significations, and in what degrees, and to what event of things himself would fain be pardoned, if he were in his case, and did repent the injury, and did desire pardon. That's

the measure and the rule; and we learn it from * *Chrysologus*.

Thou art a sinful man, and thou wouldst that God and Man should always forgive thee. Do thou forgive always; so much, so often, so entirely as thou wouldest be pardon'd thy self, so much, so often, and so entirely give pardon to thine enemy: and this, together with the reason of it, is well expressed in the Gospel of the *Nazarens*. *If thy brother sins against thee in words, and offers thee satisfaction seven*

times in a day, receive him. Simon his disciple saith unto him, seven times in a day? The Lord answers, Yea, I say unto you, Seventy times seven times. For even amongst the Prophets also, after they were anointed with the holy Ghost, there was found the word of sin, that is, they also offended in their tongues.

Qui ne tuberibus propriis
offendat amicum.

Postulat, ignoscat verrucis
illius: æquum est

Peccatis veniam poscentem
redere rursus.

Horat. 1. Serm. 3.

* Homo sine peccato esse
non potes, & vis semper tibi
dimitti. Dimitte semper.
Quantum vis tibi dimitti,
tantum dimitte. Quoties
vis dimitti tibi toties dimitte;
imo quia vis totum dimitti
tibi, totum dimitte.
Chrysologus.

Against this there is no objection, but what is made by the foolish discourses of young men, fighters and malicious, who by the evil manners of the world are taught to call revenge gallantry, and the pardoning of injuries to be pusillanimity and cowardice: For this Devil that dwells in tombs, and cannot be bound with chains, prevails infinitely upon this account, amongst the more glorious part of mankind; but (as all other things are, which oppose the wisdom of God) is infinitely unreasonable, there being nothing in the world a greater testimony of impotency and effeminacy of spirit, than a desire of revenge. Who are so cruel as Cowards, and who so revengeful as the weakest and the most passionate Women? Wise *Cryfippus*, and gentle *Thales*, and the good old man, who being to drink his poison, refused to give any of it to his persecutor; these men

— quippe minuti
Semper & infirmi est animi,
exiguæque voluntas
Ultio, continuo sic collige,
quod vindictæ
Nemo magis gaudet quam
fœmina.

Cryfippus non dicet idem,
nec mite *Thaletis*
Ingenium dulcique senex
vicinus *Hymetto*,
Qui partem acceptæ seva
inter vincla cicutæ
Accusatori noilet dare.
Juvenal.

Pascite vos herbas, fociis ego
pascor Achivis.

did not think revenge a pleasure, or a worthy satisfaction. For what man is so barbarous, as to recover his Leprosie by sucking the life-blood from dying Infants? a good man would rather endure ten leprogies, than one such remedy. Such a thing is revenge, it pretends to cure a wound, but does it with an intolerable remedy. It was the song of *Cyclops* to his sheep, *Feed you upon the tender herbs, I mean to feed upon the flesh and drink the blood of the Greeks:*

This is a violence, not only to the laws and manners, but even to the

very nature of men. Lions indeed, and Tigers, do with a strange curiosity eye and observe him
that

that struck them, and they fight with him above all the hunters; to strike again is the return of beasts; but to pardon him that smote, is the bravest amends, and the noblest way of doing right unto our selves; whilst in the ways of a man, and by the methods of God, we have conquered our enemy into a friend. But revenge is the disease of Honour, and is as contrary to the wisdom and bravery of men, as dwelling in rivers, and wallowing in fires, is to their natural manner of living. And he who out of pretence of valour pursues revenge, is like to him, who because fire is a glorious thing, is willing to have a *St. Antony's* fire in his face.

2. He that is injured must so pardon, as that he must not pray to God to take revenge of his enemy. It was noted as a pitiful thing of *Brutus*, that when his Army was broken, and himself exposed to the insolencies of his enemies, and that he could not revenge himself, he cried out most passionately in the words of the Greek Tragedy*, to *Jupiter*, to take revenge of young *Orestes*. But nothing is more against the nobleness of a Christian spirit, and the interest of a holy Communion, than when all meet together, to pray for all, and all for every one, that any man should except his enemy; that he who prays for blessings to the whole mystical Body of Christ, should secretly desire that one member should perish. If one prays for thee, and another prays against thee, who knows whether thou shalt be blessed or accursed?

Σεῖ, ἄνθρωπε
 ἵνα σὲ τῶν
 ἰσχυρῶν
 τῆς γῆς
 κενώσω.

Qui e-
 nim pro-
 det si u-
 nes pro te
 orat

Deinum & alius adversum te Deum interpellat? S. Chrysof. in 5 Math.

3. He that means to communicate worthily, must so forgive his enemy, as never to upraid his
 P 4 crime

Herod.
lib. 5.

crime any more. For we must so forgive, as that we forget it ; not in the sense of nature, but perfectly in the sense of charity. For to what good purpose can any man keep a record of a shrewd turn, but to become a spie upon the actions of his enemy, watchful to do him shame, or by that to aggravate every new offence? It was a malicious part of *Darius*, when the *Athenians* had plundered *Sardis*, he resolving to remember the evil turn, till he had done them a mischief, commanded one of his servants, that every time he waited at supper, he should thrice call upon him, Sir, remember the *Athenians*. The devil is apt enough to do this office for any man ; and he that keeps in mind an injury, needs no other tempter to uncharitableness but his own memory. He that resolves to remember it, never does forgive it perfectly, but is the under-officer of his own malice. For as Rivers that run under ground, do infallibly fall into the Sea, and mingle with the salt waters : so is the injury that is remembered ; it runs under ground indeed, and the anger is hid, but it tends certainly to mischief ; and though it be sometimes less deadly for want of opportunity, yet it is never less dangerous.

4. He that would communicate worthily, must so pardon his enemy, that though he be certain the man is in the wrong, and sinned against God in the cause, yet he must not, under pretence of righting God and Religion and the Laws, pursue his own anger and revenge, and bring him to evil. Every man is concerned, that evil be to him that loves it, but we cozen our selves by

Quæ vindicta prior quam
cum formido superbos
Fecit, & assuetum spoliis
affligit egestas?
Caesian de bello Getico.

by thinking that we have nothing to do to pardon Gods enemies, and vile persons. It is true, we have not, but neither hath any private man any thing to do to punish them; but he that cannot pardon Gods enemy, can pray to God that he would: and it were better to let it all alone, than to destroy Charity upon pretence of Justice or Religion. For if this wicked man were thy friend, it may very well be supposed that thou wouldest be very kind to him, though he were Gods enemy: and we are easie enough to think well of him that pleases us, let him displease whom he list besides.

5. He may worthily communicate, that so pardons his enemy, as that he endeavour to make him to be his friend. Are you ready to do him good? Can you relieve your enemy, if he were in want? Yes, it may be you can, and you wish it were come to that. And some men will pursue their enemy with implacable prosecutions, till they have got them under their feet; and then they delight to lift them up, and to speak kindly to the man, and to forgive him with all the nobleness and bravery in the world. But let us take heed, lest in stead of shewing mercy, we make a triumph. Relieve his need, and be troubled that he needs it. Rescue him from the calamity which he hath brought upon himself, or is fallen into by misadventure, but never thrust him down, that thou mayst be honoured and glorious by raising him from that calamity, in which thou art secretly delighted that he is intangled. *Lycurgus* of *Sparta*, in a tumult made against him by some Citizens, lost an eye: which fact, the wiser part of the people infinitely detesting, gave the villain that did it into the Prince's power; and he
used

Nostra-
pte culpa
facimus ut
malis ex-
pediat
esse, Dum
nimium
dici nos
bonos stu-
demus &
benignos
Terent. in
Phorm.

used it worthily; he kept him in his house a year, he taught him vertue, and brought him forth to the people a worthy Citizen. To pardon thy enemy, as *David* pardon'd *Absalom*, that's true Charity, and he that does so pardon, needs no further inquiry into the case of conscience. It was an excellent saying of *Seneca*, [*When thou dost forgive thy enemy, rather seem to acquit him than to pardon him, rather excuse the fault, than onely forbear the punishment: for no punishment is greater, than so to order thy pardon, that it shall glorifie thy kindness, and upraid and reproach his sin.*]

Cum autem ignoscis, ita beneficium tuum tempera ut non ignoscere videaris, sed absolvere: quia gravissimum poenae genus est contumeliosa venia.

6. He that would be truly charitable in his forgiveness, and with just measures would communicate, must so pardon his enemy, that he restore him to the same state of love and friendship as before.

This is urged by *St. Bernard*, as the great imitation of the Divine Mercy. God hath so freely, so entirely pardoned our sins, that he neither condemns by revenging, nor confounds by upbraiding, nor loves less by

Tam liberaliter Dominus omnem donavit injuriam, ut jam nec damnet ulciscendo, nec confundat improperando, nec minus diligat imputando. *S. Bernard in Cantic.*

imputing. He revenges not at all, he never upbraids; and when he hath once pardoned, he never imputes it to any evil purposes any more. And just so must our reconciliation be; we must love him as we loved him before; for if we love him less we punish him, if our love was valuable; then he is forgiven indeed, when he hath lost nothing. I should be thought severe if I should say, that the true forgiveness and reconciliation does imply a greater kindness after than before; but such

such is the effect of repentance, and so is the nature of love. [*There is more joy over one sinner that repenteth, than over ninety and nine just persons that need no repentance:*] and a broken* love, is like a broken bone, set it well, and it is the stronger for the fracture. When *Nicanor* railed upon *Philip* of *Macedon*, he slighted him, and he railed still, he then reprov'd him, but withal forgave him, and still he railed; but when he forgave him, and gave him a donative, he sealed *Nicanor's* pardon; he confuted his calumny, and taught him virtue.

But this depends not upon the injured person alone, but upon the return and repentance of him that did it. For no man is the better with God for having sinned against him; and no man for having injured his Brother, can be the better beloved by him: But if the sinner double his care in his repentance, and if the offending man increase his kindness, justice, and endearments in his return to friendship, then it is the duty of Charity so to pardon, so to restore as the man deserves; that is, the sin must not be remembered in anger, to lessen the worthiness of his amends. And this is that which our blessed Saviour says, [*If he shall return and say, I repent, thou shalt forgive him.*]

But the understanding of this great duty will require a little more exactness; let us therefore inquire more particularly into the practical Questions or Cases of Conscience relating to this duty.

I. How

* Nam in hominum ætate
 multa eveniunt hujusmodi
 Capiunt voluptates, mox
 rursus miserias,
 Iræ interveniunt, redeunt
 rursus in gratiam.
 Verum iræ si quæ forte e-
 veniunt hujusmodi,
 Inter eos rursus si reven-
 tum in gratiam est,
 Bis tanto amici sunt, inter
 se quam prius.
Plaut. in Amph.

1. How far we are bound to forgive our enemy that does repent, and how far him that does not?

2. How long and how often must we proceed in our pardon to the penitent?

3. What indications and signs of repentance are we to require and accept as sufficient?

4. Whether after every relapse must the conditions of his pardon be harder than before?

5. Whether the injured person be bound to offer peace, and seek for reconciliation? or whether may he let it alone, if the offending party does not seek it?

6. Whether the precept of charity and forgiveness obliges us not to go to Law?

7. What charity or forgiveness the offended Husband or Wife is to give to the other, in case of adultery repented of?

Question I.

Whether we are to forgive him that does not repent, and how far if he does, and how far if he does not?

If he have done me no wrong, there is nothing to be forgiven; and if he offers to give me satisfaction, he is out of my debt. But if he hath been injurious, and does not repair me, then I have something to pardon. But what reason is there in that Religion, that requires me to reward a sinner with a gift, to take my enemy into my bosom, to invite new injuries* by suffering and kindly rewarding the old? For by this means we may have injury enough, and sin shall live at the charge

*Veterem
ferendo
injuriam
invitas
novam.

charge of the good mans piety, and charity shall be the fuel of malice ; what therefore is our duty in this case ?

I answer, That there is a double sort of pardon or forgiveness ; The first and least is that which neither exacts revenge our selves, nor requires it of God, nor delights in it if it happens : and this is due to all : those very enemies that do not repent, that cease not still to persecute you with evil, must thus be pardoned, whether they care for it or no, whether they ask it or ask it not ? For these we must also pray, we must bless them, we must speak as much good of them, as occasion and justice do require ; and we must love them, that is, do them justice, and do them kindness : and this is expressly required of us by our blessed Saviour*.

*Matth. 5.

44.

But there is also another forgiveness, that is, a restitution to the first state of friendship ; to love him as well, to think as well of him ; & this is only due to them that repent, and ask pardon, and make amends as they can : for then the proper office of thy charity is to pity thy brothers infirmity, to accept his sorrow, to entertain his friendship and his amends, and to put a period to his repentance for having troubled thee. For his satisfaction and restitution hath taken away the material part of the injury, and thou art as well as thou wert before, or at least he would fain have thee so ; and then there can be nothing else done, but what is done by thy Charity ; and by this thou must bear a share in his sorrow, believe his affirmation, accept his repentance, cancel his guilt, take off the remanent obligations, remove suspicion from him, entertain no jealousies of him, but in all things trust him where Charity is not imprudent.

For

For it is not always safe to imploy a person that hath deceived my trust, and done me wrong. But if you perceive that he may wisely be trusted and imployed, charity must take off the objection of his former failing. If by repentance he hath cut off the evil that he did thee, and that evil by which he did it, then if you refuse to imploy him, because he once did you wrong, it is revenge and not prudence. If he offended thee by pride, by anger, by covetousness; it is not enough that he say, *Sir, forgive me, I will make you amends*: It is enough to make you pardon him, and perfectly to be reconciled to him; but unless his repentance hath destroyed his covetousness, his anger or his pride, the evil principle remains, and he will injure thee again. Which thing if wisely and without pretences thou canst really perceive, to trust or to imploy him in such instances in which he formerly did thee injury, is not prudent nor safe; and no charity ties thee to be a fool, and to suffer thy self to be tempted. Onely be careful that you do not mistake jealousy for prudence; and so lose the rewards of charity; lest when we think our selves wise, we become fools.

Question II.

How long and how often must we proceed in our forgiveness, and accept of the repentance of injurious persons?

To this we need no answer, but the words of **Luk. 17. 4.** our blessed Saviour, *If thy brother trespass against thee seven times in a day, & seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.* Now this seven times in a day, and seventy times seven

seven times, is not a determined number, but signifies infinitely. *Seven times in a day do I praise thee,* said *David*. From this Definite number some Ages of the Church took their pattern for their Canonical hours. It was well enough, though in the truth of the thing he meant, I will praise thee continually : and so must our pardoning be. For if *Christ* hath forgiven thee but seventy times seven times (saith *St. Austin*) then do thou also stop there, lest his measure be thine. If he denied to spare thee for the next fault, do thou so to thy Brother. But *St. Hierom* observes concerning this number, That *Christ* requires us to forgive our Brother seventy times seven times in a day, that is, four hundred and ninety times ; meaning that we must be ready to forgive him oftner than he can need it. Now though he that sins frequently, and repents frequently, gives great reason to believe that his repentances are but pretended, and that such repentances before God signify nothing ; yet that is nothing to us, it may be they are rendered ineffectual by the relapse, and that they were good for the present, as *Abab's* was : but whether they be or be not, yet if he be not ashamed to repent so often, we must think it no shame and no imprudence to forgive him, and to forgive him so, that he be restored intirely to his former state of good things ; that is, there must be no let in thy charity ; if there be in prudence, that's another consideration : But his second repentance must be accepted as well as his first, and his tenth as well as his fifth. And if any man think it hard so often to be tied to accept his repentance, let him understand, that it is because himself hath not yet been called to judgment ; he hath not heard the voice of the exactor, he hath not yet been

De verbis Domini.

Ut toties peccanti fratri dimitteres in die, quoties ipse peccare non posset.

been delivered to the tormentors, nor summed up his own accounts, nor beheld with amazement the vast number of his sins. He that hath in deepest apprehension placed himself before the dreadful Tribunal of God, or felt the smart of conscience, or hath been affrighted with the fears of Hell, or remembers how often he hath been spared from an horrible damnation, will not be ready to strangle his Brother, and afflict him for a trifle, because he considers his own dangers of perishing for a sum which can never be paid, if it never be forgiven.

Question III.

What indications and signs of repentance are we to require and to accept as sufficient?

I answer, That for this circumstance there is a proper use and exercise of our charity, as in the direct forgiveness. We are not to exact securities and demonstrations Mathematical, nor to demand the extremity of things. If the enemy be willing to make an amends, accept of his very willingness for some part, and his amends for the other. Let every good act be forwardly entertained, and persuade you heartily that all is well within. If you can reasonably think so, you are bound to think so; for after all the signs of repentance in the world, he may deceive you; and whether his heart be right or not, you can never know but by the judgment of charity; and that you may better use betimes. For when ever your returning enemy says he does repent (that is, gives humane and probable indications of his repentance;) you cannot tell but that he says true; and therefore you must forgive. The words

words of Christ are plain : If he *returns*, saying, I do repent : then it is a duty, and we can stay no longer ; for he that confesses his sin, and prays for pardon, hath done great violence and mortification to himself, he hath punished his fault* ; and then there is nothing left to be done by the offended party, but to return to mercy and charity. *But in this affair it is remarkable what we are commanded by our blessed Lord : *Agree with thine adversary quickly, &c. lest thou be constrained to pay the utmost farthing.* Plainly intimating ; that in reconcilements and returns of friendship, there is supposed always something to be abated, something clearly forgiven : for if he pay thee to the utmost farthing, thou hast forgiven nothing. It is merchandise and not forgiveness to restore him that does as much as you can require. *Be not over righteous, saith Solomon ; that is, let charity do something of thy work, allow to her, place, and powers, and opportunity.* It was an excellent saying of St. Bernard's : [*God is never called the God of revenges, but the Father of mercies ; because the original of his revenges he takes from us and our Sins, but the original, and the causes of his forgiveness he takes from himself :*] and so should we, that we restore him that did us wrong to our love again ; let it not be wholly, because he hath done all that can be required, but something upon our own account ; let our mercy have a share in it ; that is, let us accept him readily, receive him quickly, believe him easily, expound all things to the better sense, take his word, and receive his repentance, and forgive him at the beginning of it ;

* Poenæq;
genus vi-
disse præ-
cantem.

Serm. 5. de natali.

Recte non pater judiciorum
vel ultionum dicitur, sed
pater misericordiarum, quod
miserendi causam sumat ex
proprio, judicandi & ulcif-
cendi magi, sumat ex nostro,
scilicet ex nostris peccatis.

not to interrupt his repentance, but to encourage it : and that's the proper work of charity in the present Article.

Question IV.

Whether after every Relapse must the Conditions of his pardon be harder than before?

I answer, That I find no difference in the expression of our blessed Saviour. It is all one after seven times, and after seventy times, and after seventy times seven times ; if he shall return, saying, I repent, that's all is here required. But then because by saying [I repent] is not meant only the speaking it, but also doing it ; it must at least be probable that he does so, as well as says so ; therefore although as soon as he does so, so soon you must forgive him, yet

1. After the first forgiveness, and at the second and third offence, we are not obliged so readily to believe his saying, as after the first offence ; at which time, although he did violence to justice and charity, yet he had not broken his faith, as now he hath ; and therefore the oftner he hath relapsed, the more significations he ought to give of the truth of his repentance. He that is pardoned, and sins again, cannot expect so easily to be acquitted the third time, as at the first, saith *St. Basil.* At the first fault we must believe his saying, because we know nothing to the contrary ; but when he hath often said so, and it is seen so often that he did not say true, he that is forgiven and then relapses, is obliged to do more the next time he pretends repentance.

Veniam
delicti as-
sequutus,
si iterum
peccat,
gravius
iudicium
sibi præpa-
rat. *Summ.*
moral.

2. Although we are bound to forgive him in-
tirely;

tirely even after a thousand injuries, if he does truly repent; yet this person cannot expect to be employed, or to be returned to all his former capacities of good; because it is plain, he hath not cured the evil principle, the malicious heart, or the evil eye, the slanderous tongue, or the unjust hand, his covetous desire, and his peevish anger: and then though we must be ready in heart to receive him to all the degrees of his former condition, when he shall be capable, and is the same man that ought to be employed; yet till he be so, or appears so in prudent or reasonable indications, he must be pardoned heartily, and prayed for charitably, but he must be handled cautiously. It must not be harder for thee to pardon him after ten thousand relapses and returns: but after so much variety of folly and weak instances, it will be much harder for him to say and prove he does repent. But in this, our charity must neither be credulous, nor morose; too ealie, nor too difficult; but it is secure, if it pardons him, and prays for him, whether he repents or no.

3. There are some significations of repentance, which charity never can refuse; but must accept the offending person as a convert and a penitent.

1. Such is open and plain confession of the fault, with the circumstances of shame and dishonour; for he that does so much rudeness to himself as to endure the shame of his sin, rather than not to return to duty, gives great testimony that he returns in earnest. And this can no ways be abated, unless we have done so before; and that his confession is but formal, and his shame is passed into shamefulness. In this case we may expect some more real argument.

Q 2

2. What.

2. Whatsoever are the great usual signs and expresses of repentance before God, those also are to be accepted by us when they are done before men; and though we may be deceived in these things, and God cannot: yet they are the best we can get, and something we must rely upon. And because like God we cannot discern the hearts of men; yet we rightly follow his example, when we do that which is the next best, and expound the action to the best and most favourable sense of charity.

3. An oath if it be not taken lightly is a great presumption of an innocent, a sincere and a repenting soul. It is the sign of an ill mind not

Quisquis juranti nihil credit, Illemet facile pejerare scit.

Apposito juramento cautior & diligentior animus fit; à duobus enim sibi tum cavet, & ne lædit amicos, & ne peccet in Deos. Sophocles.

to trust him that swears seldom, and always solemnly, and for ought we know, justly, said *Amphides*. For a solemn sacred oath is a double hedge, and it is guarded by a double fear; lest I abuse my friend, and lest I provoke my God: and the blessed Apostle saith, *That an oath is the end of all strife*; mean-

ing, amongst persons who can cease to strive, and can cease to be injurious. It is so among them who have Religion, and who can be fit for society. For there is no man whose oath it can be fit to take, but it is also fit, that having sworn, he should be trusted. But it is seldom that our charity can be put to such extremities: and in no conversation can it happen, that a man shall do an injury, and repent, and do it again twenty times, and a hundred times in the revolution of a few days. If such things could be, those men are
into

intolerable upon other accounts, and though charity must refuse no man, and forgiveness must always stand at your door ready to let in all that knock, yet the accidents of the world, caution and prudence, and innocent fears, will dispose of our affairs in other channels of security, and cut off the occasions of such disputes; so certain is that observation of *St. Hierom* which I mentioned before, that we are tied to forgive ofner than our Brother can sin; but then also so safe are we whose charity must be bigger than the greatest temptation: and yet no temptation is like to happen, but what is less than an ordinary charity.

Question V.

Whether the injured person be bound to offer peace? Or may he let it alone, and worthily communicate, if the offending party does not seek it?

To the Question, Whether of the parties must begin the peace? I answer, that both are bound: For although he that did the injury is bound in conscience and justice to go to him whom he hath injured, and he is not a true penitent if he does not: and he must not for his part be accepted to the Communion, of which I am to give account in the Chapter of repentance, yet because we are now upon the title of Charity, I am to add, that if the criminal does not come, the offended person must offer peace: he must go or send him. If others begin the quarrel, do thou begin the peace, said *Seneca*. For sometimes the offender desires pardon, but dares not ask it, he begs it by interpretation and tacit desire: con-

Dissentio ab aliis à te reconciliatio incipiat. Senec.

sult therefore with his modesty, his infirmity, and his shame. He is more bound to do it than thou art, yet thou canst better do it than he can. It is not always safe for him; It is never unsafe for thee. It may be an extream shame to him; it is ever honourable to thee; It may be sometimes to his loss, it is always thy gain; for this was the resolution of *Hesiod's* Riddle, Half is more than the whole; *A dinner of herbs with peace, is better than a stalled Ox with contention*, and therefore upon all accounts it is for thy advantage to make the offer.

"Ολα ἡμῖν
σου πλεον.

I add also, it is thy duty. I do not say, that
Mat. 18. in justice thou art bound; but in charity thou
15. art, and in obedience to thy Lord. *If thy Brother offend thee, go and tell him.* Go thou, saith Christ. For by so doing we imitate God, whom though we have so often, so infinitely offended, yet he thought thoughts of peace, and sent to us Amba-

* Cogitans cogitationes pacis Deus prior nos accessit & legatos ministrosque reconciliationis ad nos destinavit.
S. Gregor.

sadors of peace*, and Ministers of reconciliation. When *Pompey* and *Marcus Crassus* were to quit their Consulships, *Cneius Aurelius*

I know not upon what account, ran into the *Forum* and cried out, that *Jupiter* appearing to him in his dream, commanded that they should be reconciled before thy were discharged by the people, which when the people also required, *Pompey* stirred not, but *Crassus* did; he reached out his hand to his Colleague, saying, *I do nothing unworthy of my self, O Romans, if I first offer peace to Pompey, whom you honoured with the Title of Great before he was a Man, and with a Triumph before he was a Senator.* We cannot want better arguments of peacefulness: It is no shame to thee

to

to offer peace to thy offending Brother, when thy God did so to thee, who was greatly provoked by thee, and could as greatly have been revenged; and it is no disparagement that thou shouldst desire the reconciliation with him for whom Christ became a Sacrifice, and to whom he offers, as he does to thee, the Communion of his body and blood. *Thou art (I say) bound in charity to thy Brothers soul, whose repentance thou canst easily invite by thy kind offer, and thou makest his return easie, thou takest away his objection and temptation, thou curest thy own right better, and art invested in the greatest glory of mankind; thou dost the work of God, and the work of thy own soul; thou carriest pardon, and ease and mercy with thee; and who would not run and strive to be first in carrying a pardon, and bringing messages of peace and joyfulness?

Consider therefore that death divides with you every minute; you quarrel in the morning, and it may be you shall die at night; run quickly and be reconciled, for fear your anger last longer than your life. It was a pretty victory which *Euclid* got of his angry Brother, who being highly displeas'd, cryed out, *Let me perish if I be not revenged*: But he answered, *And let me perish if I do not make you kind, and quickly to forget your anger*. That gentle answer did it, and they were friends presently, and for ever after. It is a shame if we be out-done by Heathens, and especially in that grace, which is the ornament and jewel of our Religion, that is, in forgiving our enemies, in appeasing anger; in doing good for evil, in returning prayers for cursings, and gentle usages for rude treatments, this is

Disperem,
am, finon
persuasc-
ro.

* *Christi sanguis de cruce clamans pacem loquitur, & reconciliationem; quin idem sanguis quoniam à nobis bibitur, si modo digne bibitur, clamat in corporibus nostris verba pacifica. S. Cyprian.*

the glory of Christianity*, as Christianity is the glory of the World. I end this with the advice of St. Bernard, *Let every man who desires to come worthily to the Sacrament of peace, the communion of Christ's body; for the wrong that he does be ready to*

ask pardon, and for the wrong that he receives be ready to give pardon, and so Christ's members will be in peace.

Question VI.

Whether the precept of forgiveness, and the charity of the Communion must of necessity put a period to all Law-suits?

To this I answer, That Suits at Law in matters criminal, relating to injuries done or suffer'd, are so often mingled with interests of anger and revenge, they are so often conducted violently and passionately, that he who forbids anger and revenge, does also in effect forbid Suits of Law upon the account of injuries received. But this is to be understood onely of such repetitions of right, or vindications of wrong, as cannot or will not be separated from revenge. Thus if the Law which God gave to *Moses* in the matter of injuries, were the measure of our Judicatories, [*An eye for an eye, and a tooth for a tooth*] it were not lawful to go to Law to get his eye put out, that had extinguish'd mine: for this does not repair me, but onely afflicts him. A Wolf is in nature less hateful than a Viper; he wounds that he may drink the blood

bloud, and kills that he may eat : but the Viper smites that he may kill, and gets nothing by it. So is every Law-suit that vexes one, and repairs no man. But the rules and measures of conscience in this particular, are briefly these.

Ὡςπερ οἱ κεντήσαντες ἕκ ἑνα πίωσιν ἑτένηταν, ἀλλ' ἑνα ἐκχέωσιν ἕτω ὃ ὀναξίως μετιῶν, καὶ μηδὲν ἐντεῦθεν καρπόμεν. S. Chry. *soft. Homil. 27. in 1 Cor.*

1. If the injury be transient, and passes away in the act ; it is not lawful for a Christian to go to Law, because he cannot rescind the act, and he cannot repair himself, and that which remains is nothing but revenge, which can never consist with charity.

2. The case is the same, if the injury be permanent, but irremediable ; for if nothing can be rescinded, if no amends can be made, it is but a phantastick pleasure to delight in the affliction of him that injur'd me. If cutting off his arm would make mine grow ; if striking him upon the face would bring me a new tooth, instead of that which he struck out of mine ; then there might be a just cause of going to Law ; but when the evil remains after all that the Law can do, it is enough that I lost my limb, I will not lose my charity, which is left me to make amends to me, and to procure a blessing to make me reparation. If by my arm I got my living, it is fit that he that cut my arm off should give me maintenance ; because he can repair my loss of livelihood, though he can never restore my arm, and to cause him to be barely afflicted for my affliction, when I am not relieved by his affliction, is barbarism, and a rude uncharitableness. To revenge, is but the more excusable way of doing injury. Nay, *Maximus Tyrius* says,

In humanum verbum est & quidem pro injusto receptum ultio, & à contumelia non differt nisi or iine. Quidolorem regerit. tantum excusationes peccat. *Seneca.*

Ὁ παραῶν τῆ ἀποπάρξ-
αυτῶ ἀδικώτερος.

* Adversus latronem, si nequeunt pro salute, pro ultione tamen suâ ferrum omnes stringere.

says, it is worse; the revenging man is worse than the injurious: and therefore to prosecute him in Law who did me wrong, and cannot now amend me, is but uncharitableness acted under the visor of authority, so *Mithridates* affirm'd, that usually men carry arms against a thief*, for revenge as much as for their security: it is in many cases nothing else but revenge.

3. He that hath received an injury must not revenge himself by going to Law, though with a purpose to prevent another injury that is tolerable and inconsiderable. The reason is, because if he fears an evil that is but little, the smallness of the evil, and the uncertainty of its event are not considerable, if compar'd to the evil of revenge that is included, to the trouble of the suit, to the evil of our Brothers punishment, to his shame and to his smart, to his expence and his disorder; and the charity of forgiveness shall never have a proper season for his exercise, or an opportunity to get a reward, if every excuse and every degree of temptation, or seeming warranty, can legitimate that action which is more like a revenge, than it can be to prudence, and a reasonable caution.

All quarrellings and contentions at Law for little matters, are arguments of impatience, of a peevish spirit, and an uncharitable mind. He is a very miserable man that is unquiet when a mouse runs over his shooe, or a fly does kiss his cheek, *Whatsoever is little and tolerable must be let alone,* said *Aristides*; and *Apollonius* answered,

—Καὶ
μὴ δάκοι
ἀνδρα πο-
νήρον.

That

That wars must not be undertaken for great causes, Συγχω-
 nor suits at law for little ones. There is in such per-
 sons who run to Courts, and complain for every ^{περὶ τῆς πρᾶ-}
 small offence, such a stock of anger and peevishness, ^{πίεσει. ὅτι}
 and such a spirit of fire within them, that every ^{ἀντὶ τῆς ἰατρ-}
 breath and every motion from without can put it ^{τηριον.}
 into a flame: and the Devil will never be wanting
 to minister occasions to such prepar'd materials. It
 is told in the Annals of *France*, that when the
 Kings of *England* and *France*, in a deadly war, had
 their Armies ready to joyn Battle; the French Of-
 ficers, having felt the force of the English valour,
 were not willing to venture the hazard of a Bat-
 tel, and perswaded their King to offer conditions
 of peace. The Treaty was accepted, and the two
 Kings withdrew into an old Chappel in the field;
 where when they had discours'd themselves into
 kindness, they resolv'd to part friends, and to ap-
 point Commissioners to finish the Treaty. But as
 they were going out, a great Serpent issued out of
 the ruinous wall, and made towards the Kings;
 who being affrighted with the danger, drew their
 swords, and in that manner ran out of the Chap-
 pel. Their Guards, who in equal numbers at-
 tended at the door, seeing their Princes in a
 fright, and with their Swords drawn, suppos'd
 they were fighting, and without any sign, in-
 stantly drew upon each other; which alarm the
 two Armies taking instantly engag'd in a bloody
 fight, and could not for all the power of their
 Kings be totally disengag'd, till the night parted
 them. Just such is the danger of an angry and
 quarrelsome spirit; he hath his Sword by his side,
 and his Army in the field, his hand is up, and his
 heart is ready, and he wants nothing but an oc-
 casion, a Serpent to set him on; and that will
 never