

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 <sup>περὶ τῆς πρ-  
 πόνου. ὅτι</sup>  
 small offence, such a stock of anger and peevishness, <sup>τρίον.</sup>  
 and such a spirit of fire within them, that every  
 breath and every motion from without can put it  
 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

Luke 17.

3.

never be wanting, as long as the old Serpent the Devil hath any malice or any power. But let us not deceive our selves: we are bound very far by the laws of charity to the soul of our Brother, and we are very much concern'd that he be sav'd, and therefore our blessed Saviour commanded us, if our brother have sinned against us, to reprove him; not presently to hale him to the Judge, or deliver him up to the Law: but to use means and charitable instruments, not for his vexation, but his conversion. And he little regards his brothers soul, who by suits of Law and arts of affliction, provokes him to more anger, or hardens him in his sin, or hinders his repentance, or vexes him into impatience.

But to return to the particular case. The preventing of every evil is not a sufficient pretence (though it were true) to commence a Suit at Law. For when our blessed Saviour commands us to reprove our offending brother; he speaks of such a one as is still in wrong, and the state of injustice, a person from whom we are not sure but we may receive another injury; and yet even to this person we are commanded to be charitable in our reproof and private admonition, but are not permitted to be quick and fierce in our complaints at Law. For it is not dishonourable, if a wise man be railed at, be smitten, be cheated, be derided by fools and evil persons: but to do any thing of this again, that is inhumane and inglorious. But this case is fully determined even by a Heathen: You must not return evil to your enemy, although we be in danger to suffer a greater mischief; and therefore not vex him at Law. For that is the defence of beasts, who cannot keep themselves harmless, but by doing a greater

\*Εἰ τὲ δὲ  
ἡμᾶς τῶν  
ὄχλη-  
σώτερον  
πάσχειν.  
Plato.



greater mischief : a tooth or a claw, a horn or a heel, these defend the beast, who, that he may not receive a wound, defends himself so, that he will kill his enemy. And yet *this* amongst evil men is called *prudent*.

It is not by this discourse intended, that we may not take securities of him against future mischiefs, if we can do it without doing him a mischief, but under the colour of securing our selves for the future, we must not be revenged for what is past ; neither must our revenge in small matters be used at all as an instrument of our security. If we can be secured without his affliction, we must take that way to be secured ; but if by revenges and direct inflictions of evil, or procurations of punishment, we attempt it, we are not charitable. And this is the perfect meaning of our blessed Saviour, *If thine enemy take thy cloak, let him take thy coat also ; and if he strike thee on thy right cheek, turn thy left to him, and let him strike thee again.* These words are not to be understood literally and precisely ; not so as to forbid all securities or avoiding of future evils ; for Christ himself did not so when an evil Servant smote him ; and St. *Paul* did not so when the High Priest commanded him to be smitten on the face ; they neither of them received it silently, nor turned the other cheek. And what if he that smote one cheek will smite no more ? or will smite the same ? How if we are not able to bear a second blow ? Or how if the offering the other cheek provoke thy enemy to scorn thee, and tempt or provoke him to strike thee, who intended no such second blow ? And were it not evidently better to withdraw from him that smites ? or to sweeten him with gentle language ? It is therefore certain, these  
words

words are to be understood in the sense of prudence, equity, and charity; that is, when you are injured, you may use all that is for your innocent defence, and unmingled guards, you may without all peradventure pray him to be quiet, you may give him reasons and arguments to let you alone, you may give good words, you may give  *blessing for cursing*, that's certainly permitted; or you may run away, you may *flee from city to city*; or you may complain to him; you may reprove him, and expostulate the injury with him, as Christ did, and as did *St. Paul*. But what is then meant by turning the other cheek? Our blessed Saviour using a idiom of his own language, and a phrase used by the Prophet in the prediction of Christ's meekness and passion, *He turned his cheeks to the nippers*, means that we must not resist with doing violence or affliction to him that smites; any innocent guard, but nothing violent; any thing that is harmless, but nothing vexatious, but rather than do another evil, suffer another; and this evidently demonstrates, that the preventing of every injury; is no sufficient warrant to legitimate the bringing of our enemy to be punished at Law for what is past. The sum is this.

No Man is forbidden to lock his doors, to bar his windows, or to run from evil, or to divert it, or to reprove it. But, 1. in this question we speak of evil already done, and against revenges, not against defences; for that which is done cannot be undone; and therefore revenge is foolish and malicious: but that which is not done, may be prevented by all arts of gentleness and innocence; and therefore defences are prudent, and they are lawful. 2. We speak here of little dangers and tolerable evils; and a man must not go to Law because

cause the Musician keeps false time with his foot ; it is not for a small matter that a man must disquiet his Brother ; he must rather suffer two, than do one evil.

Διὰ τὴν  
τὴν ποδὸν  
πρὸς τὴν  
λύραν ἀ-  
μαρτίας

4. But if the evil we fear be intolerable, and yet certain, or very probable to happen, we may appeal to the Law for sanctuary or defence, though this appeal do procure affliction to our enemy ; always provided that this evil be not directly intended, nor desired secretly, nor delighted in when it happens, and be made as little as it can, prosecuted with as easie circumstances, without vexatious measures, but not without necessity.

For in all entercourses with our enemy, there are but two things to be considered by us : how we may do him good, how we may keep our selves from evil. The latter, the law of Charity, and collateral duties, do permit or enjoyn respectively ; but of the former, our blessed Saviour hath made special provision. For when our blessed Lord commanded us first to reprove secretly our offending Brother, and then before witness, if there be need ; the reason he gives, is only that we may bring him to repentance, that you may gain him by rescuing his soul from guiltiness, and his actions from injuriousness. If this course will not prevail, then tell it to the Church ; complain of him publickly, bring him before the Christian Judicatories ; but still that he may repent ; for if he repents, he must be thy Brother still, lov'd as dearly, treated as friendly, cared for as sweetly, handled as tenderly, conversed with as obligingly. But if none of all this will prevail for his good, then look you only to the other part of the permission ; that is, that you  
be



be secured from his evil; you have done all that you are tied to do for his repentance in this method, but you have not yet done all that you are tied to do in charity; for still you must afford him all those kindnesses, which Christ requires of thee for thy enemy, that is, to pray for him, and to love him. But you may secure your self by all means, which his violence and your case hath made necessary.

But this, I say, is in case the evil be intolerable, or that to avoid it be a matter of duty, or charity to those to whom you are obliged. Though my old friend, and new enemy *Carbo*, do me little spites, and kill my Deer, or shoot Pigeons, or trespass upon my Grass, I must not be avenged on him at the Law, or right my self, by afflicting him, but strive for the rewards of patience, and labour for the fruits of my charity, and for the rest, use all the guards of prudence that I can: yet if he takes away my childrens portions, or fires my houses, or exposes me or mine to beggary or destitution, I must do that duty which my charity to my children, and my justice does oblige me, I may defend my childrens right, though that defence exposes him to evil, that does the evil. I may not let *Carbo* alone, and suffer my children to be undone. I must provide for my own according to their condition and state of life; if this provision be but necessary or competent, according to prudent, modest, and wise accounts, and be not a contention for excesses and extravagancies of wealth. He that goes to Law for another, hath greater warrant than he that does it for himself; for it is more likely to be charity in their case, and revenge in my own; and certainly in the disputes of charity, our children are to be preferred before our enemies. In

In short. If the vexation that is brought by the suit of Law upon an injurious person be not revenge, and if the defence be necessary, or greatly charitable, and if the injury be intolerable or greatly afflictive, in all these Cases Christ hath left us to the liberties of Nature, and Reason, and the Laws.

5. No man must in his own case prosecute his enemy to death or capital punishment. The reasons are, because no man's temporal evil, his injury, his disgrace, his money, and his wound, are not a competent value for the life of a man; and when beyond this, there is no evil that we can do, it can in no sense consist with charity that goes so far. He that prosecutes his enemy to death, forgives nothing, forbears nothing of that injury; he means no good to his enemy, desires not his amendment, is not careful of his repentance, is not ambitious to gain a Brother, to secure the interest of a soul for God, to get himself the rewards of charity; and it is a sad thing to make thy adversary pay the utmost farthing, even whilst he is in the way, and to send him to make his accounts to God reeking in his sins; and his crimes broad blown about his ears. There are not many cases in which it can consist with the spirit of Christianity, for the Laws themselves to put a criminal hastily to death \*. Whatsoever is necessary, that is lawful; and of the necessities of the publick, publick persons are to judge; only they are to judge according to the analogy and gentleness of the Christian Laws, by a Christian spirit, and to take care of souls, as well as of bodies and estates. † If

\* See Rule of Conscience, Book 3. Chap. 2. pag. 114.

† Nemo dubitabit,

quin si nocentes mutari in bonam mentem aliquo modo possint, sicut posse interdum conceditur, salvos eos esse magis è repub. sit, quam puniri. *Quintil.*

R

the

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the criminal can be amended, as oftentimes he can, it is much better for a Common-wealth, that a good Citizen be made, than that he be taken

\* Μηδένα ἀποκτείνει τῶν ἐξουμαρτανόντων τὰ μέγιστα.

† Epist. 166. alicui utili operi eorum integra membra deserviant.

away while he is evil. \* *Strabo* tells of some Nations dwelling about *Caucasus*, that never put their greatest Malefactors to death: and † *Diodorus* says, That *Sabacon*, a pious and good King of Egypt, changed capital punishment into a slavery, and profitable

works, and that with excellent success: because it brought more profit to the publick, and brought the Criminal to repentance and a good mind. *Balsamo* says the Greek Emperors did so; and *St. Augustin* advises it as most fitting to be done.

But if this in some case be better in the publick it self, it is necessary in the private, and it is necessary in our present inquiry, in order to charity preparatory to the holy Communion; and in the Council of *Eliberis* there is a Canon, [If any Christian accuse another at the Law, and prosecute him to banishment or death, let him not be admitted to the Communion, no not so much as in the article of death.] For he whose malice passed unto the death of his Brother, must not in his death receive the Communion of the faithful; and the seal of the Charities of God. But this was severe, and it is to be understood only to be so, unless when we are commanded to prosecute a criminal, by the interest of necessary justice, and publick charity, and the command of the Laws; But in other cases, he that hath done so, let him repent greatly, and long, and at last Communicate: That's the best expedient.

Question VII.

*Whether the Laws of Forgiveness, and the Charities of the Communion, oblige the injured person to forgive the adulterous Husband or Wife, if they do repent?*

There are two cases in which it is so far from being necessary, that it is not lawful to do some things of kindness, which in all other cases are indeed true charity, and highly significative of a soul truly merciful, and worthy to Communicate.

1. When to retain the adulterous person is scandalous: (as in the Primitive Church it was esteemed so in Clergy-men) then such persons, though they be penitent, must not be suffered to co-habit; they must be pardoned to all purposes, which are not made unlawful by accident, and to all purposes which may minister unto their repentance and salvation; but charity must not be done to a single person, with offence to the Church; and a criminal must not receive advantage by the prejudice of the holy and the innocent. Against this I have nothing to oppose, but that those Churches which did forbid this forgiveness, upon pretence of scandal, should also have considered, whether or no that the forgiveness of the Criminal \*, and the charitable toleration of the injury, and the patient labours of love, and the endeavours of repentance, be not only more profitable to them both, but also more exemplar to others.

See Rule of Conscience. Book 1. chap. 5. rule 8. Concil. Eliber. 2.

\* Uxoris vitium tollas opus est aut teras :  
Qui tollit vitium, uxorem commodiusculam Sibi præstat; qui fert, sese meliorem facit.

Varro.

R 2

2. The

## Fugiveness of injuries necessary

2. The other is the case of direct danger ; if the sin of the offending party be promoted by the charity of the injured man or woman, it is made unlawful so far to forgive, as to cohabit ; if this charity will let her loose to repent of her repentance, it turns to uncharitableness, and can never be a duty.

But except it be in these cases, it is not only lawful, but infinitely agreeable to the duty of charity, to restore the repenting person to his first condition of love and society. But this is such a charity, as although it be a counsel of perfection, and a nobleness of forgiveness, yet that the forgiveness shall extend to society, and mutual endearments of co-habitation, is under no commandment ; because the union of Marriage being broken by the adultery, that which only remains of obligation, is the charities of a Christian to a Christian, without the relation of Husband and Wife. The first must be kept in the height of Christian dearnefs and communion ; but if the second can minister to the good of Souls, it is an heroick charity to do it ; but in this there ought to be no snare, for there is no commandment.

To the Answers give to these Cases of Conscience, I am to add this caution ; That although these cases are only the inquiries and concerns of private persons : and do not oblige Princes, Parents, Judges, Lords of servants in their publick capacity, and they may justly punish the offender, though the injury be done against themselves \*, yet in these cases the punishment must be no other, than

\* See Rule of Conscience, Book 4.



† as the Lancet, or the Cupping glass, as fasting, or ill tasting drugs; they are painful, but are also wholly given as ministeries of health. For so sometimes we put crooked sticks into the fire, we bow, and beat, and twist them, not to break, but to make them straight and useful. So we correct the evil inclinations of our children, and the intolerable manners of our servants, by afflictions of the body, and griefs of the mind: all is well, so long as it is necessary, and so long as it is charitable. I remember, that when *Augustus* was to give sentence upon a Son that would have killed his Father, he did not according to the severity of the Laws, command him to be tied in a Sack with a Cock, a Serpent, and an Ape, and thrown into *Tyber*; but only to be banished whither his Father pleased: remembering, that although the Son deserv'd the worst, yet Fathers loved to inflict the least; and although in Nature, none ought to drink but the hungry and the thirsty, yet in Judicatories none ought to punish, but they that neither hunger nor thirst; because they that do it against their wills, exceed not the measures of Charity and Necessity. But both Fathers and Princes, Judges and Masters, have their limits and measures before they smite, and other measures to be observed when they do smite. *O Christian Judge, do the Office of a pious Father*, said *St. Austin* to *Count Marcellinus*. A man should not use a man prodigally\*, but be us sparing of another man's blood as of his own. † Punish the sinner, pity the man.

† Quomodo scalpellum & abstinencia, & alia que profutura torquent: sic ingentia vitia prava dolore corporis animique corrigimus.

*Seneca.*

Memor non de quo censetur, sed cui in consilio effect.

Inaple Christiane Judex pii patris officium.

\* Homini non est homine prodige utendum.

† Duo ista nomina cum dicimus, homo & peccator, non utique frustra dicuntur; quia peccator est, corrige; quia homo miserege. *S. August. apud Gratian.*

R 3

But

But to conclude these inquiries fully. It is very considerable, that in many cases, even when it is lawful to bring a criminal to punishment, or to go to Law, and that it is just so to do; yet this whole dispute being a question of Charity, we are to go by other measures, than in the other; and when, in these cases we do nothing but what is just, we must remember that we are Christians, and must never expect to go to Heaven, unless we do also what is charitable.

Therefore inquire no more into how much is just and lawful in these cases; but what is charitable, and what is best, and what is safest; for then the cases of Conscience are best determined, when our reward also shall greatly be secured. For it is in these inquiries of charity in order to the holy Communion, as it is in the Communion itself. Not every one shall perish that does not receive the holy Communion, but yet to receive it, is of great advantage to our souls, in order to our obtaining the joys of Heaven: so is every expression of charity; that every action, which in some cases may be safely omitted, may in all cases, where there is not a contradicting duty, be done with great advantages. For he that thinks to have the reward, and the heaven of Christians, by the actions of Justice, and the omissions of Charity, is like him, who worships the Image of the Sun, while at the same time he turns his back upon the Sun himself. This is so essentially reasonable, that even the Heathens knew it, and urged it as a duty to be observed in all their sacrifices and solemnities. *When you pray to God (said one of their own prophets) and offer a holy cloud of frankincense, come not*

to the gentle Deity, with ungentle hearts and hands: for God is of the same cognation or kindred with a good man; gentle as a man, apt to pity, apt to do good; just, as we ought to be, but infinitely more than we are: and therefore he that is not good, cannot partake with him, who is essentially and unalterably so.

Peter Comestor tells of an old opinion and tradition of the Ancients, That forty years before the day of Judgment, the Bow which God placed in the clouds, shall not be seen at all: meaning, that since the Rain-bow was placed there, as a sign of mercy and reconcilment, when the Sacrament of mercy and peace shall disappear, then God will come to judge the world in fire, and an intolerable tempest, in which all the uncharitable unforgiving persons, shall for ever be confounded.

Remember always what the holy Jesus hath done for thee: I shall represent it in the words of St. Bernard, [ O blessed Jesus, we have heard *In Canticis* strange things of thee. All the world tells us such things of thee, that must needs make us to run after thee. They say, that thou despisest not the poor, nor refuseth the returning sinner. We are told, that thou didst pardon the Thief, when he confessed his sin, and confessed thee, and Mary Magdalen when she wept; and didst accept the Syrophœnician when she prayed; and wouldst not give sentence of condemnation upon the woman taken in adultery, e'en because she look'd sadly, and was truly ashamed: thou didst not reject him, that sate at the receipt of Custom, nor the humble Publican, nor the Disciple that denied thee, nor them that persecuted thy Disciples, no, nor them that crucified thee.

R +

These

— *justa precari*  
*Thure pio, cædumque feros*  
*avertite ritus.*  
*Mite & cognatum est homini*  
*Deus—*

*Silius Ital. 4.*



Ἀναζω-  
πυήσαν-  
τες ἐν ἀ-  
γαπῇ χρι-  
στοῦ.  
Ad Ephef.

These are thy precious ointments, apt with their sweetness to allure all the world after thee, and with their vertue to heal them. After thee and thy sweet Odours, O blessed Jesu, we will run.] Happy is he that says so; and does so; enkindling his charity in the blood of Christ (as St. Ignatius his expression is) transcribing his example into our conversation, for we can no way please him, but by being like him: and in the blessings of Christ, and the Communion of his body and blood, the uncharitable and revenging man shall never have a portion.

## S E C T. V.

*Devotions relative to this grace of Charity: to be used by way of exercise and preparation to the Divine Mysteries; in any time or part of our life; but especially before and at the Communion.*

The Hymn, containing acts of love to God and to our Neighbour.

**C**ome, behold the works of the Lord: what desolations he hath made in the earth.

He maketh Wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

But unto the wicked said God, what hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?

Thou

Thou sittest and speakest against thy brother ; thou slanderest thine own Mothers Son.

These things thou hast done, and I kept silence, but I will reprove thee, and set them in order before thine Eyes.

Now consider this ye that forget God lest I tear you in pieces, and there be none to deliver.

Deliver me from blood-guiltiness, O God, thou God of my salvation ; and my tongue shall sing aloud of thy righteousness.

Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble.

The Lord will deliver him and keep him alive, and he shall be blessed upon the earth ; and thou wilt not deliver him into the will of his enemies.

The Lord will strengthen him upon the bed of languishing : thou wilt make all his bed in his sickness.

But I said, Lord be merciful to me : heal my soul, for I have sinned against thee.

Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.

O send out thy light and thy truth, let them lead me, let them bring me to thy holy Hill, and to thy Tabernacles.

Then will I go unto the Altar of God my exceeding joy : yea, upon the Harp will I praise thee, O God my God.

The righteous shall be glad in the Lord, and shall trust in him ; and all the upright in heart shall glory.

Do good, O Lord to them that are true of heart ; and evermore mightily defend them, do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.

In God will I praise his word : in the Lord will I praise his word : Thy vows are upon me O God, I will render praises unto thee. For

*For thou hast delivered our souls from death, wilt not thou deliver our feet from falling that we may walk before God in the light of the living?*

*I will love thee, O God, and praise thee for ever, because thou hast done it; and I will wait on thy name, for it is good before thy Saints.*

Glory be to the Father, &c.

A Prayer for the grace of Charity, &c.

**O** Most gentle, most merciful and gracious Saviour Jesu, thou didst take upon thee our nature, to redeem us from sin and misery; thou wert for us led as a Lamb to the slaughter, and as a Sheep before the shearer is dumb, so thou openedst not thy mouth thou turnedst thy back to the smiters, and thy cheeks to the nip-pers, thou wert mock'd and whiped, crucified and torn, but thou didst nothing but good to thy enemies, and prayedst with loud cries for thy persecutors, and didst heal the wound of one that came to lay violent hands upon thee; O plant in my heart gentleness and patience, a meek and long suffering spirit, that I may never be transported with violent angers, never be disordered by peevishness, never think thoughts of revenge, but may with meekness receive all injuries that shall be done to me, and patiently bear every cross accident, and with charity may return blessing for cursing, good for evil, kind words for foul reproaches, loving admonitions for scornful upbraidings, gentle treatments for all derisions and affronts; that living all my days with meekness and charity, keeping peace with all men, and loving my neighbour as my self, and thee more than my self, and more than all the world, I may at last come into the regions of peace and eternal charity, where thou livest, who lovest all men, and wouldest have none to  
perish



perish, but all men to be saved through thee, O most merciful Saviour and Redeemer Jesu. Amen.

An act of forgiveness to be said with all earnestness and sincerity before every Communion.

O God, my God, I have sinned grievously against thee: I am thy debtor in a vast and an eternal debt, and if thou shouldst take the forfeiture, I shall be for ever bound in eternal prisons, even till I pay the utmost farthing: But I hope in thy mercies, that thou wilt forgive me my ten thousand Talents; and I also do in thy presence forgive every one that hath offended me; whoever hath taken my goods privately and injuriously, or hurt my person, or contrived any evil against me, whether known or unknown; whoever hath lessened my reputation, detracted from my best endeavours, or hath slandered me, or reproached, reviled, or in any word or way done me injury; I do from the bottom of my soul forgive him; praying thee also, that thou wilt never impute to him any word, or thought, or action done against me; but forgive him, as I desire thou wouldst also forgive me all that I have sinned against thee, or any man in the world. Give him thy grace, and a holy repentance for whatever he hath done amiss, grant he may do so no more: keep me from the evil tongues, and injurious actions of all men, and keep all my enemies from all the expresses of thy wrath: and let thy grace prevail finally upon thy servant, that I may never remember any injury, to the prejudice of any man, but that I may walk towards my enemies, as Christ did, who received much evil, but went about seeking to do good to every man: and if ever it shall be in my power, and my opportunity, to return evil, O then grant, that the spirit of love and forgiveness may triumph over all anger, and malice, and revenge;

that

that I may be the Son of God, and may love God, and prove my love to thee, by my love to my Brother, and by obedience to all thy Laws, through the Son of thy love, by whom thou art reconciled to mankind, our blessed Lord and Saviour Jesus. Amen.

Vers. Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins.

Resp. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. Amen.

To  
Friday July 31:  
1730

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## C H A P. V.

### *Of Repentance, preparatory to the Blessed Sacrament.*

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#### S E C T. I.

**W**hen Isaac and Abimelech had made a covenant of peace and mutual agreement, they would not confirm it by a Sacramental Oath till the next morning, that they might swear fasting, for the reverence and religious regard of the solemn Oath (saith Lyra.) But Philo says, they did it Symbolically, to represent that purity and cleanness of soul, which he that swears to God, or comesto pay his vows, ought to preserve with great Religion. He that in a religious and solemn address comes to God, ought to consider whether his body be free from uncleanness, and his soul from vile affections. *He that is righteous, Rev. 22. let him be righteous still; and he that is justified, let 11. him be justified, yet more saith the Spirit of God; and then it follows, He that thirsts, let him come and drink of the living waters freely, and without money, meaning that when our affections to sin are gone, when our hearts are clean, then we may freely partake*

—17.



partake of the Feast of the Supper of the Lamb.

For as in natural forms, the more noble they are, the more noble dispositions are required to their production; so it is in the spiritual: for when Christ is to be efformed in us, when we are to become the Sons of God, flesh of his flesh, and bone of his bone, we must be washed in water, and purified by faith, and sanctified by the spirit, and cleansed by an excellent repentance; we must be confirmed by a holy hope, and softned by charity. So God hath ordered in the excellent fabrick of humane bodies: First, our meat is prepared by fire, then macerated by the teeth, then digested in the stomach, where the first separation is made of the good from the bad, the wholesome juices from the more earthy parts, these being sent down to earth, the other are conveyed to the Liver, where the matter is separated again, and the good is turned into blood, and the better into spirits; and thence the body is supplied with blood, and the spirits repair into the heart and head, and thence they may be sent on Embassies for the ministeries of the body, and for the work of understanding. So it is in the dispensation of the affairs of the Soul. The Ear, which is the mouth of the Soul, receives all meat, and the senses entertain the fuel for all passions, and all interests of vertue and vice. But the understanding makes the first separation, dividing the clean from the unclean: But when the Spirit of God comes and purifies even the separate matter, making that which is morally good to be spiritual and holy, first cleansing us from the sensualities of flesh and blood, and then from spiritual iniquities that usually debauch the soul; then

then the holy nourishment which we receive, passes into divine excellencies. But if sensuality be in the palate, and intemperance in the stomach; if lust be in the liver, and anger in the heart, it corrupts the holy food; and makes that to be a favour of death, which was intended for health and holy blessings.

But therefore when we have lived in the corrupted air of evil company, and have sucked in the vile juices of Coloquintida, and the deadly Henbane, when that is within the heart which defiles the man, the soul must be purged by repentance, it must be washed by tears, and purified by penitential sorrow. For he that comes to this holy feast with an unrepenting heart, is like the flies in the Temple upon the day of Sacrifice: the little insect is very busie about the flesh of the slain beasts, she flies to every corner of the Temple; and she tastes the flesh, before

*Extra prægusto Deum,  
Moror inter aras,  
Templa perlustro omnia.*

the portion is laid before the God, but when the nidour and the delicacy hath called such an unwelcome guest, she corrupts the Sacrifice, and therefore dies at the Altar, or is driven away by the officious Priest. So is an unworthy Communicant, he comes, it may be, with passion and an earnest zeal; he hopes to be fed, and he hopes to be made immortal; he thinks he does a holy action, and shall receive a holy blessing; but what is his portion? It is a glorious thing to be feasted at the Table of God; glorious to him that is invited and prepared, but not to him that is unprepared, hateful, and impenitent.

*Est gloriosus sane convictus  
Deum,  
Sed illi qui invitatur, non  
qui invisus est.*

But

† See the doctrine and practice of Repentance. Chap. 1. & 2.

But it is an easie thing to say, that a man must repent before he communicates, so he must before he prays, before he dies, before he goes a journey, the whole life of a man is to be a continual repentance†; but if so, then what particular is that which is required before we receive the holy Communion? For if it be an universal duty of infinite extent, or unlimited comprehension, then every Christian must always be doing some of the offices of repentance: But then, which are the peculiar parts and offices of this grace, which have any special and immediate relation to this solemnity? For if there be none, the Sermons of repentance are nothing but the general doctrine of good life, but of no special efficacy in our preparation.

The Answer to this will explicate the intricacy, and establish the measures of our duty in this proper relation, in order to this ministry.

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## S E C T. II.

### *The necessity of Repentance in order to the holy Sacrament.*

1. **T**He holy Sacrament of the Lords Supper does not produce its intended effect upon an unprepared subject. He that gives his body to that which is against the spirit, and his spirit to the affections of the body, cannot receive the body of Christ, in a spiritual manner. He that receives



ceives Christ, must in great truth be a servant of Christ. *It is not lawful* (saith *Justin† Martyr*) *for any one to receive the holy Eucharistical bread, and to drink of the sacred Calice, but to him that believes, and to him that lives according to Christs commandment.* For as *S. Paul* argues of the infinite undecency of fornication, because it is a making the members of Christ to become

Non per id quod recte foris oblatum est sacrificium ad se ducit Deum intus habens peccatum. *Ire. l. 4. c. 23.*  
 Δεινὸν εἶναι εἰ πρὸς τὸ δῶρα καὶ τὰς δυσίας ἀποβλέψαι ἐν ἡμῶν οἱ θεοὶ ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἃν τις ἕσιθ' ἢ εἰκαίθ' ὦν τυγχάνῃ.  
 †Just. Martyr apol. 25.

the members of an harlot: upon the same account, it is infinitely impossible that any such polluted persons should become the members of Christ, to the intents of blessing and the spirit. How can Christs body be communicated to them, who are one flesh with an harlot? And so it is in all other sins: *We cannot partake of the Lords table, and the table of devils.* A wicked person, and a Communicant, are of contrary interests, of differing relations, designed to divers ends, fitted with other dispositions; they work not by the same principles, are not weighed in the same balance, nor meted by like measures: and therefore they that come, must be innocent, or return to innocence; that is, they must repent, or be such persons as need no repentance: And *St. Ambrose* gives this account of the practise of the Church in this

Non bene iniquales veniunt ad atria juvenio.

affair. *This is the order of \* this mystery, which is every where observed, that first by the pardon of our sins our souls be heal'd, and the wounds cured with the medicine of repentance, and then that our souls be plentifully nourished by this holy Sacrament;* & to this purpose he expounds the parable of the prodigal son, say-

\*Ubique mysterii ordo servatur, ut prius per remissionem peccatorum Vulneribus medicina tribuatur, postea alimonia mensæ coelestis exuberet. *iib. 6. in Luc. c. 27.*

Nemo huc accedere debet nisi qui signaculum justitiæ custodierit, aut receperit, lib. 7. c. 66.

ing, [that no man ought to come to this Sacrament, unless he have the wedding ring, and the wedding garment ;] unless he have receiv'd the seal of the spirit, and is cloathed

with white garments, the righteousness and justification of the Saints. And to the same purpose it is, that St. Cyprian complains of some in his Church, who not having repented, not being put under discipline by the Bishop and the Cler-

Lib. 3. Epist. 14. Nondum pœnitentiâ actâ, nondum factâ exomologesi, nondum manu eis ab Episcopo & Clero impositâ, Eucharistia eis datur, 1 Cor. 11. 28.

gy, yet had the Sacrament ministered to them ; against whom he presses the severe words of St. Paul ; *He that eats and drinks unworthily, eats and drinks damnation to himself ;* that is, he that repents not of his sins before he comes to

the holy Sacrament, comes before he is prepared, and therefore before he should : And St. Basil hath a whole Chapter on purpose to prove [that it is not safe for any man, that is not purged from all pollution of flesh and spirit, to eat the body of the Lord] and that is the title of the Chapter : The wicked think to appease God with rivers of oyl, and hecatombs of oxen, and with flocks of sheep : they

St. Basil. lib. 2. de baptis. cap. 3.

Quid juvat hoc, templo nostros immittere mores  
Et bona Diis ex hac sceleratâ ducere pulpâ ?

Atque hoc scelesti illi in animum inducunt suum  
Jovem se placare donis hostiis.

Et operam & sumptum perdunt ; ideo fit,

think by the Ceremony and the gift to make peace with God ; to get pardon for their sin, and to make way for more : but they lose their labour (says the Comedy) and throw away their cost because God accepts no breakers of their vows ; he loves no mans sacrifice, that does not truly love his service : what if you empty all the *Mevan*

*yan*



nian valleys, and drive the fat Lambs in flocks unto the Altars? what if you sacrifice a herd of white Bulls from *Clitumnus*? One sacrifice of a troubled spirit, one offering of a broken heart, is a better oblation, then all the wealth which the fields of the wicked can produce. *God by the forms and rites of sacrifice† teaches us how to come to the Altars, whether for Prayer or Eucharist; we must be sure to bring no evil passion, no spiritual disease along with us, saith Philo.* The Sacrament of the Lords Supper is the Christian Sacrifice; and though the Lamb of God is represented in a pure oblation, yet we must bring something of our own: our lusts must be crucified\*, our passions brought in fetters, bound in chains, and laid down at the foot of the throne of God. We must use our sin, as the Asses first Colt was to be used among the Jews; there is no redeeming of it, but onely by the breaking of its neck: and when a sinner comes to God groaning under his load, carrying the dead body of his lusts, and laying them before the Altar of God, saying, *[This is my pride that almost ruin'd me: here is the corps of my lusts, they are now dead, and as carkasses are more heavy than living bodies, so now my sin feels*

Quia nihil ei acceptum est à perjuris supplicii.

— qua nunc tibi pauper acerra

Digna litem! nec si vacuet

*Mævania* valles,

Aut præstent niveos *Clitumna* novalia tauros

Sufficiam, sed sæpe Diis hos inter honores

Celtes, & exiguo placuerunt farra Salino.

*Statius.*

† Βέλαι αὐτὲς ἀναδιδάξαι, διὰ συμβόλων, ὅποτε πορεύοντο εἰς βωμὸς ἢ εὐξόμενοι, ἢ εὐχαρισήσαντες, μηδὲν ἀρρώσημα ἢ πᾶσι ἐπιφέρειται τῇ ψυχῇ. *Philo.*

\* Quin horres, veterisque talia committere; ac altaria frequentare; quomodo immaculata sacrorum mysteria audes attingere? Hortor igitur te, ut vel committere hujusmodi desinas, vel à venerandis altaris sacrificiis abstineas, ne quando ignem de cælo capiti accersens tuo, turpe meritas pœnas, ut optasti, luas. *Sic Zosimum Presbyterum arguit St. Isidorus Pelusiota. l. 5. ep. 12.*

*are more heavy than living bodies, so now my sin feels*



more ponderous, because it is mortified: I now feel the intolerable burden, and I cannot bear it.] When a sinner makes this address to God, coming with a penitential soul, with a holy sorrow, and with holy purposes, then no oblation shall be more pleasing, no guest more welcome, no sacrifice

more accepted. The Sacrament is like the Word of God; if you receive it worthily, it will do you good; if unworthily, it will be your death and your destruction. Here the penitent can be cleansed, and here the impenitent

are consumed: here they that are justified, shall be justified still, and they that are unholy, become more unholy and accursed: here they that have, shall have more abundantly, and they that have not, shall lose what they have already: here the living are made strong and happy, and the dead do die again.

Prov. 26.  
8.

*He that giveth honour to a fool (saith Solomon) is like him that bindeth a stone in a sling: so we read it; but so, it is not easie to tell the meaning. The vulgar Latin reads it, As he that throws a stone into the heap of Mercury, so is he that giveth honour to a fool; and so the Proverb is easie. For the Gentiles did of old worship Mercury, by throwing stones at him: now giving honour to a fool, is like throwing a stone at Mercury; that is, a strange and unreasonablen act: for as the throwing of stones is against all natural and reasonable way of Worship and Religion, and is against the way of honour; so is a fool as strange and unfit a person to receive it. But when Rabbi Manasses threw stones at Mercury, in contempt and defiance of the Image and the false God, he was questioned for idolatry,*

Omnia Sacramenta obsunt indigne tractantibus, profunt tamen digne sumentibus, sicut & verbum Dei. S. August. contr. epist. Parmen.

idolatry, and paid his liberty in exchange for his outward worship of what he secretly hated; but by his external act he was brought to judgment, and condemned for his hypocrisie. This is the case of every one, that in a state of sin comes to the holy Sacrament; he comes to receive the bread of God, and throws a stone at him; he pretends worship, and secretly hates him, and no man must come hither, but all that is within him, and all that is without, must be symbolical to the nature and holiness of the mysteries, to the designs and purposes of God. In short, the full sence of all this is expressed in the Canon-Law, in a few words. *A Sacrament is not to be given but to him that repents*: for there must no sinful habit or impure affection remain in that tabernacle, where God means to place his holy spirit. It is like bringing of a swine into the proprietary; such a presence cannot stand with the presence of the Lord. It is *Dagon* before the Ark; the *Shechinah*, the glory of the Lord will depart from that unhallowed place.

Cap illud. dist. 95. Non pœnitentibus illud inrundi non potest quia Sacramenti genus est.

But because the duty of Repentance, as it is a particular grace, is limited and affirmative, and therefore is determinable by proper relations and accidents, and there is a special necessity of repentance before the receiving of the Sacrament; we must inquire more particularly.

1. What actions or parts of repentance are necessary in our preparation to the receiving these Divine mysteries.
2. How far a penitent must be advanced in a good life, before he may come safely; and how far, before he may come with confidence.
3. What significations of repentance are to be accepted by the Church,

§ 3 4. Who

## Special actions of Repentance

4. Whether, in case the duty be not performed, may every Minister of the Sacrament refuse to admit the wicked person, or the imperfect penitent that offers himself, and persists in the desire of it.

### S E C T. III.

*What actions of repentance are specially required in our preparations to the holy Sacrament?*

**T**He particular actions of repentance, which are to be performed in their proper seasons, which cannot be always actual, because they have variety, and cannot be attended to altogether, all such particulars of repentance are then in their season, they have this for their opportunity. For it is an admirable wisdom of God, so to dispose the times and advantages of Religion, that by the solemnities of duty, our dispersions are gathered up, our wandrings are united, our indifferencies are kindled, our weariness is recreated, our spirits are made busie, our attention is called upon, our powers are made active, our virtues fermented: we are called upon, and looked after, and engaged. For as it is in motion, and as it is in lines, a long and a  
straight



straight progression diminishes the strength, and makes languishing and infirmity : but by doubling the point, or making a new Centre, the moving body gathers up his parts and powers into a narrower compass, and by union, as by a new beginning, is rescued from weakness and diminution ; so it is in the life of a Christian : When he first sets forth, he is zealous and forward, full of appetite, and full of holy fires ; but when his little fuel is consumed, and his flame abates, when he goes on and grows weary, when he mingles with the World, and by every conversation is polluted or allayed ; when by his very necessary affairs of life, he is made secular and interested, apt to tend his civil regards, and to be remiss in the spiritual ; by often and long handling of money, beginning too much to love it : then we are interrupted in our declining piety, we are called upon by Religion, and by the sacredness of this holy duty, are made to begin again, not to go back, but to be re-kindled.

Every time we receive the holy Sacrament, all our duties are summed up ; we make new Vows, we chastise our negligence, we mend our pace, we actuate our holy purposes, and make them stronger, we enter upon Religion, as if we had never done any thing before ; we bring again our first Penitential heats : and as when we pray, and pray long, our devotion slackens, and our attention becomes trifling, and by wandring thoughts we are gone very far from the observation of the offices ; the good man that ministers, calls out to us, *Let us pray* ; and then the wandring thoughts run home, then we are troubled that we have lost so much of our prayers, as we have not attended to ; then we begin again, and pray the more passionately,

nately, by how much we observe our selves to have been more negligent before. If God did not particularly call upon us by these religious necessities, and stop us by the solemn return of the Sacrament, and stir up our fires, and remind us of our duty, and make actual seasons and opportunities for actual and great attendencies on Religion, if God did not make some days, and some necessities, and some opportunities for Heaven; the Soul and her interest would not be at all regarded. For this life is the day for the body, and our needs do indeed require so much attendance, and imploy so much of our affections, and spend so much of our time that it is necessary some abstractions and separations of time and offices be made.

Receiving the holy Sacrament, is like a Lock upon the waters, which makes them rise higher, and begin a fuller stream; as from a new principle of emanation: So that the repentance which is the duty of our life, and dispersed over all the parts and periods of it, like the waters in the first creation upon the face of the whole earth, is gathered together against the day of the Lords Communion, as into a bosom and congregation of penitential waters. \* Then you are to mourn for your sins, and to resolve against them: then you are to remember what vows you have already made and broken, how often you have prevaricated in your duty, and by what temptation you are used to fall: then you are to renew the strength of your purposes, to fortifie your tenderest part, and to cut off all advantages from the enemy; then you must prune your Vine, and make the branches bleed; then the Bridegroom comes, and you must trim

—enodes trunci refecentur  
ut inde  
Exeat in cœlum ramis fœlici-  
bus arbor.

trim your lamp, and adorn it with the culture of Religion; that is, against the day of Communion, you must sum up all the parts of your repentance; for the Sacrament is a summary of all the mysteries, and all the duty of the whole Religion of a Christian. But Baptism and the holy Eucharist do nothing for us, unless we do good works, and perfect them with a conjugation of holy duties, bringing forth fruits meet for repentance.

Parum est baptizari, & Eucharistiam accipere, nisi quis factis & opere perficiat. S. Cyprian.

But our enquiry must be yet a little more particular.

There are some actions of repentance which must be finished and made perfect, before we receive the holy Communion: and there are some which will be finishing all our life. Concerning the first, the question is, which they are, and what must be done concerning them. Concerning the second, we are to inquire how far we must have proceeded in them, before he may communicate.

Those parts of repentance which must be finished before we approach the blessed Sacrament, are these.

1. We must have renounced, perfectly renounced all affections to sin, and firmly purpose to amend all, to sin no more, to lead a new life in all solid and material practices of vertue. This we learn from Origen, [*We eat the bread which is made a holy thing, and which sanctifies and makes*

Ἄφρατος ἐστὶ  
ὁ μὲν γινώ-  
μενος ὡς ἁ-  
γίον π, καὶ

ἁγίον τὸν μεθ' ὑμῶν ἀεὶ ἀείθεως αὐτῷ χορμαίνετο. Lib. 8. advers. Celsum.

ses]



ses] and designs of living holily : not by a solemn and pompous profession only, but with a real and hearty resolution, resolving not to say so, and be a fool ; but to say so, because indeed we mean so ; not to profess it because it is the custom of Christians, and the expectation of the solemnity, but because we intend really to be quit of the sin for ever. Now concerning our purposes of amendment, these things are to be taken care of:

1. That they be made prudently, attentively, sincerely, and with intuition upon a credible, possible and designed effect. For there are some that make vows (purposes I cannot call them) which they believe impossible to keep, and no man can wisely purpose such things, of which he hath such belief : but they believe themselves inevitably engaged to commit a sin, and yet as inevitably engaged to say they will not. The Greeks tell of a famous Fool among them, her Name was *Acco*, who when she saw her self in a Glass, would discourse as wisely as she could to the other woman, and supposed her own shadow to be one of her Neighbours ; with whom sometimes she had great business, but always huge civilities ; only she could never agree which of them should go away first, or take the upper hand. Such wise resolvers are some persons ; they take the shadow of it for a substance, and please themselves by the entertainment of the images of things, and think that the outside, and the words of a promise are the only thing that God requires ; they and their promises do not know which shall go away first ; the resolution quickly dies, and the man presently after ; but the sin lives and abides there still, and will do so for ever. Cast

about

about and see, have you promised what you are likely to perform, and do you intend it in good earnest never to consent to a sin, in no circumstance, and for no argument, and by no temptation? For he that resolves never to commit that, which he knows he shall commit, is like him, who resolves he will never die; his vain resolution sets not his death back one hour. It is hypocrisie and lying to say it before God, and it is folly and madness to pretend that we will do it, to our selves. But of this I have already spoken\*.

\* Chap. 2.  
Sect. 3.

2. He that in his preparation to the holy Communion, purposes to live a holy life, must not judge of the goodness of his purposes by the present intendment, but by the consequent performance. He must not think it is well yet, because many good purposes are broken by temptations, disordered by supervening accidents, frustrate by impotency, and laid aside by purposes to the contrary; such which *Plutarch* compares to windy eggs, which though they look fairly, yet produce no birds. Now by this consideration, it is not intended, that a man must defer his Communion till he hath fully performed all his purposes of a holy life, for then he should never Communicate till he dies: but by this we are advised to make such inquiry, and to use such cautions, and to require such indications of the reality of our purposes, as becomes wise, interested, and considering persons, who are undone if they be deceived, and receive damage by the profane and unholy usages of the Divine Mysteries, if they were cozen'd and abus'd themselves in the sincerity and efficacy of their preparatory purposes. *Plato* tells, that *Alcibiades* did sometimes wish *Socrates* had been dead, because he was ashamed to see him,

Ατελήν τι  
νά εἰ ἀψυ-  
γα ἴσο-  
λύματα.  
See Great  
Exemplar,  
Part 2.  
Sect. 12.  
n. 34.

for

for that he had not kept the promises, which he had so often made to him. If we, who often have communicated, do find that the purposes of reformation, which we have formerly made proved ineffective; if we perceive that we have begged pardon for our lust, and yet still remain under the power of the passion, if we have deplored our pride, and yet cannot endure to have others preferred before us; if we have resolved against our hasty angers, and yet after the Communion find our peevishness to return as often\*, and to abide as long; and still to forage and to prevail, we are like those foolish birds, who having conceived by the wind, lay their eggs in the sand, and forget the place, and the waters wash them away.

\*Talis mensæ fuisti particeps, & cum omnibus deberes esse mitior, & clementior, & par Angelis fuisti omnium crudelissimus. Gustavisti sanguinem Dominicum, & ne sic quidem fratrem agnoscis. St. Chrysoft. homil. 27 in Corinth.

In such cases as these something more must be done besides making resolutions. Let every man make some experiment of himself, and give some instances of performance, and get ground of his passion, and make no great hast to pass instantly to the holy Communion; you may more safely stay one day longer, than pass on one *minute* too soon, but be sure of this, the fierce saying of a few warm and holy words is not a sufficient preparation to these sacred Mysteries; and they, who upon

---accipimus sacrâ data pocula dextrâ  
 Quæ simul arenti sitientes hausimus ore,  
 Et pudet & referam; pro verbis edere cœpi  
 Murmur, & in terram, toto precumbere vultu.

*Metamorph. 15.*

such little confidences as these have hastned hither, have afterwards found causes enough to deplore their profane follies and presumptions, for they see, when they have eaten the Sop, they go out to sin against the Lord; as soon as the sacred Calice hath

re-



refreshed their lips, they dishonoured God with their mouths, and retain their affections here below fastned to earth and earthly things.

This is it that makes our Communions have so little fruit. Men resolve to be good, and then Communicate; they resolve they will hereafter, but they are not yet, and yet they will Communicate; they resolve, and think no more of it, as if performance were no part of the duty and the obligation. In such cases it is not good to be hasty; for a little stay will do better than twenty arguments to enforce your purpose; You must make new resolutions and re-inforce your old; but if you have already tried, and have found your purposes to be easily untwisted, and that, like the Scenes at Masques, they were onely for that show, to serve at that solemnity, learn to be more wary and more afraid the next time. The first folly was too bad, but to do so often is intolerable. But here are two Cases to be resolved.

Proinde quicquid est, da  
spatium & tempus tibi,  
Quod ratio nequit, sæpe sa-  
navit mora.

### Question I.

*But of what nature and extent must our preparatory resolution be? Must we resolve against all sin, or against some kinds onely? If onely against some sorts, then we are not clean all over. If against all, then we find it impossible for us to perform it: And then either it is not necessary to resolve, or not necessary to perform, or not necessary to Communicate.*

I answer ; It is one thing to say, I shall never fall, I shall never be mistaken, I shall never be surpris'd or I shall never slacken my watchfulness and attention, and another thing to resolve against the love and choice of every sin. It is not always in our powers to avoid being surpris'd or being deceived, or being dull and sleepy in our carefulness and watches. Every good and well-meaning Christian cannot promise to himself security ; but he may be tempted, or over pressed with a sudden fear when he cannot consider, and be put sometimes to act before he can take counsel: and though there is no one sin we do but we do it *voluntarily*, and might escape it, if we would make use of the grace of God ; yet the inference cannot run forth to all: we cannot therefore always escape all ; any one we can, but not every one. The reason is because concerning any one if we make a question, then we can and do deliberate, then we can attend, and we can consider, and summon up threats and auxiliaries of *Reason & Religion*, & we can hear both sides speak; and therefore we can chuse : for he that can deliberate, can take either side; for if he could not chuse when he hath considered which to chuse, he were more a fool in considering, than by any inconsideration in the world, for he not onely does unreasonably by sinning, but he considers unreasonably and to no purpose, since his consideration cannot alter the case. Certain it is, by him that can consider, every sin can be avoided : But then, this is as certain, that it is not possible always to consider ; but surpris'e and ignorance, hast and dulness, indifference and weariness, are the entries at which some things that are not good will enter; but these things are such, which by how much they are the less voluntary, by so much they are the less *imputed*.

Thus

Thus therefore, he that means to communicate worthily must resolve against every sin, the greatest and the least; that is, 1. He must resolve never to commit any sin, concerning which he can deliberate. And, 2. He must resolve so to stand upon his guard, that he may not frequently be surprized; he must use prayer against all, and prudent caution in his whole conversation, and all the instruments of grace for the destruction of the whole body of sin: and though in this valley of tears there are but few so happy souls as to triumph over all infirmities, we know of none; and if God hath any such on Earth, they are peculiar jewels, kept in undiscerned cabinets; yet all that intend to serve God heartily, must aim at a return to that state of innocence, to the possibility of which Christ hath as certainly recovered us, as we lost it by our own follies, and the sin of *Adam*: that is, we must continually strive, and every day get ground of our passions, and grow in understanding and the fear of God, that we be not so often deluded, nor in so many things be ignorant, nor be so easily surprized, nor so much complain of our weakness, nor the imperfection of our actions be in so many instances unavoidable. But in the matters of choice, in voluntary and deliberate actions, we must resolve not to sin at all. In these things we must be more than conquerors.

2. He that intends worthily to communicate, before his coming, must quit all his next and immediate occasions\* of habitual sins, all those states of evil, by which so long as he dwells he cannot stand uprightly. For to resolve against all sin, and yet to

\* Invitat  
autem  
pauperes,  
debiles,

cacos, ut ostendatur quod nulla debilitas corporis excludit à regno, rariusque delinquat cui desit illecebra peccandi. St. *Ambros.*

retain



retain that temptation, which hath been to this time stronger than all our resolutions, is to abide in the midst of a torrent, against which you cannot swim, and yet resolve never to be drowned\*.

\* Qui proponit sibi, & dicit habere volo, quod vincam: hoc est, vivere desidero, & volo sub ruina. August de singul. Cleric.

There is no dallying in this case: He that will not throw out the bond-woman and her son, he that will still retain the concubine, let him resolve

what he will, and will what he is commanded, and profess what he purposes; his profession is nothing but words, and his resolutions will prove as unstable as the thinnest air, which is not able to support a fly, unless with her wings she fans it into an accidental thickness.

This may seem the hardest commandment of Christianity; and Christ calls it a *cutting off the right hand, and plucking out the right eye*; as if it were the greatest violence of the world. Indeed it is oftentimes a great inconvenience to our affairs and fortune: For it may be he, by whom we live, is he by whom we sin, and we cannot eat but we must be in danger. If the case be so it is indeed harder to leave the sin; but yet the command of pulling out our eye is not the hardness, but is an act of easiness, and an instrument of facilitation: For first, it must be remembered, that it is a question of souls, and no interest can be laid in balance against a soul; it is moments against eternity, money against heaven, life eternal against a little pension: And therefore this precept of pulling out the right eye is very easie, when it is made the price or instrument of avoiding eternal torments: A man had better pull his heart out, than nurse a lust, by which he shall die for ever.

Projice quæcunque cor tuum laniant, quæ si aliter extrahi nequirent, cor ipsum cum illis evellendum erat.

But

But then next to this it is considerable, that this precept of putting out the right eye, that is, removing the next occasion of sin, is so far from being an hard commandment, that it is perfectly complying with our infirmities, and a securing of our greatest interests; by this he conducts us tenderly, because we have no strength. For if Christ had done as *Xenocrates* in *Valerius*, and commanded his Disciples to dwell in danger that they might triumph more gloriously, we had reason to suspect ourselves, and to tremble under the load of the imposition, but Christ knew it would never consist with our safety, and never conduce with his Fathers glory, therefore Christ bids us to avoid the occasion. He would not have weak and amorous persons to converse with fair women, that make weak eyes, and by the eyes wound the heart of a foolish man. For as *Trithemius* observes, good Angels never appeared in the likeness of women, they are tempters and temptations: and therefore because of the danger Christ would not have us look; unless we can do it with safety, we must not be in their company. And therefore as God gave us legs and hands in great kindness, yet we give money to have them cut off when they endanger the whole body: so must we quite cut off the advantages of our estate, and the pleasures of our life, rather than die eternally. There is no other variety but this; if we be tempted in our state of life or of society, we must do violence to our fortune or our will: But the particulars of the case are these.

Ἀλλυσιδῶς  
τες ὀφθαλμῶν

2. If it be easie to quit the occasion, do it lest you be tempted; for it is worth some pain to be secured in the question of your soul. When *Alcibiades* was sent for from *Sicily* to *Athens*

Κρείων  
 ευγενὴς  
 ἀποφυγὴν  
 δίδωμι.

to be tried for his life, he hid himself, and left this answer to be sent. It is better to decline a trial, than to escape from under it: And so it is here: it is glorious to escape, but it is the safer way not to put it to the venture; and therefore when you can decline the trial; for he that resolves to live, and yet will live under the ruines of a falling house, is but little better than a fool.

2. If it be difficult to part with the tempting occasion of your sin, then consider whether you can dwell with it, and yet not sin; if you can you may; for if you neither love your danger, nor can easily part with it, it is sufficient that by plain force you resist it.

3. But if by sad experience you have learned your own weakness, and that as long as you dwell near the Furnace, you are scorched with the flames, no interest in this world must make you lose your hopes of the other. It is not good to walk by a bank-side, or to play in the hollow seat of an Asp. He that hath escaped often, is not secure;

Nemo se tuto periculis off-  
 erre jam crebro potest,  
 Quem sæpe transit casus, ali-  
 quando invenit.  
 Traged.

\* Nec quisquam fruitur veris  
 odoribus  
 Hyblæis apibus aut spoliat fa-  
 vos,  
 Si fronti caveat, si timeat  
 rubos.

but he that hath already smarted under the calamity, hath not so much left him to alleviate the evil, as the miserable excuse of, *I did not think it*: for he hath found that it was so dangerous. But therefore he must decline no trouble \* that he may save his soul; and that estate is well spent that secures such an interest. But if man be afraid of his forehead,

he must not gather honey from a Bee-hive: and in many



many cases, if a man stands upon the matter of inconvenience, he must not pretend to be a servant of God. If you dwell in a temptation you are in danger of Eternal death, and to be secure against such a danger, what danger is it which a wise man will not endure? All the glories of his Father could never have tempted *Phaeton* to have come near one of the horses of the Sun after they had given him such an horrid fall. When you have seen your self overpowred by the temptation, come not near it any more; change your dwelling, let not one house hold you both, nor the same stars ever see you meet.

Nunquam  
periculum  
sine peri-  
culo vin-  
citur. *Se-  
nec.*

Vitaret cœlum *Phaeton* si  
viveret, & quos  
Optavit, stulte, tangere nol-  
let equos.

But that this must be done before you receive the blessed Sacrament is therefore affirmed; because no man can resolve against all sin, unless he be stronger than his temptation, or flee from it. But he that chooses to dwell with the next and proper opportunity of sin; either he directly loves the sin, or by interpretation he loves not God, who will not for his service suffer the inconvenience of leaving his Mistress, or venture the favour of his Patron, or is afraid to grieve his tempter, or will at no hand suffer the diminution of his fortune.

It may be deferred upon the same terms, upon which it can be quite omitted: that is; when upon any sure account we are impregnable against it; but you know not that, then you must flee away directly. If you cannot with water quench your fire; take the wood from under it. I only add one general advice which will fit all sorts of persons that desire truly to serve God and to ar-

rive at an excellent state of vertue ; Although they live in the world and are engaged by their duty and relations to make secular divertifements, yet as they must do what they can to change these into Religion and into some good thing one way or other ; so by these difficulties and divertifements, they will find it to be impossible that they should do any thing that is greatly good ; unless they cut off all superfluous company, and visits and amusements. That which is necessary is too much, and if it were not necessary it would not be tolerable ; but that which is more than needs, is a mill-stone about the neck of Religion, and makes impossible to be excellently virtuous.

## Question II.

*But is he that intends to communicate bound to quit all those occasions of sin, by which himself was tempted, and did fall, and dye ?*

St. Eernard.

1. I answer, That is impossible he should. If you live in delights your chastity is tempted ; your humility is assaulted by receiving honour ; your Religion by much business : your truth by much talk ; your charity by living in the world ; and yet we must not hasten out of it, nor swear eternal silence, nor lay aside all our business nor quit our preferment and honourable employment, nor refuse all secular comforts, and live in pains that we may preserve these respective graces, and yet something we must do ; some occasions must be quitted before we communicate. To that therefore

fore the answer is certain and indisputable ; that the occasion that is immediate to the sin, must be quitted in that which it does minister to sin. A woman is not bound to spoil her face, though by her beauty she hath fallen : because her beauty was not the immediate cause ; it was her unguarded conversation and looser society ; the laying her treasure open, or her wanton comportment. For beauty will invite a noble flame, as soon as kindle a smoaking brand ; and therefore the face may be preserved and the chastity too, if that be removed which brings the danger and stands closer to the sin.

2. When *Dionysius* of *Sicily* gave to *Aristippus* five Attick talents, he and his servant dragged them home upon their backs : but finding himself too glad of his money, he threw it into the Sea, as supposing the money to be the tempter, and no safety to be had, as long as it was above the water. If he had thought right, he had done right : if he would not have cured his covetousness and kept the money, he had done well to part with it ; but it may be he might have been as safe, and yet wiser too. But the resolution is this. In this question distinguish the next occasion from that which is further off ; and we are bound to quit *that* not *this*, because the vertue may be secured without it. A man may very well live in the world, and yet serve God ; and if he be hindred by the world, it is not directly that but something else by which the cure must be effected, but if nothing else will do it, then there is no distinction, no difference between the nearest occasion and that which is farther off : for they must be all quitted : the face must be disordered, the beauty sullied, the money thrown



away, the world renounced, rather than God be provoked to anger, and thy ſoul ruined by thy inevitable ſin.

3. He that comes to the holy Sacrament muſt before his coming ſo repent of his injury, of his rapine, of his ſlander, or what ever the inſtance be, that before he Communicates he make actual reſtitution, perfect amends, intire ſatisfaction, and be really reconciled to his offended Brother. This is to be underſtood in theſe caſes.

1. If the injury be remaining and incumbent on thy Brother: for it is not fit for thee to receive benefit by Chriſts death, ſo long as by thee thy Brother feels an injury. Thou art unjuſt ſo long as thou continuelt the wrong: and if the evil goes on, the repentance cannot: No man that repents does injure any man; and this Euchariftical Sacrifice will never ſanctifie

*any man unleſs he have the holy ſpirit of God, neither will the Lord bring advantages or give him bleſſing conſequent to theſe ſolemn prayers, if he hath already injured the Lord, or proceeds to do injury to his brother. There is no repentance unleſs the penitent as much as he can,*

make that to be undone which is done amiſs; and therefore becauſe the action can never be undone, at leaſt undo the miſchief; unty the hands of thy neighbours arms, do Juſtice and Judgement; that's repentance; reſtore the Pledges; give again that you had robbed, ask pardon for thy injury, return to peace, put thy neighbour if thou canſt into the ſame ſtate of good from whence by  
thy

Quando nec oblatio ſanctificare illic poſſit ubi ſpiritus ſanctus non ſit, nec cuiquam Dominus per ejus orationes & preces proſit, cui Dominum [vel fratrem] violavit. St. Cyprian Epift. 63.

Ezek. 18.  
29.

thy sin he was removed. That's a good repentance that bears fruit, and not that which produces leaves onely: When the Heathen gods were to chose what trees they would have sacred to them, and used in their Festivals; *Jupiter* chose the Oak, *Venus* the Myrtle, *Apollo* lov'd the Laurel, but wise *Minerva* took the Olive. The other trees gave no fruit; an useles' apple from the Oak, or little berries from the Laurel and the Myrtle; but besides the show, they were good but for very little: but the Olive gives an excellent fruit, fit for food and Physick, which when *Jupiter* observed, he kiss'd his daughter, and called her wife: for all pompousness is vain, and the solemn Religion stands for nothing, unless that which we do, be profitable and good for material uses. *Cui bono?* To what purpose is our repentance? Why do we say we are sorrowful? what's that? *Nellem factum*, I wish I had never done it, for I did amiss. If you say as you think, make that it shall be no more; do no new injury, and cut off the old. Restore him to his fame, to his money, to his liberty, and to his lost advantages.

Oliva nobis propter fructus est gratior.

2. But this must suppose, that it is in thy power to do it. If it be in thy power to do it, and thou doest it not, thou canst not reasonably pretend that thou art so much as sorrowful. For what repentance is it which enjoys the pleasure and the profit of the sin, that reaps the pleasant fruits of it, that eats the revenues, that gathers the grapes from our neighbours vine, that dwells in the fields of the fatherless, and kneads his bread with the infusion of the widows tears? The Snake in

Si res aliena propter quam peccatum est, cum reddi possit, non redditur, non aitur pœnitentia sed fingitur; si autem non veraciter aitur, non remittitur peccatum, nisi restituatur ablatum; sed, ut divi, quum restitui potest. S. August. ad *Macedon.*

the Apologue crept into the holy Phial of sacred oyl, and lick'd it up, till she swell'd so big, that she could not get forth from the narrow entrance, but she was forced to refund it every drop, or she had there remained a prisoner for ever. And there-

Quod invenisti & non reddidisti, rapuisti; quantum potuisti, fecisti; qui alienum negat, si potuit, tollit, St. Aug. de verb. Apost.

fore tell me no more thou art sorry for what, thou hast done: if thou retainest the purchase of thy sin, thou lovest the fruit of it, and therefore canst not curse the tree. Thou didst never love the sin for it self without the profit, and therefore if thou didst love that, thou lovest the sin as much as ever; neither more nor less, but thou art still the same man.

### Question III.

*But can it in no case be lawful to put off our restitution or reconciliation with our Brother? Is it not sufficient to resolve to do it afterward, and in the mean time to receive the Sacrament? For if the heart be peaceful, and the mind be just, the outward work may follow in its due time, and all be well enough.*

Answer, That a man is not tied in that Mathematical instant in which he remembers his injustice, to go and make restitution. He is not tied to go out of the Church, or to rise at midnight, or to leave his meat, as *Tobit* did to go and bury the dead; unless there be danger, that if he do not do it then, it shall never be done at all: For in this case, he must do it, whether it be convenient



or inconvenient, whether it be seasonable or not: But every man is bound to do it as soon as he morally can, and he must go about it, as he does about other actions in which he is mightily concerned. If a man did diligently examine himself, and yet thought not of the obligation (though that can hardly be supposed; yet if it be so, and he did not think of it) till he were kneeling before the holy Table, then it were sufficient to resolve to do it speedily after, because he cannot without scandal remove and go forth, but without prejudice to his Brother he can stay till next day. If he inquired diligently, and had a mind ready to do every thing, which he could learn to be his duty, there was no unworthiness in him to hinder him from coming; and this cannot be prejudiced by a new and sudden discovery, if it be entertained with the same justice and readiness of mind. But else; what you can learn in these cases ought to be done at all must be done before the Communion, if we can: that is, there must be no let in the will, no imperfect resolution, no indifference of affections to it, if it can be done before, it must. For so said our blessed Saviour, *If at the Altar thou rememberest, go and be reconciled.* That is, if thou art not reconciled, if thou art not in charity, or if thou beest in thy heart still injurious, and hast not a just and a righteous soul, go even from before the Altar; but if thou hast a real charity, and hast done the duties of these graces by a moral diligence; you may come; and a sudden remembrance of an undiscovered obligation need not to expose thee to the reproach of a sudden departure: provided I say alwaies that thou wert indeed truly reconciled, and truly charitable. For by our Lords express command you  
 must

must at no hand offer till thou hast been in charity: till thou hast forgiven, or till thou dost cease to hate, till thou beest *reconciled*, that's our Saviour's word; for it is the inward grace which thou art tied to in all circumstances, and therefore in that; but to the outward, something else may be necessary, and fit to be considered. Nothing can hinder thee from charity, in any circumstances whatsoever; from present or actual restitution, many things may, and yet thou be innocent; but if thou beest an angry person, or an unjust, or malice be upon thy heart, or injustice upon thy hand, let not thy hand be upon the Altar, nor thy heart upon the Sacrament. If thy Brother hath ought against thee, I know not, why thou shouldest make haste to receive the Sacrament, make haste to be reconciled: There is haste of this, there is no such haste of the other, but thou must yet stay, till thou hast done thy duty.

Onely remember this, Every deferring of it is some degree of unwillingness to do it; and therefore it is not good to trust th/ own word, till thou hast served thy own end. After thou hast received, thou wilt think that there is less need than before, and therefore thou wilt make less haste. For what a religious man said in the case of a dying person, is also in proportion true of him who is to Communicate, *He that will not restore presently, if he can, is not to be absolved, is not to be communicated, although he promise restitution.* Because it cannot be likely that he intends it heartily, that puts it off longer than the day of its extreme, or the day of its positive necessity. Let us not deceive ourselves: of all the things in the world the holy Sacrament was never intended to give countenance to

Qui tarde  
vult diu  
noluit.

to sinners, or palliation to a sin; warranty or colour, excuse or perpetuity. \* There is a hard expression in the Prophet, *They have filled the Land* <sup>Ezek. 8.</sup> *with violence; and have returned to provoke me to anger, and lo, they put the branch to their nose] and behold they are as mockers; so the LXX.*

read it; but make no mention of putting the branch to their nose. *Theodoitian* puts them both together: *they hold out the branch like mockers; and to this Symmachus* gives yet a little more light, *They lifted up the branch, making a noise like them that mock with*

Καὶ ἰδὲ αὐτοὶ ὡς μυκτηρίζοντες.

Καὶ ἰδὲ αὐτοὶ ἐκτείνοσι τὸ κλάσμα ὡς μυκτηρίζοντες.

Καὶ ὡς ἐποιέοντες ἴσον ἦχον, ὡς ὄμμα διὰ τῶν μυκτηρίων ἑαυτῶν.

their noses. But this interpretation is something hard; there is yet an easier, and that which makes these words pertinent to our present duty, and a severe reproof to them who come to this holy service of God, not with the love of sons and the duty of servants, but with the disaffection of enemies. The carrying of branches in the superstition of the Gentiles and the custom of the Jews was a sign of honour. Thus they carried the pine-tree before the shepherds God: they gave the Cypress to *Sylvanus*, and the Abricot-tree to *Isis*; and the branches of Palms the Jews did carry before our blessed Saviour, and this is it that God complains of; They carried branches as if they did him honour; but they held them to their noses like mockers: that is, they mocked him secretly when they worshipped him publicly; they came with fair pretences and foul hearts; their ceremony was religious all over, but their lives were not answerable. The difficulty came from the homonymy of the Hebrew word, which signified a

קנח

branch and a noise; and it will be as difficult to distinguish



distinguish an hypocrite from a Communicant, unless we really purpose to live better, and do so; unless we leave the next occasions to sin, and do justice and judgment, and cease to do evil, and cause that my Brother shall no longer feel the evils of my injustice, and of my foolish crimes.

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#### S E C T. IV.

*How far we must have proceeded in our General repentance, and emendation of our lives, before we Communicate ?*

**T**O this I answer, That *no man is fit to Communicate, but he that is fit to die*; that is, he must be in the state of grace, and he must have trimm'd his lamp; he must stand readily prepared by a state of repentance, and against the solemn time, he must make that state more actual, and his graces operative.

Now in order to this, it is to be considered, that preparation to death hath great latitude; and not only he is fit to die who hath attained to the fulness of the stature of Christ, to a perfect man in Christ Jesus: but every one who hath renounced his sin with heartiness and sincerity, and hath begun to mortify it. But in these cases of beginning, or of infancy in Christ; though it be certain that every one who is a new creature, though but newly become so, is born of God, and hath life  
abiding

abiding in him, and therefore shall not pass into Condemnation: yet concerning such persons, the Rulers of Souls and Ministers of Sacraments have nothing but a judgment of Charity, and the sentences of hope relating to the persons; the state is so little, and so allayed, and so near to the late state of death from which they are recovering, that God only knows, how things are with them; yet because we know that there is a beginning, in which new Converts are truly reconciled, there is a first period of life, and as we cannot say in many cases that *this is it*, so in many we cannot say, *this is not*; therefore the Church hopes well of persons that die in their early progressions of piety, and consequently refuses not to give to them these Divine Mysteries. Whoever are reconciled to God, may be reconciled to the Church, whose office it is, only to declare the Divine Sentence, and to administer it, and to help towards the verification of it.

But because the Church cannot be surer of any person that his sins are pardoned, that he is reconciled to God, that he is in the state of grace, that if he then dies he shall be saved, than a man himself can be of himself, and in his own case, which certain he knows better than any man else; and that our degrees of hope and confidence of being saved when it is not presumption, but is prudent and reasonable, does increase in proportion to our having well used and improved Gods Grace, and enlarges it self by our proportions of mortification and spiritual life; and every man that is wise and prudent, abides in fears and uncertain thoughts, till he hath gotten a certain victory over all his sins; and though he dies in hope, yet not without trembling, till he finds that he is more  
than

than Conqueror ; therefore in proportion to this address to death, must also be our address to the holy Sacrament. For no man is fit to die, but he that can be united unto Christ ; and he only that can be so, must be admitted to a participation of his body and his blood. It is the same case, in both we dwell with Christ ; and the two states differ but in degrees ; it is but a passing from Altar to Altar, from that where the Minister of the Church Officiates, to that where the Head of the Church does intercede

There is this only difference, there may be some proportions of haste to the Sacrament, more than unto death, upon this account, because the reception of the Sacrament in worthy dispositions does increase those excellencies, in which death ought to find us ; and therefore we may desire to communicate, because we perceive a want of grace ; and yet for the same reason we may at the same time be afraid to die, because after that, we can receive no more ; but as that finds us, we shall abide for ever. But he that fears justly, may yet in many cases die safely ; and he shall find that his fears, when he was alive, were useful to the caution and zeal and hastiness of repentance ; but were no certain indication that God was not reconciled unto him. The best and severest persons do in the greatest parts of their spiritual life complain of their imperfect state, and feel the load of their sins, and apprehend with trembling the sad consequences of their sins, and every day contend against them ; and forget all that is past of good actions done, and press forwards still to more grace, and are as hungry as if they had none at all ; and those men, if they die, go to Christ, and shall reign with him for ever ; and yet many of them go with  
a trem-



a trembling heart, and though considering the infinite obliquity of them, they cannot over-value their sins, yet considering the infinite goodness of God, and his readiness to accept it, they under-value their repentance, and are safe in their humility, and in Gods goodness, when in many other regards they think themselves very unsafe. Now such men as these, must not be as much afraid to communicate, as they are afraid to die; but these and all men else; must not communicate till they be in that condition, that if they did die, it would go well with them: and the reason is plain; because every friend of God dying so, is certainly saved; and he that is no friend of God is unworthy to partake of the Table of the Lord.

But for the reducing the Answer of this Question to practice and to particular considerations: I am to advise these things.

1. Because no man of an ordinary life, and a newly begun repentance ought hastily to pronounce himself acquitted, and in the state of Grace, and in the state of Salvation, in this rule of proportion; we are only to take the judgment of charity, not of certainty, and what is usually by wise and good men supposed to be the certain, though the least measure of hopeful expectations in order to death, that we must suppose also to be our least measure of repentance preparatory to the blessed Sacrament.

2. This measure must not be taken in the days of health and careless; but when we are either actually in apprehension, or at least in deep meditation of death; when it is dressed with all such terrors and material considerations, that  
it

it looks like the King of terrors, and at least makes our spirits full of fear and of sobriety.

3. This measure must be carefully taken without the allay of foolish principles, or a careless spirit, or extravagant confidences of personal predestination, or of being in any Sect; but with the common measures which Christians take, when they weigh sadly their sins, and their fears of the Divine pleasure; let them take such proportions, which considering men rely upon when they indeed come to die; for few sober men die upon such wild accounts as they rely upon in talk and interest, when they are alive. He that prepares himself to death, considers how deeply God hath been displeased, and what hath been done towards a reconciliation; and he that can probably hope by the usual measures of the Gospel that he is in probability of pardon, hath by that learnt by what measures he must prepare himself to the holy Sacrament.

4. Some persons are of a timorous conscience, and apt to irregular and unreasonable fears, and nothing but a single ray from heaven can give them any portions of comfort; and these men never trust to any thing they do, or to any thing that is done for them; and fear by no other measures but by consideration of the intolerable misery which they should suffer if they did miscarry; and because these men can speak nothing, and think nothing comfortable of themselves in that agony, or in that meditation, therefore they can make use of this rule by the proportions of that judgment of charity which themselves make of others; and in what cases, and in what dispositions

positions they conclude others to die in the Lord; if they take those or the like measures for themselves; and accordingly in those dispositions address themselves to the holy Sacrament, they will make that use of this rule which is intended, and which may do them benefit.

5. As there are great varieties and degrees of fitness to death, so also to the holy Sacrament; he that hath lived best hath enough to deplore when he dies, and causes enough to beg for pardon of what is past, and for aids in the present need; and when he does Communicate, he hath in some proportion the same too; he hath causes enough to come humbly, to come as did the Publican, and to say, as did the Centurion, *Lord, I am not worthy.* But he that may die with most confidence, because he is in the best dispositions, he also may communicate with most comfort, because he does it with most holiness.

6. But the least measures of repentance, less than which cannot dispose us to the worthy reception of the holy Mysteries, are these.

1. As soon as we are smitten with the terrors of an afflicted Conscience, and apprehend the evil of sin, or fear the Divine Judgments, and upon that account resolve to leave our sin, we are not instantly worthy and fit to communicate. Attrition is not a competent disposition to the blessed Sacrament; because although it may be the gate and entrance of a spiritual life, yet it can be no more, unless there be love in it; unless it be contrition, it is not a state of favour and grace; but a disposition to it. He that does not yet love God, cannot Communicate  
U with



with Christ ; and he that resolves against sin out of fear only, or temporal regards, hath given too great testimony that he loves the sin still, and will return to it, when that which hinders him shall be removed. Faith working by charity is the wedding garment ; and he that comes hither not vested with this, shall be cast into outer darkness. But the words of St. Paul are express as to this particular, *In Christ Jesus nothing can avail, but faith working by love* ; and therefore without this, the Sacrament it self will do no good, and if it does no good, it cannot be but it will do harm. Our repentance disposing us to this Divine Feast, must at least be contrition, or a sorrow for sins, and purposes to leave them, by reason of the love of God working in our hearts.

2. But because no man can tell, whether he hath the love of God in him, but by the proper effects of love, which is keeping the Commandments ; no man must approach to the holy Sacrament upon the account of his meer resolution to leave sin : untill he hath broken the habit, untill he hath cast away his fetters, until he be at liberty from sin, and hath shaken off its laws and dominion, so that he can see his love to God entring upon the ruines of sin, and perceives that God's spirit hath advanced his Sceptre, by the declension of the sin that dwelt within ; till then he may do well to stand in the outward Courts, lest by a too hasty entrance into the Sanctuary, he carry along with him *the abominable thing*, and bring away from thence the *intolerable sentence* of condemnation. A man cannot rightly judge of his love to God, by his acts and transports of fancy, or the emanations of

a warm passion ; but by real events and changes of the heart. The reason is plain, because every man hath first loved sin, and obeyed it, and untill that obedience be changed, that first love remains, and that is absolutely inconsistent with the love of God : an act of love, that is, a loving ejaculation, a short prayer affirming and professing love, is a very unsure warrant for any man to conclude, that his repentance is indeed contrition ; for wicked persons may in their good intervals have such sudden fires ; and all men that are taught to understand contrition to be a sorrow for sins, proceeding from the love of God, and that love of God to be sufficiently signified by single acts of loving prayer, can easily by such forms and ready exercises fancy and conclude themselves in a very good condition at an easie rate. But contrition is therefore necessary, because attrition can be but the one half of repentance ; it can turn us away from sin, but it cannot convert us unto God ; that must be done by love, and that love, especially in this case, is manifestly nothing else but obedience : and untill that obedience be evident and discernible, we cannot pronounce any comfort concerning our state of love ; without which, no man can see God, and no man can taste him or feel him without it.

3. A single act of obedience in the instance of any kind, where the scene of repentance lies, is not a sufficient preparation to the holy Sacrament, nor demonstration of our contrition : unless it be in the case of repentance onely for single acts of sin. In this case, to oppose a good to an evil, an act of proportionable abstinence to a single act of intemperance, for which we are really sorrowful, and

(as we suppose) heartily troubled, and confess it, and pray for pardon, may be admitted as a competent testimonial, that this sorrow is real, and this repentance is contrition; because it does as much for vertue, as in the instance it did for vice: always provided, that whatsoever aggravations or accidental grandeurs were in the sin, as *scandal, deliberation, malice, mischief, hardness, delight, or obstinacy*, be also proportionably accounted for in the reckonings of the repentance. But if the penitent return from a habit or state of sin, he will find it a harder work to quit all his old affection to sin, and to place it upon God intirely; and therefore he must stay for more arguments than one, or a few single acts of grace; not onely because a few may proceed from many causes accidentally, and not from the love of God; but also because his love and habitual desires of sin must be naturally extinguished by many contrary acts of vertue; and till these do enter, the old love does naturally abide. It is true, that sin is extinguished, not onely by the natural force of the contrary actions of vertue, but by the Spirit of God, by aids from heaven, and powers supernatural; and Gods love hastens our pardon and acceptation: yet still, this is done by parts and methods of natural progression, after the manner of nature, though by the aids of God; and therefore it is fit that we expect the changes and make our judgment by material events, and discerned mutations, before we communicate in these mysteries, in which whoever unworthily does communicate, enters into death.

4. He that hath resolved against all sin, and yet falls into it regularly at the next temptation, is yet in a state of evil, and unworthiness to communicate;



municate; because he is under the dominion of sin, he obeys it, though unwillingly; that is, he grumbles at his fetters, but still he is in slavery and bondage. But if having resolved against all sin, he delights in none, deliberately chooses none, is not so often surprised, grows stronger in grace, and is mistaken but seldom, and repents when he is and arms himself better, and watches more carefully against all, and increases still in knowledge; whatever imperfection is still adherent to the man unwillingly, does indeed allay his condition, and is fit to humble and cast him down; but it does not make him unworthy to communicate, because he is in the state of grace; he is in the Christian warfare, and is on Gods side; and the holy Sacrament, if it have any effect at all, is certainly an instrument or a sign in the hands of God to help his servants, to enlarge his grace to give more strengt's, and to promote them to perfection.

5. But the sum of all is this, He that is not freed from the dominion of Sin, he that is not really a subject of the Kingdom of grace, he in whose mortal body sin does reign, and the Spirit of God does not reign, must at no hand present himself before the holy Table of the Lord, because, whatever dispositions and alterations he may begin to have in order to *pardon* and *holiness*, he as yet hath neither, but is Gods enemy, and therefore cannot receive his holy Son.

6. But because the change is made by parts and effected by the measures of other intellectual and spiritual changes, that is, after the manner of men, from imperfection to perfection by all the inter-medial steps of moral degrees, and good and evil in some periods, *have but a little distance, though they*

should have a great deal; and it is at first very hard to know whether it be *life or death*, and after that, it is still very difficult to know whether it be *health or sickness*: and dead men cannot eat, and sick men scarce can eat with benefit, at least are to have the weakest and the lowest diet: and after all this, it is of a consequence infinitely evil, if men eat this Supper indisposed and unfit. It is all the reason of the world that returning sinners should be busie in their repentances, and do their work in the field (as it is in the parable of the Gospel) and in their due time *come home, and gird themselves, and wait upon their Lord*; and when they are bidden and warranted, then to sit down in the Supper of their Lord. But in this case, it is good to be *as sure as we can*; as sure as the Analogy of these Divine Mysteries require, and as our needs permit.

7. He that hath committed a single act of sin, a little before the Communion, ought for the reverence of the holy Sacrament to abstain, till he hath made proportionable amends; and not onely so, but if the sin was inconsistent with the state of grace, and destroyed and interrupted the Divine favour, as in cases of *fornication, murder, perjury, any malicious or deliberate known great crime*, he must comport himself as a person returning from a habit or state of sin; and the reason is, because he that hath lost the Divine favour, cannot tell how long he shall be before he recovers it, and therefore would do well not to snatch at the portion and food of Sons, whilst he hath reason to fear, that he hath the state and calamity of Dogs, who are cared well, if they feed on fragments and crums that are thrown away.

Now

Now this Doctrine and these cautions, besides that they are consonant to Scripture and the analogy of this divine Sacrament, are nothing else but what was directly the sentiment of all the best, most severe, religious and devoutest ages of the Primitive Church. For true it is, the Apostles did indefinitely admit the faithful to the holy Communion; but they were persons wholly enflamed with those holy fires, which Jesus Christ sent from Heaven, to make them burning and shining lights; such which our dearest Lord, with his blood still warm and fresh, filled with his holy love; such whose spirits were so separate from the affections of the world, that they laid their estates at the Apostles feet, and took with joy the spoiling of their goods; such who by improving the graces they had received, did come to receive more abundantly; and therefore these were fit to receive *the bread of the strong*\*. But this is no invitation for them to come who feel such a lukewarmness and indifference of spirit and devotion, that they may have more reason to suspect it to be an effect of evil life, rather than of infirmity: for them who feel no heats of love but of themselves; for them who are wholly immersed in secular affections and interests; for them who are full of passions, and void of grace; these from the example of the others may derive caution, but no confidence: So long as they persevered in the Doctrine of the Apostles, so long they also did continue in the breaking of bread and solemn conventions for prayer: for to persevere in the doctrine of the Apostles signified a life most exactly Christian; for that was the Doctrine Apostolical, according to the words of our Lord, *teaching to observe all things which I have commanded you.* Act. 2.42.

U 4

And Mat. 28.



Cap. 3.

And by this method the Apostolical Churches and their descendants did administer these holy Mysteries; a full and an excellent testimony whereof we have in that excellent Book of Ecclesiastical Hierarchy commonly attributed to St. Dionys. *The Church drives from the Sacrifice of the Temple* [meaning the Divine Sacrament] such persons for whom it is too sublime and elevated: First those who are not yet instructed and taught concerning the participation of the Mysteries: Next, those who are fallen from the holy and Christian state [meaning Apostates, and such as have renounced their Baptism, or fallen from the grace of it, by a state of deadly sin, or foulest crimes.] Thirdly, they who are possessed with evil spirits: And lastly, those who indeed have begun to retire from

Οἱ τῆς ἐναντίας μὲν ἀποστά-  
τες ζωῆς, ἢ πῶ ἢ καὶ τῶν φαν-  
τασιῶν αὐτῆς ἔξει, καὶ ἐραπ-  
δείῳ καὶ ἀμιγαί καθαρῶν ἐν-  
τες, καὶ μετ' αὐτὸς, οἱ μὴ  
καθάραξ ἐνοεῖς, καὶ νο-  
μικᾶς εἰπεῖν, ἀμωμοὶ καὶ ἀ-  
λώβητοι παντελῶς.

sin to a good life, but they are not yet purified from the phantasms and images of their past inordinations, by a divine habitude and love, with purity and without mixture. And to conclude, they who are not yet perfectly united to God alone, and to speak according to the style of Scripture, they who are not intirely inculpable and without reproach. And when Saint Soter exhorted all persons to receive upon the day of the institution, or the Vespers of the Passion, he excepted those who were forbidden, because they had committed any grievous sin.

But what was the Doctrine and what were the usages of the Primitive Church in the ministry of the Blessed Sacrament, appears plainly in the two Epistles of St. Basil to *Amphilo-  
chius*

*chius* in the Canons of *Ancyra*, those of *Peter of Alexandria*, *Gregory Thaumaturgus*, and *Nys- sen*; which make up the penitential of the Greek Church, and are explicated by *Balsamo*; in which we find sometimes the penance of two years imposed for a single Theft; four years, and seven years for an act of uncleanness; eleven years for perjury; fifteen years for adultery and incest; that is, such persons were for so many years separate from the Communion, and by a holy life, and strict observances of penitential impositions, were to give testimony of their contrition and amends. The like to which are to be seen in the Penitentials of the Western Church; That of *Theodorus* Archbishop of *Canterbury*, that of venerable *Bede*, the old *Roman*, and that of *Rabanus Maurus* Archbishop of *Mentz*. The reason of which severity we find thus accounted in *Saint Basil*, [*All this is done, that they may try the fruits of their repentance: For we do not judge of these things by the time, but by the manner of their repentance.*] For the Bishop had power to shorten the days of their separation and abstinence; and he that was an excellent penitent was much sooner admitted; but by the injunction of so long a trial, they declar'd, that much purification was necessary to such an Address. And if after, or in these penitential years of abstinence, they did not mend their lives, though they did perform their penances, they were not admitted. These were but the Churches signs, by other accidents and manifestations if it hapned that  

a great

"Ὡς εἰ τὰς καρπὸς δοκιμαζέ-  
 σθαι τὴ μετάνοιαν; ἔ γὰρ πάν-  
 τως τῷ χρόνῳ κρίνομεν τὰ  
 τοιαῦτα, ἀλλὰ τῷ τρόπῳ  
 τὴ μετάνοιαν προσέχομεν.  
 cap. 2. ad Amphilocho.

a great contrition was signified, or a secret incorrigibility became publick, the Church would admit the first sooner, and the latter not at all\*.

For it was purity and holiness that the Church requir'd of all her Communicants; and what measure of it she required, we find thus testified: [The faithful which hath been regenerated by Baptism, ought to be nourished by the participation of the Divine Mysteries; and being cloath- ed with Jesus Christ, and having the quality of a child of God, he ought to receive the nutriment of

\* Ἐὰν ὁ δυσπραΰσις ἔ-  
χονται τῶν ἰσίων ἐσῶν, καὶ  
ταῖς ἡδοναῖς τῆς σαρκὸς  
μᾶλλον δαλεύειν θελήσω-  
σιν, ἢ τῷ κρείω καὶ τῷ κατὰ  
τὸ εὐαγγέλιον ζῶν μὴ πι-  
ραδέχων, ἰδῆς ἡμῶν  
ὡς αὐτὸς κοινὸς λόγος.  
Ibid.

Lib. 1. de Bapt. cap. 3.

life eternal, which the Son of God himself hath given us: and this nutriment is obedience to the word of God, and execution of his will, of which Jesus Christ hath said, *Man lives not by bread alone, but my meat is to do my Fathers will.*] And a little after he affirms [That whereas St. Paul saith, That Jesus Christ hath appointed us to eat his body, in memory of his death, the true remembrance which we ought to have of his death, is to place before our eyes that which the Apostle saith, that we were wholly dead, and Jesus Christ died for us, to the end that we should no more live unto our selves, but to him alone, and that so we should do him honour, and give him thanks for his death, by the purity of our life, without which, we engage our selves in a terrible damnation, if we receive the Eucharist.] And again [He that, not having this charity which presses us, and causes us to live for him who died for us, dares approach to the Eucharist, grieves the holy Spirit. For it is necessary, that he who comes to the memorial of Jesus Christ, who died and rose again for us, should



should not onely be clean from all impurity of flesh and spirit, but that he should demonstrate the death of him who died and rose for us, by being dead unto sin, to the world, and to himself; and that he lives no more, but onely to God through Jesus Christ.] And therefore St. Cyprian complains as of a new and worse persecution, that lapsed persons are admitted to the Communion, before they have brought forth fruits of a worthy repentance; and affirms, that such an admission of sinners is to them, as hail to the young fruits, as a blasting wind to the trees, as the murren to the cattel, as a tempest to the ships: The ships are overturned and broken, the fruits fall, the trees are blasted, the cattel die, and the poor sinner by being admitted too soon to the ministeries of life, falls into eternal death. And if we put together some words of St. Ambrose, they clearly declare this Doctrine, and are an excellent Sermon: Thou comest to the Altar, the Lord Jesus calls thee; he sees thee to be clean from all sin, because thy sins are wash'd away, therefore he judges thee worthy of the celestial Sacraments, and therefore he invites thee to the heavenly banquet: Let him kiss me with the kisses of his mouth.] But some desire to be admitted to penance, that presently they may receive the Communion: These men do not so much desire themselves to be absolved, as that the Priest be bound; for they do not put off their own evil conscience.] But I would that the guilty man should hope for pardon; let him require it with tears, seek it with sighs, beg to obtain it by the weepings of all the people, and if he be denied the Communion again & again, let him consider that his prayer was not sufficiently earnest, let him weep more and pray more.] To which I shall add some like words of St. Austin, [Therefore, my dearest Brethren, let every one consider his conscience, and when he finds himself

Vide etiam S. Cyprian. lib. de lapsis & epist. 28

S. Ambrosii lib. 5. de Sacram. c. 2.

Lib. 2. de poenit. c. 9.

Lib. 1. de poenit. c. 16.

Serm. 252. de tempore.

himself wounded with any crime, first let him take care with prayers, and fastings, and alms, to cleanse his conscience, and so let him receive the Eucharist. . . . For he that knowing his guilt, shall humbly remove himself from the Altar, for the amendment of his life, shall not fear to be wholly excommunicate from that eternal and celestial banquet : For this Divine Sacrament is not to be eaten with confidence

and boldness, but with fear, and all manner of purity, saith St. Chrysostom ; for impudence in these approaches, will certainly slay the souls. [For this is the body, whether none but Eagles are to gather, because they ought to be sublime and elevated sou's, such which have no-

Homil. 24. in 1 Corinth.  
Μὴ παραβῶ, μὴ κατα-  
σφάξωμεν· εαυτοὺς διὰ τῆς ἀ-  
ναρχοντίας. ἀλλὰ μὲν φεί-  
κεις ὁ κ. παρότητι ἀπάσης,  
αὐτῶν προσίωμεν.

thing of earthliness in them, that do not sit and prey upon the ground, that are not immerg'd in the love of creatures ; but such whose flight is towards heaven, whose spirit does behold the Sun of Righteousness with a penetrating contemplation, and piercing eyes : for this is the Table of Eagles and not of Owls.] And therefore this Saint complains of some, [who did approach to the Eucharist as it were by chance, or rather by custom and constraint of Laws, rather than by argument and choice. In whatsoever estate their souls are, they will partake of these mysteries, because it is Lent, or because it is the Feast of the Epiphany : but certain it is, that it is not the time which puts us into a capacity of doing this action. For it is not Lent nor the Epiphany which makes us worthy to approach

to the Son of God ; \* but the sincerity and purity of the soul : with this come at any time ; but without this, never. In fine, it is the general doctrine of the holy Fa-  
thers

\* Ἀλλὰ ψυχῆς ἐιλικρίνειας  
καὶ καθαρότητος· μὲν ταύτης  
αἰεὶ πρόσιδι, χωρὶς ταύτης  
μηδέποτε Homil. 3. in  
1. cap. Epist. Ephes.



thers, and the publick practice of the Primitive Church, that no impenitent person should come to these Divine Mysteries; and they that are truly penitent, should practise deep humility and undergo many humiliations, and live in a state of repentance, till by little and little they have recovered the holiness they had lost, and must for a long time live upon the word of God, before they approach to the holy Table to be nourished by his body. For so should every prodigal child cry unto his Lord, [*Drive me not, O Lord, out of thy doors, lest the enemy espying a wanderer and a vagabond, take me for a slave, I do not yet desire to approach to thy holy Table, thy mystical and terrible table; for I have not confidence with my impure eyes to behold the Holy of Holies. Only suffer me to enter into thy Church amongst the Catechumens, that by beholding what is there celebrated, I may by little and little enter again into the participation of them, to the end that the Divine Waters of thy word running upon me, may purifie my ears from the impressions which have been made upon them by ungodly songs, and from the filthiness they have left behind; and seeing how the righteous people partake by a holy violence of thy precious jewels, I may conceive a burning desire to have hands worthy to receive the same excellencies.* I end this collection of the antient doctrine of the Church with recitation of the words of Gennadius, [*I perswade and exhort Christians to receive the communion every Lords day; but so, that if their mind be free from all affection of sinning: For he who still hath will or desires of sin, he is burdened and not purified, by receiving the Eucharist. And therefore although he be bitten [or grieved] with sin, let him for the future renounce all will to sin, and before he communicate*

Homil. d.  
prodigo.

De Dog-  
mat. Ec-  
cles. c. 53.

let



let him satisfie with prayers and tears; and being confident of the mercy of our Lord, who uses to pardon sins upon a pious confession, let him come to the Eucharist without doubting. But this I say of him, who is not pressed with capital and deadly sins; for such a person, if he will not receive the Eucharist to judgment and condemnation, let him make amends by publick penance, and being reconcil'd by the Bishop or Priest, let him communicate. I doubt not also but such grievous sins may be extinguish'd by private satisfactions; but this must be done by changing the course of his life, by a professed study of Religion, by a daily and perpetual mourning or contrition, that through the mercy of God he may do things contrary to these whereof he does repent; and then humbly and suppliant let him every Lords day Communicate to the end of his life.

This advice of *Gennadius* declares the sentiment of the Church, that none must communicate till they have worthily repented, and in the way of piety and contrition made amends for their faults as well as they may; and have put themselves into a state of vertue contrary to their state of sin, that is, have made progression in the reformation of their lives; that they are really changed and become new Men, not in purpose only, but actually, and in the commencement of holy habits. And therefore it is remarkable, that he advises, that these persons who do not stand in the place of publick penitents, should upon the Commission of grievous faults enter into Religion; he means into solitude, and retirement, and renunciation of the World, that by attending wholly to the severities and purities of a Religious life, they may by such strictnesses and constant piety be fitted for the Communion.

Now

Now whatever ends besides this, the Divine Providence might have, yet it is not to be neglected, that when the ancient Discipline of the Church, of publick penances and satisfactions was gone into dissuetude, the *Spirit of Religion* entred more fully into the World; and many Religious Orders and Houses were instituted, that at least *there*, the world might practise that severity in private, which the change of affairs in the face of the Church had taken from the publick ministers; Penance went from the Churches into Desarts and into Monasteries; but when these were corrupted, and the manners of men were worse corrupted, it is hard to say whither it is gone now. It may be yet done in private, and under the hand of a spiritual guide; or by the spirit of penance in the heart of a good man, and by the conduct of a wise counsellor; but besides that the manners of men are corrupted, the doctrines also are made so easie, and the Communion given to Sects and Opinions, or indifferently to all; that it is very rare to see them who have sinn'd grievously repent worthily, who therefore can never be worthy Communicants; for no impenitents can partake of Christ, who, as *St. Hierom* calls him, is *the Prince of penance, and the head of them who by repentance come unto salvation.* But this was his advice to them that commit grievous sins, such which lay the conscience waste, and whose every single action destroys our being in the state of grace.

*S. Hierom. in Isa. c. 3. Princeps poenitentiae & caput eorum qui salvantur per poenitentiam Christus est.*

But as for them, whose sins are but those of daily incursion, and of infirmity, or imperfection, such which a great diligence, and a perpetual watchfulness might have prevented, but

an

an ordinary care would not; these must be protested against, they must not joyn with our consent, our will must be against them, and they must be confess'd and deplor'd, and prayed against before we communicate \*. This is the sense of the Church of God.

\* Non facturatur

ergo nisi famelici; qui à vitiis perfecte jejunantes divina Sacramenta percipiunt in plenitudine virtutis. Et quia sine peccato electi etiam viri esse non possunt, quid restat, nisi ut à peccatis quibus eos humana fragilitas maculare non desinit, evacuari quotidie contentur? Nam qui quotidie non exhaurit quod delinquit, & si minima sint peccata quæ congerit, paulatim anima repletur, atque ei auferunt fructum internæ Saturitatis. *Gregor. lib. 2. in Reg. cap. 1.*

Having established this great general measure of preparation, it will not be very difficult to answer that great question often disputed amongst spiritual persons, *viz.*

### Question I.

*Whether is it better to communicate seldom or frequently?*

To this I answer, That it is without peradventure very much better to receive it every day, than every week; and better every week, than every month: *Christiani omni die carnes agni comedunt*, said *Origen*, Christians every day eat of the flesh of the sacrificed Lamb. And *St. Basil* expressly affirms, that to communicate every day, and to partake of the body and blood of Christ, is excellent and very profitable; Christ himself having manifestly said, it, *He that eats my flesh, and drinks*

*Ad Casarem patriciam*

*my*



*my blood; hath life eternal.* For if the Sacrament does no benefit to souls, and produces no blessings, then a man can institute a Sacrament; for he may appoint any thing that shall be good for nothing. But if it be an instrument in the hand of God to procure blessings to us, and spiritual emolument, if it be a means of union with Christ; who would not willingly live with him, and converse with him for ever? It is good to be with Christ: and *St. Hierom* said, *I would to God that we could always receive with a pure Conscience, and without self-condemnation.* It is without dispute; that it is better to be with Christ, in all the ways of being with him, † then to be away from him one hour. This therefore ought to be no part of the question.

† Quocunque loco fuero  
Jesum meum desidero; Quam  
lætus si invenero! Quam fo-  
lix si tenuero!

But because there is more required to the receiving Christ, than eating the Symbols, and a man may eat to his condemnation, and increase his sins, and swell his sad accounts, and be guilty of Christs body and blood, if he does not take heed; therefore first, men must be prepared, and be in the state of holiness, or else they may not receive at all; and they that are so, may receive it frequently, the oftner the better. So *Hierom* and *St. Austin* tell, That even till their days, the custom of receiving every day remained in the Churches of *Rome* and *Spain*; and all the ancient Fathers exhort to a frequent Communion; but just as Physicians exhort Men to eat the best and heartiest meats; not the sickly and the infant, but the strong man and the healthful. And this we find thus determined by *St. Chrysofom*, [There are some living in

Contr. Fo-  
vin. &  
epist. ad  
Lucin.

Homil. 17.  
in p. ad  
Heb.

Οἱ τοῖς τοῖς  
αἰεὶ ὡς  
αἰεὶ ὡς

may be once in two years: what then? whom shall we account best of? them that receive but once, or that receive but seldom, or that receive frequently? Neither one, nor the other: But them that communicate with a sincere conscience, with a pure heart, and an unrepovable life. They that are not so, let them always communicate: and they that are not so, let them not approach so much as once; because they do nothing but draw upon themselves the judgments of God, and make themselves worthy of Condemnation.] To which if we add the excellent discourse of St. Austin in this question, the consequents of it may suffice to determine the whole inquiry. [Some will say, that the Eucharist is not to be received every day. If you ask why? he tells you; because some days are to be chosen in which a man may live more purely and continently, that so he may come to so great a Sacrament more worthily, because he that eats and drinks unworthily, eats and drinks damnation to himself. On the other side, another says; if thou hast received so great a wound, and contracted so violent a disease, that such remedies are to be deferred; every such man ought by the Authority of the Bishop to be removed from the Altar and put to penance, and by the same Authority be reconciled. For this is to receive unworthily; then to receive when a man should be doing penance, and not according to his own pleasure offer himself to, or withdraw himself from the Communion. But if his sins be not so great, as to deserve excommunication, he ought not to separate himself from the daily medicine of the Lords Body. Between these possibly a man may determine the question better; if he admonishes that men should abide in the peace of Christ. But let every one do  
what

what according to his faith he piously believes ought to be done. For neither of them dishonours the body and Blood of the Lord, if they in their several ways contend who shall most honour the most holy Sacrament. For Zachæus and the Centurion did not prefer themselves before one another; when the one received Christ into his house, and the other said he was not worthy to receive him under his roof; both of them honouring our blessed Saviour by a divers, and almost a contrary way, both of them were miserable by sins, and both of them obtain'd mercy.] Now from the words of these two Saints put together, we may collect these resolutions.

1. The question does no way concern evil Men, desperately or greatly wicked; for they so remaining or committing such sins, *Quæ* \* S. Aug. *non committit omnis bonæ fidei speique Christianus* \*; *de verbis* *Apost.* *serm. 29.* *c. 6.* which exclude men from the Kingdom of Heaven, and cannot stand with the hopes of a good man, are separate from the Spirit of the Lord, and ought not to touch the body of our Lord.

2. Neither does it concern such imperfect persons, and half Christians, who endeavour to accord the rules of the Gospel with their irregular and ruling passions; who would enter into heaven, and yet keep their affections for earth and earthly interests; who part stakes between God and the World, and resolve to serve two Masters; who commit oftentimes deliberate and great sins, and repent, and yet sin again when the temptation comes; for they are yet very far from the Kingdom of God, and therefore ought not to be admitted to the portion of Sons, and the bread of Children.



S. August.  
de civit.  
Dei. l. 22.  
cap. 30.

3. It concerns only such, whose life does not dishonour their profession, who pretend to be servants of Christ, and indeed are so in great truth; whose faith is strengthened with hope, and their hope animated with charity, who cannot pretend to be more perfect than men, yet really contend to avoid all sin, like the Children of God, who have right to be nourished by the body of the Lord, *Corpus Christi quod ipsi sunt*, because they are indeed members of his body, and joyned in the same spirit. The question is not between the Publican and the Pharisee, but between the converted Publican, and the Profelyte Centurion: between two persons who are both true honourers of Christ, and penitent sinners, and humbled persons, and have no affection for sin remaining: The question then is, which is more to be commended, he that out of love receives Christ, or he who out of humility and reverence abstains, because he thinks himself not worthy enough. To this *St. Chrysostron* answers.

4. They that are such, have a right to receive every day; and because they are rightly disposed, it is certain that a frequent Communion is of great advantage to them, and therefore they that frequent it not, are like to be losers: For this is the daily bread, the heavenly supersubstantial bread, by which our souls are nourished to eternal life. This is the medicine against our daily imperfections and intrudings of lesser crimes, and sudden emigration

Eucharistia medicina est ægrotis, peregrinantibus diæta, debiles confortat, valentes delectat, languorem sanat, sanitatem firmat; fit homo mansuetior ad correptionem, patientior ad laborem, ardentior ad amorem, sagacior ad cautelam; a libidinem promptior, ad gratiarum actiones devotior. *S. Bernard.*

gration of passions : it is the great conflagration of pardon ; and St. *Ambrose* argues well ; [If Christs blood is poured forth for the remission of sins ; then I ought, as often \* as I can, receive it when it is poured forth to me, that because I sin often, I may perpetually have my remedy.] Which discourse of his, is only to be understood of those imperfections of our life which perpetually haunt those good men who are growing in grace, until they come to perfection and consummation in grace.

5. They that in conscience of their past sins, and apprehension of their repentance do abstain for fear of irreverence and the sentence of Condemnation ; do very well as long as they find that their sin returns often, or tempts strongly, or prevails dangerously ; and because our returns to God, and the mortifications of sin are divisible, and done by parts and many steps of progression ; they that delay their Communion that they may be surer, do very well, provided that they do not stay too long ; that is, that their fear do not turn to timorousness, their Religion do not change into Superstition ; their distrust of themselves into a Jealousie of God ; their apprehension of the greatness of their sin into a secret diffidence of the greatness of the Divine mercy. And therefore in the first conversions of a sinner, this reverence may be longer allowed to a good man, than afterwards.

\* Σωσθ' ἀλλοίε εἰς ἀνεπίστετον συνέργου καὶ εἰς ἐυχάρισίαν Θεοῦ καὶ δόξης, ἵνα ὡς συνέχῳς ἐπὶ τὸ ἀσπύγῳν ἐκείνο, καθ' ἡμέρας καὶ δι' ὅλης τῆς σατανᾶς καὶ ἀποστασίας αὐτῆς ἐπιστρέφῃ τὰ πετυρωμένα βέλη αὐτῆς ἀμαρτίας καὶ ἵδμετέα ἐμάρνησιν καὶ αὐτῶν καὶ ἵσως, αὐτῆς μὲν καὶ ἡμετέρας τῶν ἱερατικῶν ἀντιβάνου. S. I. m. Epist. ad Ephes.

See the second exhortation in the Office of the Communion. Apud Surium.

But it must be no longer allowed than till he hath once communicated. For if he hath once been partaker of the Divine Mysteries since his repentance, he must no longer forbear ; for in this case it is true, that *he who is not fit to receive every day, is fit to receive no day.* If he thinks that he ought wholly to abstain, let him use his caution and his fear to the advantages of his repentance, and the heightning of his longings ; but if he may *safely* come once, he may piously come often. He cannot long stand at this distance, if he be the man he is supposed : But for the time of his total abstention, let him be conducted by a spiritual guide, whom he may safely trust. For if he cannot by the usual methods of repentance, and the known Sermons of the Gospel, be reduced to peace, and a quiet conscience, let him declare his estate to a spiritual Guide, and, if he thinks it fit, to absolve him, that is, to declare him to be in the state of grace and pardon ; it is all the Warrant which, with the testimony of Gods Spirit, bearing witness to our Spirit, we can expect in this World. I remember what a religious person said to *Petrus Celestinus*, who was a great Saint, but of a timorous conscience in this particular : Thou abstainest from the blessed Sacrament, because it is a thing so sacred and formidable, that thou canst not think thy self worthy of it. Well, suppose that. But, I pray, who is worthy ? is an Angel worthy enough ? No certainly, if we consider the greatness of the mystery. But consider the Goodness of God, and the usual measures of good Men, and the commands of Christ inviting us to come, and commanding us, and then, *Cum timore & reverentia frequenter operare ;*  
Receive



Receive it often with fear and reverence. To which purpose these two things are fit to be considered.

1. Supposing this fear and reverence to be good and commendable in his case, who really is fit to communicate, but does not think so; yet if we compare it with that grace, which prompts a good Man to take it often, we may quickly perceive which is best. Certainly that act is in its own nature best, which proceeds from the best and the most perfect grace; but to abstain, proceeds from fear; and to come frequently, being worthily disposed, is certainly the product of love and holy hunger, the effect of the good Spirit, who by his holy fires, makes us to thirst after the waters of salvation. As much then as love is better than fear, so much it is to be prefer'd, that true penitents, and well grown Christians, should frequently address themselves to these Sacramental unions with their Lord.

*S. Bonavent. de profectu relig. lib. 2. cap. 77.*

2. The frequent use of this Divine Sacrament proceeds from more, as well as from more noble vertues. For here is obedience and zeal, worship and love, thanksgiving and oblation, devotion and joy, holy hunger and holy thirst, an approach to God in the ways of God, union and adherence, confidence in the Divine goodness, and not only hope of pardon, but a going to receive it: and the omission of all these excellencies, cannot in the present case, be recompensed by an act of religious fear: For this can but by accident, and upon supposition of something that is amiss, be at all accounted

*Stultus est timor & reverentia, minus prudens illius, qui ad Dominum se vocantem & invitantem non accedit, sed procrastinat. Gerson in Magnificat.*

X 4. good

good, and therefore ought to give place to that, which supposing all things to be as they ought, is directly good, and an obedience to a Divine Commandment.

For we may not deceive our selves : the matter is not so indifferent, as to be excused by every fair pretence : It is unlawful for any man unprepared by repentance and its fruits to Communicate ; but it is necessary that we should be prepared that we may come. For

Ὡςπερ τὸ ὅς ἐτυχέ ποσει-  
 εἶναι κένδυλον, ἕτως τὸ μὴ  
 κοινωνεῖν τῶν μυσικῶν δειπ-  
 νῶν ἐκείνων λιμὸς ἢ δά-  
 ραλον. Homil. 24. in 1  
 Cor. 10.  
 Tertul. de Coron. mil. c. 3.

Lib. 19. c. 11. ad Faustum.

plague and death threaten them that do not Communicate in this mysterious banquet ; as certainly as danger is to them who come unduly, and as it happens.] For the Sacrament of the Lords body is commanded to all men, saith Tertullian. And it is very remarkable what St. Austin said in this affair, [The force of the Sacra-

ments is of an unspeakable value, and therefore it is Sacrilege to despise it. For that is impiously despised, without which we cannot come to the perfection of piety.] So that although it is not in all cases the meer not receiving that is to be blamed, but the despising it ; yet when we consider that by this means we arrive at perfection, all causeless recusancy, is next to contempt by interpretation.

One thing more I am to add, whereas some persons abstain from a frequent Communion for fear, lest by frequency of receiving they should less esteem the Divine Mysteries, and fall into lukewarmness and indevotion ; the consideration is good : and such persons indeed may not receive it often, but not for that reason ;

reason; but because they are not fit to receive it at all. For whoever grows worse by the Sacrament, as *Judas* after the Sop, hath an evil spirit within him; for this being by the design of God a favour of life, it is the fault of the receiver if it passes into death, and diminution of the spiritual life. He therefore that grows less devout, and less holy, and less reverent, must start back and take Physick, and throw out the evil spirit that is within him; for there is a worm in the heart of the tree, a peccant humour in the stomach, it could not be else, that this Divine nutriment should make him sick.

Question II.

*But is every man bound to communicate that is present, or that comes into a Church where the Communion is prepared, though but by accident, and without design; and may no man that is fit, omit to Communicate in every opportunity?*

To this I answer, That in the Primitive Church, it was accounted scandalous and criminal to be present at the holy Offices, and to go out at the celebration of the Mysteries. [*What cause is there, O Hearers, that ye see the Table, and come not to the Banquet?*] said St. *Austin*. [*If thou stand by, and do not communicate, thou art wicked, thou art shameless, thou art impudent.* So St. *Chryso-* De verb. Domini secund. Joh. Ser. 2. Hom. 3. ad cap. 1. Ephes.  
 stom: and to him that objects, He is not worthy to Communicate, he answers, That then neither is he fit to pray. And the Council of  
 of



\* Apud  
Zonaram,  
Hist. SS.  
natrum,  
s. 19.

of *Antioch* \* and of *Bracara* commanded that those who did not communicate should be driven from the Churches. An *Palladius* tells, that when *St. Macarius* had by his prayers cured a poor miserable woman that was bewitched, and fancied her self to be a Horse; he advised her, *Never to depart from the Church of God, or to abstain from the Communion of the Sacraments of Christ. For this misfortune hath prevailed upon you because for these five weeks you have not communicated.*]

Now this was but a relative crime; and because their custom was such; \* which is

\* *S. Cyprian. l. 4. ep. 7.*  
*S. Ambros. l. 5. de sacr. c. 4.*  
*S. Aug. Epist. 118.*  
*Euseb. l. 1. de demonstr. e-  
vang. c. 10.*

always to be understood according to their acknowledged measures, viz. that only pious persons were to be meant and required in that expectation; this

will not conclude that of it self, and abstracting from the scandal, it was in all cases unlawful to recede from the mysteries at some times. For sometimes a man may be called off by the necessities of his calling, or the duties of charity or piety. A General of an Army, a Prince, a Privy Councillor, a Judge, a Merchant may be very unfit to communicate, even then when they cannot, or it may be ought not to stay. But if he can stay, and be a good man, and rightly disposed by the habits of a good life, he ought to stay and communicate; and so much the rather, if it be in any degree scandalous to go away. The reason is, because if he be a good man, he can no more be surpris'd by an unexpected Communion, than by a sudden death; which although it may find him in better circumstances, yet can never find him Unprovided.

But

But in this case, St. *Austin's* moderate determination of the case is very useful, *Let every one do as he is perswaded in his mind*; for a man may with a laudable fear and reverence abstain; if he shall be perswaded that he ought not to communicate unless besides his habitual grace, he hath kindled the fires of an actual devotion and preparation special: and so much the rather, because he may Communicate very frequently, and to great purposes and degrees of a spiritual life, though he omit that single opportunity in which he is surpriz'd; and though it be very useful for a good man to communicate often, yet it is not necessary that he communicate always; only let every pious soul consider, that it is an argument of the Divine love to us, that these fountains are always open; that the Angel frequently moves these waters, and that Christ says to every prepared heart as to the multitudes that followed him into the wilderness, *I will not send them away fasting lest they faint in the way.* And if Christ be ever ready offering his holy body and blood, it were very fit we should entertain him: for he never comes but he brings a blessing.

### Question III.

*But how often is it advisable that a good man should Communicate? Once in a year, or thrice, or every month, or every fortnight; every Sunday, or every day?*

This question hath troubled very many; but to little purpose. For it is all one as if it were asked,  
*How*

*How often should a healthful man eat; or he that hath infirmities take Physick? And if any man should say, that a good man should do well to pray three times a day; he said true; and yet it were better to pray five times, and better yet to pray seven times; but if he does, yet must leave spaces for other duties. But his best measures for publick and solemn Prayer, is the Custom of the Church in which he lives; and for private, he can take no measures but his own needs, and his own leisure, and his own desires, and the Examples of the best and devoutest persons in the same circumstances. And so it is in the frequenting the holy Communion. The Laws of the Church must be his least mea-*

*Metuebat Maria, ne amor Magistri sui in corpore suo reirigeret, si corpus ejus non inveniret, quo viso recalescebat. Origen. homil. 1. ex variis.*

*sure. The custom of the Church may be his usual measure; but if he be a devout person, the spirit of devotion will be his certain measure; and although that will consult with prudence and reasonable*

*opportunities, yet it consults with nothing else; but communicates by its own heights and degrees*

*of excellency. St. Hierom advises Eustochium, a noble Virgin, and other religious persons, to communicate twice every month; some did every Sunday; and this was so general a custom in the Ancient Church, that the Sunday was called, the day of bread, as we find in St. Chryso-*  
*stom, and in consonancy to this the Church of England commands that the Priests resident in Collegiate or Cathedral Churches should do so; and they, whose work and daily employment is to Minister to Religion, cannot in such circumstances pretend a reasonable excuse to the contrary. But I desire these things may be observed:*

1. That



1. That when the Fathers make a question concerning a frequent Communion, they do not dispute whether it be adviseable that good people should Communicate every month, or every fortnight, or whether the more devout, or less imploy'd, may Communicate every week; for of this they make no question: but whether every days Communion be fit to be advised, that they question. And I find, that as they are not earnest in that, so they indefinitely give answer, That a frequent Communion is not to be neglected at any hand, if persons be worthily prepared.

2. The frequency of Communion is to be estimated by the measures of devout people in every Church respectively. And although in the Apostolical Ages, they who communicated but once a fortnight, were not esteemed to do it frequently; yet now, they who communicate every month, and upon the great Festivals of the year besides, and upon other solemn or contingent occasions, and at marriages, and at visitations of the sick, may be said to communicate frequently, in such Churches where the Laws enjoyn but three or four times every year, as in the Church of *England*, and the *Lutheran* Churches. But this way of estimating the frequency of Communion, is only when the causes of inquiry are for the avoiding of scandal, or the preventing of scruples: but else, the inward hunger and thirst, and the spirit of devotion married to opportunity, can give the truest measures.

3. They that communicate frequently, if they do it worthily, are charitable and spiritual persons, and therefore cannot judge or undervalue others that do not. For no man knows concerning others, by what secret principles and  
im-

imperfect propositions they are guided. For although these measures we meet with in antiquity are very reasonable, yet few do know them; and all of them do not rely upon them, and their own Customs, or the private word of their own guides, or their fears, or the usages of the Church in which they live, or some leading example, or some secret impediment which ought not, but is thought sufficient; any of these, or many other things, may retard even good persons from such a frequency as may please others; and that which one calls opportunity, others do not; but however, no man ought to be prejudiced in the opinion of others: For besides all this now reckoned, the receiving of the holy Sacrament is of that nature of good things, which can be supplied by internal actions alone, or sometimes by other external actions in conjunction; and it hath a suppletory of its own, *viz. Spiritual Communion* (of which I am to give account in its proper place.) And when we consider, that some men are of strict consciences, and some Churches are of strict Communion, and will not admit Communicants but upon such terms, which some Men cannot admit, it will follow, that as *St. Austins* expression is, *Men should live in the peace of Christ, and do according to their faith*: but then in these things no man should judge his Brother. In this no man can directly be said to do amiss, but he that loaths Manna, and despises the food of Angels, or neglects the Supper of the Lamb, or will not quit his sin, or contend towards perfection, or hath not the spirit of devotion, or does any way by implication say, *That the Table of the Lord is contemptible.*

4. These

These rules and measures now given, are such as relate to those; who by themselves or others are discernibly in, or discernibly out of the state of grace. But there are some which are in the confines of both states, and neither themselves, nor their guides, can tell to what dominion they do belong. Concerning such, they are by all means to be thrust or invited forward, and told of the danger of a real or seeming neutrality, in the service of God; of the hatefulness of tepidity, of the uncomfortableness of such an indifference: and for the Communion of any such person, I can give no other advice: but that he take his measures of frequency, by the laws of his Church, and add what he please to his numbers: by the advice of a spiritual guide, who may consider whether his penitent, by his conjugation of preparatory actions, and heaps of holy duties at that time usually conjoyn'd, do, or is likely, to receive any spiritual progress: For this will be his best indication of life, and declare his uncertain state, if he thrive upon his spiritual nourishment. If it prove otherwise, all that can be said of such persons is, that they are Members of the visible Church, they are in that net, where there are fishes good and bad, they stand amongst the wheat, and the tares, they are part of the lump, but whether leavened or unleavened, God only knows, and therefore they are such, to whom the Church denies not the bread of Children; but whether it does them good or hurt, *the day* only will declare: for to such persons as these, the Church hath made Laws for the set time of their Communion. *Christmas, Easter and Whitsontide*, were appointed for all Christians that were not scandalous and openly criminal, by *P. Fabianus*; and this Constitution

An. Christi  
sti 236. ut  
Sabellicus  
& Volaterranus  
referunt.



\* *Can. 18.* tion is imitated by the best constituted Church in the World, our dear Mother the Church of *England*: and they who do not at these times, or so frequently communicate, are censured by the Council of *Agathon* \*, as unfit to be reckoned among Christians, or Members of the Catholick Church. Now by these Laws of the Church, it is intended indeed, that all men should be called upon to discuss and shake off the yoke of their sins, and enter into the salutary state of repentance; and next to the perpetual Sermons of the Church, she had no better means to engage them into returns of piety; hoping, that by the grace of God, and the blessings of the Sacrament, the repentance which at these times solemnly begins, may at one time or other fix and abide; these little institutions and disciplines, being like the sudden heats in the body, which sometimes fix into a burning, though most commonly they go away without any further change. But the Church in this case does the best she can, but does not presume that things are well; and indeed as yet they are not; and therefore such persons must pass further, or else their hopes may become illusions, and make the men ashamed.

5. I find that amongst the holy Primitives, they who contended for the best things, and lov'd God greatly, were curious even of little things; and if they were surpriz'd with any sudden undecency, or a storm of passion, they did not dare that day to communicate. [*When I am angry, or when I think any evil thought, or am abus'd with any illusion or foul phansie of the night, intrare non audeo, I dare not enter, said St. Jerome, I am so full of horrour and dread, both in my body and my mind.*] This was also the case of *St. Chrysostom*, who when *Eusebius* had un-

*Advers.  
Vigilant.*

unreasonably troubled him with an unseasonable demand of justice against *Antonine*, just as he was going to Consecrate the blessed Sacrament, departed out of the Church, and desired one of the Bishops, who by chance was present, to do the office for him; for *he would not offer the Sacrifice at that time, having some trouble in his spirit.* Palladius  
in vita S.  
Chrysoft.

2. To this are to be reduced all such great actions, which in their whole Constitution are great and lawful; but because so many things are involved in their transaction, whereof some unavoidably will be amiss, or may reasonably be suppos'd so, may have something in the whole, and at the last to be deplor'd: In such cases as these, some great examples have been of advices to abstain from the Communion, till by a general, but a profound repentance for what hath been amiss, God is deprecated, and the cause of Christian hope and confidence do return. In the Ecclesiastical History we read, that when *Theodosius* had fought prosperously against *Eugenius* the Uurper of the Empire, when his Cause was just and approved by God, not only giving testimony by the prediction and warranty of a religious Hermit, but also by prodigious events, by winds and tempests fighting for him, and by which he restored peace to the Church, and tranquility to the Empire: yet he, by the advice of S. *Ambrose*, abstain'd a while from the holy Sacrament, and would not carry blood upon his hands \*, tho' justly shed, unto the Altars; not only following the president of *David*, who because he was a man of blood, might not build a Temple, but for fear lest some unfit appendage should stick to the management of a just employment.

\* Tu genitor cape sacra manu,  
patriosque penates  
Me bello è tanto digressum,  
& cede recenti  
Attrectare nefas; donec me  
flumine vivo  
Abluero —

*Aeneid.* 1.

Y 3. Of

3. Of the same consideration it is, if a person whose life should be very exemplar, is guilty of such a single folly, which it may be would not dishonour a meaner man, but is a great vanity and reproach to him; a little abstinence, and a penitential separation (when it is quit from scandal) was sometimes practis'd in the ancient Church, and is advisable also now in fitting circumstances. Thus when *Gerontius* the Deacon had vainly talked that the Devil appear'd to him one night, and that he had bound him with a chain, *St. Ambrose* commanded him to abide in his house, and not to come to the Church, till by penances and sorrow he had expiated such an indiscretion, which to a man, had in Reputation for wisdom, is as a fly in a box of ointment, not only useless, but mischievous. And *St. Bernard*

In vita *S. Malachia*, cui injungens pœnitentiam, non debueras, inquit, hodie ministrasse, sed verecunde te subtrahere sacris, & deferre tantis tamque Divinis mysteriis, ut hac humilitate purgatus, dignius exinde ministrares.

commends *St. Malachy*, because he reprov'd a Deacon for attending at the Altar the day after he had suffered an illusion in the night. It had been better he had abstain'd from the Altar one day, and by that intermediate expiation and humility, have the next day return'd to a more worthy ministry.

4. One degree of curious caution I find beyond all this, in an instance of *St. Gregory* the Great, in whose life we find, that he abstain'd some days from the holy Communion, because there was found in a Village near to *Rome* a poor man dead, no man could tell how; but because the good Bishop fear'd he might have been starv'd, and that he died for want of provision; he sup-

posing



posing it might reflect upon him, as a defect in his Government, or of his personal Charity, thought it fit to deplore the accident, and to abstain from the Communion, till he might hope for pardon, in case he had done amiss.

If these things proceed from the sincerity of a well disposed Spirit, that can suffer any trouble, rather than that of sin, the product is well enough, and in all likelihood would always be well, if the case were conducted by a prudent spiritual guide; for then it would not change into scruples and superstition. But these are but the fears and cautions, and securities of a tender spirit; but are not an Answer to the Question, *Whether it be lawful for such persons to Communicate?* For certainly they may, if all things else be right; and they may be right in the midst of such little accidents. But these belong to the questions of perfection and excellencies of grace; these are the extraordinaries of them who never think they do well enough: and therefore they extended no farther, than to a single abstinence, or some little proportionable retirement; and may be useful when they are in the hands of prudent and excellent persons.

## S E C T. V.

*What significations of Repentance are to be accepted by the Church in admission of Penitents to the Communion.*

**T**His inquiry will quickly be answered, when we consider that the end, why the Church enjoyns publick or private amends respectively to any convict or confessed Criminal, she only does it as a Mother and Physician to souls, and a Minister of the Divine pardon, and the Conductress of penitential Processes: she does it that the man may be recovered from the snare of the enemy, that she may destroy the work of the Devil, that the sinner may become a good Christian: and therefore the Church, when she conducts any mans repentance, is bound to enjoyn so many external Ministeries, that if they be really joyned with the internal contrition and reformation, will do the work of reconcilment in the Court of Heaven. The Church can exact none, but what she can see or some way take external notice of; but by these externals, intends to minister to the internal repentance; which when it is sufficiently signified by any ways that she may prudently rely upon, as testimonies and ministeries of a sufficient internal contrition and real amends, she can require no more, and she ought not to be content with less.

It is therefore infinitely unsafe and imprudent to receive the confessions of criminals, and after the injunction of certain cursory penances, to admit them to the Blessed Sacrament, without any further emendation, without any tryal of the sincerity of their conversion, before it is probable that God hath pardoned them, before their affections to sin are dead, before the spirit of mortification is entred, before any vice is exterminated, or any vertue acquired: Such a loosness of discipline is but the image of repentance (whether we look upon it as it is described in Scripture, or as it was practised by the Primitive Church) which at least is a whole change of life, a conversion of the whole man to God.

And it is as bad, when a notorious criminal is put to shame one day, for such a sin which could not have obtain'd the peace of the Church, under the severity and strictness of fifteen years, amongst the holy Primitives. Such publick Ecclesiastical penances may suffice to remove the scandal from the Church, when the Church will be content upon so easie terms; for she only can tell what will please her self. But then such discipline must not be esteem'd a sufficient ministry of repentance, nor a just disposition to pardon. For the Church ought not to give pardon, or to promise the peace of God upon terms easier than God himself requires; and therefore when repentance comes to be conducted by her, she

*Sicito rediret homo ad primam beatitudinem, ludus illi esset cadere in mortem. S. Aug. Sermon. 34. de diversis.*

*In ipsa Ecclesia ubi maxime misereri decet, quam maxime decet forma justitiae, ne quis à Communionis consortio abstentus, brevi lachrymula atque ad tempus parata, vel etiam uberioribus fletibus Communionem, quam plurimis debet postulare temporibus, facilitate sacerdotis extorqueat. S. Ambros. in Psal. 118. in hæc verba, Misere mei secundum eloquium tuum.*



must require so much as will extinguish the sin, and reform the man, and make him and represent him good.

All the liberty that the Church hath in this, is what is given her by the latitude of the judgment of charity; and yet oftentimes a too easie judgment, is the greatest uncharitableness in the world, and makes men confident, and careless, and deceiv'd: and therefore, although gentle sentences are useful, when there is danger of despair or contumacy; yet that is rather a palliation of a disease, then a cure; and therefore the method must be changed as soon as it can, and the severe and true Sermons of the Gospel must be either proclaimed aloud, or insinuated prudently and secretly, and men be taught to rely upon them and their consequents, and upon nothing else; for they will not deceive us. But the corrupt manners of men, and the corrupt doctrines of some Schools, have made it almost impossible to govern souls as they need to be governed.

The Church may indeed choose whether she will impose on Criminals any exterior significations of repentance, but accept them to the Communion upon their own accounts, of a sincere conversion and inward contrition; but then she ought to do this upon such accounts, as are indeed real and sufficient, and effective and allowed; that is, when she can understand that such an emendation is made, and the man is really reformed, she can pronounce him pardoned; or, which is all one, she may communicate him. And farther yet, she can by Sermons declare all the necessary parts of repentance, and the conditions of pardon, and can pronounce limited and hypothetical or conditional pardons;

concerning which, the Penitent must take care that they do belong to him. But if she does undertake to conduct any repentances exteriorly, it is to very little purpose to do it any way, that is not commensurate to that true internal repentance, which is effective of pardon. Indeed every single act of penance does something towards it; but why something should be enjoined that is not sufficient, and that falls infinitely short of the end of its designation, though the Church may use her liberty, yet it is not easie to understand the reason. But I leave this to the consideration of those who are concerned in Governments publick, or in the private conduct of souls, to whom I earnestly and humbly recommend it; and I add this only, that when the Antient Churches did absolve and communicate dying penitents, though but newly return'd from sin, they did it *de bene esse*, or with a hope it might do some good, and because they thought it a case of necessity, and because there was no time left to do better; but when they did as well as they could, they could not tell what God would do; and though the Church did well, it may be it was very ill with the souls departed. But because that is left to God, it is certain some things were done upon pious confidence and venture for which there was no promise in the Gospel.

That which the Church is to take care of is, that all her children be sufficiently taught, what are the just measures of preparation and worthy disposition to these divine mysteries; and that she admits none, of whom she can tell that they are not worthy; such as are notorious adulterers, homicides, incestuous, perjurers, habitually peevish to evil effects, and permanently angry (for this I

Si permanissemus illâ in munditiâ, quæ nobis per baptismum data est, vere scelices essemus, sed non permanisimus. Cecidimus enim per nostram culpam, non solum in peccata, sed etiam in crimina, propter quæ peccatores ab Ecclesia separantur: quæ alia sunt Homicidia, adulteria, fornicationes, sacrilegia, rapinæ, furta, falsa testimonia, superbia, invidia, avaritia, diutina iracundia, Ebrietas assidua. *Fulbert. Carnot. Ser. 2. ad Populum.*

find reckoned amongst the Primitive Catalogues of persons to be excluded from the Communion) rapines, theft, sacrilege, false witness, pride, covetousness and envy. It would be hard to reduce this rule to practise in all these instances, unless it be by consent and voluntary submission of penitent persons. But that which I remark is this: that proud persons and the Covetous, the Envious and the Angry, were esteemed fit to be excommunicate; that is, infinitely unfit to be admitted to the blessed Sacrament;

and that by the rules of their discipline, they were to do many actions of publick and severe penance and mortifications, before they would admit them.

Now then the case is this. They did esteem more things to be requir'd to the integrity of repentance, and God not to be so soon reconciled, and the Devil not so soon dispossess'd, and mens resolutions not so fit to be trusted, and more to be required to pardon than confession, and the pronouncing absolution; all this otherwise, than we do, and therefore so long as they did conduct repentances, they required it as it should be; being sure that no repentance that was joyned with hope and charity, could be too much, but it might quickly be too little; and therefore, although the Church may take as little as she please for a testimonial of repentance, and suppose the rest is right, though it be not signified; yet when she, either in publick or in private is to manage



manage repentances she must use no measure, but that which will procure pardon, and extinguish both the guilt and dominion of sin. The first may be of some use in government, but of little avail to souls, and to their eternal interest: therefore in the first, she may use her liberty, and give her self measures; in the latter, she hath no other but what are given her by the nature of repentance, and its efficacy and order to pardon, and the designs of God, for the reformation of our souls, and the extermination of sin.

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## S E C T. VI.

*Whether may every Minister of the Church and Curate of Souls, reject impenitent persons, or any Criminals from the holy Sacrament, until themselves be satisfied of their repentance and amends?*

S Eparation of sinners from the blessed Sacrament, was either done upon confession and voluntary submission of the penitent; or by public conviction and notoreity. Every Minister of Religion can do the first, for he that submits to my judgment, does choose my sentence; and if he makes me judge, he is become my subject in a voluntary Government: and therefore I am to  
judge

judge for him, when it is fit that he should communicate: onely, if when he hath made me judge, he refuses to obey my counsel, he hath dissolved my Government, and therefore will receive no further benefit by me. \* But concerning the latter of these, a separation upon publick conviction or notoreity; that requires an authority that is not precarious and changeable. Now this is done two ways; either by Authority forbidding, or by Authority restraining and compelling; that is, by the word of our proper ministry, dissuading him that is unworthy from coming, and threatning him with Divine judgments if he does come; or else rejecting of him, in case that he fears not those threatnings, but persists in his desires of having it.

Now of the first of these, every Minister of the Word and Sacraments is a competent Minister; for all that minister to souls are to tell them of their dangers, and by all the effects of their Office, to present them pure and spotless unto God. The Seers must take care that the people may see, lest by their blindness they fall into the bottomless pit. And when the Curates of souls have declared the will of God in this instance, and denounced his judgments to unworthy Communicants, and told to all that present themselves, who are worthy, and who are not, they have delivered their own souls; all that remains, is, that every person take care concerning his own affairs.

For the second, *viz.* denying to minister to criminals, though demanding it with importunity; that is an act of prudence and caution in some cases, and of authority in others. When it is matter of caution, it is not a punishment, but

but a medicine; according to those excellent words of St. Cyprian; *To be cast out (viz. for a time, from the Communion) is a remedy and degree towards the recovery of our spiritual health*: and because it is no more; it cannot be pretended to be any mans *right* to do it; but it may be in *his duty* when he can; but therefore this must depend upon the consent of the penitent. For a Physician, must not in despite of a man, cut off his leg to save his life; the sick man may choose whether he shall or no. But sometimes it is an act of authority; as when the people have consented to such a discipline, or when the secular arm, by assisting the Ecclesiastical, hath given to it a power of mixt jurisdiction; that is, when the spiritual power of paternal regiment, which Christ hath given to his Ministers the supream Curates, is made operative upon the persons and external societies of men. Now of this power the Bishops are the prime and immediate subjects, partly under Christ, and partly under Kings; and of this power, inferiour Ministers are capable by delegation, but no otherwise; they being but Deputies and Vicars in the cure of souls, under their superiours, from whom they have received their order and their charge. And thus I suppose we are to understand the Rubrick before our Communion office; which warrants the Curate not to suffer *open and notorious* evil li- vers, by whom the Congregation is offended, and those between whom he perceiveth malice and hatred to reign, to be partakers of the Lords Table. In the first, the case is of no notorious Criminals, and is to be understood of a notoreity of Law; and in this the Curate is but a publisher  
of

Nam ejici remedium est & gradus ad recuperandam sanitatem. *lib. de dupl. Martyr.*

See Rule of conscience, l. 3. c. 3. & 4.



of the *Judges sentence*; In the second, the Criminal is *ipso factu* excommunicate, and therefore in this the Curate is but the minister of the *Sentence of the Law*, or at least hath a delegate authority to pass the Churches sentence in a matter that is evident. But this is seldom practised otherwise, than by rejecting such persons by way of denunciation of the divine judgments; and if it be so understood, the Curate hath done his duty which God requires; and I believe the Laws of *England* will suffer him to do no more by his own authority.

But this is to be reduced to practice by the following measures.

1. Every man is to be presumed fit, that is not known to be unfit; and he that is not a publick Criminal, is not to be suppos'd unworthy to Communicate. It may be he is; but that himself onely knows, and he can only take care; but no man is to be prejudiced by imperfect and disputable principles, by conjectures and other mens measures, by the rules of Sects and separate Communities: and if a man may belong to God, and himself not know it, he may do so when his Curate knows it not.

Omnibus  
Episcopis  
& Presby-  
teris inter-  
dicimus se-  
gregare

aliquem à sacra communione, antequam causa monstrètur propter quam sanctæ regulæ hoc fieri jubent. *Collat. 9. tit. 15. c. 11. de Sanctissimis Episcopis.*

2. No man may be separated from the Communion for any private sin, vehemently or lightly suspected. This censure must not pass, but when the crime is manifest and notorious; that is, when it is delated and convict in any publick Assembly, Civil or Ecclesiastical, or is evident to a multitude, or confessed. This is the exprefs Doctrine  
of

of the Church in St. *Austin's* time, who affirms, that the Ecclesiasticks have no power to make separations of sinners, not confessed nor convict. And besides many others, it relies upon this prudential consideration, which *Linwood* hath well observed;

[Every Christian hath a right in the receiving the Eucharist, unless he loses it by deadly sin: Therefore when it does not appear in the face of the Church, that such an one hath lost his right, it ought not in the face of the Church to be denied to him; otherwise a licence would be given to evil Priests, according to their pleasure, with this punishment, to afflict whom they list.]

3. Every sinner that hath been convict, or hath confessed, and affirms himself to be truly penitent, is to be believed, where, by the Laws of the Church, he is not bound to pass under any publick discipline: For no man can tell, but that he says true; and because every degree of repentance is accepted to some dispositions and proportions of pardon, and God hath not told us the just period of his being reconciled; and his mercy is divisible as our return, and unknown to us; he that knows that without repentance he eats damnation, and professes upon that very account that he is penitent, may be taught as many more things as the Curate please, or as he is supposed to need; but must not be rejected from the holy Communion, if he cannot be perswaded. For this judgment is secret, and is to pass between God and the soul alone; for because no man can tell, no man can judge;

Nos à communione alienam quam prohibere non possumus, nisi aut ipse confesum, aut in aliquo iudicio Ecclesiastico vel seculari nominatum atque convictum. *Homil. 50. & de Medicina penit. super illud. 1 Cor. 5. si quis frater.*

De celebrat. Missar.

judge; and the Curate, who knows not how it is, cannot give a definite sentence.

4. But if there come any accidental obligation upon Criminals; as if by the Laws of a Church, to which they are subjected, it be appointed they shall give publick evidence and amends, they are to be judged by those measures, and are not to be restored ordinarily, till they have by publick measures proved their repentance. This relies upon all those grounds upon which obedience to Ecclesiastical Rulers is built.

See Rule of Conscience, l. 3. c. 1. & c. 4.

5. It is lawful for the Guides of souls to admit to the Communion, such persons whom they believe not to be fit and worthily prepared, if they will not be perswaded to retire: It is evident in the case of Kings, and all supreme Powers, and great Communities, and such who being rejected, will be provoked into malice and persecution. [Such

S. Cyprian, sine quicunque sit Author libri de duplici Martyrio.

*indeed the Church sometimes tolerates, lest being provok'd, they disturb the people of God: but what does it profit them, not to be cast out of the Assemblies of the Godly, if they deserve to be cast out? To deserve ejection is the highest evil; and to no purpose he is mingled in the Congregations of the faithful, who is excluded from the society of God, and the mystical Body of Christ.]* And it is also evident in the Societies of the Church, which we know by the words of Christ, and by experience, are a mixt multitude: And since the Scripture does not exempt a secret sinner from the Communion, why wilt thou endeavour to accept him? It



is *St. Austin's* argument. And who shall reject every man that he believes to be proud, or covetous, or envious? Who shall define pride, or convince a single person of a proud heart, or of his latent envy? and who shall give rules by which every single man that is to blame, can be convinc'd of covetousness? If it be permitted to the discretion of the Parish Priest, you erect a gibbet and a rack, by which he shall be enabled to torment any man; and you give him power to slander or reproach all his neighbours; if you go about to give him measures, you shall never do it wisely or piously; for no rules can be sufficient to convince any proud man; and if you make the Parish Curate Judge of these rules, you had as good leave it to his discretion; for he will use them as he please: and after all, you shall never have all the people good; and if not, you shall certainly have them hypocrites; and therefore it cannot be avoided, but unfit persons will be admitted: for since the Kingdom of Grace is within us, and Gods chosen ones are his secret ones, and he only knows who are his, it will be strange that visible Sacraments, should be given only to an invisible Society: and after all, if to communicate evil men be unavoidable, it cannot be unlawful.

I do not say that persons unprepared may come; for they ought not, and if they do, they die for it; but I say, if they will come, it is at their peril, and to no mans prejudice; but their

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Ad hoc enim altare quod nunc in Ecclesiâ est, in terrâ positum, ad Mysteriorum Divinorum signacula celebranda, multi etiam scelerati possunt accedere; quoniam Deus commendat in hoc tempore patientiam suam, ut in futuro exerat severitatem suam. Ad illud autem altare quo præcursor pro nobis introivit Jesus, quo caput Ecclesiæ præcessit, membris cæteris secuturis, nullus eorum accedere poterit, de quibus dixit Apostolus, quoniam qui talia agunt regnum Dei non possidebunt. *S. Aug. homil. 50. c. 9.*

own, if they be plainly and severely admonished of their duty and their danger ; and therefore that every man must judge of his own case, with very great severity and fear, even then when the Guides of souls must judge with more gentleness, and an easier charity ; when we must suspect our little faults to be worse than they seem, and our negligences more inexcusable, and fear a sin when there is none, and are ready to accuse our selves for every indiscretion, and think no repentance great enough for the foulness of our sins, at the same time when we judge for others, we ought to esteem their certain good things, better than they do, and their certain evils less, and their disputable good things certain, and their uncertain evils none at all, or very excusable. And therefore it was to very great purpose that the Apostle gave command, that *every man should examine himself, and so let him eat\**, that is, let it be done as it may be done thorowly ; let him

\*In hac ergo pœnitentia majorem quisque

in se severitatem debet exercere, ut à seipso judicatus non judicetur à Deo, sicut idem Apostolus ait. Si enim nos judicaremus, à Domino non judicaremur. Ascendat itaque homo adversum se tribunal mentis suæ, si timet illud quod oportet nos exhiberi ante tribunal Christi, ut illud recipiat Unusquisque quod per corpus gessit, sive bonum, sive malum ; constituat se ante faciem suam ne hoc ei postea fiat. Nam minatur hoc Deus peccatori, dicens, arguam te, & statuas te ante faciem tuam. Atque ita constituto in corde iudicio, adfit accusatrix cogitatio, testis conscientia, carnifex timor. Inde quidam sanguis animi confitentis per lachrymas profluat. Postremo ab ipsa mente talis sententia proferatur, ut se indignum homo iudicet participatione corporis & sanguinis Domini ; ut qui separari à regno cœlorum timet per ultimam sententiam summi iudicis per Ecclesiasticam disciplinam à Sacramento cœlestis panis interim separatur. Versetur ante oculos imago futuri iudicii, ut cum alii accedunt ad altare Dei, quo ipse non accedit, cogitet quam sit contremiscenda illa pœna, quâ præcipientibus aliis vitam æternam, alii in mortem præcipitantur æternam. S. August. homil: 50. c. 9.

do it whose case it is, and who is most concerned that it be done well ; let it be done so, that it may not be allayed and lessened by the judgment of charity ; and therefore let a man do it himself : For when the Curate comes to do it, he cannot do it well, unless he do it with mercy ; for he must make abatements, which the sinners case does not often need in order to his reconciliation and returns to God, where severity is much better than gentle sentences. But the Minister of Religion must receive in some cases such persons, who ought not to come, and who should abstain, when themselves give righteous judgment upon themselves.

For if it be lawful for Christian people to communicate with evil persons, it is lawful for Christian Priests to minister it ; it being commanded to the people in some cases to withdraw themselves from a Brother that walks inordinately ; but no where commanded, that a minister of Religion shall refuse to give it to him that requires it, and is within the Communion of the Church and is not yet as an Heathen and a Publican : and it is evident, that in the Churches of *Corinth*, the Communion was given to persons, who for unworthiness fell under the Divine anger ; and yet no man was reprov'd, but the unworthy Communicants, and themselves only commanded to take care of it. For he that says, the people may not communicate with wicked persons, falls into the error of the Donatists, which *St. Austin* and others, have infinitely confuted, but he that says, the people may, ought not to deny but that the Priest may ; and if he may communicate with him, it cannot be denied but that he may minister to him. But this was the case of the Sons of *Israel*, who did eat Manna, and drank of

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\* Quemadmodum tu comedis Christi corpus, sic illi Manna; & quomodo tui bibis sanguinem sic illi aquam ex petra. S. Chrysoft. homil. 18. in 2 Corinth.

the rock\* ; and yet that Rock was Christ, and that Manna was also his Sacrament ; and yet with many of these God was angry, and they fell in the wilderness.

And if Baptism was given as soon as ever men were converted, in the very day of their change, and that by the Apostles themselves, and yet the same Christ is there consigned and exhibited. We may remember, that in Scripture we find no difference in the two Sacraments, as to this particular. But in this there needs not much to be said ; they that think things can be otherwise, and have try'd, have declared to all the world by the event of things, that although the guides of souls may, by wise and seasonable discourses, persuade and prevail with some few persons, yet no man can reform the world ; and if all were rejected, whose life does not please the Curate, some will not care, and will let it quite alone ; and others that do care, will never the more be mended, but turn hypocrites ; and they are the worst of men, but most readily communicated : some other evils do also follow, and

Ne dum purgatissimam Ecclesiam volunt institueri, brevi nullam habeant. *Sulinger ad Bezan.*

when we have reckoned schisms, partialities, reproaches, animosities, and immortal hatreds between Priest and People, we have

not reckon'd the one half.

6. When to separate Criminals can be prudent and useful, and is orderly limited, and legal, it ought not to be omitted \*upon any consideration, because it is the sinews and whole strength of Ecclesiastical discipline, and is a most charitable ministry to souls, and

\* Quantum ruboris civitate impiter se gerendo in-  
cussent, tantum laudis  
graviter puniti adferant.  
*Valer. Max.*

brings

brings great regard to the holy Sacrament, and produces reverence in the Communicants, and is a deletery to sin, and was the perpetual practice of the best ages of the Church, and was bless'd with an excellent corresponding piety in their Congregations; upon which account, and of other considerations St. *Cyprian*, St. *Basil*, St. *Chryso-*  
*stom*\*, and divers others, call upon Prelates and People to exercise and undergo respectively this Ecclesiastical discipline.

Ezek. 13.  
18.

\* *De lapsis*  
 & lib. 3.

ep. 15.  
 † *Epist. ad*

*Amphil. c.*  
 2. 84, 85.

\* Non parva vobis eminet ultio, si quem cujuscumque conscientie, hujus mensæ participem concedatis, sanguis ejus de vestris manibus exquiretur. S. *Chryso.* homil. 60. ad pop. *Antioch.*

But this hath in it some variety. 1. For if the person be notorious, a great and incorrigible Criminal, refusing to hear the Church proceeding against him upon complaint, confession, or notoreity, and consequently to be esteem'd as a Heathen and a Publican; then comes in the Apostolical rules, *with such a one not to eat*; and *withdraw from such a one*, for there is no accord between *Christ and Belial*, between a Christian and a Heathen, or an unbeliever; that is, one who is thrust into the place and condition of an Infidel; and, *give not that which is holy unto dogs.* 2. But if he be within the Communion of the Church, and yet a Criminal, not delated, not convict, not legally condemned, and yet privately known to be such, or publickly suspected and scandalous; the Minister of Religion must separate him by the word of his ministry, and tell him his danger, and use all the means he can to bring him to repentance and amends before he admits him; if the Minister of Religion omits this duty, he falls under the curse threatned by God in the Prophet, If he

See Rule  
 of Conscience, l. 3.  
 c. 4. rule  
 9. p. 257.

1 Cor. 5.

11.

2 Thess. 3.

6.

Ezek. 3. *does not warn him, if he does not speak to the wicked to give him warning to save his life; his blood shall be upon him.* 3. If there be a regular jurisdiction established, and this spiritual authority be backed with the Secular, it must be used according to the measures of its establishment, and for the good of the Church in general, and of the sinner in particular; that is, although the person be not as a Heathen, and excommunicate by the Churches sentence, yet he must be rejected for a time, and thrust into repentance, and measures of satisfaction; and as he must not refuse, so must not the minister of the Sacrament otherwise admit him; and in this sense it was that St. Chrysostom said, *He would rather lose his life; than admit unworthy men to the Lords Table.*

Homil.  
83. in  
Matth.

7. But because piety hath suffer'd shipwrack, and all discipline hath been lost in the storm, and good manners have been thrown overboard; the best remedy in the world that yet remains, and is in use amongst the most pious sons and daughters of the Church, is that they would conduct their repentance by the continual advices and ministry of a spiritual guide; for by this alone, or principally, was the Primitive piety and repentances advanced to the excellency, which we often admire, but seldom imitate; and the event will be that besides we shall be guided in the ways of holiness in general, we shall be at peace, as to the times and manner of receiving the holy Sacrament, our penitential abstinences and seasonable returns: and we shall not so frequently feel the effects of the divine anger upon our persons, as a reproach of our folly, and the punishment of our unworthy receiving the Divine Mysteries. And this was earnestly advised and pressed upon  
their



their people by the holy Fathers who had as great experience in their conduct, as they had zeal for the good of souls. [*Let no man say, I repent in private, I repent before God in secret. God, who alone does pardon, does know that I am contrite in heart. For was it in vain? was it said to no purpose, Whatsoever ye shall loose in earth, shall be loosed in heaven? We evacuate the Gospel of God, we frustrate the words of Christ.*] So St. Austin. [*And therefore when a man hath spoken the sentence of the most severe medicine, let him come to the Presidents of the Church, who are to minister in the power of the Keys to him; and beginning now to be a good Son, keeping the order of his Mother, let him receive the measure and manner of his repentances from the Presidents of the Sacraments.*] Concerning this thing, I shall <sup>Homil. 48</sup> never think it fit to dispute, for there is nothing <sup>1022</sup> to enforce it, but enough to persuade it; but he that tries, will find the benefit of it himself, and will be best able to tell it to all the world.

## S E C T. VII.

*Penitential Soliloquies, Ejaculations, Exercises, and preparatory Prayers to be us'd in all the days of Preparation to the Holy Sacrament.*

## I.

**A** *lmighty and eternal God, the Fountain of all vertue, the support of all holy hopes, the Author of pardon, of life and of salvation; thou art the comforter of all that call upon thee: Thou hast concluded all under sin, that thou mightest have mercy upon all: Look upon me, O God, and have pity on me lying in my blood and misery, in my shame and in my sins, in the fear and guilt of thy wrath, in the shadow of death, and in the gates of hell. I confess to thee, O God, what thou knowest already; but I confess it to manifest thy justice, and to glorifie thy mercy, who hast spared me so long; that I am guilty of the vilest and basest follies, which usually dishonour the fools, and the worst of the sons of men.*

## II.

*I have been proud and covetous, envious and lustful, angry and greedy, indevout and irreligious; restless in my passions, sensual and secular, but*  
*hating*

having wise counsels, and soon weary of the Offices of a holy religion. I cannot give an account of my time, and I cannot reckon the sins of my tongue. My crimes are intolerable, and my imperfections shameful, and my omissions innumerable; and what shall I do, O thou preserver of men? I am so vile that I cannot express it, so sinful that I am hateful to myself, and much more abominable must I needs be in thy eyes. I have sinned against thee without necessity, sometimes without temptation only because I would sin, and would not delight in the ways of peace: I have been so ingrateful, so foolish, so unreasonable that I have put my own eyes out, that I might with confidence and without fear sin against so good a God, so gracious a Father, so infinite a power, so glorious a Majesty, so bountiful a Patron, and so mighty a Redeemer, that my sin is grown shameful, and aggravated even to amazement. I can say no more, I am ashamed, O God, I am amaz'd, I am confounded in thy presence.

## III.

But yet, O God, thou art the healer of our breaches, and the lifter up of our head; and I must not despair; and I am sure thy goodness is infinite, and thou dost not delight in the death of a sinner; and my sins, though very great, are infinitely less than thy mercies, which thou hast reveal'd to all penitent and returning sinners in Jesus Christ. I am not worthy to look up to Heaven; but be thou pleas'd to look down into the dust, and lift up



a sinner from the dunghil; let me not perish in my folly, or be consumed in thy heavy displeasure. Give me time and space to repent; and give me powers of Grace and aids of thy Spirit; that as by thy gift and mercy I intend to amend whatsoever is amiss, so I may indeed have grace and power faithfully to fulfil the same. Inspire me with the spirit of repentance and mortification, that I may always fight against my sins, till I be more than conqueror. Support me with a holy hope; confirm me with an excellent, operative, and unreprouable faith, and enkindle a bright and a burning charity in my soul: Give me patience in suffering, severity in judging and condemning my sin, and in punishing the sinner, that judging myself, I may not be condemned by thee; that mourning for my sins, I may rejoyce in thy pardon; that killing my sin, I may live in righteousness; that denying my own Will, I may always perform thine; and by the methods of thy Spirit, I may overcome all carnal and spiritual wickednesses, and walk in thy light, and delight in thy service, and perfect my obedience, and be wholly delivered from my sin, and forever preserved from thy wrath, and at last pass on from a certain expectation, to an actual fruition of the glories of thy Kingdom, through Jesus Christ our Lord. Amen, Amen, Amen.

i. I am in thy sight, O Lord, a polluted person; sin, like a crust of leprosie, hath overspread me: I am a scandal to others, a shame to my  
self,

self, a reproach to my relations, a burden to the earth, a spot in the Church, and deserve to be rejected and scorn'd by thee.

2. But this, O God, I cannot bear: It is just in thee to destroy me; but thou delightest not in that: I am guilty of death, but thou lovest rather that I should live.
3. O let the cry of thy Sons blood, who offers an eternal Sacrifice to thee, speak on my behalf, and speak better things than the blood of Abel.
4. My conscience does accuse me, the Devils rejoyce in my fall, and aggravate my crimes, already too great; and thy holy Spirit is grieved by me: But my Saviour Jesus died for me, and thou pitiest me, and thy holy Spirit still calls upon me, and I am willing to come; but I cannot come unless thou drawest me with the cords of love.
5. O draw me unto thee by the arguments of Charity, by the endearments of thy mercies, by the order of thy providence, by the hope of thy promises, by the sense of thy comforts, by the conviction of my understanding, by the zeal and passion of holy affections, by an unreprouvable faith, and an humble hope, by a religious fear, and an increasing love, by the obedience of precepts, and efficacy of holy example, by thy power and thy wisdom, by the love of thy Son, and the  
grace

grace of thy Spirit : Draw me, O God, and I will run after thee, and the sweetnesse of thy precious oynments.

6. I am not worthy, O Lord, I am not worthy to come into thy presence, much less to eat the flesh of the sacrificed Lamb : For my sins, O blessed Saviour Jesus, went along in confederation with the High Priests, in treachery with Judas, in injustice with Pilate, in malice with the people.
7. My sins and the Jews crucifi'd thee ; my hypocrisie was the kiss that betray'd thee ; my covetous and ambitious desires were the thorns that pricked thy sacred head ; my vanity was the knee that mocked thee ; my lusts disrobed thee, and made thee naked to shame and cruel scourgings ; my anger and malice, my peevishness and revenge, were the bitter gall which thou didst taste ; my bitter words and cursed speaking, were the vinegar which thou didst drink ; and my scarlet sins made for thee a purple robe of mockery and derision : And where shall I vile wretch appear, who have put my Lord to death, and expos'd him to an open shame, and crucifi'd the Lord of life ?
8. Where should I appear, but before my Saviour, who died for them that have murdered him, who hath loved them that hated him,



him, who is the Saviour of his Enemies, and the life of the dead, and the redemption of captives, and the advocate for sinners, and all that we do need, and all that we can desire?

9. Grant that in thy wounds I may find my safety, in thy stripes my cure, in thy pain my peace, in thy cross my victory, in thy resurrection my triumph, and a crown of righteousness in the glories of thy eternal Kingdom. Amen, Amen.

St. Austin's penitential prayer.

“ Before thy eyes, O gracious Lord, we  
 “ bring our crimes; before thee we expose the  
 “ wounds of our bleeding souls. That which  
 “ we suffer is but little; but that which we de-  
 “ serve is intolerable: We fear the punishment  
 “ of our sins, but cease not pertinaciously to  
 “ proceed in sinning: Our weakness is sometimes  
 “ smitten with thy rod, but our iniquity is not  
 “ changed; our grieved mind is troubled, but  
 “ our stiff-neck is not bended with the flexures  
 “ of a holy obedience; our life spends in va-  
 “ nity and trouble, but amends it self in no-  
 “ thing: When thou smitest us, then we con-  
 “ fess our sin; but when thy visitation is past,  
 “ then we forget that we have wept: When thou  
 “ stretchest forth thy hand, then we promise to  
 “ do our duty; but when thou takest off thy  
 “ hand, we perform no promises: If thou  
 “ strikest, we cry to thee to spare us; but  
 “ when

“ when thou sparest, we again provoke thee to  
 “ strike us.

“ Thus, O God, the guilty confess before thee,  
 “ and unless thou givest us pardon, it is but just  
 “ that we perish: But O Almighty God our Fa-  
 “ ther, grant to us what we ask, even though  
 “ we deserve it not; for thou madest us out of  
 “ nothing, else we had not any power to ask.]

Pardon us, O gracious Father, and take away  
 all our sin, and destroy the work of the Devil;  
 and let the enemy have no part or portion in  
 us; but acknowledge the work of thine own  
 hands, the price of thy own blood, the sheep of  
 thy own fold, the members of thy own body, the  
 purchase of thine own inheritance; and make  
 us to be what thou hast commanded; give unto  
 us what thou hast designed for us; enable us for  
 the work thou hast enjoined us, and bring us to the  
 place which thou hast prepared for us by the blood  
 of the everlasting Covenant, and by the pains of  
 the Cross, and the glories of thy Resurrection, O  
 blessed and most glorious Saviour and Redeemer  
 Jesus. Amen.

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## C H A P. VI.

*Of our Actual and Ornamental Preparation to the Reception of the Blessed Sacrament.*

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### S E C T. I.

**H**E that is dressed by the former measures, is always worthy to communicate ; but he that is always well vested, will against a wedding day be more adorned ; and the five wise Virgins that stood ready for the coming of the Bridegroom, with oyl in their lamps, and fire on their oyl, yet at the notice of his coming trimm'd their lamps, and made them to burn brighter. The receiving of the blessed Sacrament is a receiving of Christ ; and here the soul is united to her Lord ; and this Feast is the Supper of the Lamb, and the Lamb is the Bridegroom, and every faithful soul is the Bride ; and all this is but the image of the state of blessedness in Heaven, where we shall see him without a veil, whom here we receive under the veil of Sacraments ;

and

Λύχνε  
 χρεῖαν ἔ-  
 χων ἐπι-  
 χθιν μέμ-  
 νησο ἔ-  
 λαίου.



Panem Angelorum sub Sacramento manducamus in terris, eundem sine Sacramento manifestius edemus in cœlis, non ministerio corporali sæpè repetitis actionibus ad eundem revertentes: Sed consummato Sacerdotio nostro erit & permanebit perpetua & stabilis, implens & reficiens nos sufficientia, quâ proferet se palam absque ullis integumentis, omnibus conspicabilis summi præsentia sacerdotis. *S. Cyprian de cœna Dom. cap. 2.*

Ecce panis Angelorum  
Factus cibus viatorum.  
Qui nos pascis hic mortales  
Tuos ibi commensales  
Cohæredes & Sodales  
Fac Sanctorum civium.  
*Hymn. Ecclesj.*

and there we shall live upon him without a figure, to whom we are now brought by significations and representments corporal. But then as we here receive the same thing as there, though after a less perfect manner; it is also very fit, we should have here the same that is, a heavenly Conversation, though after the manner of men, living upon the earth. It is true, that blessed souls receive Christ always, and they live accordingly, in perpetual uninterrupted glorifications of his name, and conformities to his excellencies. Here we receive him at certain times, and at such times, we should make our conversation celestial, and our holiness actual, when our addresses are so, so that in our actual addresses to

the reception of those divine Mysteries, there is nothing else to be done, but that, what in our whole life is done habitually, at that time be done actually. No man is fit to die, but he who is safe if he dies suddenly; and yet he that is so fitted, if he hears the noise of the Bridegrooms coming, will snuff his lamp, and stir up the fire, and apply the oyl; and so must he that hath warning of his Communion.

He that communicates every day, must live a life of a continual Religion; and so must he who in any sense communicates frequently, if he does it at all worthily; but he that lives carelessly, and dresses his soul with the beginnings of vertues against

gainst a Communion-day, is like him that repents not till the day of his death, if it succeeds well, it is happy for him; but if he does not, he may blame himself for being confident without a promise. Every worthy Communicant, must prepare himself by a holy life, by mortification of all his sins, by the acquisition of all Christian graces; and this is not the work of a day, or a week; but by how much the more these things are done, by so much the better we are prepared.

So that the actual address and proper preparation to the Blessed Sacrament, is indeed an inquiry whether we are habitually prepared; that is, whether we be in the state of grace; whether we belong to Christ, whether we have faith and charity, whether we have repented truly. If we be to Communicate next week or it may be to morrow, these things cannot be gotten to day, and therefore we must stay till we be ready. And if by our want of preparation, we be compelled for the saving of our souls, and lest we die, to abstain from this holy Feast, let us consider what our case would be, if this should be the last coming of the Bridegroom. This is but the warning of that; this is but his last coming a little antedated; and God graciously calls us now to be prepared here, that we may not be unprepared then; but it is a formidable thing to be thrust out when we see others enter.

And therefore, when the Masters of spiritual life call upon us to set apart a day, or two, or three, for preparation to this holy Feast, they do not mean that any man, who on the *Thursday* is unfit and unworthy, should be fitted to communicate on *Sunday*: but that he should  
on

on those days try whether he be or no, and pass from one degree of perfection to a greater, from the less perfect to the more; for let us think of it as we please, there is no other preparation; and it might otherwise seem a wonder to us, why *St. Paul* who particularly speaks of it, and indeed the whole new Testament should say nothing of any particular preparation to this holy Feast; but only gives us caution that we do not receive it unworthily, but gives us no particular rule or precept but this one, *That a man should examine himself*, and so let him eat: I say, this might seem very strange, but that we find there is, and there can be no worthy preparation to it, but a life of holiness, and *that every one who names the Lord Jesus should depart from iniquity*; and therefore that against the day of the Communion there is nothing peculiarly and signally required, but to examine our selves, to see if all be right in the whole, and what is wanting towards our proportion of perfection and ornament, to supply it. So that the *immediate preparation* to the holy Communion can have in it but three parts and conjugations of duty.

1. An examination of our Conscience.

2. An actual supply of such actions as are wanting.

3. Actual devotion, and the exercise of special graces by way of prayer, so to adorn our present state and dispositions.



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## S E C T. II.

### *Rules for Examination of our Consciences against the day of our Communion.*

**H**OW we are to examine our selves concerning such states of life and conjugations of duty, as are properly relative to the great and essential preparation and worthiness to communicate, I have already largely considered \* : Now I shall add such practical advices, which may with advantage minister to the actual reception, such which concern the immediate preparatory and ornamental address ; that we may reduce the former Doctrine to Action and exercise against that time, and this will serve as an Appendix, and for the compleating the former measures. \* Chap. 24

1. In the days of your address, consider the greatness of the work you go about, that it is the highest mystery of the whole Religion you handle; that it is no less than Christ himself in Sacrament that you take ; that as sure as any Christian does ever receive the spirit of God, so sure every good man receives Christ in the Sacrament ; that to receive Christ in Sacrament, is not a diminution or lessening of the blessing, it is a real communion with him, to all material events of blessing and holiness, that now every Communicant does

an act that will contribute very much to an happy or unhappy eternity ; that by this act and its appendages a man may live or die for ever ; that a man cannot at all be supposed in any state, that this thing will be indifferent to him in that state, but will set him forward to some very great Event ; that this is the greatest thing, that God gives us in the world, and if we do it well, it is the greatest thing we can do in the World ; and therefore when we have considered these things in general, let us examine whether we be persons in any sense fitted to such Glorious Communications, and prepared by such dispositions, which the greatness of the Myſtery may in its appearance seem to require. Some may perceive their disproportion at the first sight, and need to examine no farther. It is, as if a Jew in *Rome* with his basket and bottle of hay, should be advised to stand Candidate for the Consulship ; you mock him if you speak of it : and therefore if you find your case like this, start back and come not near. It is τὸ θεῖον, there's Divinity in it ; and to the wicked it brings *brimstone* and *fire*.

2. Next to this general consideration, examine your self concerning those things, in which you are or may be offensive to others : For although every man is to begin at home, yet that which is first to be changed, is that which is not only evil in it self, but afflictive to others ; that which is sin and shame, that which offends God and my Neighbour too ; that is, it is criminal, and it is scandalous. Examine therefore thy self about injuriousness, robbery, detraction, obloquy, scolding, much prating, peevish conversation, ungentle nature, aptness to quarrel, and the like. For thus if like *Zachary* and *Elizabeth*, we walk  
un-

unblameably, and unreprouable before all the World, certain it is, the Church will not reject us from the Communion; and we have purchas'd a good degree in the Faith; and shall think our condition worth preserving and worth improving.

3. Examine thy self concerning all entercourses in the matter of men, whether any unhand-some contract was made, any fraudulent bargain, any surprize or out-writing of the weaker, thy confident or unwary Brother; and whatever you do, place that right: For money is a snare; and in Contracts we are of all things soonest deceived, and are very often wrong, and yet never think so; and we do every thing before we part with this. But when every thing is set right here, we may better hope of other things; for either they are right; or will with less difficulty be made so.

4. Like to this, for the matter of the inquiry, is that we examine our selves in the matter of our debts, whether we detain them otherwise than in justice we are oblig'd? Here we must examine, whether we be able to pay them? If so, whether presently or afterwards? by what we are disabled? Whether we can and ought to alter the state of our expences? What probability we have to pay them at all? How we can secure that they shall be paid? And if they cannot, how much can we do towards it? And what amends can we make to our Creditors? And how we mean to end that intercourse? for this ought to be so far at least stated, that we may be sure we do no injustice, and do no injury that we can avoid. This is a material consideration, and of great effect unto the peace of conscience, and a worthy disposition to the holy Communion.



5. Let us examine our selves how we spend our time. Is it imployed in an honest calling, in worthy studies, in useful business, in affairs of government, in something that is charitable, in any thing that is useful? But if we throw away great portions of it, of which we can give no sober account; although the Laws chastise us not, and appoint no guardians to conduct our Estates, as it does to fools and mad men; yet we are like to fall into severer hands; and God will be angry. But they are very unfit to entertain Christ, who when they have received his Sacrament, resolve to dwell in idleness and foolish divertisements, and have no business but recreation. At the best, it is but a suspicious state of life, that can give no wise account to God and the Commonwealth.

6. Examine thy self in the particulars of thy relation; especially where thou governess and takest accounts of others, and exactest their faults, and are not so obnoxious to them as they to thee. Princes, and Generals, and Parents, and Husbands, and Masters think more things are lawful to them towards their inferiours, than indeed there are, and as they may easily transgress in discipline and reproof, so they very often fail in making provisions for the souls and bodies of their inferiours, and proceed with more confidence, and to greater progressions in evil, because they pass without animadversion; or the notice of Laws. These persons are not often responsible to their subordinates, but always for them; and therefore it were good that we took great notice of it our selves, because few else do.

7. Let

7. Let us examine our selves concerning the great and little accidents of our private intercourse and conversation in our family; especially between man and wife in the little quarrellings and accidental unkindnesses wherein both think themselves innocent, and it may be both are to blame. If the matter be disputable, then do thou dispute it with thy self, or rather condemn thy self; for if it be fit to be questioned, it is certainly in some measure fit to be repented of. For either in the thing it self, or in the misapprehension of the thing, or in the not expounding it well, or in the not suffering it, or in the not concealing it, or in the not turning it into virtue, or in the not forgiving it, or not conducting it prudently, it is great odds but thou art to blame. These little *rencontres* between man and wife, are great hinderances to prayer, as St. Peter intimates; and by consequence do infinitely dispose us to the *greatest solemnity of prayer*, the holy Sacrament; and therefore ought to be strictly surveyed, and the principles restrained, and the beginnings stopt, or else we shall communicate without fruit.

1 Pet. 3.7.

8. Be sure against a day of Communion to examine thy self in those things which no law condemns, but yet are of ill report, such as are sumptuous and expensive cloathing, great feasts, gaudy dressings, going often to Taverns, phantastick following of fashions, inordinate merriments, living beyond our means; in these and the like, we must take our measures by a proportion to the prudence and severity of Christian Religion, and by observation of the customs and usages of the best and wisest persons in every condition of men and women. For that we do things

*which are of good report* is a precept of the Apostle: And as by little illnesses in the body; so by the smallest indispositions in the soul, if they be proceeded in, we may finish the method of an eternal death. And these things, although when they are argued, may in many particulars by witty men be represented in themselves as innocent, yet they proceed from an evil and unsafe principle, and not from a spirit fitted to dwell with Christ, and live upon Sacraments and secret participations.

9. Let us with curiosity examine our souls in such actions, which are condemned by the laws of God and Man respectively, but are not defined, and the guilty person cannot in many cases be argued and convinced; such as are pride and covetousness. For when external actions can proceed from many principles, as a haughty gait from pride, or an ill habit of Body, or Imitation, or Carelessness, or Humour; it will be hard for any man to say, I am proud because I lift up my feet too high: and who can say that a degree of care and thriftiness in my case and in my circumstances is covetousness? Here as we must be gentle to others, so we must be severe to our selves; and not only condemn the very first entries of an infant-sin; but suspect his approaches, and acknowledge a fault before it be certain and evident.

In these things we must the rather examine our selves; because we can be the most certain accusers of our selves; and the inquiries are of great concernment, because they are that curiosity of piety and security of condition which becomes persons of growth in grace, and such as are properly fitted to the Communion: And indeed they are



are of things most commonly neglected ; men usually living at that rate, that if they be not scandalous, they suppose themselves to be Saints and fitted for the nearest intercourse with Christ.

These instances of examination do suppose, that we have already examined our selves concerning all habits of sin, and laid aside every discernible weight, and repented of every observed criminal action ; and broken every custom of lesser irregularities, and are reformed by the measures of Laws and express Commandments, and are changed from death to life ; and that we are persons so far advanced that we need not to regard, what is behind, but to press forward towards the state of a perfect man in Christ Jesus. For he that is in that state of things, that he is to examine how many actions of uncleanness, or intemperance, or slander he hath committed since the last Communion, is not fit to come to another, but must change his life, and repent greatly before he comes hither.

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## S E C T. III.

*Of an actual supply to be made of such actions and degrees of good as are wanting; against a Communion-day.*

I. **I**F on a Communion-day, we need very much examination, we can make but little supply of those many defects, which it is likely a diligent inquiry will discover; and therefore it is highly advisable, that as we ought to repent every day, and not put it all off till the day of our Communion or our death; so we should every day examine our selves, at the shutting in of the day, or at our going to bed; for so St. Basil, St. Chrysostome, St. Anthony, and St. Austin, St. Ephrem and St. Dorotheus do advise. Others advise that it be done twice every day: And indeed the oftner we recollect our selves: 1. The more weaknesses we shall observe, and 2. the more faults correct, and 3. watch the better, and 4. repent the more perfectly, and 5. offend less, and 6. be more prepared for death, and 7. be more humble, and 8. with ease prevent the contracting of evil habits, and 9. inter-

*Serm. 1. de instit. Monach.  
Serm. de pœnit. in illud  
Psalmi. In Cubilibus vestris  
compungimini. lib. 50. ho-  
mil. 44.*

9. interrupt the union of little sins into a chain of death, and 10. more readily prevail upon our passions, and 11. better understand our selves, and 12. more frequently converse with God, and 13. oftner pray, and 14. have a more heavenly conversation; and in fine, 15. be more fitted for a frequent and holy Communion.

2. The end of examination is, 1. That we grieve for all our sins, 2. That we resolve to amend all. \* 3. That we actually watch and pray against all. Therefore it is necessary that when we have examined against a Communion-day; 1. We always do actions of contrition for every thing we have observed to be amiss; 2. That we renew our resolutions of better obedience; 3. And that we pray for particular strength against our failings.

3. He that would Communicate with fruit must so have ordered his examinations, that he must not always be in the same method. He must not always be walking with a candle in his hands, and prying into corners; but they must be swept and garnished, and be kept clean and adorned. His examinations must be made full and thoroughly, and be productive of inferiour resolutions, and must pass on to rules and exercises of caution. That is, 1. We must consider where we fail oftneſt. 2. From what principle this default comes. 3. What are the best remedies. 4. We must pass on to the real and vigorous use of them: and when the case is thus stated and drawn into rules and resolutions of acting them; we are only to take care we do so, and every day examine whether we have or no. But we must not at all dwell in this relative and preparatory and ministering duty. But if we find  
that



that we have reason to do so; let us be sure that something is amiss; we have played the hypocrites, and done the work of the Lord negligently or falsely.

4. If any passion be the daily exercise or temptation of our life, let us be careful to put the greatest distress upon that, and therefore against a Communion-day, do something in defiance and diminution of that; chastise it, if it hath prevailed: re-inforce thy resolutions against it, examine all thy aids, see what hath been prosperous, and pursue that point, and if thou hast not at all prevailed, then know, all is not well; for he communicates without fruit, who makes no progressions in his mortifications and conquest over his passions. It may be, we shall be long exercised with the remains of the Canaanites; for it is in the matter of Passions as Seneca said of Vices, *We fight against them, not to conquer them entirely, but that they may not conquer us; not to kill them, but to bring them under command, and unless we do that, we cannot be sure that we are in the state of grace, and therefore cannot tell if we do, or do not worthily communicate.* For by all the exterior actions of our life, we cannot so well tell how it is with us, as by the observation of our affections and passions, our wills and our desires. *For I can command my foot, and it must obey; and my hand and it cannot resist; but when I bid my appetite obey, or my anger be still, or my will not to desire, I find it very often to rebel against my word, and against Gods word.]* Therefore let us be sure to take some effective course with the appetite, and place our guards upon the inward man; and upon our preparation days do some violence

Pugna-  
mus non  
ut penitus  
vincamus  
fed ne vin-  
camur.

S. Aug.  
lib. 8. con-  
fess. cap. 9.

lence to our lusts and secret desires, by holy resolutions, and severe purposes, and rules of caution, and by designing a course of spiritual arts and exercises, for the reducing them to reason and obedience: something that may be remembered; and something that will be done. \* But to this, let this caution be added; that of all things in the world, we be careful of relapses into our old follies or infirmities; for if things do not succeed well afterwards, they were not well ordered at first.

5. Upon our Communion days, and days of preparation; let us endeavour to stir up every grace, which we are to exercise in our conversation; and thrust our selves forward in zeal of those graces: that we begin to amend our lukewarmness, and repair our sins of omission. For this is a day of sacrifice; and every sacrifice must be consumed by fire, and therefore, now is the day of improvement, and the proper season for the zeal of duty; and if upon the solemn day of the soul, we do not take care of omissions, and repair the great and little forgetfulnesses, and omissions of duty, and pass from the infirmities of a man, to the affections of a Saint, we may all our life time abide in a state of lukewarmness, disimprovement and indifference; to this purpose.

6. Compare day with day, week with week, Communion with Communion, time with time, duty with duty, and see if you can observe any advantage, any ground gotten of a passion; any further degree of the spirit of mortification, any new permanent fires of devotion; for by volatile, sudden and transient flames, we can never guess steadily: But be sure never to think you are at all improved,

improved, unless you observe your defects to be, 1. fewer: 2. or lighter; or 3. at least not to be the same; but of another kind and instance, against which you had not made particular provisions formerly; but now upon this new observation and experience you must.

7. Upon or against a Communion-day, endeavour to put your soul into that order and state of good things, as if that day you were to die; and consider, that unless you dare die upon that day, if God should call you, there is but little reason you should dare to receive the Sacrament of life, or the ministry of death. He that communicates worthily, is justified from sins; and to him death can have no sting, to whom the Sacrament brings life and health; and therefore let every one that is to communicate, place himself by meditation in the gates of death, and suppose himself seated before the Tribunal of God's judgment, and see whether he can reasonably hope, that his sins are pardoned, and cured, and extinguished. And then if you judge righteous judgment, you will soon find what pinches most, what makes you most afraid, what was most criminal, or what is least mortified; and so you will learn to make provisions accordingly.

8. If you find any thing yet amiss, or too suspicious, or remaining to evil purposes, the reliques of the scattered enemy after a war, resolve to use some general instrument of piety or repentance, that may, by being useful in all the parts of your life and conversation, meet with every straggling irregularity, and by perpetuity and an assiduous force, clear the coast. 1. Resolve to have the presence of God frequently in your  
thought



thought. 2. Or endeavour and resolve to bring it to pass, to have so great a dread and reverence of God, that you may be more ashamed, and really troubled and confounded to sin in the presence of God, than in the sight and observation of the best and severest man. 3. Or else resolve to punish thy self with some proportionable affliction of the body or spirit for every irregularity or return of undecency in that instance, in which thou set'st thy self to mortifie any one especial passion or temptation: Or 4. Firmly to purpose in every thing which is not well, not to stay a minute, but to repent instantly of it, severely to condemn it, and to do something at the first opportunity for amends: Or 5. To resolve against an instance of infirmity for some short, sure, and conquerable periods of time: as if you be given to prating, resolve to be silent, or to speak nothing but what is pertinent for a day; or for a day not to be angry; and then sometimes for two days; and so diet your weak soul with little portions of food, till it be able to take in and digest a full meal: Or 6. Meditate often every day of death, or the day of judgment. By these and the like instruments, it will happen to the remains of sin, as it did to the Ægyptians; what is left by the Hail, the Cater-piller will destroy; and what the Cater-piller leaves, the Locusts will eat. These instruments will eat the remains of sin, as the poor gather up the gleanings after the Carts in harvest

9. But if at any Communion, and in the use of these advices, you do not perceive any sensible progression in the spirit of mortification or devotion; then be sure to be ashamed, and to be humbled for thy indisposition and slow progression

gression in the discipline of Christ : and if thou beest humbled truly for thy want of improvement, it is certain thou hast improved. And if you come with fear and trembling, it is very probable, you will come in the spirit of repentance and devotion.

These exercises and measures will not seem many, long, and tedious \*, as the rules of art ; if we consider that all are not to be used at all times, nor by every person ; but are instruments fitted to several necessities, and useful when they can do good, and to be used no longer.

\* Quisquis amore venit, nescit se ferre laborem  
Nemo labore jacet, quisquis amore venit.

Ven. Fortunat. lib. 3. epigr.  
37.

For he that uses these, or any the like advices by way of solemnity, and in periodical returns, will still think fit to use them at every Communion, as long as he lives ; but he that uses them as he should, that is, to effect the work of reformation upon his soul, may lay them all aside, according as his work is done. But if we would every day do something of this ; if we would every day prepare for the day of death, or which is of a like consideration, for the day of our Communion ; if we would every night examine our passed day, and set our things in order ; if we would have a perpetual intercourse and conversation with God ; or, which is better than all examinations in the world, if we should actually attend to what we do, and consider every action, and speak so little, that we might consider it ; we should find, that upon the day of our Communion, we should have nothing to do, but the third particular, that is, *The Offices of Prayer and Eucharist*, and to renew our graces by prayer and exercises of devotion.

S E C T.

## S E C T. IV.

### Devotions to be used upon the morning of the Communion.

1. **O** Blessed Lord, our gracious Saviour and Redeemer Jesus, King of Kings and Lord of Lords; thou art fairer than the children of men; upon thee the Angels look, and behold and wonder; what am I, O Lord, that thou who fillest Heaven and Earth, shouldst descend and desire to dwell with me, who am nothing but folly and infirmity, misery and sin, shame and death?

2. I confess, O God, that when I consider thy greatness, and my nothing, thy purity and my uncleanness, thy glory and my shame; I see it to be infinitely unreasonable and presumptuous that I should approach to thy sacred presence, and desire to partake of thy Sacraments, and to enter into thy grace, and to hope for a part of thy glory. But when I consider thy mercy and thy wisdom, thy bounty and thy goodness, thy readiness to forgive, and thy desires to impart thy self unto thy servants; then I am lifted up with hope; then I come with boldness to the throne of grace. Even so, O Lord, because thou hast commanded it, and because thou lovest it should be so.

3. It was never heard, O Lord, from the beginning of the world, that thou didst ever despise him that called upon thee, or forsake any man that abides in thy fear, or that any person who trusted in the Lord, was ever confounded. But if I come to thee, I bring an unworthy person to be united unto thee; if I come not, I shall remain unworthy for ever; if I stay away, I fear to lose thee; If I come, I fear to offend thee, and  
that



that will lose thee more, and my self too at last. I know, O God, I know, my sins have separated between me and my God; but thy love and thy passion, thy holiness and thy obedience hath reconciled us: and though my sins deter me, yet they make it necessary for me to come; and though thy greatness amazes me, yet it is so full of goodness, that it invites me.

4. O therefore blessed Saviour, who didst for our sakes take upon thee our passions and sensibilities, our weaknesses and our sufferings, who wert hungry after the temptation of the Devil, weary and thirsty in thy discourse with the woman of Samaria, who didst weep over Jerusalem, who wast afflicted in the garden, who wast crucified, nailed on the Cross, pierced with a spear, wrapped in linen, laid in the grave, and so art become a merciful High Priest, and pitiful to our infirmities; be pleased to receive a weary sinner, an overburdened conscience, an afflicted polluted soul into thy care and conduct, into thy custody and cure. I know that a thousand years of tears and sorrow the purity of Angels, the love of Saints, and the humiliation of the greatest penitent, is not sufficient to make me worthy to dwell with thee, to be united to thy infinity, to be fed with thy body, and refreshed with thy purest blood, to become bone of thy bone, and flesh of thy flesh, and spirit of thy spirit.

5. But what I cannot be of my self, let me be made by thee; I come to thee wounded, and bruised, and bleeding; for thou art my Physician, arise then with healing in thy wings; I am thirsty and faint, as the Hart longeth after the water brooks, so longeth my soul after thee, O God; thou art the eternal Fountain, from whence spring the waters of comfort and salvation; I am hungry, and empty, and weak, and I come running after thee, because thou hast the words of eternal life; O send me not away empty, for I shall faint and die; I cannot

cannot live without thee. O let vertue go forth from thee and heal all my sickness; do thou appear to my soul in these mysteries; heal my sores, purifie my stains; enlighten my darkness, turn me from all vain imaginations and illusions of the enemy, all perverseness of will, all violence and inordination of passions, sensual desires and devillish angers; lust and malice, gluttony and pride, the spirit of envy, and the spirit of detraction; let not sin reign in my members, nor the Devil lead my will captive, nor the world abuse my understanding, and debauch my conversation.

6. O Jesus, be a Jesus unto me: and let this Sacrament be a favour of life, and thy holy body the bread of life, and thy precious blood the purifier of my sinful life. Grant I may receive these divine mysteries for the amendment of my life, and the defensative against my sins; for the increase of vertue, and the perfection of my spirit; grant that I may from thee thus sacramentally communicated, derive prevailing grace for the amendment of my life; spiritual wisdom, for the discerning the ways of peace; the spirit of love, and the spirit of purity, that in all my life I may walk worthy of thy gracious favours which thou givest to me unworthy; that I may do all my works in holiness and right intention, that I may resist every temptation, with a never fainting courage, and a caution never surprized, and a prudence never deceived.

7. Sweetest Saviour, I come to thee upon thy invitation, and thy commandment; I could not come to thee but by thee; O let me never go from thee any more, but enter into my heart; feed me with thy word, sustain me with thy spirit, refresh me with thy comforts, and let me in this divine mystery, receive thee my dearest Saviour; and be thou my wisdom and my righteousness, my sanctification and redemption; let me receive this holy nutriment, as the earnest of an eternal inheritance, as

*a defensative against all spiritual danger, for the evi-  
 ction of all the powers of the enemy, as an incentive of  
 holy love, and a strengthening of my Faith, for the in-  
 creasing of a holy hope, and the consummation of a hea-  
 venly love, that thou being one with me, and I with thee,  
 I may by thee be gracious in the eyes: of thy heavenly  
 Father, and receive my portion among the inheri-  
 tance of Sons, O eternal and most gracious Saviour and  
 Redeemer Jesus. Amen, Amen.*

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## C H A P. VII.

*Of our Comportment in and after our Receiving  
 the Blessed Sacrament.*

### S E C T. I.

*Of the Circumstances and manner of Reception  
 of the Divine Mysteries.*

**I**T is the custom of the Church of great antiquity,  
 and proportionable regard, that every Chri-  
 stian that is in health, should receive the Blessed  
 Sacrament fasting. The Apostles and primi-  
 tive Bishops at first gave it after Supper, or toge-  
 ther with it ; but that soon passed into inconveni-  
 ence ; and some were drunken, and some were  
 empty and despised, and the Holy Sacrament was  
 dishonoured, and the Lord's body was not dis-  
 cerned, and God was provoked to anger, and the  
 sinners were smitten and died in their sin ; as ap-  
 pears in the sad narrative which *St. Paul* makes of  
 the misdemeanours, and the misfortunes in the  
 1 Cor. 11. *Corinthian Churches.* Something like to which  
 21, 30. is that which *Socrates* tells of Christians in *A-*  
 GYPT,



gypt; they celebrated the Holy Communion at evening, but never till they have filled themselves with varieties of choice meat. Of some also in Africa that communicated at Evening, St. Austin speaks; and of others who communicated both morning and evening; At evening, because St. Paul called it *δῆπνον κυριακόν*, the Lord's Supper; and in the morning, from the universal custom of the Church, which in most places from the very days of the Apostles prevailed, that the holy Eucharist should be given to none, but to them that were fasting: which thing was also decreed in the third Council of Carthage, and hath been observed ever since. And in this the Church hath, not without good reason, taken up the custom.

Παντοίων ἐδεσμάτων ἐπιπορνήστες. Socrat. l. 5. epist. 118. ad Januar.

Ut Sacramenta Altaris non nisi à jeju-

nis hominibus celebrentur, excepto uno die anniversario, quo cœna Domini celebratur. Vide Zonar. in hunc Canon: & Concil. Matiscon. 2. & Petrum Abailardum epist. 8.

For besides that the intemperance of them that feasted before they communicated, did not only give scandal to the Religion, but did infinitely indispose them that came, and dishonour the Divine mysteries; and such feastings would for ever be a temptation and a snare, and therefore could not be cured so well, as by taking the occasion away; besides these things, the Church observed, that in the time of the Synagogue, the Servants of God did religiously abstain from meat and drink upon all their solemn feast days, till their great offices of Religion were finished; and that upon this account, the Jews were scandaliz'd at the Disciples for eating the ears of Corn early on their Sabbath; and Christ

excused them only upon the reason of their hunger, that is, upon necessity or charity, and affect all, even by natural reason and experience we find, that they pray and worship best, who are not loaden with meat and drink ; and that therefore this solemnity, being the greatest worship of God in the whole Religion, consequently ought to be done with all advantages ; it was therefore very reasonable that the Church took up this custom ; and therefore they who causelessly do prevaricate it, shall bear their own burden, and are best reproved by St. Paul's words, *We have no such custom, nor the Churches of God.* But sick people and the weak, are as readily to be excused in this thing, as the Apostles were by Christ in the case before mentioned: For necessity and charity, are to be preferred before such ceremonies and circumstances of address.

1. When you awake in the morning of your Communion-day, give God thanks particularly that he hath blessed thee with so blessed an opportunity of receiving the Symbols of pardon, the ministry of the Spirit, the Sacrament of Christ himself, the seed of immortality, and the Antepast of Heaven, and hasten earlier out of your bed: The cock crowing that morning, is like the noise that is made at the coming of the Bridegroom, and therefore go out to meet him, but rise that you may trim your lamp. When you are up, presently address your self to do such things, as you would willingly be found doing when the Bridegroom calls, and you are to appear before him, to hear your final sentence.

2. Make a general confession of your sins, and be very much humbled in the sense and apprehension of them. Compare the state and union of all  
your

your evils, with the state and grandeur of that favour which God intends that day to consign to you ; and then think what you are, and what God is ; what you have done, and what God intends to do ; how ill you have deserved, and yet how graciously you are dealt with. And consider what an infinite distance there is between that state which you have deserved, and that good which you are to have ; by considering how intolerable your case would have been, if God had dealt with you as you deserve, and as he hath dealt with very many, who sinned no more than you have done ; and yet in what felicities you are placed by the mercies of your good God ; that you are in hopes, and in the methods, and in the participations of pardon and eternal life.

3. The effect of this consideration ought to be, that you make acts of general contrition, for all your sins known and unknown : That you renew your purposes and vows of better obedience : That you exercise acts of special graces ; and that you give God most hearty and superexalted thanks, with all the transports and ravishments of spirit, for so unspeakable, so unmeritable, so unrewardable a loving kindness.

4. *Worship Jesus* : Love him ; dedicate thy self to him ; recollect what he hath done for thy soul, what glories he laid aside, with what meannesses he was invested, what pains he suffered, what shame he endured, what excellencies he preached, what wisdom he taught, what life he lived, what death he died, what mysteries he hath appointed, by what ministeries he conveys himself to thee, what rare arts he uses to save thee, and after all,

B b ;

that



that he interceeds for thee perpetually in heaven, presenting to his heavenly Father that great Sacrifice of himself, which he finished on the Cross, and commands thee to imitate in this Divine and Mysterious Sacrament; and in the midst of these thoughts, add proportionable exercises and devotions, address thy self to the solemnities and blessings of the day.

5. Throw away with great diligence and severity, all unholy and all earthly thoughts; and think the thoughts of Heaven: for when Christ descends, he comes attended with innumerable companies of Angels, who all behold and wonder, who love and *worship Jesus*; and in this glorious imployment and society, let thy thoughts be pure, and thy mind celestial, and thy work Angelical, and thy spirit full of love, and thy heart of wonder; thy mouth all praises, investing and incircling thy prayers, as a bright cloud is adorned with fringes and margents of light.

6. When thou seest the holy man minister, dispute no more, inquire no more, doubt no more, be divided no more; but believe, and behold with the eyes of faith and of the spirit, that thou seest Christs body broken upon the Cross, that thou seest him bleeding for thy Sins, that thou feedest upon the food of elect Souls, that thou puttest thy mouth to the hole of the rock that was smitten, to the wound of the side of the Lord, which being pierced, streamed forth Sacraments, and life, and holiness, and pardon, and purity, and immortality upon thee.

*S. Cyprian de cœna Dom. sanguinem sugimus, &c.*

7. When the words of institution are pronounced, all the Christians us'd to say  
*Amen;*

*Amen*; giving their consent, confessing that faith, believing that word, rejoicing in that Mystery which is told us, when the Minister of the Sacrament, in the person of Christ says, *This is my body, This is my blood; This body was broken for you, and this blood is poured forth for you; and all this for the remission of your sins;* And remember, that the guilt of eternal damnation, which we have all incur'd, was a great and an intolerable evil, and unavoidable if such miracles of mercy had not been wrought to take it quite away; and that it was a very great love, which would work such glorious mercy, rather than leave us in so intolerable a condition. A greater love than this could not be; and a less love than this could not have rescued us.

8. When the holy Man reaches forth his hands upon the Symbols, and prays over them, and intercedes for the sins of the people, and breaks the holy bread, and pours forth the sacred Calice, place thy self by faith and meditation in Heaven, and see Christ doing in his glorious manner, this very thing which thou seest ministered and imitated upon the Table of the Lord; and then remember, that it is impossible thou shouldst miss of eternal blessings, which are so powerfully procur'd for thee by the Lord himself; unless thou wilt despise all this, and neglect so great salvation, and chusest to eat with Swine, the dirty pleasures of the earth, rather than thus to feast with Saints and Angels, and to eat the body of thy Lord, with a clean heart and humble affections.

Πᾶς ὁ παρὶν λαὸς ἐπιδρομή-  
 μεν λέγων, Ἄμην. Justin  
 Martyr.

Quid queso, vir Sapientissime, ipsa re approbes; quis sit iste Deus quem vobis Christiani quasi proprium vendicatis, & in locis abditis præsentem vos videre componitis? dixit Maximus Medauren-  
 sis in epist. ad S. Augustinum tom. 2. ep. 43. post me-  
 dium.

9. When the consecrating and ministring hand reaches forth to thee the holy Symbols, say within thy heart as did the Centurion, *Lord I am not worthy*; but entertain thy Lord as the women did the news of the resurrection, *with fear and great joy* \*; or as the Apostles, *with rejoicing and singleness of heart* †; that is, clear, certain and plain believing, and with exultation and delight in the loving kindness of the Lord.

\* Μετὰ φόβῳ καὶ χαρᾶς μεγάλης.  
Mat. 28.8.

† Act. 2. 46. Atque illud etiam scire cupio, quo consilio, aut quomente fueris in epulo C. Arcii familiaris mei cum togâ pullâ accumberes? quis unquam cœnavit atratus? Cicer. epist. ad Atticum. Qui potui (dixit Aaron) cum tristis fuerim, offerre sacrificium?

10. But place thy self upon thy knees, in the humblest and devoutest posture of worshippers, and think not much in the lowest manner to worship the *King of Men and Angels, the Lord of Heaven and Earth, the great lover of Souls, and the Saviour of the body*; him whom all the Angels of God worship; him whom thou confessest worthy of all, and whom all the world shall adore, and before whom they shall tremble at the day of judgment: For if Christ be not there after a peculiar manner, whom, or whose Body do we receive? But if he be present to us, not in mystery only, but in blessing also, why do we not worship? But all the Christians always did so from time immemorial. *No man eats this flesh, unless he first adores*, said St. Austin: [For the wise men and the Barbarians, did worship this Body in the Manger with very much

In Psal. 99. Vide etiam S. Ambros. carnem Christi in Mysteriis

adoramus. de Spir. S. lib. 3. cap. 12. S. Bernard de cœna. Domini ad Petrum Presbyterum.

fear



*fear and reverence: let us therefore, who are Citizens of Heaven, at least not fall short of the Barbarians. But thou seest him not in the Manger, but on the Altar; and thou beholdest him not in the Virgins arms, but represented by the Priest, and brought to thee in Sacrifice by the holy Spirit of God.]* So St. Chrysostom argues: and accordingly this reverence is practised by the Churches of the East, and West, and South, by the Christians of *India*; by all the Greeks, as appears in their answer to the Cardinal of *Guise*; by all the Lutheran Churches; by all the world, says *Erasmus*; only now of late, some have excepted themselves. But the Church of *England* chooses to follow the person and Piety of the thing it self, the example of the Primitive Church, and the consenting voice of Christendom. [*And if it be irreverent to sit in the sight and before the face of him whom you ought to reverence: how much more in the presence of the living God, where the Angel, the president of prayer does stand must it needs be a most irreligious thing to sit, unless we shall upbraid to God; that our prayers to him have wearied us?*] It is the argument of *Tertullian*. To which many of the Fathers add many other fair inducements, but I think they cannot be necessary to be produced here; because all Christians generally kneel, when they say their prayers, and when they bless God, and I suppose no man communicates, but he does both; and therefore needs no other inducement to persuade him to kneel; especially since Christ himself, and St. *Stephen*, and the Apostle *St. Paul* used that posture

*Johannes Petrus Maffeus, hist. Ind. Orient. lib. 2. circa . . . med.*

*Resp. ad Quæst. 6.*

*Vide Erasmi. lib. 9. epist. ad Pellicanum cujus initium Evangelii vigor.*

*Lib. de Orat.*

*Ante focos olim scamnis  
 considere longis  
 Mos erat at mentis credere  
 alesse Deos.*

*Ovid. 5. Fastor.*

in

in their *devotions* ; that or lower, for *S. Paul* kneel-  
ed upon the shore ; and our Lord himself fell  
prostrate on the earth. But to them that refuse, I  
shall only use the words of Scripture, which the  
Fathers of the Council of *Turon* applied to this  
particular : *Why art thou proud, O dust, and ashes?*  
And when Christ opens his heart, and gives us all  
that we need or can desire ; it looks like an ill  
return, if we shall dispute with him concern-  
ing the humility of a gesture and a circum-  
stance.

11. When thou dost receive thy Lord, do thou  
also receive thy Brother into thy heart, and into  
thy bowels. Thy Lord relieves thee, do thou  
relieve him, and never communicate but be sure  
to give thy alms for one part of thy offering. *St.*  
*Cyprian* does with some vehemency, upbraid some  
wealthy persons in his time, who came to the ce-  
lebration of the Lords Supper, and neglected the  
*Corban*, or the ministring to the Saints. Remem-  
ber, that by mercy to the poor, the sentence of  
dooms-day shall be declared ; because what we  
do to them, we do to Christ ; and who would  
not relieve Christ, who hath made himself poor  
to make us rich ? and what time is so seasonable  
to feed the Members of Christ, as that, when he  
gives his body to feed us, and that, when his mem-  
bers are met together to confess, to celebrate, to  
remember, and to be joyned in their head, and to  
one another ? In short, the Church always hath  
used at that time to be liberal to her poor, and  
that being so seasonable and blessed an oppor-  
tunity, and of it self also a proper act of worship  
and sacrifice, of Religion and Homage, of  
thankfulness and charity ; it ought not to be o-  
mitted ; and it can have no measure, but that of  
your

your love, and of your power, and the other accidents of your life and your Religion.

12. As ſoon as ever you have taken the holy Elements into your mouth and ſtomach; remember that you have taken Chriſt into you, after a manner indeed which you do not underſtand, but to all purpoſes of bleſſing and holineſs, if you have taken him at all. And now conſider, that he who hath given you his Son, with him will give you all things elſe: Therefore repreſent to God, through Jeſus Chriſt, all your needs and the needs of your relatives: Signifie to him the condition of your ſoul; complain of your infirmities; pray for help againſt your enemies; tell him of your griefs, repreſent your fears, your hopes, and your deſires. But it is alſo the great ſacrifice of the World, which you have then aſſiſted in, and repreſented; and now you being joyned to Chriſt, are admitted to intercede for others, even for all mankind, in all neceſſities, and in all capacities; pray therefore for all for whom Chriſt died; eſpecially for all that communicate that day, for all that deſire it; that their prayers and yours, being united to the interceſſion of your Lord, may be holy and prevail.

13. After you have given thanks, and finiſhed your private and the publick Devotions, go home, but do not preſently forget the ſolemnity, and ſink from the ſublimity of Devotion and Myſtery into a ſecular converſation, like a falling ſtar, from brightneſs into darkneſs. The *Ethiopians* would not ſpit that day they had communicated, thinking they might diſhonour the Sacrament, if before the conſumption of the Symbols they ſhould ſpit; but although they meant reverence,  
yet



yet they express'd it ill. It was better which is reported of *St. Margaret*, a daughter of the King of *Hungary*, that the day before she was to communicate, she fasted with bread and water: and after the Communion, she retired her self till the evening, spending the day in meditations, prayers and thanksgiving; and at night she eat her meal. Her employment was very well fitted to the day, but for her meal, it is all one when she eat it, so that by eating, or abstaining, she did advantage to her spiritual employment. But they that, as soon as the office is finished, part with Christ, and carry their mind away to other interests, have a suspicious indifferency to the things of God. They have brought their Lord into the house, and themselves slip out at the back door; Otherwise does the Spouse entertain her beloved Lord, *I found him whom my soul loveth, I held him, and would not let him go.* He that considers the advantages of prayer, which every faithful Soul hath upon a Communion-day, will not easily let them slip; but tell all his sad stories to his Lord, and make all his wants known; and as *Jacob* to the Angel, will not let him go till he hath given a blessing. Upon a Communion-day Christ, who is the beloved of the soul, is gone to rest, and every secular employment, that is not necessary and part of duty, and every earthly thought does *waken our Beloved before he please*, let us take heed of that.

Tu pane vitæ accepto, facis rem mortis, & non horrescis? Nescis quam multa mala proficiantur & subeant ex deliciis. *S. Chryf. homil. 27. in 1 Cor.*

14. But what we do by Devotion and solemn Religion that day, we must do every day by the material practice of vertues we must verifie all our holy vows and promises; we must keep our hearts curiously; restrain our passions powerfully; every  
very

very day proceed in the mortification of our angers and desires ; in the love of God and of our Neighbours, and in the patient toleration of all injuries which men offer, and all the evil by which God will try us. Let not drunkenness enter, or evil words go forth of that mouth, thro which our Lord himself hath passed. The Heathens used to be drunk at their Sacrifices, but by this Sacrifice Eucharistical it is intended we should be filled with the Spirit. If we have communicated worthily, we have given our selves to Christ ; we have given him all our liberty and our life, our bodies and our souls, our actions and our passions, our affections and our faculties, what we are, and what we have ; and in exchange have received him ; and we may say with *St. Paul, I live: Gal. 2. 20. but not I ; but Christ liveth in me.* So that we must live no more unto the World, but unto God ; and having fed upon Manna, let us not long to return to Egypt to feed on Garlick. *For as when men have drank wine largely, the mind is free, and the heart at liberty from care : so when we have drank the blood of Christ, the cup of our salvation, the chains of the old man are united, and we must forget our secular conversation.]* So *St. Cyprian* \* : But the same precept is better given by *St. Paul* †, *But the love of Christ constraineth us, because we thus judge that he died for all that*

Ille crucem, plagas, alapas,  
sputa aspera passus,  
Ostendit tibi quæ te tolerare  
debet.

*Walafrid. Abbas de Pass.*

Ora ego servabo puris non  
sordida sacris,  
Queis nostrum supero cum  
Patre, jungo genus.  
*Nazianz.*

Με δύνει μετὶ τὸ δύνει.

\* *S. Cyprian lib. 2. epist. 3. 48*  
*Cacilius.*

† *2 Cor. 5. 14, 15.*

Professus Evangelium  
Abit in viam Gentium;  
Qui sanctæ pacis otium ele-  
gerat.

Redit ad otia carnum ;  
Regale sacerdotium  
Ad carnis improprium de-  
generat.

Sic Petrus Blesensis deplorat  
recidivationem ad carnis  
delicias.

Post S. Communionem.

they

they which live, should not henceforth live unto themselves, but unto him which died for them and rose again. Therefore if any man be in Christ, he is a new creature: old things are past away, behold all things are become new. He that hath communicated, and does not afterwards live by the measures of that days duty, hath but acted a scene of Religion, but himself shall dearly pay the price of the pompous and solemn hypocrisie.

S. Hier. in  
Pro. 31. 27.

Serm. 4. de  
corpore  
Christi.

Remember that he is sick, who is not the better for the bread he eats; and if thou dost not by the aids of Christ, whom thou hast received, subdue thy passion and thy sin, thou hast eaten the bread of idleness; for so (saith St. Hierom) does every one, who when he hath taken of the Sacrifice of the Lords Body, does not persevere in good works, imitating that *in deed*, which he hath celebrated *in mystery*. Let us take heed; for the Angels are present in these Mysteries to wait upon their Lord and ours: and it is a matter of great caution which was said by Vincentius Perre-rins: The Angels that assist at this Sacrament, would kill every unworthy Communicant; unless the Divine mercy and long sufferance, did cause them to forbear a speedy execution, that the blessed Sacrament might acquire its intention, and become a favour of Life unto us.



## S E C T. II.

*Acts of Vertues and Graces relative to the Mystery, to be us'd before or at the Celebration of the Divine Sacrament.*

### I. The Address.

**I**T is well, O sweetest Saviour Jesus, it is very well that thou art pleased to be a daily Sacrifice for us, and to become our daily supersubstantial bread to feed our souls. Certain it is that we by our daily failings, and the remaining pollution of our sins, frequently sink down to the bottom of thy displeasure. But do thou grant that being refreshed by the Sacrament, and recreated by thy grace, strengthened by thy Spirit, and comforted with thy miraculous sweetness, my heart and my affections may be lifted up on high.

### II.

O grant that by thee my soul may be lifted up to thee, and from her self may pass into thee, with a pure mind, with an unfeigned Religion, with an unblameable faith and burning devotion, with filial piety and a profound reverence. For thou art the true God, the word of life, the bright Image and splendor of thy Fathers Glory, the reward of Saints, and the Lord of Angels, the brightness of an eternal light, the unspotted mirror of eternal purity.

### An Act of Love.

Thee alone, O Lord, my soul desires; thou art eternal sweetness in my soul. If the perfume of thy ointment

ment be sufficient to all the World, what is the reflection of thy Table? If we live by every word proceeding out of thy mouth, what felicity and joy is it to live upon thee the eternal word, chewing thee by faith, and digesting thee by love, and entertaining thee in our hearts for ever? How shall not my bowels melt into thee the Sun of righteousness? How is it that I do not forget all deliciousness besides thee?

A single pleasure, poor and empty, wearying and unsatisfying, hath often made me to forget thee. Now that thou art truly and effectively present with me, how can any other pleasure in the world seem pleasant to me any more? I will forget all the World, I will quit all the World to live on thee, if thou pleasest, O dearest Saviour; but do thou open thy Ark and repositories of sweetness, and fill my soul and all my desires, that there may be no room for anything else.

Thou hast called unto me to open my hand, and thou wouldst fill it: But I would not open it; I held the World fast, and kept my hand shut, and would not let it go. But do thou open it for me; not my hand only, but my mouth; not my mouth, but my heart also.

### An Act of Desire after Jesus.

O blessed Jesus, thou hast said, It is thy delight to be with the sons of men: Thou hast made thyself the Companion of our journeys, the light of our ignorance, the remedy of our infirmity. Dwell with me, sweetest Saviour, and delight in me. It is no small thing I ask; O my God, can it ever be that my God should delight in me? That's too much, O God; grant that I may delight in thee, and do thou delight to pardon me, to sanctifie and to save me.

Grant that I may never offend thee, that I may never grieve thy holy spirit, that I may not provoke the  
Angel

*'Angel of the everlasting Covenant to anger. But thou delightest in the works of thy hand, in the graces of the Spirit, in thy own excellencies and glories. Endue me with thy graces; fill me with thy excellencies; let me communicate of thy spirit; and then enjoy those thy delights with thy servant; for thou canst not else delight in me. Thou art thy own essential joy, and everlasting blessedness, and inseparable felicity: But this thou hast said, that thou delightest to be with the Sons of men, because thou truly lovest us. Blessed be thy name for ever and ever.*

### An Act of Thanksgiving.

*O blessed Saviour Jesus, I adore the secrets of thy eternal wisdom, I admire the mysteriousness of our salvation, and I love, and praise, and give all possible thanks to thee the Author of our spiritual life, the Deliverer that came out of Sion, the redeemer of thy people, the spoiler of all spiritual wickedness in heavenly places, the conqueror over sin and death, the triumpher over Devils; thou hast taken from our strongest enemies all their armour, and divided the spoil. Grant that I may know nothing but thee, account all things loss in comparison of thee, and endeavour to be made conformable to thee, in the imitation of thy actions and obedience of thy Laws; in the fellowship of thy sufferings, in the Communion of thy graces, and participation of thy glories; that beginning here to praise thy Name according as I can, I may hereafter for ever rehearse and adore thy excellencies, according to the measures of glory for ever and ever. Amen.*



Ejaculations and Meditations to be used at any time : but particularly after the consecration of the Symbols, when the holy Man that Ministers is bringing the Sacrament.

1. O holy Jesu, I behold thee stretched upon the Cross, with thy arms spread, ready to embrace and receive all mankind into thy bosome.

2. I come Lord Jesus, I come; O take me to thee, in the comprehensions of an unalterable, of an everlasting love : for thou hast opened thy heart, as well as thine arms, and hast prepared a lodging place for me in the seat of love.

3. I see thy Symbols, the holy bread, and the blessed cup ; but I also contemplate thy authority establishing these rites ; I adore thy wisdom, who hast made these Mysteries like thy own infancy ; I see thee self wrapt up in swadling clouts, and covered with a veil ; I hear thy voice blessing these Symbols, thy mercy reaching out my pardon, thy holy Spirit sanctifying my spirit, thy blessed self making intercession for me at the eternal Altar in the Heavens.

4. Thy infinite arm of mercy is reached unto us, and our arm of faith reaches unto thee : Blessed be Jesus, who will be joyned unto his servants.

5. This is thy body, O blessed Saviour Jesus, and this is thy blood ; but these are not thy wounds. My Lord had the smart, but we the ease ; his were the sufferings, but ours the mercy ; he felt the load of stripes, but from thence a holy balm did flow upon us : He felt the thorns, but we shall have the Crown : and after he had paid the price, we got the purchase. Holy Jesus ! Blessed be God.

S. Ambr.  
Serm. 44.  
de S. La-  
trone.

6. I adore thy unspeakable goodness; I delight in thy unmeasurable mercy; I rejoyce in thy Cross; I desire to know nothing but the Lord Jesus and him crucified. O let the power of thy Cross prevail against all the powers of darkness, let the wisdom of thy Cross make me wise unto salvation: let the peace of thy Cross reconcile me to thy eternal Father, and bring to me peace of Conscience: let victory of thy Cross mortifie all my evil and corrupt affections: let the triumph of thy Cross lead me on to a state of holiness that I may sin no more but in all things please thee, and in all things serve thee, and in all things glorifie thee.

1 Cor. 1.  
23, 24.  
Col. i. 20.  
1 Cor. 15.  
57.  
Col. 2. 15.

7. Great and infinite are thy glories; infinite and glorious are thy mercies; who is like unto the Lord our God who dwelleth on high, and yet humbleth himself to behold the things that are in Heaven and Earth? Heaven it self does wholly minister to our salvation; God takes care of us, God loves us first. God will not suffer us to perish; but imployes all his attributes for our good. The Son of God dies for us: the holy Spirit descends upon us and teaches us: the Angels minister to us: The Sacrament is our food; Christ is married to our Souls: and Heaven it self is offered to us for our portion.

8. O God my God, assist me now and ever: graciously and greatly: Grant that I may not receive bread alone; for man cannot live by that; but that I may eat Christ; that I may not search into the secret of nature, but inquire after the miracles of grace. I do admire, I worship and I love. Thou hast overcome, O Lord, thou hast overcome; ride on triumphantly, because of thy words of truth and peace; lead my Soul in this triumph, as thy own purchase; thy love hath conquered, and I am thy servant for ever.

9. Thou wilt not dwell in a polluted house; make my Soul clean, and do thou consecrate it into a Temple, O thou great Bishop of our souls; by the inhabitation of thy holy Spirit of purity, Let not these teeth that break the bread of Angels, ever grind the face of the poor, let not the hand of Judas be with thee in the dish; let not the eyes which see the Lord, any more behold vanity; let not the members of Christ ever become the members of an harlot, or the ministers of unrighteousness.

10. I am nothing, I have nothing, I desire nothing but Jesus, and to be in Jerusalem the holy City from above. Make haste, O Lord, behold my heart is ready, my heart is ready: Come I - d Jesus, come quickly. When the holy Man that ministers, reaches the consecrated Bread, suppose thy Lord entering into his Courts, and say,

Lord, I am not worthy thou shouldst come under my roof; but speak the word Lord, and thy servant shall be whole.

Nempe a-  
mor in  
parvâ te  
jubet esse  
ca. a.

After receiving of the Bread, pray thus:

Blessed be the name of our gracious God: Hosanna to the Son of David; Blessed is he that cometh in the name of our Lord. Hosanna in the highest: Thou O blessed Saviour Jesus, hast given me thy precious body to be the food of my Soul; and now, O God, I humbly present to thee my body and soul, every member and every faculty, every action and every passion. Do thou make them fit for thy service: Give me an understanding to know thee, and wisdom like as thou didst to thy Apostles; ingenuity and simplicity of heart, like to that of Nathaniel; zeal and perfect repentance, like the return of Zacheus. Give me eyes to see thee, as thy Martyr Stephen had; an ear to hear thee, as Mary; a hand to touch thee, as Thomas, a mouth with Peter, to confess thee, an arm  
with



with Simeon to embrace thee, feet to follow thee, with thy Disciples, an heart open like Lydia, to entertain thee, that as I have given my members to sin and uncleanness, so I may henceforth walk in righteousness and holiness before thee all the days of my life. Amen, Amen.

If there be any time more between the receiving the holy Body, and the blessed Chalice, then add,

O immense goodness, unspeakable mercy; delightful refectory, blessed peace offering, effectual medicine of our Souls; Holy Jesus, the food of elect Souls, Celestial Manna, the bread that came down from Heaven, sweetest Saviour; grant that my soul may relish this divine Nutriment, with spiritual ravishments and love great as the flame of Cherubins: and grant that what thou hast given me for the remission of my sins, may not by my fault become the increase of them. Grant that in my heart I may so digest thee by a holy faith, so convert thee into the unity of my spirit by a holy love, that being conformed to the likeness of thy death and resurrection, by the crucifying of the old man, and the newness of a spiritual and a holy life, I may be incorporated as a sound and living member into the body of thy holy Church, a member of that body whereof thou art head; that I may abide in thee, and bring forth fruit in thee, and in the resurrection of the just, my body of infirmity being reformed by thy power, may be configured to the similitude of thy glorious body and my Soul received into a participation of the eternal Supper of the Lamb; that where thou art, there I may be also, beholding thy face in glory, O blessed Saviour and redeemer Jesus, Amen.

When the holy Chalice is offered, attend devoutly to the blessing, and joyn in heart with the words of the Minister; saying *Amen*.

*I will receive the Cup of Salvation and call upon the Name of our Lord.*

After receiving of the holy Cup; pray thus:

*It is finished: Blessed be the name of our gracious God; blessing, glory, praise and honour, love and obedience, dominion and thanksgiving be to him that sitteth on the Throne, and to the Lamb for ever.*

*I bless and praise thy name, O eternal Father, most merciful God, that thou hast vouchsafed to admit me to a participation of these dreadful and desirable mysteries: unworthy though I am, yet thy love never fails: and though I too often have repented of my repentances and fallen back into sin, yet thou never repentest of thy loving kindness: Be pleased therefore now in this day of mercy, when thou openest the treasures of heaven, and rainest Manna upon our souls to refresh them when they are weary; of thy infinite goodness to grant that this holy Communion may not be to me unto judgment and condemnation; but it may be sweetness to my soul; health and safety in every temptation; joy and peace in every trouble; light and strength in every word and work, comfort and defence in the hour of my death against all the oppositions of the spirits of darkness; and grant that no unclear thing may be in me who have received thee into my heart and soul.*

## II.

*Thou dwellest in every sanctified soul, she is the habitation of Sion, and thou takest it for thine own; and thou hast consecrated it to thy self by the operation of glorious Mysteries within her. O be pleased to receive my soul presented to thee in this holy Communion for thy dwelling place, make it a house of prayer and holy meditations, the seat of thy spirit the repository of*  
graces;

graces: reveal to me thy mysteries, and communicate to me thy gifts; and love me with that love thou bearest to the Sons of thy house: Thou hast given me thy Son, with him give me all things else which are needful to my body and soul in order to thy glory, and my salvation, through Jesus Christ our Lord.

## III.

An Act of Love and Eucharist to be added if there be time and opportunity.

O Lord Jesus Christ, Fountain of true and holy love, nothing is greater than thy love; nothing is sweeter, nothing more holy: Thy love troubles none; but is entertained by all that feel it with joy and exultation, and it is still more desired, and it is evermore desirable: Thy love O dearest Jesus gives liberty, drives away fear, feels no labour, but suffers all; it eases the weary, and strengthens the weak; it comforts them that mourn, and feeds the hungry. Thou art the beginning and the end of thy own love; that thou mayest take occasion to do us good, and by the methods of grace to bring us to glory. Thou givest occasion, and createst good things, and producst affections, and stirrest up the appetite, and dost satisfy all holy desires. Thou hast made me, and fed me, and blessed me, and preserved me, and sanctified me that I might love thee, and thou wouldst have me to love thee, that thou mayst love me for ever. O give me a love to thee, that I may love thee as well as ever any of thy servants loved thee; according to that love which thou by the Sacrament of love workest in thy secret ones.

Abraham excelled in faith, Job in patience, Isaac in fidelity, Jacob in simplicity, Joseph in chastity, David in religion, Josiah in zeal, and Manasses in repentance, but as yet thou hadst not communicated the Sacrament of love; that grace was reserved till



thou thy self shouldst converse with man and teach him love.

Thou hast put upon our hearts the sweetest and easiest yoke of love ; to enable us to bear the burden of man and the burden of the Lord ; give unto thy servant such a love, that whatsoever in thy service may happen contrary to flesh and blood, I may not feel it ; that when I labour I may not be weary, when I am despised I may not regard it ; that adversity may be tolerable, and humility be my sanctuary, and mortification of my passions the exercise of my daies, and the service of my God, the joy of my soul ; that loss to me may be gain, so I win Christ ; and death it self the entrance of an eternal life, when I may live with the beloved, the joy of my soul, the light of my eyes, My God, and all things, the blessed Saviour of the world, my sweetest Redeemer Jesus. Amen.

An Eucharistical Hymn taken from the Prophecies of the Old Testament, relating to the blessed Sacrament.

Praise ye the Lord ; I will praise the Lord with my whole heart ; in the Assembly of the upright, and in the Congregation.

He that hath made his wonderful works to be remembered, the Lord is gracious and full of compassion : He hath given meat unto them that fear him, he will ever be mindful of his Covenant.

His bread shall be fat, and he shall yield royal dainties.

Binding his Foal unto the Vine, and his Asses colt unto the choice Vine ; he washed his garment in wine, and his Cloaths in the blood of grapes.

In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees.

He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the Rebuke of his people shall he take away from off all the Earth, for the Lord hath spoken it.

And the Lord their God shall save them as the flock of his people, for how great is his goodness, and how great is his beauty? Corn shall make the young men cheerful, and new wine the virgins.

The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the Covenant whom ye delight in.

He shall purifie the Sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

O Israel return unto the Lord thy God: for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord, saying,

Take away all iniquity and receive us graciously: so will we render the calves of our lips: for in thee the Fatherless findeth mercy.

The Lord hath said, I will heal their back-slidings, I will love them freely, for mine anger is turned away.

They that dwell under his shadow shall return: they shall revive as the corn, and blossom as the Vine; the memorial thereof shall be as the wine of Lebanon.

The poor shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live for ever: for he hath placed peace in our borders, and fed us with the flower of wheat.

For from the rising of the Sun even unto the going down of the same, the Name of the Lord shall be great among the Gentiles and in every place Incense shall be offered unto his Name and a pure offering: for his Name shall be great among all Nations.

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*Who so is wise, he shall understand these things and the prudent shall know them: for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.*

Glory be to the Father, &c.

**A Prayer to be said after the Communion, in behalf of our souls and all Christian people.**

1. *O most merciful and gracious God, Father of our Lord Jesus Christ, the Lord of glory; thou art the great lover of souls, and thou hast given thy holy Son to die for our salvation, to redeem us from sin, to destroy the work of the Devil, and to present a Church to thee pure and spotless and undefiled; relying upon thy goodness, trusting in thy promises, and having received my dearest Lord into my soul, I humbly represent to thy divine Majesty the glorious Sacrifice which our dearest Jesus made of himself upon the Cross, and by a never-ceasing intercession now exhibites to thee in Heaven in the office of an eternal Priest-hood; in behalf of all that have communicated this day in the Divine Mysteries in all the Congregations of the Christian world; and in behalf of all them that desire to communicate, and are hindred by sickness or necessity, by fear or scruple, by censures Ecclesiastical, or the sentence of their own consciences.*

2. *Give unto me O God, and unto them a portion of all the good prayers which are made in heaven and earth; the intercession of our Lord, and the supplications of all thy servants; and unite us in the bands of the common faith and a holy charity; that no interests or partialities, no sects or opinions may keep us any longer in darkness and division.*

3. *Give thy blessing to all Christian Kings and Princes, all Republicks and Christian Governments; grant to them the spirit of mercy and justice, prudence*  
and



and diligence; the favour of God and the love of their people; and grace and blessing, that they may live at peace with thee and with one another; remembering the command of their Lord and King, the serene and reconciling Jesus.

4. Give an Apostolical Spirit to all Ecclesiastical Prelates and Priests; grant to them zeal of souls, wisdom to conduct their charges, purity to become exemplar, that their labours and their lives may greatly promote the honour of the Kingdom of the Lord Jesus. O grant unto thy flock to be fed with wise and holy Shepherds, men fearing God and hating covetousness; free from envy, and full of charity; that being burning and shining lights, men beholding their light may rejoice in that light and glorify thee our Father which art in heaven.

5. Have mercy upon all states of men and women in the Christian Church, the Governors and the governed, the rich and the poor, high and low; grant to every of them in their several station to live with so much purity and faith, simplicity and charity, justice and perfection, that thy will may be done on Earth as it is in Heaven.

6. Relieve all oppressed Princes, defend and restore their rights, and suppress all violent and warring spirits that unjustly disturb the peace of Christendom. Relieve and comfort all Gentlemen that are fallen into poverty and sad misfortunes: comfort and support all that are sick, and deliver them from all their sorrows and all the powers of the enemy, and let the spirit of comfort and patience, of holiness and resignation, descend upon all Christian people whom thou hast in any instance visited with thy rod: and be graciously pleased to pity poor mankind; shorten the days of our trouble, and put an end to the days of our sin, and let the King-  
dom

dom of our dearest Lord be set up in every one of our hearts, and prevail mightily and for ever.

7. I humbly present to thy Divine Majesty this glorious Sacrifice which thy servants this day have represented upon earth in behalf of my dearest Relations. (Wife, Children, Husband, Parents, Friends, &c.) Grant unto them whatsoever they want, or wisely and holily desire; keep them for ever in thy fear and favour grant that they may never sin against thee, never fall into thy displeasure, never be separated from thy love and from thy presence; but let their portion be in the blessing and in the service, in the love and in the Kingdom of God for ever and ever.

8. Have mercy upon all strangers and aliens from the Kingdom of thy Son; let the sweet sound of the Gospel be heard in all the corners of the earth; let not any soul, the work of thy own hands, the price of thy Sons blood, be any longer reckoned in the portions of the Enemy; but let them all become Christians, and grant that all Christians may live according to the Laws of the holy Jesus, without scandal and reproach, full of faith and full of charity.

9. Give thy grace speedily to all wicked persons, that they may repent and live well, and be saved: To all good people give an increase of gifts and holiness, and the grace of perseverance and Christian perfection: To all Hereticks and Schismaticks grant the Spirit of humility and truth, charity and obedience; and suffer none upon whom the Name of Christ is called to throw themselves away, and fall into the portion of the intolerable burning.

10. For all mankind whom I have and whom I have not remembered, I humbly represent the Sacrifice of thy eternal Son, his merits and obedience, his life and death, his resurrection and ascension, his charity and intercession; praying to thee in vertue of our glo-

rious Saviour, to grant unto us all the graces of an excellent and perfect repentance, an irreconcilable hatred of all sin, a great love of God, an exact imitation of the holiness of the ever blessed Jesus, the Spirit of devotion, conformable will and religious affections, an Angelical purity and a Seraphical love; thankful hearts, and joy in God; and let all things happen to us all in that order and disposition as may promote thy greatest glory and our duty, our likeness to Christ and the honour of his Kingdom. Even so Father let it be, because it is best, and because thou lovest it should be so; bring it to a real and unalterable event by the miracles of grace and mercy, and by the blood of the everlasting Covenant poured forth in the day of the Lords love, whom I adore, and whom I love, and desire that I may still more and more love, and love for ever. Amen, Amen.

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**SECT:**



## S E C T. III.

*An Advice concerning him who only  
Communicates Spiritually.*

**T**Here are many persons well disposed by the measures of a holy life to communicate frequently ; but it may happen that they are unavoidably hindered. Some have a timorous conscience, a fear, a pious fear, which is indeed sometimes more pitiable than commendable. Others are advised by their spiritual Guides to abstain for a time, that they may proceed in the vertue of repentance further yet, before they partake of the Sacrament of love : and yet if they should want the blessings and graces of the Communion, their remedy which is intended them would be a real impediment. Some are scandalized and offended at irremediable miscarriages in publick Doctrines or Government, and cannot readily overcome their prejudice, nor reconcile their consciences to a present actual Communion. Some dare not receive it at the hands of a wicked Priest of notorious evil life. Some can have it at no Priest at all, but are in a long journey, or under a Persecution, or in a Country of a differing persuasion. Some are sick ; and some cannot have it every day, but every day desire it.

Such persons as these, if they prepare themselves  
with

with all the essential and ornamental measures of address, and earnestly desire that they could actually Communicate, they may place themselves upon their knees, and building an Altar in their heart, celebrate the death of Christ, and in holy desire joyn with all the Congregations of the Christian world, who that day celebrate the holy Communion; and may serve their devotion by the former Prayers and actions Eucharistical, changing only such circumstantial words which relate to the actual participation: And then they may remember and make use of the comfortable Doctrine of St. *Austin*; [*It is one thing (saith that learned Saint) to be born of the Spirit, and another thing to be fed of the Spirit: As it is one thing to be born of the flesh, which is when we are born of our mother; and another thing to be fed of the flesh, which is done when she suckles her Infant byt at nourishment which is changed into food that he might eat and drink with pleasure, by which he was born to life; when this is done without the actual and Sacramental participation, it is called spiritual-Manducation.*] Concerning which I only add the pious advice of a religious person; Let every faithful soul be ready and desirous often to receive the holy Eucharist to the glory of God: But if he cannot so often Communicate mentally as he desires, let him not be afflicted, but remain in perfect resignation to the will of God, and dispose himself to a spiritual Communion: for no man and nothing can hinder a well disposed soul, but that by holy desires she may, if she please, communicate every day.

Serm.  
de verbis  
Domini.

Bl. reg.  
Tyron.  
Spirit. sect.  
4. n. 3.

To this nothing is necessary to be added, but that this way is to be used never but upon just necessity

Tract 24.  
& 26. in  
Johan.

necessity, and when it cannot be actual, not upon peevishness and spiritual pride; not in the spirit of schism and fond opinions; not in despite of our Brother, and contempt or condemnation of the holy Congregations of the Lord; but with a living faith, and an actual charity, and great humility, and with the spirit of devotion; and that so much the more intensely and fervently, by how much he is really troubled for the want of actual participation in the Communion of Saints; and then that is true which St. *Austin* said, *Crede & manducasti*; Believe and thou hast eaten. *Adora Jesum.*

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*A Sermon Preached at the Funeral of  
that Worthy Knight Sir George  
Dalston of Dalston in Cumberland,  
September 28. 1657.*

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1 Cor. 15. 19.

*If in this life only we have hope in Christ, we  
are of all men most miserable.*

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**W**hen God in his infinite and eternal wisdom, had decreed to give to Man a Life of Labour, and a Body of Mortality, a State of Contingency, and a Composition of Fighting Elements; and having designed to be glorified by a free obedience, would also permit sin in the World, and suffer evil Men to go on in their wickedness, to prevail in their impious Machinations, to vex the Souls, and grieve the Bodies of the Righteous, he knew that this would not only be very hard to be suffered by his Servants, but also be very difficult to be understood by them who know God to be a *Law-giver* as well as a *Lord*, a *Judge* as well as a *King*, a *Father* as well as a *Ruler*;

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*Ruler*; and that in order to his own Glory and for the manifestation of his Goodness he had promised to reward his Servants, to give good to them that did good: therefore to take off all prejudices and evil resentments and temptations which might trouble those good Men who suffered evil things, he was pleased to do two great things which might confirm the Faith, and endear the Services, and entertain the Hopes of them who are indeed his Servants, but yet were very ill used in the accidents of this World.

1. The one was, That he sent his Son into the World to take upon him our nature, and him being the *Captain of our Salvation* he would *perfect through sufferings*; that no Man might think it much to suffer, when God spared not his own Son; and every Man might submit to the necessity, when the Christ of God was not exempt; and yet that no Man should fear the event which was to follow such sad beginnings, when it behoved even *Christ to suffer, and so to enter into glory.*

2, The other great thing was, that God did not only by Revelation and the Sermons of the Prophets to his Church, but even to all *Mankind* competently teach, and effectively persuade that the Soul of Man does not Die; but that although things were ill here, yet they should be well hereafter; that the evils of this Life were short and tolerable, and that to the good who usually feel most of them, they should end in honour and advantages. And therefore *Cicero* had reason on his side to conclude, that there is to be a time and place after this Life, wherein the wicked shall be punished, and the

vertuous well rewarded, when he considered that *Orpheus* and *Socrates*, *Palamedes* and *Thraſeas*, *Lucretia* and *Papinian* were either slain or oppressed to death by evil Men. But to us Christians  $\epsilon\iota\ \mu\eta\ \epsilon\pi\alpha\chi\theta\epsilon\varsigma\ \epsilon\iota\pi\epsilon\iota\nu\ \epsilon\sigma\tau\ \pi\acute{\alpha}\nu\tau\ \epsilon\kappa\alpha\nu\tilde{\omega}\varsigma\ \acute{\alpha}\pi\omicron\delta\epsilon\delta\epsilon\iota\kappa\tau\alpha\iota$  (as *Plato's* expression is) we have a necessity to declare and a demonstration to prove it, when we read that *Abel* died by the hands of *Cain*, who was so ignorant, that though he had *malice* and *strength*, yet he had scarce *art* enough to kill him; when we read that *John* the *Baptist*, *Christ* himself and his *Apostles*, and his whole *Army* of *Martyrs*, died under the violence of evil Men; when vertue made good Men poor, and free speaking of brave truths made the wise to lose their liberty; when an excellent life hastned an opprobrious death, and the obeying God destroyed our selves; it was but time to look about for another state of things, where justice should rule, and vertue find her own portion: where the Men that were like to God in mercy and justice should also partake of his felicity: and therefore Men cast out every line, and turned every stone, and tried every argument, and sometimes proved it well, and when they did not, yet they believed strongly, and they were sure of the thing, even when they were not sure of the argument.

Thus therefore would the old Priests of the Capitol, and the Ministers of *Apollo*, and the mystic persons at their Oracles believe, when they made *Apotheoses* of vertuous and braver persons, ascribing every braver Man into the number of their Gods: *Hercules* and *Romulus*, *Castor*, and *Pollux*, *Liber Pater*, him that taught



the use of Vines, and her that taught them the use of Corn. For they knew that it must needs be, that they who like to God do excellent things, must like to God have an excellent portion.

This Learning they also had from *Pherecydes* the Syrian, from *Pythagoras* of *Samos*, and from *Zamolxis* the *Geta*, from the Neighbours of *Euphrates*, and the Inhabitants by *Ister* who were called ἀθανατίζοντες *Immortalists*, because in the midst of all their dark notices of things they saw this clearly, ὅτι ἐκ ἀποθανέονται, ἀλλὰ ἐξουσίας χάρον τέτον, ἵνα αἰεὶ περιέοντες ἔχωσι τὰ πάντα ἀγαθὰ; that vertuous and good men do not die; but their souls do go into blessed Regions, where they shall enjoy all good things: and it was never known that ever any good Man was of another opinion. *Hercules* and *Themistocles*, *Epaminandos* and *Cicero*, *Socrates* and *Cimon*, *Ennius* and *Phidias*, all the flower of mankind have preached this truth. Κυριότερα τὰ πῶν θείων ἀνδρῶν μαντεῖματα, ἢ τὰ τῶν μὴ οἰδὲ ἐπιεικέσασιν παντὰ ποιῶσιν ὁπῶς ἂν ἐς τὸ ἔπειλα κρίνον εὖ ἀκέωσιν. The discourfings and prophesyings of Divine Men are much more proper and excellent than of others, because they do equal and good things, untill the time comes that they shall hear well for them, ὁ δὲ τεκμήριον ποιῶμαι, ὅτι ἐστὶ τις αἰωνοσις τεθνεῶσι τῶν ἐνθάδε· αἱ δὲ βέλτισαι ψυχαὶ μαντεύονται ταῦτα ἕως ἔχειν· αἱ δὲ μοχθηρόταται ἔρασι. And this is the sign, that when we die we have life and discerning, because though the wicked care not for believing it, yet all the Prophets and the Poets, the wise and the brave Heroes say so; they are the words of *Plato*. For though that which is compounded of Elements, returns to its material and corruptible prin-

principles, yet the Soul which is a particle of the Divine breath, returns to its own Divine original, where there is no Death or Dissolution: and because the understanding is neither hot nor cold, it hath no moisture in it and no driness, it follows that it hath nothing of those substances concerning which alone we know that they are corruptible. There is nothing corruptible that we know of, but the four Elements and their Sons and Daughters: nothing dies that can discourse, that can reflect in perfect circles upon their own imperfect actions; nothing can die that can see God and converse with spirits, that can govern by laws and wise propositions. For fire and water can be tyrannical but not govern; they can bear every thing down that stands before them, and rush like the people, but not rule like Judges, and therefore they perish as tumults are dissolved. *λείπεται δὲ τὸν νοῦν μόνον θύρηθεν ἐπιστέναι, καὶ θεῶν εἶναι μόνον· ἔδὲ γὰρ αὐτῆ τῆ ἐνεργεία κοινῶν εἰ σωματικῆ ἐνεργεία :* says Aristotle. But the Soul only comes from abroad, from a divine principle (for so saith the Scripture) *God breathed into Adam the spirit of life*, and that which in operation does not communicate with the body shall have no part in its corruption.

Thus far they were right; but when they descended to particulars they fell into error. That the rewards of vertue were to be hereafter, that they were sure of: that the Soul was to survive the calamities of this World and the death of the body; that they were sure of: and upon this account they did bravely and virtuously: and yet, they that thought best amongst them, believed that the Souls departed, should

be reinvested with other bodies, according to the dispositions and capacities of this life.

Thus *Orpheus* who sang well, should transmigrate into a Swan, and the Soul of *Thamyris*, who had as good a voice as he, should wander till it were confined to the body of a Nightingal; *Ajax* to a Lyon, *Agamemnon* to an Eagle, Tyrant princes into Wolves and Hawks, the Lascivious into Asses and Goats, the Drunkards into Swine, the Crafty Statesmen into Bees and Pismires, and *Thersites* to an Ape. This Fancy of theirs prevailed much amongst the common people, and the uninstructed amongst the Jews: for when Christ appeared so glorious in miracle, *Herod* presently fancied him to be the Soul of *John* the Baptist in another body, and the common people said he was *Elias*, or *Jeremias*, or one of the old Prophets. And true it is, that although God was pleased in all times to communicate to mankind notices of the other World, sufficient to encourage Vertues, and to contest against the rencontres of the World, yet he was ever sparing in telling the secrets of it; and when *St. Paul* had his rapture into Heaven, he saw fine things, and heard strange words, but they were ἀρρητα ῥήματα, words that he could not speak, and secrets that he could not understand, and secrets that he could not communicate. For as a man staring upon the broad eye of the Sun, at his noon of Solstice, feels his heat, and dwells in light, and loses the sight of his Eyes, and perceives, nothing distinctly, but the Organ is confounded, and the faculty amazed with too big a beauty: So was *St. Paul* in his extacy; he saw that he could see nothing to be told below, and he



he perceived the glories were too big for flesh and blood, and that the beauties of separate Souls were not to be understood by the Soul in Conjunction; and therefore after all the fine things that he saw, we only know what we knew before, *viz.* That the Soul can live when the Body is dead; that it can subsist without the body; that there are very great glories reserved for them that serve God; that they who die in Christ shall live with him; that the body is a prison and the soul is in fetters while we are alive; and that when the body dies the Soul springs and leaps from her prison, and enters into the first liberty of the Sons of God. Now much of this did rely upon the same argument, upon which the wise Gentiles of old concluded the immortality of the Soul; even because we are here very miserable and very poor: we are sick and we are afflicted; we do well and we are disgraced; we speak well and we are derided; we tell truths and few believe us; but the proud are exalted, and the wicked are delivered, and evil Men reign over us, and the covetous snatch our little bundles of Money from us, and the *Fiscus* gathers our Rents, and every where the wisest and the best Men are oppressed, but therefore because it is thus, and thus it is not well, we hope for some great good thing hereafter. For if in this life only we had hope, then we Christians, all we to whom persecution is allotted for our portion, we who must be patient under the Cross, and receive Injuries, and say nothing but prayers, we certainly were of all Men the most miserable.

Well then! in this life we see plainly that our portion is not; here we have hopes, but not here only, we shall go into another place where we shall have more hopes: our faith shall have more evidence, it shall be of things seen afar off; and our hopes shall be of more certainty and perspicuity, and next to possession; we shall have very much good, and be very sure of much more. Here then are three propositions to be considered.

1. The Servants of God in this World are very miserable, were it not for the hopes of what is to come hereafter.

2. Though this be a place of hopes, yet we have not our hopes only here. *If in this life only we had hopes* (saith the Apostle) meaning that in another life also we have hopes; not only *metonymically*, taking hopes for the things we hope for, but *properly* and for the acts, objects and causes of hope. In the state of separation the godly shall have the vast joys of a certain intuitive hope, according to their several proportions and capacities.

3. The consummation and perfection of their Felicity, when all their miseries shall be changed into glories, is in the World to come, after the resurrection of the dead; which is the main thing which *S. Paul* here intends.

1. The servants of God in this life are calamitous and afflicted; they must live under the Cross. *He that will be my Disciple, let him deny himself and take up his Cross and follow me* (said our Glorious Lord and Master.) And we see this Prophetic precept, (for it is both a Prophecy

phesy and a commandment, and therefore shall be obeyed whether we will or no) but I say, we see it verified by the experience of every day. For here the violent oppresses the meek, and they that are charitable shall receive Injuries. The Apostles who preach'd Christ crucified, were themselves persecuted and put to violent deaths; and Christianity it self for three hundred years was the publick hatred; and yet then it was that Men loved God best, and suffer'd more for him; *then*, they did most good, and least of evil. In this World Men thrive by villany, and lying and deceiving is accounted just, and to be rich is to be wise, and tyranny is honourable, and though little thefts and petty mischiefs are interrupted by the Laws, yet if a mischief become publick and great, acted by Princes, and effected by Armies, and robberies be done by whole Fleets, it is virtue and it is glory: it fills the Mouths of Fools that wonder, and imployes the pens of witty Men that eat the bread of flattery. How many thousand bottles of tears, and how many Millions of sighs does God every day Record, while the oppressed and the poor pray unto him, worship him, speak great things of his holy Name, study to please him, beg for help that they may become gracious in his eyes, and are so, and yet never sing in all their life, but when they sing Gods praises out of duty, with a sad heart and a hopeful spirit, living only upon the future, weary of to day, and sustained only by the hope of to morrows event? and after all their eyes are dim with weeping and looking upon distances, as knowing they shall never be happy till the *new Heavens and the new Earth* appear.

But



But I need not instance in the *miserabili* & them that dwell in dungeons and lay their head in places of trouble and disease : take those servants of God who have greatest plenty, who are incircled with blessings, whom this World calls prosperous, and see if they have not fightings within and crosses without, contradiction of accidents and perpetuity of temptations, the Devil assaulting them, and their own weakness betraying them ; fears encompassing them round about lest they lose the favour of God, and shame sitting heavily upon them when they remember how often they talk foolishly, and lose their duty, and dishonour their greatest relations, and walk unworthy of those glories which they would fain obtain ; and all this is, besides the unavoidable accidents of mortality, sickly bodies, troublesome times, changes of Government, loss of interests, unquiet and peevish accidents round about them : so that when they consider to what they are primarily obliged ; that they must in some instances deny their appetite, in others they must quit their relations, in all they must deny themselves, when their Natural or Secular danger tempts to sin or danger ; and that for the support of their Wills, and the strengthening their Resolutions, against the Arguments and Solicitation of passions, they have nothing but the promises of another World ; they will easily see that all the splendour of their condition, which Fools admire, and wise Men use temperately and handle with caution, as they try the edge of a Razor, is so far from making them recompence, for the sufferings of this World, that the reserves and expectations of the next

is,

is, That conjugation of aids, by which only they can well and wisely bear the calamities of their present plenty.

But if we look round about us, and see how many righteous causes are oppressed, how many good Men are reproached, how Religion is persecuted, upon what strange principles the greatest Princes of the World transact their greatest affairs; how easily they make Wars, and how suddenly they break Leagues, and at what expence and vast pensions they corrupt each others Officers, and how the greatest part of Mankind watches to devour one another, and they that are devoured are commonly the best, the poor and the harmless, the gentle and uncrafty, the simple and religious; and then how many ways all good Men are exposed to danger, and that our fence of duty lies as much in passive graces as in active, it must be confessed that this is a place of Wasps and Insects, of Vipers and Dragons, of Tygers and Bears; but the Sheep are eaten by Men, or devoured by Wolves and Foxes, or die of the rot; and when they do not, yet every year they redeem their lives by giving their Fleece and their Milk, and must die, when their death will pay the charges of the Knife.

Now from this I say, it was that the very Heathen, *Plutarch* and *Cicero*, *Pythagoras* and *Hierocles*, *Plato* and many others did argue and conclude, that there must be a day of recompences to come hereafter, which would set all right again: And from hence also our Blessed Saviour himself did convince the *Sadducees* in their fond and pertinacious denying of the resurrection: For that is the meaning of that argument,

ment, which our Blessed Lord did choose as being clearly and infallibly the aptest of any in the old Testament, to prove the resurrection, and though the deduction is not at first so plain and evident, yet upon nearer intuition, the Interpretation is easie, and the argument excellent and proper.

For it is observed by the Learned among the Jews, that when God is by way of particular relation, and especial benediction appropriated to any one, it is intended that God is to him a *Rewarder* and *Benefactor*, θεὸς ἐυεργέτης, θεὸς μισοποδοῦτης; for that is the first thing and the last, that every Man believes and feels of God; and therefore *St. Paul* summs up the *Gentiles Creed* in this compendium; *He that cometh to God, must believe that God is, and that he is a Rewarder of them that diligently seek him, [Heb. 11. 6.]* And as it is in the *indefinite* expression, so it is in the *limited*; as it is in the *absolute*, so also in the *Relative*. God is the *rewarder*; and to be *their God*, is to be *their rewarder*, to be their *Benefactor* and *their Gracious Lord*. *Ego ero Deus vester*, I will be your God, that is, I will do you good says *Aben Ezra*: and *Philo*; τὸ ὃ θεὸς αἰώνιῳ ἴσον ἐστὶ τῷ, ὃ χαιζόμενῳ, ἔ ποτε μὲν, ποτε δεῖ, ἀεὶ ὃ καὶ συνεχῶς. The *Everlasting God*, that is, as if he had said, one that will do you good; not sometimes some, and sometimes none at all, but frequently and for ever: and this we find also observed by *St. Paul*: *Wherefore God is not ashamed to be called their God; [Heb. 11. 16.]* and that by which the *Relative* appellative is verified, is the consequent benefit; He is called *their God* [for he hath provided for them a City.]

Upon



Upon this account the argument of our Blessed Saviour is this. *God is the God of Abraham Isaac and Jacob*; that is, the *gracious God, the Benefactor, the Rewarder*; and therefore *Abraham* is not dead, but is fallen a sleep, and he shall be restored in the resurrection to receive those blessings and rewards, by the title of which, God was called the *God of Abraham*. For in this World *Abraham* had not that harvest of blessings which is consigned by that glorious appellative; he was an exile from his Country, he stood far off from the possession of his hopes, he lived an ambulatory life, he spent most of his days without an Heir, he had a constant Piety, and at the latter end of his life, one great Blessing was given him; and because that was allayed by the anger of his Wife, and the expulsion of his Handmaid, and the ejection of *Ishmael*, and the danger of the Lad; and his great calamity about the matter of *Isaac's* Sacrifice; and all his Faith and Patience, and Piety, was rewarded with nothing but promises of things a great way off; and before the possession of them, he went out of this World; it is undeniably certain that God who after the departure of the Patriarchs did still love to be called [*Their God*] did intend to signify that they should be restored to a state of Life, and a capacity of those greatest Blessings, which were the foundation of that title and that relation. God is not the God of the dead, but of the living, but God is the God of *Abraham* and the other Patriarchs; therefore they are not dead; dead to this World, but alive to God; that is, though this Life be lost; yet they shall have another and a better; a life in which God shall manifest

nifest himself to be their God, to all the purposes of benefit and eternal blessings.

This argument was summed up by *St. Peter*, and the sense of it is thus rendered by *St. Clement* the Bishop of *Rome*, as himself testifies: *ſi Deus est justus, animus est immortalis*, which is perfectly rendered by the words of my text; *If in this Life only we have Hope, then are we of all Men the most Miserable*; but because this cannot be, that God who is just and good should suffer them that heartily serve him, to be really and finally miserable, and yet in this World they are so, very frequently; therefore in another World, they shall live to receive a full recompence of reward.

Neither is this so to be understood, as if the Servants of God were so wholly forsaken of him in this World, and so permitted to the malice of evil Men, or the asperities of Fortune, that they have not many Refreshments and great Comforts, and the perpetual Festivities of a holy Conscience; for *God my Maker is he that giveth Songs in the night*, said *Elihu* [*Job* 35. 10.] that is, God as a reward giveth a chearful spirit, and makes a Man to sing with joy, when other Men are sad with the solemn Darkness, and with the affrights of Conscience, and with the Illusions of the Night. But God who intends vast portions of Felicity to his Children, does not reckon these little joys, into the Account of the portion of his Elect. The good things which they have in this World are not little, if we account the joys of Religion, and the peace of Conscience, amongst things valuable; yet whatsoever it is; all of it, all the Blessings of themselves, and of their Posterity, and  
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of their Relatives, for their fakes are cast in for intermedial entertainments; but *their good*, and their prepared portion shall be hereafter. But for the Evil it self, which they must suffer and overcome, it is such a portion of this Life, as our Blessed Saviour had; Injuries and Temptations, Care and Persecutions, Poverty and Labour, Humility and Patience: it is well; it is very well; and who can long for, or expect better here; when his Lord and Saviour had a state of things, so very much worse than the worst of our Calamities: but bad as it is; it is to be chosen rather than a better; because it is the high way of the Cross; it is *Jacob's Ladder*, upon which the Saints and the King of the Saints did descend, and at last ascend to Heaven it self; and bad as it is, it is the Method and Inlet to the best; it is a sharp, but it is a short step to Bliss: for it is remarkable in the Parable of *Dives* and *Lazarus*, that the poor Man, the afflicted Saint died first, *Dives* being permitted to his Purple and fine Linen, to his delicious Fare, and (which he most of all needed) to a space of Repentance; but in the mean time the poor Man was rescued from his sad portion of this Life, and carried into *Abraham's* bosom; where he who was denied in this world, to be Feasted even with the portion of Dogs, was placed in the bosom of the Patriarch, that is, in the highest Room, for so it was in their *discubitus* or lying down to Meat, the chief Guest, the most beloved person did lean upon the Bosom of the Master of the Feast, so *St. John* did lean upon the Breast of *Jesus*, and so did *Lazarus* upon the Breast of *Abraham*; or else  $\kappa\acute{o}\lambda\pi\theta\ \Delta\beta\epsilon\gamma\acute{\alpha}\iota\sigma\iota\sigma\iota\varsigma\ \textit{Abraha}$  may be rendred, [*the Bay of Abraham,*]



*ham,*] alluding to the place of Rest, where Ships put in after a Tempestuous and Dangerous Navigation; the storm was quickly over with the poor Man, and the Angel of God brought the good Man's Soul to a safe Port, where he should be disturbed no more: and so saith the Spirit; *Blessed are the dead which die in the Lord; for they rest from their Labours.*

But this brings me to the second great Inquiry; If here we live upon hopes, and that this is a place of Hopes, but not this only; what other place is there, where we shall be Blessed in our hope, where we shall Rest from our Labour and our Fear, and have our Hopes in Perfection; that is, all the Pleasures which can come from the greatest and the most excellent Hope?

*Not in this Life only*] so my Text. Therefore hereafter; as soon as we Die; as soon as ever the Soul goes from the Body, it is Blessed; *Blessed*, I say, but not *Perfect*, it rejoices in Peace and a holy Hope: here we have Hopes mingled with Fear, there our Hope is heightened with joy and confidence; it is all the comfort that can be, in the expectation of unmeasurable joys: it is only, Not fruition, not the joys of a perfect possession; but less than that, it is every good thing else.

But that I may make my way plain; I must first remove an Objection, which seems to overthrow this whole affair. *St. Paul* intends these words of my Text, as an Argument to prove the Resurrection; we shall Rise again with our Bodies; for *if in this Life only we had Hopes, then were we of all Men most miserable*, meaning, that unless there be a Resurrection, there  
is



them blessed who die in the love of God; and the Faith and Obedience of the Lord Jesus.

And now to the proposition it self.

In the State of Separation, the Souls departed, perceive the blessing and Comfort of their Labours; they are alive after Death, and after Death immediately they find great refreshments. *Iustorum anima in manu Dei sunt, & non tangent illos tormentum mortis.* [Wisd. 3.] The Torments of Death shall not touch the Souls of the Righteous, because they are in the hands of God. And fifteen hundred years after the Death of *Moses*, we find him talking with our Blessed Lord in his transfiguration upon the Mount *Tabor*: and as *Moses* was then, so are all the Saints immediately after Death, *presentes apud Dominum*, they are present with the Lord; and to be so, is not a state of Death, and yet of this it is, that *St. Paul* affirms it to be much better than to be Alive.

And this was the undoubted Sentence of the Jews before Christ, and since, and therefore our Blessed Saviour told the converted Thief, that he should *that day be with him in Paradise*. Now without peradventure, he spake so as he was to be understood; meaning by *Paradise*, that which the Schools and Pulpits of the *Rabbins* did usually speak of it. By *Paradise* till the time of *Esdra*s it is certain, the Jews only meant that Blessed Garden, in which God once placed *Adam* and *Eve*: But in the time of *Esdra*s, and so downward, when they spake distinctly of things to happen after this Life, and began to signify their new Discoveries, and Modern Philosophy by Names, they called the State of Souls, expecting the Resurrection of their Bodies, by the Name of *גן עדן* the Garden of *Eden*. Hence  
came



came that form of Comprecation, and Blessing to the Soul of an Israelite, [*Sit anima ejus in horto Eden, Let his Soul be in the Garden of Eden ;*] and in their solemn Prayers at the time of their Death, they were wont to say [*let his soul rest, and let his sleep be in peace untill the Comforter shall come, and open the Gates of Paradise unto him,*] expressly distinguishing *Paradise*, from the state of the Resurrection. And so it is evident in the intercourse on the Cross, between Christ and the converted Thief. That day both were to be in Paradise; but Christ himself was not then ascended into Heaven; and therefore Paradise was no part of that Region, where Christ now, and hereafter the Saints, shall reign in Glory. For *παράδεισος* did by Use and Custom signifie any place of Beauty and Pleasure. So the LXX, read *Eccles. 2. 5. I made me Gardens and Orchards, I made me a Paradise,* so it is in the Greek, and *Cicero* having found this strange Word in *Xenophon*, renders it by [*agrum conscriptum ac diligenter concitum,*] a Field well hedged and set with Flowers and Fruits. *Vivarium*, *Gellius* renders it, a place to keep Birds and Beasts alive for Pleasure. *Pollux* says this word was Persian by its original; yet because by traduction it became Hebrew, we may best learn the meaning of it from the Jews, who used it most often, and whose sense we better understand. Their meaning therefore was this; that as *Paradise*, or the *Garden of Eden*, was a place of great Beauty, Pleasure and Tranquillity; so the state of separate Souls, was a state of peace and excellent Delights. So *Philo* allegorically does expound *Paradise*. λέγεται γὰρ ἐν τῷ παράδεισῳ εὐτά εἶναι μηδὲν εἰκότα τοῖς παρ' ἡμῶν, ἀλλὰ ζωῆς, ἀθανασίας, εὐδαιμονίας. For the Trees that grow in

Paradise are not like ours, but they bring forth Knowledge and Life, and Immortality. It is therefore more than probable, that when the converted Thief heard our blessed Saviour speak of *Paradise* or *Gan Eden*, he who was a Jew and heard that on that day he should be there, understood the meaning to be, that he should be there where all the good Jews did believe the Souls of *Abraham*, *Isaac* and *Jacob* to be placed. As if Christ had said; Though you only ask to be remembered when I come into my Kingdom, not only that shall be performed in time, but even to day thou shalt have great refreshment; and this the Hellenist Jews called, ἀνάπαυσιν τῆ παραδείσῳ, the rest of Paradise, and παράκλησιν the comfort of Paradise, the word being also warranted from that concerning *Lazarus* παρακληταί, *He is comforted*.

But this we learn more perfectly from the raptures of *St. Paul*. *He knew a Man* (meaning himself) *rapt up into the third Heaven*. *And I knew such a Man how that he was caught up into Paradise*. [2 Cor. 2. 3.] The Raptures and Visions were distinct; for *St. Paul* being a Jew, and speaking after the manner of his Nation, makes *Paradise* a distinct thing from the *third Heaven*. For the Jews deny any Orbs to be in Heaven; but they make *three Regions* only; the one of *Clouds*, the second of *Stars*, and the third of *Angels*. To this third or supreme *Heaven* was *St. Paul* rapt; but he was also born to *Paradise*; to another place, distinct and Separate by time and station. For by *Paradise*, his Countreymen never understood the *Third Heaven*; but there also it was that he heard τὰ ἄρρητα ῥήματα or unspeakable words, great Glorifications of God, huge excellencies, such which he might

might not or could not utter below. The effect of these considerations is this, that although the Saints are not yet admitted to the Blessings consequent to a happy Resurrection, yet they have the intermedial entertainments of a present and a great joy.

To this purpose are those words to be understood. [*To him that overcomes will I give to eat of the Tree of Life which is in the midst of the Paradise of God: [Revel. 2. 7.]* That is, if I may have leave to expound these Words, to mean what the Jews did about that time understand by such Words; *δένδρον τῆς ζωῆς*, the *Tree of Life* does signify the principle of peace and holiness, of wisdom and comforts for ever. *Philo* expounding it, calls it *τὴν μετ' ἑσθῆν τῶν ἀρετῶν ἐσοσέβειαν δι' ἧς ἀθανάτιζεται ἡ ψυχή*. The worship of God, the greatest of all Vertues, by which the soul is made to live for ever; as if by eating of this Tree of Life, in the Paradise of God, they did mean, that they who Die well, shall immediately be feasted with the deliciousness of a holy Conscience, which the Spirit of God expresses by saying, *They shall walk up and down in White Garments, and their Works shall follow them; Their Tree of Life shall germinate; they shall then feel the comforts of having done good Works, a sweet remembrance, and a Holy Peace shall carress and Feast them, and there they shall walk up and down in White* [*Revel. 3. 4, 5. & 14. 13.*] That is, as Candidates of the Resurrection to Immortality.

And this allegory of the Garden of *Eden* and Paradise, was so heartily pursued by the Jews, to represent the state of Separation, that the *Essens* describe that state by the circumstances and ornaments of a Blessed Garden. *Χῶρον*



ἔτε ὄμβροισ, ἔτε νιφτοῖς, ἔτε καύμασι βαρυνόμενον a Region that is not troubled with Clouds or Showers, or Storms, or Blasts, ἀλλ' ὄν ἐξ ὠκεανῶ περιὸς αἰεὶ ζέφυρῶ ἐπιπνέων ἀναψύχει, but a place which is perpetually refreshed with delicious Breaths. This was it which the Heathens did Dream concerning the *Elysian Fields*: for all the notices περιὸς ἀΐδω concerning the Regions of separate Souls, came into Greece from the *Barbarians*, (says *Diodorus Siculus*) and *Tertullian* observes; although we call that Paradise, which is a place appointed to receive the Souls of the Saints, and that this is separated from the notices of the World, by a Wall of Fire, a portion of the Torrid Zone, (which he supposes to be meant by the Flaming Sword of the Angel, placed at the Gates of Paradise) yet (says he) the *Elysian Fields* have already possessed the Faith and Opinions of Men. All comes from the same Fountain; the Doctrine of the old Synagogue, confirmed by the words of Christ, and the commentaries of the Apostles; viz. That after Death, before the day of Judgment, there is a Paradise for Gods Servants, a Region of Rest, of Comfort and holy Expectations. And therefore it is remarkable, that these words of the Psalmist, *Ne rapias me in medio dierum meorum.* [Psal. 102. v. 25] Snatch me not away in the midst of my days, in the Hebrew it is, *Ne facias me ascendere*, Make me not to ascend or to go upwards, meaning, to the Supernatural Regions of separate Souls, who after Death are in their beginnings of exultation. For to them that die in the Lord, Death is a preferment; it is a part of their great good Fortune, for Death hath not only lost the Sting, but it brings a Coronet in his Hand, which shall Invest and Adorn the

the Heads of Saints, till that day come in which the Crown of Righteousness shall be brought forth, to give them the Investiture of an everlasting Kingdom.

But that I may take up this Proposition useful and clear, I am to add some things by way of Supplement.

1. This place of separation was called *Paradise* by the Jews, and by Christ, and after Christs ascension, by St. *John*, because it signifies a place of Pleasure and Rest; and therefore by the same analogy, the word may be still used in all the periods of the World, though the circumstances, or though the state of things be changed. It is generally supposed that this had a proper Name, and in the old Testament was called *Abraham's Bosom*; That is, the Region where *Abraham*, *Isaac*, and *Jacob* did dwell, till the coming of Christ. But I suppose my self to have great Reason to dissent from this common opinion; for this word of *Abraham's Bosom*, being but once used in both the Testaments, and then particularly applied to the person of *Lazarus*, must needs signify the eminence and privilege of joy that *Lazarus* had; for all that were in the blessed state of separation, were not in *Abraham's Bosom*, but only the best and most excellent persons; but they were μετὰ τῆς Ἀβραάμ with *Abraham*; and the analogy of the phrase, to the manner of the Jewish Feastings, where the best guest did lie in the bosom of the Master, that is, had the best place, makes it most reasonable to believe, that *Abraham's Bosom* does not signify the general state of separation, even of the blessed; but the choicest place in that state, a greater degree of Blessedness. But because he is the Father of the Faith-

ful, therefore to be with *Abraham*, or to sit down with *Abraham* (in the time of the Old Testament) did signifie the same thing as to be in Paradise; but to be in *Abraham's Bosom*, signifies a great eminence of place and comfort which is indulged to the most excellent and the most afflicted.

2. Although the state of separation may now also, and is by St. *John* called Paradise; because the Allegory still holds perfectly, as signifying Comfort and holy Pleasures; yet the spirits of good Men are not to be said *to be with Abraham*, but *to be with Christ*, and as being with *Abraham* was the specification of the more general word of Paradise in the Old Testament; so *being with Christ* is the specification of it in the New. So St. *Stephen* prayed, *Lord Jesus receive my spirit*, and St. *Paul* said, *I desire to be dissolved and to be with Christ*, which expression St. *Polycarp* also used in his Epistle to the *Philippians* ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰς τὸ παρὰ κυρίῳ, they are in the place that is due to them, they are with the Lord, that is, in the hands, in the custody of the Lord Jesus; as appears in the word of St. *Stephen* and St. *Paul*. So St. *Jerom*, *Scimus Nepotianum nostrum esse cum Christo & sanctorum mixtum choris*, we know that our *Nepotian* is with Christ, mingled in the quires of Saints. Upon this account, (and it is not at all unreasonable) the Church hath conjectured, that the state of separate Souls since the glorification of our Lord is much bettered and advanced, and their comforts greater: because as before Christs coming the expectation of the Saints that slept, was fixt upon the Revelation of the Messias in his first coming, so now it is upon the second coming into judgment, and in his Glory. This improvement of  
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their condition, is well intimated by their being said to be *under the Altar*, that is, under the protection of Christ, under the powers and benefits of his Priesthood, by which he makes continual Intercession both for them and us. This place some of the old Doctors understood too literally, and from hence they believed, that the Souls of departed Saints, were under their material Altars; which fancy produced that fond Decree of the Council of *Eliberis* (*Can. 3. 4.*) [That wax Lights should not by day be burnt in cœmeteries *inquietandi enim spiritus sanctorum non sunt*] lest the Spirits of Saints should by the light of the Diurnal Tapers be disquieted: This Reason, though it be trifling and impertinent, yet it declares their Opinion, that they supposed the Souls to be near their Reliques, which were placed under the Altars.\* But better, than this, their state is described by *St. John* in these words [*Therefore they are before the Throne of God, and serve him night and day in his Temple, and he that sits upon the Throne shall dwell among them*] with which general words, as being modest bounds to our Inquiries, enough to tell us it is rarely well, but enough also to chastise all curious Questions; let us remain content, and labour with Faith and Patience, with Hope and Charity, to be made worthy to partake of those Comforts, after which, when we have long enquired, when at last we come to Try what they are, we shall find them much better, and much otherwise than we imagine.

3. I am to admonish this also, that although our Blessed Saviour is in the Creed said to *descend eis d'is into Hell* (so we render it) yet this does not at all prejudice his other words [*This day*

day shalt thou be with me in Paradise.] for the words *εἰς ἄδου* signifies indefinitely the state of separation, whether Blessed or Accursed; it means only *the invisible place*, or the Region of Darkness, whither who so descends, shall be no more seen. For as among the Heathens the *Elysian Fields* and *Tartara*, are both *ἐν ἄδου*; so amongst the Jews and Christians *Paradisus* and *Gehenna* are the distinct states of *Hades*. Of the first we have a plain Testimony in *Diphilus*.

Καὶ γὰρ καθ' ἄδου δὺν τρεῖς νομίζομεν  
Μίαν δίκαιων, καὶ τέρας ἀσεβῶν ὁδόν.

In *Hades* there are two ways, one for just Men, and another for the impious. Of the second we have the Testimony of *Josephus*, who speaking of the Sadduces, says, *τὰς καθ' ἄδου τιμωρίας ἡμᾶς ἀναιρῶσι*, they take away or deny the Rewards and Punishments respectively, which are in *Hades*, or in the state of separation: so that if Christs Soul was in Paradise, he was in *Hades*. In vain therefore does *St. Augustin* torment himself to tell, how Christ could be in both places at once; when it is no harder than to tell how a Man may be in *England* and *London* at the same time.

4. It is observable, that in the mentions of Paradise by *St. John*, he twice speaks of *the Tree of Life*, but never of *the tree of Knowledge of Good and Evil*; because this was the Symbol of secular Knowledge, of Prudence and Skill of doing things of this World, which we can naturally use; we may smell and taste them, but not feed upon them, that is, these are no part of our enjoyment, and if we be given up to the study of such notices, and be immersed in the things of this World, we cannot attend to the studies  
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of Religion and of the Divine Service. But these cares and secular Divertisements shall cease, when our Souls are placed in Paradise: There shall be no care taken for raising Portions for our Children, nor to provide Bread for our Tables, no cunning contrivances to be safe from the crafty snare of an Enemy; no amazement at losses, no fear of slanderings, or of the gripes of Publicans, but we shall feed on the Tree of Life, Love of God, and Longings for the coming of Christ. We are then all spirit and our employment shall be Symbolical, that is, Spiritual, and Holy, and Pleasant.

I have now made it as evident as questions of this Nature will bear, that in the state of separation, the Spirits of good Men shall be blessed and happy Souls: they have an antepast or taste of their Reward; but their great Reward it self, their Crown of Righteousness shall not be yet; that shall not be, untill the day of Judgment, and this was the third Proposition I undertook to prove; the consummation and perfection of the Saints Felicity, shall be at the Resurrection of the Dead.

*Ἐν ᾧ ἔρχεται ἔσθῃ;* at his coming; so St. John expresses the time, that we may not then be ashamed. For now we are the Sons of God, but it does not yet appear what we shall be. But we know that when he shall appear, we shall be like unto him, and see him as he is; [1 John 2. 28. 1 John 3. 4.] At his glorious appearing, we shall also appear glorious; we shall see him as he is; but till then this Beatific Vision shall not be at all; but for the Interval, the case is otherwise. Tertullian affirms, *puniri & foveri animam interim in inferis sub expectatione utriusque judicii, in quadam usurpatione & candida ejus*; [lib. de anima, &



*lib. adv. Marcion.*] the Souls are punished or refreshed in their Regions, expecting the day of their Judgment, and several Sentences: *habitacula illa, a. n. marum promptuaria nominavit scriptura,* (saith St. Ambrose,) [*de bono mortis cap. 10.*] The Scripture calls these habitations, the promptuaries, or repositories of Souls. There is comfort, but not the full reward; a certain expectation supported with excellent Intervals of Joy: *Refrigerium,* so the Latins call it, a Refreshment. *Donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat tunc apparitura cœlesti promissione,* saith Tertullian, untill the consummation of all things, points out the Resurrection by the fulness of Reward, and the appearing of the Heavenly promise. So the Author of the questions *ad Orthodoxos* [*quest. 75.*] “Immediately after Death, presently there is a separation of the just from the unjust; for they are born by Angels *εἰς ἀξίως ἀποτῶν τόπων* into the places they have deserved; and they are in those places *εὐλατῶμεναι ἕως τῆς ἡμέρας τῆς ἀναστάσεως ἢ ἀναποδοσεως,* kept unto the day of Resurrection and Retribution. But what do they in the mean time? How is it with them? *Θαυμάσιον τίνα ἠδονὴν ἔδετα, ἢ ἀγάλλεται,* says Nazianzen. [*orat. funebr. Cesar. fratris.*] They rejoyce and are delighted in a wonderful joy. They see Angels and Arch-Angels, they converse with them, and see our Blessed Saviour Jesus in his glorified Humanity; so Justin Martyr [*ubi supra.*] But in these great joys they look for greater. They are now *In Paradiso*; but they long that the Body and Soul may be in Heaven together; but this is the glory of the day of Judgment, the fruit of the Resurrection. And this whole affair is agreeable to reason,

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and the Analogy of the whole dispensation as it is generally and particularly described in Scripture.

For when the greatest effect of the Divine Power, the mightiest promise, the hardest thing to Christian Faith, that impossible thing to gentile Philosophy, the expectation of the whole World, the new Creation, when that shall come to pass, viz. That the Soul shall be Reinvested with their Bodies, when the Ashes of dissolved Bones, shall stand up a new and living frame, to suppose that then there shall be nothing done in order to Eternity, but to publish the salvation of Saints, of which they were possessed before, is to make a great Solemnity for nothing, to do great things for no great end, and therefore it is not reasonable to suppose it.

For if it were a good argument of the Apostle, that the Patriarchs and Saints of the old Testament, received not the promises signified by *Canaan* and the *Land of Promise*, because God had provided some better thing for us, that without us they should not be made perfect; it must also conclude of all alike; that they who died since Christ, must stay till the last day, that they and we and all, may be made perfect together. And this very thing was told to the Spirits of the Martyrs, who under the Altar cried, *How long, O Lord, &c.* [Rev. 6. 10.] that they should rest yet for a little season, untill their fellow Servants also shall be fulfilled.

Upon this account it is, that the day of Judgment is a day of Recompence: So said our Blessed Lord himself [*Thou shalt be recompensed at the resurrection of the just*] (Luke 14. 14.) and this is the day in which all things shall be restored; for [the Heavens must receive Jesus till the time  
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of restitution of all things] [*Acts* 3. 7.] and till then the reward is said to be laid up. So St. Paul. *Henceforth is laid up for me a crown of Righteousness, which the Righteous Judge shall give me in that day; and that you may know he means the Resurrection and the day of judgment, he adds, [and not to me only; but to all them that love his coming; 2 Tim. 4. 8.]* of whom it is certain, many shall be alive at that day; and therefore cannot before that day receive the Crown of Righteousness: and then also, and not till then, shall be his appearing; but till then it is a *depositum*. The sum is this. In the World we walk and live by Faith: In the state of separation we live by Hope: And in the Resurrection we shall live by an eternal Charity. Here we see God as in a glass darkly: In the separation we shall behold him; but it is a far off: and after the Resurrection, we shall see him face to face, in the everlasting comprehensions of an intuitive beatitude. In this Life we are Warriors: In the separation we are Conquerors, but we shall not Triumph till after the Resurrection.

And in proportion to this, is also the state of Devils and Damned Spirits. *Art thou come to torment us before the time,* said the Devils to our Blessed Saviour; there is for them also an appointed time, and when that is, we learn from St. *Jude* 6. They are reserved in Chains under darkness, unto the Judgment of the great day. Well therefore did St. *James* affirm, *That the Devils believe and tremble;* and so do the Damned Souls, with an insupportable amazement, fearing the Revelation of that day. They know that day will come, and they know they shall find an intolerable Sentence on that day; and they fear infinitely, and are in amazement and confusion, feeling



feeling the worm of Conscience, and are in the state of Devils, who fear God and hate him; they tremble but they love him not; and yet they Die because they would not love him, because they would not with their powers and strengths keep his Commandments.

This Doctrine, though of late it hath been laid aside, upon the Interest of the Church of *Rome*, and for compliance with some other Schools, yet was it universally the Doctrine of the Primitive Church; as appears out of *Justin Martyr*, who in his Dialogues with *Tryphon* reckons this amongst the *ἑρετυδοξίαι* errors of some Men, who say there shall be no Resurrection of the Dead; but that as soon as good Men are Dead, *τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν*, their Souls are taken up immediately into Heaven, and the writer of the Questions *ad Orthodoxos* asks [qu. 76. q. 60. q. 75.] whether before the Resurrection there shall be a Reward of Works? because to the Thief, Paradise was promised *that day*. “He answers, it was fit the Thief should go to Paradise, and there perceive what things should be given to the works of Faith; but there he is kept *ἕως τῆς ἡμέρας τῆς ἀναστάσεως ἢ ἀναποδόσεως*, untill the day of Resurrection and Reward. But in Paradise the Soul hath an intellectual perception, both of herself, and of those things which were under her.

Concerning which, I shall not need to heap up testimonies; this only: It is the Doctrine of the Greek Church unto this day, and was the opinion of the greatest part of the Ancient Church both Latine and Greek; and by degrees was in the West eaten out, by the Doctrine of Purgatory, and Invocation of Saints; and rejected a little above two hundred years ago, in  
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the Council of *Florence* ; and since that time it hath been more generally taught, that the Souls of good Men enjoy the beatific vision before the Resurrection ; even presently upon the dissolution. According to which new opinion, it will be impossible to understand the meaning of my Text, and of divers other places of Scripture, which I have now alledged and explicated ; or at all to perceive the Oeconomy and Dispensation of the Day of Judgment ; or how it can be a day of discerning ; or how the Reapers, the Angels shall bind up the wicked in Bundles, and throw them into the unquenchable fire, or yet how it can be useful, or necessary, or prudent for Christ to give a solemn Sentence upon all the World ; or how it can be that that day should be so formidable and full of terrors, when nothing can affright those, that have long enjoyed the beatific Presence of God ; and no Thunders or Earthquakes can affright them, who have upon them the biggest Evil in the World, I mean, the Damned, who according to this opinion, have been in Hell for many ages ; and it can mean nothing but to them that are alive, and then it is but a particular, not an universal Judgment ; and after all, it can pretend to no Piety, to no Scripture, to no Reason, and only can serve the ends of the Church of *Rome*, who can no way better be confuted in their Invocations of Saints than by this truth, that the Saints do not yet enjoy the beatific vision ; and though they are in a state of ease and comfort, yet are not in a state of power and glory, and kingdom, till the day of Judgment.

This also perfectly does overthrow the Doctrine of Purgatory. For as the Saints departed are not perfect, and therefore certainly not

to be invocated not to be made our Patrons and Advocates; so neither are they in such a condition as to be in torment; and it is impossible that any wise Man should believe, that the Souls of good Men after Death should endure the sharp pains of Hell, and yet at the same time believe those words of Scripture, *Blessed are the dead that die in the Lord; from henceforth; yea saith the Spirit, that they may rest from their labours, and their works do follow them.* (Rev. 24. 13.) If they can rest in beds of fire, and sing Hymns of glory in the torments of the Damned, if their labours are done when their pains are almost infinite, then these words of the Spirit of God, and that doctrine of Purgatory can be reconciled; else, never to eternal ages. But it is certain, they are words that cannot deceive us, *Non tanget eos tormentum mortis*: Torment in death shall never touch them.

But having established the proposition, and the intended sense of the Text, let us a while consider.

1. That God is our God when we die, if we be his servants while we live; and to be our God signifies very much good to us. He will rescue us from the powers of Hell; the Devil shall have no part or portion in us; we shall be kept in safe custody, we shall be in the hands of Christ, out of which all the powers of Hell shall never snatch us, and therefore we may die with confidence; if we die with a good Conscience; we have no cause to fear, if we have just grounds to hope for pardon. The Turks have a saying, That the Christians do not believe themselves, when they talk such glorious things of Heaven, and the state of Separation: for if they did, they would not be so afraid to  
 F f die;



die; but they do not so well consider that Christians believe all this well enough, but they believe better than they live; and therefore they believe and tremble, because they do not live after the rate of going to Heaven; they knew that for good Men glorious things are prepared; but *Tophet is prepared for evil Kings*, and unjust Rulers; for vicious Men, and degenerate Christians; there is a Hell for accursed Souls; and Men live without fear of it so long, till their fear as soon as it begins, in an instant passes into Despair, and the fearful groans of the Damned. It is no wonder to see Men so unwilling to die; to be impatient of the thought of death, to be afraid to make their will, to converse with the solemn scare-crow: He that is fit to die must have long dwelt with it, must handle it on all sides, must feel whether the sting be taken out; he must examine *whether he be in Christ*, that is, *whether he be a new Creature*. And indeed I do not so much wonder that any Man fears to die, as when I see a careless and a wicked person descend to his Grave, with as much indifferency as he goes to sleep, that is, with no other trouble than that he leaves the World, but he does not fear to die; and yet upon the instant of his dissolution, he goes into the common receptacle of Souls, where nothing can be addressed to him, but the consequence of what he brings along with him, and he shall presently know whether he shall be saved or damned.

We have read of some Men, who by reading or hearing strange opinions, have entered into desperate Melancholy, and divers who have perfectly despaired of the Divine Mercy; who feeling such horrid convulsions in their Souls, such fearful expectations of an Eternal curse,  
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that not finding themselves able to bear so intolerable a fear have hang'd or drown'd themselves; and yet they only thought so, or feared it; and might have altered it if they would have hoped and prayed: but then let it be considered; when the Soul is stripped of the cloud her Body, when she is entred into strange regions and converses only with Spirits, and sees plainly all that is within her, when all her sins appear in their own natural ugliness, and set out by their aggravating circumstances; then she remembers her filthy pleasures and hates them infinitely as being such things to which she then can have no appetite: when she perceives she shall perish for that which is not, for that whose remembrance is intolerable; when she sees many new secrets which she understood not before, and hath stranger apprehensions of the Wrath of God than ever could be represented in this life: when she hath the notices of a spirit, and an understanding pure enough to see essences and rightly to weigh all the degrees of things; when (possibly) she is often affrighted with the alarms and conjectures of the day of Judgment; or if she be not, yet certainly knows, not only by Faith and Fear, but by a clear light and proper knowledge, that it shall certainly come, and its effects shall remain for ever, then she hath time enough to bewail her own folly and remediless Infelicity; if we could now think seriously that things must come to that pass, and place ourselves by holy Meditation in the circumstances of that condition, and consider what we should then think, how miserably deplore our folly, how comfortless remember our ill gotten wealth; with how much asperity and deep sighing we should

call to mind our foolish Pride, our trifling Swearing, our beastly Drinkings, our unreasonable and brutish Lusts, it could not be but we must grow wiser on a sudden, despise the World, betake our selves to a strict Religion, reject all vanity of spirit, and *be sober and watch unto Prayer.*  
 \* If any of us had but a strange Dream, and should in the fears of the night but suppose our selves in Hell, and be affrighted with those circumstances of Damnation which we can tell of, and use in our imperfect notices of things, it would effect strange changes upon a ductile and malleable spirit. A Frequent, severe meditation, can do more than a seldom and a phantastic dream; but an active Faith can do more than all the Arts and contingences of fancy or discourse.

Now it is well with us, and we may yet secure it shall be well with us for ever; but within an hour it may be otherwise with any of us all, who do not instantly take courses of security. But he that does not, would in such a change soon come to wish, that he might exchange his State with the meanest, with the miserablest of all Mankind; with Gallislaves and Miners, with Men condemned to tortures for a good Conscience.

*Sed cum pulchra minax succidet membra securis.*

*Quam velles spinas tunc habuisse meas. Avianus.*

In the day of felling Timber, the shrub and the bramble are better than the tallest Firr, or the goodliest Cedar; and a poor Saint whose Soul is in the hand of Jesus, placed under the Altar, over which our high Priest like the *Cherubim* over the propitiatory, intercedes perpetually for the hastning of his glory; is better than the greatest Tyrant, who if he dies, is undone for ever.



ever. For in the Interval there shall be rest and comfort to the one, and torment and amazement and hellish confusion to the other; and the day of judgment will come, and it shall appear to all the World, that they whose joys were not in this World, were not of all Men most Miserable, because their joys and their life were hid with Christ in God, and at the Resurrection of the just, shall be brought forth and be illustrious, beyond all the Beauties of the World.

I have now done with my Text, and been the Expounder of this part of the Divine Oracle; but here is another Text, and another Sermon yet. Ye have heard *Moses* and the Prophets, now hear one from the Dead, whose Life and Death would each of them make an excellent Sermon, if this dead Man had a good Interpreter: for he being dead, yet speaketh, and calleth upon us to live well, and to live quickly, to watch perpetually, and to work assiduously; for we shall descend into the same shadows of Death.

*Linquenda tellus, & domus, & placens Uxor atque harum quas colis arborum,*

*Te præter invisas Cupressos Nulla brevem Dominum sequetur.*

Thou must leave thy rich Land, and thy well built House, and thy pleasing Wife, and of all the Trees of thy Orchard or thy Wood, nothing shall attend thee to thy Grave, but Oak for thy Coffin, and Cypress for thy Funeral; It shall not then be inquired how long thou hast liv'd, but how well! None below will be concerned whether thou wert rich or poor, but all the spirits of light and darkness, shall be busie

in the scrutiny of thy life ; for the good Angels would fain carry thy Soul to Christ, and if they do, the Devils will follow and accuse thee there ; and when thou appearest before the righteous judge, what will become of thee, unless Christ be thy Advocate, and God be merciful and appeased, and the Angels be thy guards, and a holy Conscience be thy comfort. There will to every one of us come a time, when we shall with great passion, and great interest inquire how have I spent my days, how have I laid out my Money, how have I imployed my time, how have I served God, and how repented me of my sins ? and upon our Answers to these Questions, depends a happy or an unhappy Eternity : and blessed is he who concerning these things takes care in time ; and of this care I may with much confidence and comfort propound to you the example of this good Man, whose Reliques lie before you : *Sir George Dalston of Dalston in Cumberland*, a worthy Man, beloved of his Country, useful to his Friends, friendly to all Men, careful of his Religion, and a true Servant of God.

“ He was descended of an Ancient and a worthy House in *Cumberland* ; and he adorned his Family & Extraction with a more worthy Comportment ; for to be of a worthy Family, and to bring to it no stock of our proper Vertue, is to be upbraided by our Family, and a worthy Father can be no Honour to his Son, when it shall be said, Behold the difference ; this Crab descended from a goodly apple-tree ; but he who beautifies the Escutcheon of his Ancestors by worthy Atchievements, by Learning or by Wisdom, by Valour and by great Imployments, by a holy Life and

an useful conversation, that man is the parent of his own Fame, and a new beginner of an Ancient Family ; for as conversation is a perpetual creation, so is the progression of a Family in a Line of worthy Descendants, a daily beginning of its honour and a new stabiliment.

He was bred in Learning, in which *Cambridge* was his tiring room, and the Court of Queen *Elizabeth* was his stage, in which he first represented the part of a hopeful young Man ; but there he stay'd not ; his Friends not being desirous, that the Levities of youth should be fermented by the liberties of a rich and splendid Court, caused him to lie in the restraints, and to grow ripe in the Sobrieties of a Country Life, and a Married state; in which, as I am informed, he behaved himself with so great worthiness, and gave such probation of his love of justice, popular regards of his Countries good, and abilities to serve them, that for almost forty years together, his Country chose him for their Knight, to serve in all the intervening Parliaments : *Magistratus indicatorium*; employment shews the Man ; he was a leading Man in Parliaments, prevailing there by the great Reputation of his Justice and Integrity ; and yet he was not unpleasant and hated at Court : for he had well understood, that the true interests of Courts and Parliaments were one, and that they are like the humours of the Body. if you increase one beyond its limit, that destroys all the rest, and it self at last ; and when they look upon themselves as Enemies, and that hot and cold must fight, the prevailing part is abated in the conflict, and the vanquished part is destroyed : but when they look upon themselves as varieties serving the differing aspects and necessities of the



same body, they are for the allay of each others exorbitances and excesses, and by keeping their own measures they preserve the Man : this the good man well understood ; for so he comport-ed himself that he was loud in Parliaments and valued at Court ; he was respected in very many Parliaments ; and was worthily regarded by the worthy Kings : which without an Orator com-mends a man : *Gravissimi principis judicium in minoribus etiam rebus consequi pulchrum est* ; said *Pliny*, To be approved though but in lesser mat-ters by the judgment of a wise Prince is a great ornament to a man. For as King *Theodoric* in *Cassiodore* said, *Nequis dignus est à quopiam re-dargui qui nostro judicio meretur absolvi* : No man to reprove him whom the King ought commends.

But I need no artifices to represent him wor-thy : his arguments of probation were within in the Magazines of a good heart, and represen-ted themselves by worthy actions. For, God was pleased to invest him with a marvellous sweet Nature ; which is certainly to be reckoned as one half of the grace of God : because a good Nature being the reliques and remains of that shipwrack which *Adam* made, is the pro-per and immediate disposition to Holiness, as the corruption of *Adam* was to disobedience and peevish Councils. A good nature will not up-braid the more imperfect persons, will not de-ride the ignorant, will not reproach the erring Man : will not smite sinners on the face, will not despise the penitent. A good Nature is apt to forgive Injuries, to pity the miserable, to re-lieve the oppressed, to make every ones condition as tolerable as he can : and so would he. For as when good Nature is heightned by the grace of  
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God, that which was natural becomes now spiritual; so these actions which proceeded from an excellent nature, and were pleasing and useful to Men, when they derive from a new principle of grace, they become pleasant in the eyes of God: then obedience to Laws is duty to God; justice is righteousness, bounty becomes graciousness, and Alms is Charity.

And indeed this is a grace in which this good Man was very remarkable, being very frequent and much in Alms, tender hearted to the poor, open handed to relieve their needs, the bellies of the poor did bless him, he filled them with food and gladness; and I have heard that he was so regular, so constant, so free in this duty, that in these late unhappy Wars, being in a Garrison, and near the suffering some rude accidents, the Beggars made themselves Guard, and rescued him from that trouble, who had so often rescued them from hunger.

He was of a meek and gentle spirit, but not too soft, he knew how to do good, and how to put by an Injury; but I have heard it told by them that knew his Life, that being by the unavoidable trouble of a great estate engaged in great suits at Law, he was never Plaintiffe, but alwaies upon the defensive part, and that he had reason on his side and justice for him, I need alleadge no other testimony, but that the sentence of his Judges so declared it.

But that in which I propound this good Man most imitable, was in his Religion, for he was a great lover of the Church, a constant attender to the Sermons of the Church; a diligent hearer of the prayers of the Church, and an obedient Son to perform the commands of the Church.

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He was diligent in his times and circumstances of Devotion; he would often be at Church so early, that he was seen to walk long in the Churchyard before prayers, being as ready to confess his sins at the beginning, as to receive the Blessing at the end of prayers. Indeed he was so great a lover of Sermons, that though he knew how to value that which was the best, yet he was patient of that which was not so, and if he could not learn any thing to improve his faith, yet he would find something to exercise his patience, and something for charity; yet this his great love of Sermons, could not tempt him to a willingness of neglecting the prayers of the Church; of which he was a great lover to his dying day. *Oves mee exaudiunt vocem meam* (says Christ) my sheep hear my voice, and so the Church says, my sheep hear my voice, they love my words, they pray in my forms, they observe my orders, they delight in my offices, they revere my Ministers, and obey my constitutions: and so did he; loving to have his Soul recommended to God, and his needs represented, and his sins confessed, and his pardon implored in the words of his Mother, in the voice and accent of her that nursed him up to a spiritual life, to be a Man in Christ Jesus.

He was indeed a great lover and had a great regard for Gods Ministers, ever remembering the words of God, keep my rest, and reverence my Priests, he honoured the calling in all, but he loved and revered the persons of such who were conscientious keepers of their *depositum*, that trust which was committed to them; such which did not for interest quit their conscience, and did not to preserve some parts of their Revenue, quit some portions of their Religion. He knew  
that



that what was true in 1639, was also true in 1644 and so to 57 and shall continue true to eternal ages; and they that changed their persuasions by force or interest, did neither believe well nor ill upon competent and just grounds they are not just though they happen on the right side. Hope of gain did by chance teach them well, and fear of loss abuses them directly. He pitied the persecuted, and never would take part with persecutors, he prayed for his Prince, and served him in what he could: he loved God, and loved the Church; he was a lover of his Countries liberties, and yet an observer of the Laws of his King.

Thus he behaved himself to all his superior relatives, to his equals and descendants he was also just, and kind, and loving. He was an excellent friend, laying out his own interest to serve theirs; sparing not himself that he might serve them; as knowing Society to be the advantage of Mans nature; and friendship the ornament of society, and usefulness the ornament of friendship, and in this he was known to be very worthy. He was tender and careful of his Children, and so provident and wise, so loving and obliging to his whole Family, that he justly had that love and regard, that Duty and observance from them, which his kindness and his care had merited. He was a provident and careful conductor of his Estate; but far from covetousness, as appeared toward the evening of his life, in which that Vice does usually prevail amongst old Men, who are more greedy when they have least need, and load their sumpters so much the more, by how much nearer they are to their journeys end; but he made a demonstration of the contrary; for he washed  
his

## A Funeral Sermon.

his hands and heart of the World, gave up his Estate long before his death or sickness, to be managed by his only Son, whom he left since, but then first made and saw him his Heir; he emptied his hands of secular imployment; meddled not with Money, but for the uses of the Poor, for Piety, Justice and Religion.

And now having divested himself of all objections and in his conversation with the World, quitting his affections to it, he wholly give himself to Religion and Devotion: He awakened early, and would presently be entertained with Reading, when he rose, still he would be read to, and hear some of the Psalms of *David*: and excepting only what time he took for the necessities of his Life and Health, all the rest he gave to Prayer, Reading and Meditation, save only that he did not neglect, or rudely entertain the visits and kind offices of his Neighbours.

But in this great vacation from the World; he espied his advantages, he knew well according to that saying of the Emperor *Charles 5. Oportet inter vitæ negotia & diem mortis spatium aliquod intercedere; There ought to be a Valley between two such Mountains*, the businesses of our life, and the troubles of our death; and he stayed not till the noise of the bridegrooms coming did awaken and affright him; but by daily prayers twice a day constantly with his Family, besides the Piety and Devotion of his own retirements, by a Monthly Communion, by weekly Sermons, and by the Religion of every day he stood in Precincts, ready with Oyl in his Lamp, watching till his Lord should call.

And indeed when he was hearing what God did speak to him of duty, he also received his summons to give his account. For he was so  
 perti-

pertinacious an attendant to Gods holy word, and the services of the Church, that though he found himself sick, he would not off, but stay till the Solemnity was done; but it pleased God at Church to give him his first arrest, and since that time I have often visited him, and found him always doing his work, with the greatest evenness and indifference of spirit, as to the event of Life and Death, that I have observed in any. He was not unwilling to live; but if he should, he resolved to spend his life wholly in the service of God; but yet neither was he unwilling to die; because he then knew he should weep no more, and he should sin no more. He was very confident, but yet with great humility and great modesty, of the pardon of his sins; he had indeed lived without scandal, but he knew he had not lived without error; but as God had assisted him to avoid the reproach of great crimes, so he doubted not but he should find pardon for the less; and indeed I could not but observe, that he had in all the time of his sickness, a very quiet Conscience; which is to me an excellent demonstration of the state of his Life, and of his state of grace and pardon. For though he seemed to have a Conscience tender and nice, if any evil thing had touched it; yet I could not but apprehend, that his peace was a just peace, the Mercy of God, and the price and effect of the blood of Jesus.

He was so joyful, so thankful, so pleased in the Ministeries of the Church, that it gave in evidence where his Soul was most delighted, what it did apprehend the quickest, where it did use to dwell, and what it did most passionately love. He discoursed much of the Mercies of God to him, repeated the Blessings of his  
his



his Life, the accidents and instruments of his trouble, he loved the cause of his trouble, and pardoned them that neither loved it nor him.

When he had spent great portions of his time of sickness in the service of God, and in expectation of the Sentence of his Life or Death, at last he understood the still voice of God, and that he was to go where his Soul loved to be; he still increased his devotion, and being admonished as his strength failed him, to supply his usual forms, and his want of strength and words, by short exercise of Vertues, of faith and patience, and the love of God; he did it so willingly, so well, so readily, making his eyes, his hands, and his tongue, as long as he could, the Interpreters of his mind, that as long as he was alive, he would see what his soul was doing. He doubted not of the truth of the promises, nor of the goodness of God, nor the satisfaction of Christ, and the merits of his death, nor the fruit of his Resurrection, nor the prevalency of his intercession, nor yet doubted of his own part in them, but expected his portion in the Regions of blessedness, with those who loved God, and served him heartily and faithfully in their Generations.

He had so great a patience in his sickness, and was so afraid lest he should sin at last; that his piety out-did his nature, and though the body cannot feel but by the soul, yet his soul seemed so little concerned in the passions of the body, that I neither observed, nor heard of him, that he in all his sickness so much as complained with any semblance of impatience.

He so continued to pray, so delighted in hearing Psalms sung, which I wish were made as fit to sing by their numbers, as they are by their weight,

weight, that so very much of his time was spent in them, that it was very likely when his Lord came, he would find him so doing, and he did so; for in the midst of Prayers he went away, and got to Heaven as soon as they; and saw them (as we hope) presented to the Throne of grace; he went along with them himself, and was his own Messenger to Heaven; where although he possibly might prevent his last prayers, yet he would not prevent Gods early mercy, which as we humbly hope, gave him pardon for his sins, ease of his pain, joy after his sorrow, certainty for his fears, Heaven for Earth, innocence and impeccability instead of his infirmity.

*Ergo Quintilium perpetuus sopor Urget cui pudor & justitiae soror,  
Incorrupta fides, Nudaque veritas, Quando ullum inveniet parem?*

Faith and Justice, Modesty and pure Righteousness, made him equal to the worthiest Examples, he was *χρῆς & ἀνῆρ*, a good Man, loving and humble, meek and patient, he would be sure to be the last in contention, and the first at a peace; he would injure no Man, but yet if any Man was displeas'd with him, he would speak first and offer words of kindness; if any did dispute concerning Priority, he knew how to get it, even by yielding and compliance, walking profitably with his Neighbours, and humbly with his God, and having lived a life of Piety, he Died in a full Age, an honourable old Age, in the midst of his Friends and in the midst of Prayer. And although the events of the other World are hidden to us below, that we might live in faith, and walk in hope and die

die in charity, yet we have great reason to bless God for his mercies to this our Brother, and endeavour to comport our selves with a strict Religion, and a severe Repentance, with an exemplar patience, and an exemplar piety, with the structures of a holy life, and the solemnities of a Religious death, that we also may, as our confident and humble hope is, this our Brother doth, by the conduct of Angels pass into the hands and bosom of Jesus, there to expect the most mercifull sentence of the right hand, *Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the World.* Amen Lord Jesus, Amen.

*Grant this Eternal God for Jesus Christ his sake, to whom with thee O Father, and the Holy Spirit, be all glory and honour, service and dominion, love and obedience, be confessed due, and ever paid by all Angels, and all Men, and all the Creatures this day, henceforth and for ever more.* Amen.

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FINIS.

