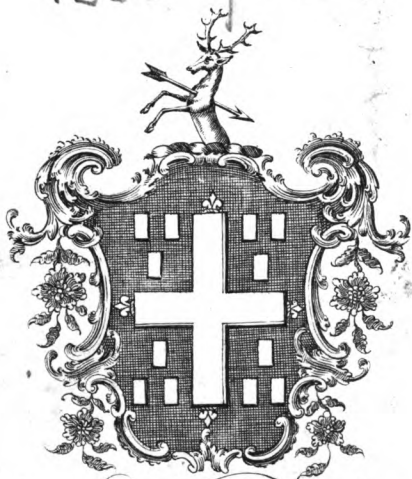

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Norris,
~~Arch. H. V. 8.~~



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THE
CHRISTIAN SACRAMENT
AND
SACRIFICE.

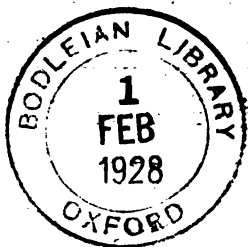
By way of
Discourse, Meditation, and Prayer,
UPON THE
Nature, Parts, and Blessings
OF THE
HOLY COMMUNION.

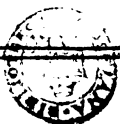
By DANIEL BREVINT, D. D.
Late Dean of *Lincoln*.

THE FOURTH EDITION.

L O N D O N :

Printed for J. WALTHOE, J. BONWICKE,
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T H E
P R E F A C E.

*T*HE admirable Treatise here presented to the Public, in a new Edition, had been long out of Print, and was become so scarce as only to be found among the Collections of the Curious; though its intrinsic Excellency plainly bespeaks it fitted for more general Use, and likely, with God's Blessing, to be of signal Benefit to the Christian Church.

It was indeed reprinted in the Year 1739, at the Instance of a Clergyman in the Country, who was no Stranger to its Worth; and was desirous to introduce it to the World, under Favour of the learned Dr. Waterland's Recommendation of it in his Christian Sacrifice explained. But as that Impression is now sold off, and the Sale of it was mainly confined to one Part of the Kingdom; another Edition was judged necessary, to preserve so valuable a Book from falling into Oblivion; which, it is apprehended, is yet but little known, or it would be more generally inquired for. The pious

Author of it seems chiefly to have designed it for the Instruction and Edification of Christians in the Closet. But as the incomparable Prayers with which each Chapter is ended, have by Experience been found to be a very proper Companion to the Altar ; a Liberty has been taken to remove them from the Places where they stood in the former Editions ; and to throw them together at the End of the Book, as a very complete and excellent Body of private Devotions, for the Use of Communicants, in the necessary Interstices of the Church's public Offices. And yet, that the devout Christian may not be deprived of the Benefit of them in his Closet ; a Reference is made at the End of the Contents of every Chapter, to the Page where the Prayer may be found, with which the Author intended it to be closed. So that this little Treatise is hereby rendered of more general Use ; as being adapted not only to the serious Student, who is desirous of being rightly instructed in this Mystery of Godliness ; but also to the devout Communicant, who seeks to worship God by his own Institution, and to secure to himself the Benefits of his Redeemer's Sacrifice in this blessed Sacrament.

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THE
CHRISTIAN SACRAMENT
AND
SACRIFICE.

S E C T. I.

*The Importance of well understanding
the Nature of this Sacrament.*

1. **T**HE Sacrament instituted by Christ, at the Eve of his Passion, which St. *Paul* calls the *Lord's Supper*, is without Controversy one of the greatest Mysteries of Godliness, and the most solemn Festival of the Christian Religion. The holy Table, or Altar, which presents the sacred Banquet, may, as well as the old Tabernacle, take to itself the Title of * *Meeting*:

אהל מועד * Tabernacle for appointed Time and Meeting.

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2 *The Christian Sacrament*

since there the People must appear to worship God, and there certainly God is present to meet and to bless his People. At the Place, and during the whole Act of this *Meeting* with God, the Christian Communicants are in a special manner invited to offer up to God their Souls, their Bodies, their Goods, their Vows, their Praises, and whatsoever they can *give*: and God on the other side offers to us the Body and Blood of his Son, and all those other Blessings withal, that will assuredly follow this sacred Gift. For this must be granted, that the holy Communion is not only a *Sacrament*, that the Worshiper is to come to for no other purpose than to *receive*, nor a *Sacrifice* only, where he should have nothing else to do but to *give*, but it is as the great Solemnity of the antient Passover was, whereof it hath taken the Place, a great Mystery consisting both of *Sacrament* and *Sacrifice*, that is, of the Religious Service, which the People owe to God; and of the full *Salvation*, which God is pleased to promise his People.

2. It may by this appear, how far it concerns every Christian not to err in a Point that makes the Center both of his
Happiness

Happiness and his *Duty*: and that ties the very Knot, which in a manner joins Man with God. It was upon this account that the Devil, who bore ever an equal Hatred both to what is holy to God, and to all that is conducive to the Salvation of Man, hath from the very Beginning been busy with this Sacrament; and hath ever since given the Church more Trouble about the Body of Jesus Christ, than ever the Angel suffered about the Body of *Moses*, *Jude* 9. For the Body of Christ, as the holy Fathers distinguish it, being of two Sorts, to wit, the *Natural*, which is in Heaven, and the *Sacramental*, which is blessed and given at the holy Table; the primitive Heretics, whom the Spirit of Antichrist set up, and animated against the Church, spent all their Strength and their Venom, at the very Time, and in the Face of the Apostles, in order to destroy the first, which is the Human Nature of Christ, and to reduce it to a *Phantasm*: and God knows whether the second, that is the *Sacramental*, receives at this Day any better Entertainment from two contrary Parties, who make it either a *false God*, or an *empty Ceremony*. Of all these opposite

4 *The Christian Sacrament*

Enemies, the first, who assaulted his Flesh, could in this Impiety be but poor vain Undertakers, this glorious Body being highly exalted above their reach; but the second are on this account more dangerous, because the blessed Communion, which makes up this other Body, may daily fall into the Hands of either an *idolatrous* or a *profane* Abuser. Therefore it very much concerns them, whosoever have either any Piety towards God, or any Care of their own Souls, to manage their Devotions with such Precaution and Judgment, that this venerable Sacrament may be kept safe from the Attempts either of Superstition or Profaneness.

S E C T. II.

Concerning the Sacrament, as it is a Memorial of the Sufferings and Death of Christ.

1. **T**HE blessed Communion was chiefly instituted by the Son of God, for a *Sacrament* in the Church: But when it is received by the Christian People, if
this

this *Receiving* of theirs be right, it must needs be attended with the Addition of such other Performances, as will make it also a *Sacrifice*. As it is a Sacrament, this great Mystery shews three Faces, looking directly towards three Times, and offering to all worthy Receivers three Sorts of incomparable Blessings; that of *Representing* the true *Efficacy* of Christ's Sufferings, which are past, whereof it is a *Memorial*; that of *exhibiting* the first Fruits of these Sufferings in real and *present Graces*, whereof it is a moral *Conveyance* and *Communication*; and that of *assuring* Men of all other Graces and Glories *to come*, whereof it is an infallible *Pledge*.

2. As this Sacrament looks back; it is an authentic *Memorial*, which our Saviour hath left in his Church, of what he was pleased to suffer for her. For though these Sufferings of his were both so dreadful and holy, as to make the Heavens mourn, the Earth quake, and all Men tremble: yet because great Objects, how terrible and magnificent soever they be, whilst they last, are not less than the smallest things apt to be forgotten, when they are gone: and so

there was small Likelihood that the Passion of Jesus Christ, which was not seen upon the Cross above the space of some few Hours, could be well preserved in the Memory of Men throughout all Ages; therefore our Saviour was pleased at his last Supper to ordain this Sacrament, as a holy *Memorial, Representation, and Image*, of what He was about to suffer for that short time to save his dear Church for ever. • So that when Christian Posterity, which had not seen the Crucifixion of their Saviour, like the young *Israelites* that had not seen the killing of the first Passover, should come to ask after the Signification of those Things, this *Bread*, this *Wine*, the *breaking* of the one, the *pouring* out of the other, and the *Participation* of both; this sacred Mystery might expose to faithful Beholders as a present and constant Object, both the *Martyrdom* and the *Sacrifice* of this crucified Saviour, giving up his *Flesh*, shedding his *Blood*, and pouring out his very *Soul*, for the Expiation of their Sins.

3. Therefore, as in the Feasts of the Passover, the late *Jews* could say, *This is the Lamb, these are the Herbs, and this is the Bread of Affliction, which our Fathers*

thers did eat in Egypt; because their latter Feasts did so effectually represent the former, that the People who did partake of those, had Ground enough both to act and speak as if they had been present at this: so at our holy *Communion*, which succeeds the Passover, and is undoubtedly no less a blessed and powerful Sacrament to set before our Eyes *Christ our Passover who is sacrificed for us*, 1 Cor. v. 7. Our Saviour, says St. Austin, doubted not to say, *This is my Body, when he gave to his Disciples the Figure of his Body*. Because especially, besides the *Commemoration*, this Sacrament duly given, and faithfully received, makes the thing which it represents as really present for our Use, and as really powerful in order to our Salvation, as if the thing itself were newly done or in doing, *Eating this Bread, and drinking of this Cup, you set forth the Death of the Lord*, 1 Cor. xi. 26.

4. For certainly, (not to mistake the Meaning of Christ, nor to injure the Mystery) whensoever, with the Primitive Church, we call it a *Memorial* or a *Figure*, great care must be taken lest we confound these venerable Representations,

8 *The Christian Sacrament*

which God himself hath set up in his Church, and for his Church, with those empty Figures and Marks which either some old Tradition, or some private Fancy may by chance have put in our way. Men of ordinary Understanding do not regard with the same Eye the Arms and Images of Princes, which public Authority hath set up in a public eminent Place; and which a Painter, to please his Fancy, hath fixed in a private Room. Without all doubt a wise Traveler would be much more moved at the Sight of the *Salt Pillar*, (if it did stand yet where it did) which God had set up purposely where *Lot's Wife* looked towards *Sodom*, than at some Prints of her Feet, (if they were to be seen yet) when she turned some other way. And if we credit the History, that Cross, which the first Christian Emperor is reported once to have seen in the Air, (which undoubtedly the Hand of God, or an Angel had made appear with some Design) could not but cause a greater Respect, than that ordinary Sign of the Cross, which Christians have used on common Occasions. And what no body can deny, that all sorts of *Signs* and *Monuments* become

become more or less venerable, according to the greater or lesser Worth of the Objects which they are made to represent. It had been hard for *Abraham*, or for any devout Patriarch, not to feel some Motions of Reverence and holy Fear, when they did chance to pass again by *Manure*, or by *Morijah*, or such other remarkable Places, where God had appeared to them: and who doubts but the very Sight of *Bethlehem*, of the Mount of *Olives*, of *Calvary*, &c. which Christ honoured with his Presence when he was born, when he suffered, and when he went up to Heaven, did heat the Primitive Christians with considerable Flames of Zeal, besides that usual *Faith* and *Knowledge* which they had got by their Reading? But when these Signs and Monuments, besides their ordinary Use, bear withal as it were on their Face the glorious Character of their Institution from above, and with this Institution the most express Design that God hath thereby to revive in a manner, and to expose, as full to all our Senses, his Passion and Sufferings, as if they had still their true Being, (as they have still the same Virtue) a discreet and pious Beholder

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must

must needs look on these Ordinances with these three Degrees of Devotion.

5. The first is, when he considers those great and dreadful Passages which this Sacrament sets before him. I do observe on this Altar somewhat very like the *Sacrifice* and *Passion* of my Saviour. For thus the *Bread of Life* was broken; thus the *Lamb of God* was slain; thus his most precious *Blood* was shed. And when I look upon the Minister, who, by special Order from God his Master, distributes this *Bread* and this *Wine*, I conceive that thus verily God himself hath both given once his Son to die, and gives still the Virtue of his Death to bless and to save every Soul that comes unfeignedly to him.

6. The second is an Act of Adoration and Reverence, when he looks upon that good Hand, that hath consecrated for the Use of the Church, the *Memorial* of these great Things. I cannot without some degree of Devotion, look on any Object, that in any wise puts me in mind of the Sufferings of my Saviour; and if I did perceive but any Cloud, somewhat like them, although it were but casual, I would not neglect the Accident that had
caused

caused that Resemblance. But since the good Hand of my God hath purposely contrived it thus, to set before me what I see; and since by his special Appointment, these Representatives are brought in hither for this Church, and among all the rest for me; I must mind what *Israel* did when the Cloud filled the Tabernacle. I will not fail to worship God, as soon as I perceive these Sacraments and *Gospel-Clouds* appearing in the *Sanctuary*. Here I worship neither *Sacrament* nor *Tabernacle*, but I will observe the Manner that *Moses*, *David*, and all *Israel* have taught me to receive poor Elements with, after the Institution of God hath once raised them to the Estate of great Mysteries. Neither the Ark nor any Clouds were ever adored in *Israel*, though some brutish Heathens sometimes thought so: but sure it is, the Ark was considered quite otherwise than an ordinary *Chest*, and the Cloud than a Vapour, as soon as God had hallowed them both, to be the Signs of his Presence. Therefore as the former People did never see the Temple or the Cloud, but that presently at that Sight they used to throw themselves on their Faces; I will never behold these
better

better and surer Sacraments of the glorious Mercies of God, but as soon as I see them used in the Church to that holy Purpose that Christ hath consecrated them to, I will not fail both to remember my Saviour, who consecrated these Sacraments, and to worship also my Saviour, whom these Sacraments do represent. And God forbid, that when I am able, I should not receive them as my Saviour himself was pleased to receive his own Baptism, with Devotion and Prayer. Luke iii. 21.

7. The third, which is the Crown and the Completing of the two other, is such a vigorous and intense Act of Faith, as may correspond to the great End, which our Saviour aimed at, when he instituted this Sacrament. The main Intention of Christ, was not here to propose a bare *Image* of his Passion, once suffered in order to a bare *Remembrance*: but over and above to enrich this *Memorial* with such an effectual and real Presence of continuing Atonement and Strength, as may both *evidently set forth Christ himself crucified before our Eyes*, Gal. iii. 1. and invite us to his Sacrifice, not as done and gone many Years since, but as to expiating

piating Grace and Mercy, still lasting, still new, still the same that it was, when it was first offered for us.

• 8. All those Sacrifices under the Law, which had both their Use and their Strength limited, some to a Year, some to a Month, some to a Day, were not less powerful at the last, than they were at the first Moment of their proper Duration: and they who lived or died within the twelfth Month of the Year, after the *Feast of Propitiations*, had as much Benefit from that anniversary Sacrifice, as they, who were upon the Place and at the very Day, when the High Priest did offer it. Upon the like, but infinitely better Reason, the Sacrifice of Jesus Christ being appointed by God the Father for a Propitiation that should continue throughout all Ages, to the World's End: and withal being everlasting by the Privilege of its own *Order*, which is an *unchangeable Priesthood*, Heb. vii. 24. and by his Worth who offered it, that is the Blessed Son of God, and by the Power of the *Spirit*, by whom it was offered, which is the *Eternal Spirit*, Heb. ix. 14. all kinds of Eternity thus concurring together to the Sacrifice upon the Cross, it must

must in all respects stand everlasting and eternal, and *the same yesterday, to-day, and for ever*, Heb. xiii. 8.

9. Therefore this Sacrifice being such, the holy Communion is ordained of Christ to set it out to us as such, that is, as effectual now at his holy *Table*, as it was then at the very Cross: and by the same Proportion the Act of worthy Receivers (besides Remembrance and Worship) must needs be this; first to elevate their Faith, and stretch their very Souls up to the Mount, with the blessed Virgin, who stood nearest the Sacrifice; or at least with the Disciples, who looked on it at some Distance: and then look up to the *Victim*, to *Jesus the Everlasting Mediator of the Everlasting Covenant*, and to the *Blood of Sprinkling that speaks yet*, and craves for *better Things* (Pardon and Blessing,) *than Abel's did*. Heb. xii. 24. Here Faith must be as true a *Substance* of those Things past, which we *believe*, as 'tis of those other Things yet to come, which we *hope* for: Heb. xi. 1.

10. At the Approach therefore of this great *Mystery*, and by the Help of this strong *Faith*, the worthy Communicant being prostrated at the Lord's Table, as
at

at the very Foot of his Cross, shall with earnest Sorrow confess and lament all his Sins, which were the Nails and Spears that pierced our Saviour. We ourselves, most chiefly, not *Pilate*, nor the *Jews*, (for he would not have died for such alone) *we have crucified that Just One. Men and Brethren what shall we do?* Acts ii. 37. He shall fall amazed at that Stroke of Divine Justice, that being offended but by *Men*, could not be satisfied, nor appeased but by the Sufferings and Death of *God*. *How dreadful is the Place!* how deep and holy is this Mystery? Then he will fall again to worshiping, not less amazed at, than thankful for, those inconceivable Mercies of God the Father, who so gave up his only Son; and for the Mercies of God the Son, who thus gave himself up for us.

S E C T.

S E C T. III.

*Of the blessed Sacrament, as it stands
for a Sign of present Graces.*

1. **T**HE second Face of the blessed Communion looks towards *the present Graces* that attend the right Use of it, first as a *Figure*, whereby God represents; secondly as a moral *Instrument* whereby he is pleased to convey them unto the Church. First, I say, it marks and signifies these present Graces. For being of its own Nature a Sacrament, that is, a *Sign of an invisible Grace*, it must principally stand to signify, and lead us to greater Blessings.

2. It is the ordinary Way of God, when he either promises or bestows on Men any considerable Blessing, to confirm his *Word* and *his Gift* with the Addition of some Signs. For this I need not to alledge other Evidences than the *Rainbow*, the *Burning Bush*, *Abraham's Furnace*, *Gideon's Fleece*, the *Cloud*, the *Ark*, &c. which for those Times were Sacraments of great Things. God commonly sent

no

no Prophets without giving them as it were a Sacramental Equipage, which could represent in some degree the *Message* they had to deliver; witness the hairy *Mantles*, the rent *Garments*, the iron *Yokes*, the *Horns*, sometimes some kinds of *Life* or *Gesture*, wherein Men might see before-hand the Charges and sad Predictions which they were to hear soon after. Our Saviour did observe this same Method, when he laid his Hands on Children, when he breathed upon his Disciples, when he bad them to anoint the Sick, and when he cursed the Fig-tree. All Men by a natural Instinct do somewhat like this, when they second their Expressions with some Signs and Motions of their Body, though they think of no Mysteries. So that you hardly can hear any Man being somewhat earnest and serious upon any Matter, whether of Request or Complaint, Submission or Excuses, but you may see him at the same time either bowing the Knee, or joining his Hands, or uncovering his Head, which Acts are, in a manner, civil and natural Sacraments, to confirm his Expression.


3. The

3. The Truth is, such is the Disposition of most Men, that how strongly soever they be persuaded of the Truth which they hear, yet will they be far better wrought upon towards their own Persuasion when they see some Signs of this Truth: And though a true *Israelite* doubts not at all of the Presence of his God, nor a faithful Disciple of the Promise given him that he shall receive the Holy Ghost, when *Moses* and Christ have once passed their Word for these two Things; yet will their Faith be much strengthened, when one sees the *Ark* and the *Cloud*, which were the Sacrament of that; and when the other receives the *Breath*, which was the Sacrament of this. Now the Mystery of the *Cross* and of the *Salvation* that follows it, is of that high and important Nature, as might justly oblige the Son of God to propose them to his Church in the most suitable manner to work in Men a deep Impression. Therefore as God himself, in order to satisfy *Moses* more fully that his People should not perish, nor so much as diminish under the Thraldom of *Ægypt*; shewed him a *Busb* continuing still whole and intire in the midst of a great Fire: and in order that they might

might be more firmly persuaded, that though they were in a Wilderness, they were under God's Protection, he made them go all the Way under a *Cloud*; that whensoever there should happen any staggering in their *Belief*, both *Moses* and the People might strengthen it; *Moses*, by remembering the *Bush*; and the People, by minding the *Cloud*. To the same purpose hath Christ ordained some visible Signs in his Church, to complete her *common Faith*, and to assure this Truth to every one who comes to him, That he shall be cleansed from his Sins, as certainly as it is certain he sees some *Water* which is the ordinary Means for *Washing*: and that he shall be kept up, and fed with a Supply of all necessary Blessings, as certainly and really, as it is real and certain he tastes and takes in this *Bread* and *Wine* which are the ordinary Means for preserving our Life and Strength.

4. Besides, because the Sacraments are designed not only to persuade us more strongly of the Truth and Being of the Things, but also to acquaint us more familiarly and sensibly with their Condition and Nature; these Sacraments must have, in their *natural Constitution*, some known Qualities

Qualities that make them fit for this *Sacramental Office*. Such hath the *Water* for example, which was so deservedly chosen for the Use of holy *Baptism*, because of the proper Virtue it hath of washing the Things that are foul, of reviving and refreshing them that are dry, and of making fruitful the barren. Hereupon St. *Augustin* says plainly, that unless the holy Sacraments had some such Agreement with the *holy Things*, which they are set up to represent, they could not be Sacraments at all. *Epist.* 23. *ad Bonif.*

5. So the blessed Communion is made of two such Elements, as can forthwith expose to the Sight and Sense of all Men, the true Ground of its sacramental and significative Function. This Function is two-fold; the first to represent Christ's *Sufferings*; and the second to represent the Blessing and the Benefit which we receive from these Sufferings. The first, I say, to represent those Sufferings. This Bread and Wine could neither sustain nor refresh me, had not their intrinsical Substance lost its first Condition and Estate: that is, if the one had never fallen under the *Sickle*, the *Flail*, the *Millstone*, the *Fire*; and the other under the *Hook*, the *Feet*,
 by Google and

and the *Press* of Husbandmen: Nor doth the Son of God save me, but by * *emptying* himself in a manner, for a while of his first Glory in Heaven; and by losing that second Life which he had taken in *Bethlehem*. This Blessed Saviour is not a Saviour by the Strength of all the Miracles which he did about *Judea*, nor by any thing that he could suffer, as long as he would keep himself alive, when he was fastened to his Cross. As the best Harvest is not yet *Bread*, as long as it stands in the *Field*; nor is the best Corn *Bread* likewise as long as 'tis kept whole in the *Floor*; both Corn and Harvest being no more than antecedent Matter for Man's Food. Jesus living in *Galilee*, Jesus teaching about the Temple, Jesus commanding Storms and Waves when he did walk upon the Sea, if he had proceeded no farther, could not have been the Bread of Life, it must be Jesus *suffering*, Jesus *crucified*, Jesus *dying*: the grinding Mill and the burning Fire have of this *Corn* made me this *Bread*; and nothing less than Cross, Wounds, Death, my Lord! my God!

* *Ἐκένωσεν*. Phil. ii. 7.

could

could of thy dearest Son make my Saviour!

6. I say, secondly this Eucharistical Bread is instituted to represent the Fruit and Benefit which we receive both at the holy Table, and upon all other Occasions; from Christ's Sufferings, to wit, *Maintenance and Improvement of Life*. As without Bread and Wine, or something answerable to it the strongest Bodies soon decay; so without the Virtue of the Body and Blood of Christ, the best and holiest Souls must infallibly starve and perish. The Body of the Lord as it was offered up to God in Sacrifice, is the Truth represented by the *Passover*: and as represented to us at the Holy Communion, is the Truth and Accomplishment typified by the *Manna*. The one is, as it were, the *Seed* and the *original Principle* whence we are *born*; and the other, as the Bread wherewith we *live*. That is to say, as Bread and Wine do not produce, but keep up that animal Life which another Cause hath produced; so doth our Lord Jesus by a necessary and continual *Supply* of Strength and Grace, represented by Bread and Wine, sustain, improve, and set forward that *spiritual Life* and new
Being

Being, which he hath procured us by his Cross.

7. For Jesus, the second *Adam*, being seiz'd, as he hung on the Cross, with that deep Sleep which God caused to fall upon him, gave this new Being to his Church out of that *Side* which at his Passion was opened: and the *Blood* and *Water*, which then gushed out of his Wounds, are the true Principles of Life, by reason of which his Spouse, the Church, may be called *Eve*, that is, true and everlasting Liver. Before she had this new Original out of her Saviour's Passion, her Husband's Sleep, she, by her old Extraction, was a very Daughter of Death, and a Mother of such Children as could pretend to no better Inheritance, than *Curse* and *Wrath*, Ephes. ii. 2. By the Course of Nature, our Life is but a sad Progress from Birth to Death; and by the Course of God's Justice a sadder Motion, such as is that of condemned Persons from Prison to the Place of their Execution. But whilst we were daily passing on to that most dreadful Punishment, the Son of God looked on us, and took our Condemnation upon himself, and under it died in our stead. Thus

Thus by the Death and Satisfaction of this Victim, Justice gave way to my Release: God the Father forgave my Sin, and God the Son procured my Life. This Grace is the first Purchase of Christ's Blood, the first Irradiation of God's Mercy, and the first Breath of spiritual Life in our Nostrils.

8. But alas! how soon would this first Life vanish away, were it not presently followed and supported by a second? how soon would the Removal of the former be frustrated by the Commission of other Sins! And since I am no sooner born in Sin than dead in it, how hard would it be without more Help in this corrupted Condition to keep dead *Lazarus* from Rotennes? Therefore the Body and Blood of Christ, once sacrificed on the Cross, (to help this first) procures a second Life, that preserves whomsoever it saves out of this stupid Death in Sin; it helps them out of the Puddle, where they did lie like Beasts without Sense of Danger or Shame; and it quickens those rotten Trees for the producing of better Fruit. The first Life, being opposite to *Condemnation* and eternal Punishment, belongs properly to the *Blood* that hath
 satisfied

satisfied Divine *Justice*, and so removed *Punishment*: and the second, which is opposite to stupid and senseless both falling into Sin and lying in it, relates properly to the *Water* that after Propitiation and Pardon washes and sanctifies the Sinner. These two Lives are the two first Effluxes, which proceeded out of Jesus Christ, when his Body was pierced; and both are inseparable, as the Blood and the Water were, which flowed together out of his Side. Let none, who finds himself clean from the Filth and Spots of his Sin be afraid of Punishment for them, *I have found a Ransom for him*, Job xxxiii. 24. for the *Water* came not without the *Blood*. But let every one that hath a mind to be safe from Punishment which is taken off by the *Blood*, seek for farther Security in the purifying of himself from all the Uncleaness of Sin which the *Water* is to wash away: for the *Blood* came not without *Water*. *Christ came not by Blood alone, but by Water and Blood*, 1 John v. 6.

9. Over and above these two Lives, whereof one consists in *Pardon* and Removal of Punishment; the other in *Sanctification*, and enlivens us from dead

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Works,

Works, so as not thenceforward to deserve it as before ; there remains besides, a third *Life*, which consists in an absolute *Redemption* from Death and other Miseries. This Life, as to the sure Title and Right, is, together with the two other purchased by the same Sacrifice ; but as to the real Use and Possession it is reserved for us in Heaven, and there *bid with Christ in God*, Colos. iii. 3. Until it be revealed, we appear as if we were dead, these two Jewels lying in, and being wrapped about, with the dark Veils of human Mortality, till that Christ becoming unto us actual *Redemption*, as well as actual *Justice*, and actual *Sanctification*, this third Life succeeds to break the Cloud.

10. Now the blessed Saviour being by his Sacrifice the Author and Giver of these three Lives, shews himself by this Sacrament to be the Preserver of them also ; and to this purpose sets up a Table by his Altar, where he engages most solemnly to feed and nourish our Souls with the constant Supply of his Mercies to the very Day of eternal Salvation, as really as he gives, and we receive these Elements of Bread and Wine, which are the usual means

means of sustaining mortal Bodies until the End of this short Life. *My Father worketh hitherto, and I work with him;* John v. 17. God the Father rested indeed upon the seventh Day from the Work of *Creating*, and God the Son at the same Day from the Work of *Suffering*: but neither of them will rest till the Day of *Redemption* from the Work of *Preserving*, both what the Creation hath produced, and what the Passion hath saved. In the first Creation there is a Man, and a Woman made of the Flesh, and as it were of the very Wounds of her Husband: and there you find a *Tree* planted to maintain both their Life and Strength. In the Deliverance of *Egypt*, here is a People saved by the Sacrifice of the *Pasfover*; and lest so many rescued out of *Egypt* should faint and starve in the Desert, there you see an Angel leading them the way with his *Light*, keeping them cool under the Shadow of his *Cloud*, and feeding them through all their Journey with a miraculous sort of Meat. Jesus is both in the Original and Progress of Salvation the Truth foreshewed by these Figures. When he died upon the Cross, there he fulfilled that which had

been shadowed forth both by the Sleep and Wound of *Adam*, and by the killing of Paschal Lambs: and when he feeds from Heaven with a continual Effusion of blessing those Souls and Lives which he hath been pleased to redeem by the Effusion of his own Blood. He is the Truth both of the Tree and of the Angel, which were appointed, the one to maintain Man, and the other to keep *Israel*.

11. Christ relates to these four Figures as the *Body* which fulfils them; and the holy Communion relates to them on the other side, as an *Antitype*, that is, as one Image may relate to another, all to express the same Object. Upon the *breaking* the one and pouring out the other of these consecrated Elements, you see what Christ *both suffered*, as upon the Wound of *Adam*, and the *Death* of the Passover, *Abel*, *Enoch*, and *Israel* might partly see what he should suffer: And upon the nourishing Nature of this Bread you see that which others have seen in the *Tree* of Life; and in the Angel raining down Manna, what He would give. But this is the Advantage of the Holy Communion above all the ancient Figures. *Adam*
with

with his open Side, and all Sacrifices with their Blood, did foretel only Christ's Passion: and the Tree of Life with all its Fruit, and the Angel with all his Food did foretel only his preserving Grace: whereas the Sacrament alone represents both his Passion and Preserving, and besides these, another great Mystery, by their mutual Dependency. What we take and eat is made of a Substance cut, bruised, and put to the Fire; that shews my Saviour's Passion: and it was used in that manner that it may afford me wholesome Food; that shews the Benefit which both he gives and I receive out of this dreadful Passion. The Angels enjoy such an Immortality, and wear such Crowns as cost God nothing, but the Pain he took to give them; ours are more precious and costly than so: our Inheritance in Heaven is not less than *Akeldamah*, a Possession bought with Christ's Blood. In this Sacrament here is *Death* represented, there *Life*; the Life is mine, the Death my Saviour's: and O blessed Jesus, this my Life comes out of thy Death, and the Salvation which I hope for, is purchased with all the Pain and Agonies which thou didst suffer.

12. Here *Melchisedeck* and *Aaron* wait upon Jesus Christ at his Table, as *Moses* and *Elias* did on the Mount: these two great Priests stand to foreshew, what Christ alone is to perform. For there is *Aaron* the Priest with Blood, and here *Melchisedeck* with Bread. There *Aaron* breaks, sheds and *destroys*; here *Melchisedeck* feeds and *blesse*s. Nay both are one in Jesus Christ. First, Christ appears to sacrifice (upon the Cross) as *Aaron* did at his Altar, with Flesh and Blood; and as in *Melchisedeck's* Case and Figure, with *his own* Flesh, and *his own* Blood. Then as *Aaron* did use to enter once every Year into the *Sanctuary*, Christ, once for all, is ascended into *Heaven*, thence to bless us, *Acts* iii. 26. And this Blessing is the Strength, the Food, and Refreshment, which *Melchisedeck* brought in a Figure; that with the Help of these good Things both *Abraham* and his Followers, that is, all sincere Christians may chearfully go on their Way, notwithstanding their own Weakness, and all the Dangers of their Life. Thus here is a double Blessing which I wait for; both what *Aaron* shewed by his *Blood*, and what *Melchisedeck* shewed by his Bread.

S E C T.

S E C T. IV.

Concerning the Communion, as it is not
a Representation only, but a Means, of
Grace.

I. **H**itherto we have considered this holy
Sacrament, first, as a standing *Me-
morial* of that Passion, wherein Christ Je-
sus once offered himself up to God as a
Sacrifice: and, secondly, as a Sign of that
nutritive and corroborative Grace (the
true Efflux of that Sacrifice) by which
Sign he daily offers himself to us under
the Notion of *Meat*. *For his Flesh is
Meat indeed, and his Blood is Drink in-
deed,* John vi. 55. And I ingenuously
confess, that the most general Use of the
blessed Communion runs upon these two
Notions; and that these two main Re-
semblances between the Bread and Christ's
Body, which qualify the consecrated
Bread (and the consecrated Wine in the
same Manner) to bear the Character of
a Sacrament, do likewise sufficiently qua-
lify it to bear another Honour, which it
enjoys, of being called the *Lord's Body*.

However, it is most certain, that when the Fathers call it so (which Christ himself taught them to do), they justify both His and their Speech upon the Account of *Resemblance*; and of this Commerce (most usual between *Representations*, and *Objects* represented), of interchanging their own Names, read the *xxiii*d Epistle of *St. August. ad Bonif.*

2. So, for Example, in the *Prophetic Visions* and *Dreams*, which most commonly were nothing else than extemporary Sacraments of Things then revealed by God, those are most constantly said to be these. The seven Ears of Corn are seven *Years*, by the Interpretation of *Joseph*, Gen. xli. 26. The seven *Stars* are seven *Angels*, in the *Revelation* of *St. John* i. 20. The *Sower* is the *Son of Man*, the *Tares* are the *Wicked*, the *Harvest* is the *End of the World*, in the Parables of *Jesus Christ*, *Matt.* xiii. 37, 38, 39. If, by Chance, we meet with Pictures that represent the *Tabernacle*, or the *Ornaments of Aaron*, we usually say, pointing at some of those Figures, This is the outward Court, this is the Sanctuary, here is the brazen Altar, and there you see the Plate of pure Gold, that none was
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allowed to wear, except the High Priest of *Israel*: Just as walking in the Palaces and Galleries of great Persons, we say, without thinking, to speak improperly, that we have seen the twelve *Sibyls*, the twelve *Cæsars*, the Temple of *Ephesus*, &c. that is, the Representation of all these. Now it is certain, that no Visions nor Images have ever been more intended for this End of *representing*, than the true Sacraments have been; therefore it were most unreasonable to think, that these sacred Images should want that Privilege which all other (although casual and profane) are allowed to have, *viz.* to take the Name of their Objects. Nay, since the *Paschal Lamb*, the *Circumcision*, and the Baptism, have it (for one is called the *Passover*, the other the *Covenant*, and the other the *Burial* of Christ), why should the holy Communion be without it? Besides, it is not conceivable that Christ, who had yet in his Hands that Paschal Bread which was called, by the Jews, the *Bread of Affliction*, which their Fathers did eat in *Egypt*, because it was the Memorial of it, may not be understood after the same Manner; when, a Moment after, he calls it his Body.

3. Nevertheless, although the literal and immediate Sense of these Words, *This is my Body*, comes to no more, as *Tertullian*, and *St. Augustine*, with many more, have, in express Terms, declared; and as all antient Liturgies must needs understand it, whensoever they call the Eucharist, *Type, Image, or Figure*: for the proper and immediate Use of Images is to represent Things. If they chance also to have them in themselves, or to convey them over to others, it is upon another Account, as being *Vessels or Utensils, &c.* which Office is extrinsical to Sacraments; nevertheless, I say, the End of the blessed Communion, the Exigency and pious Desire of Communicants, and the Strength of other Places of Scripture, require a great deal more in the Eucharist than a mere *Memorial or Representation*.

4. 1. *The proper End of the holy Communion*; which is to make us Partakers of Christ in another Manner and Degree, when with Faith and Repentance we take and taste those holy Mysteries, than when, with the like Dispositions, we do hear the holy Gospel. 2. *The Exigency and honest Desire of Communicants*; who seek no more for a bare Representation or Remembrance of

of Christ crucified, at this holy Table, than *Mary* and other devout Women did for winding Sheets, or Napkins, about his Grave. I want and seek my Saviour himself; and I watch for all the Opportunities of coming to his Sacrament, for the same Purpose, that once made *St. Peter* and *St. John* run so fast to his Sepulchre; because I hope to find him there. 3. Lastly, *The full Sense and Importance of other Places in Scripture*, which allow the holy Communion a much greater Virtue than that of representing only. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?* 1 Cor. x. 16. For whether the Word, which we render *Communion*, be taken in an *active* Sense, as 'tis often for *Communication*; the holy Eucharist is a Means of communicating the Blood of Christ; or though we take it but in a *neuter* and *intransitive* Sense, yet the holy Eucharist will be still a Mystery, wherein, one Way or other, true Christians shall find, not a Commemoration or Representation only, but a Communion also with the Blood so represented and remembered.

5. The real Efficacy which the holy Communion hath to convey Grace and
Blessing

Blessing on the true Christian Receiver, is evidently demonstrated by the opposite Efficacy it hath to convey a Curse and Destruction on the Profane. *Whosoever*, says St. Paul, *eats of this Bread unworthily, eats Damnation to himself*. Now certainly this would be as much to think *unworthily*, as to eat *unworthily* of this holy Bread, to think it might be really pernicious when it is abused, but not really blissful and saving in its right Use; and that this Bread, which we eat of, should be an *effectual* Communion to procure Death, but merely *Sacramental* only to shew, and not to procure Salvation. St. Paul sets out the Character of the unworthy Communicant, by *not discerning the Lord's Body*; and thereby declares him *guilty of the very Body and Blood of Christ*. That is to say, that whosoever offers to abuse this Sacrament, plunges himself into their Crime, who have abused Christ himself; and that that Villain goes hand in hand with *Judas*, with *Pilate*, with both *Jews* and *Romans*, who murdered him. What, therefore, can be thought of those good Souls, who approach to this Sacrament with Faith, Humility, and a trembling Reverence, but that

that they will return Home as much justified and full of Grace after their devout, as the other shall full loaded with Damnation, after their impious Usage? And that God will be as merciful in reckoning those among the Righteous, *Mary, Joseph, Nicodemus*, as he is just against these, when, upon this Account, he shuts up their Souls with the Sinners that in very Deed crucified him. And God forbid that the Body of Christ, who came to save, not destroy, should not diffuse as much of its *Savour of Life*, for the Life and Salvation of devout Souls, as it doth, of its *Savour of Death*, for the Death of the Impious, 2 Cor. ii. 16.

6. The Manner of this real Communion and Conveyance is, the great unfathomable Mystery, which the holy Fathers have ever admired; and which therefore we neither need, nor do take upon us to explain. The Shepherds think themselves happy with the Message brought to them by an Angel, *This Day is born to you a Saviour*, Luke ii. 11. though they know nothing of the Way of his most miraculous Birth: and the honest *Israelites* ought not to receive Manna less thankfully (as they do not less effectually)

ally) though they know neither of what Matter, nor by what Means the Heavens, the Air, or the Clouds, can thus, every Morning, shed about their Tents this strange Meat. I must not wonder, if the Ways of the Lord be unknown to me in his Miracles, since they are so very often in his most ordinary Works. And if *David*, though a Prophet, cannot think upon that natural Virtue which makes Bones and Veins, every Day, out of that Seed that is apparently nothing like to all these Parts of Man's Body; but he cries out, *I have been strangely and wonderfully made!* Psal. cxxxix. 13. who am I, to pretend to a clear Understanding of that hidden and incomprehensible Wisdom, wherewith God is pleased to make out of *Water*, or *Wine*, or *Bread* (in themselves weak Elements), strong and supernatural Organs for Mens Souls and Salvation?

7. It is true, indeed, that Bread, Wine, and Water, can, without much ado, come up so high as to become a Sacrament to signify; since the Act of *signifying* depends merely on *Institution*. Yet this Institution, such as may make a Sacrament, must needs proceed both from a Divine and
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Almighty Origin *Divine*, I say, to give a sacred Character; and *Almighty* withal, to justify and maintain it. For Example; after the Flood, no Man or Angel had Authority to make of the Rainbow a Mystery, that should signify the World's Preservation from drowning: and if either Men or Angels had taken on them that Liberty, none of them had the Power to make it true; that is, to make it a standing infallible Evidence, that the World shall never perish by Water. So, in the Church, neither Apostles nor Bishops have any more Right to confer either upon the *Water* of Baptism, or upon the *Bread* and *Wine* of the holy Communion, a sacramental or representative Office, than they have Power to make good their Representation by conferring the Blessings promised by it. And it is specially to this Purpose, that most of the Expressions and Epiphonemas of the holy Doctors are to be understood, when they stand sometimes amazed at the infinite Power of God, either in the Institution, or the Use, of these Mysteries: God alone being able to raise Water, or Blood, or any Thing else, to the Order of *Sacraments*. But to raise them a Step higher, that is, to the Dignity

nity of standing for true *Means* and *Instruments*, which may convey on us those Graces which, by their proper Institution, they represent; there is the Finger of God indeed, and there is a fitter Matter for Mens Admiration, than Mens Knowledge.

8. Here, then, I come to God's Altar with a full Persuasion that these Words, *This is my Body*, promise me more than a Figure; that this holy Banquet is not a Representation made of outward Shews without Substance; and that it is not so dangerous a Mystery, but that the religious Use of it may convey to me (at the least) as many, and as great Blessings, as the profane Abuse of it may throw on the Abuser Plagues and Curses. But how these Mysteries become, in my Behalf, the supernatural Instruments of such Blessings, it is enough for me to admire. One Thing I know (as said the blind Man, after he had received his Sight, St. *John ix. 25.*) *He laid Clay upon mine Eyes, and behold I see.* He hath blessed and given me this Bread, and my Soul receiveth Comfort. I verily believe that Clay hath nothing, in itself, that could have wrought such a Miracle, as *Israel* never

never saw the like : and I know as much of this Bread, that it is not such a Jewel as may contain in its Substance, or impart from itself to others, Grace, Holiness, and Salvation, which is the Juice and the Substance of Christ's Body. Only I am perfectly satisfied, that 'tis the constant Way of God, to produce his greatest Works, at the Presence (though not by the Virtue) of the most useless Instruments. At the very Stroke of a Rod, he parted once in two the Red-Sea. At the blowing some Trumpets, he tumbled down massy strong Walls. At some few Washings in *Jordan*, he cured *Naaman* of a Plague, which naturally was incurable : and as soon as but a Shadow did pass by, or some Oil was dropped down, or some Clothes were touched, presently Virtue went out, not of Rods, or Trumpets, or Shade, or Clothes, but of himself. *Virtue*, says he, *is gone out of me* : and thus he cured the Sick, &c. Since, then, he hath instituted and adopted unto himself the Sacraments of the Gospel as the Representative of his sacred Body and Blood ; why may he not take the same Course for the dispensing of his Mercies, at the Use of his Ordinances ?

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And why should not his very Body pour out Effusions of Life, as well when we take in his Sacraments, as when others did touch his Clothes, which surely had less Privilege?

9. Under the Law, the right Hand of the Lord had the Pre-eminence, the right Hand of the Lord brought these mighty Things to pass, either when the Red Sea opened a Way for *Israel*, or when the Rock of *Horeb* poured Rivers to refresh them. Now under the Gospel, it is Christ himself, with his Body and Blood once offered to God upon the Cross, and ever since standing before him in Heaven as the *Lamb slain*, Rev. v. 6. who fills his Church continually with the Propitiations and Perfumes of his Sacrifice, when, after the receiving of the holy Sacrament, faithful Communicants return home richer than they came, with the first Fruits of Salvation. For baptismal *Water*, and consecrated *Bread* and *Wine*, can contribute no more to it, than the Rod of *Moses*, or the Oil of the Apostles did, which was no more than their *Motion*, and their *Presence*. But yet, since these simple Motions, and inconsiderable Presences, are so closely attended by Christ's Institution and Work-

Working, that he is pleased to attribute to them the Blessing wrought out by himself, *1 Pet. iii. 21.* O my God! whensoever thou wilt bid me *go and wash in Jordan*, or be *baptized and wash away my Sin*, I will doubt no more to be made clean, either of my Leprosy, or of my Sins, than if I had been bathed in thy Blood: and whensoever thou wilt be pleased to say unto me, Go, take and eat this Bread, which I have blessed, and which now I have given thee, I will doubt no more of being fed with the true Bread of Life, than if I were eating thy very Flesh.

10. In this Manner faithful Communicants eat as effectually of the Body of Jesus Christ, by receiving its Strength and Virtue, as the Saints eat of the Tree of Life, *Rev. xxii. 2.* because they did eat the Fruit of that Tree; or *Israel* did drink of the Rock, *1 Cor. x. 4.* because they did drink of the Stream that flowed from it. Once my Saviour could say, that some Body had touched him, though he had touched but his Clothes, because a Woman had reached both her Faith and her Hand so near as to be healed by the Divine Warmth and Virtue that proceeded then

then out of him, as if she had touched his very Flesh. The Truth is, we really touch, have, or enjoy, the Thing itself, when we are within that Distance, where we may enjoy its Virtue. So the Church was *clothed with the Sun*, Rev. iii. 1. because she had all about her its Brightness; and by the holy Baptism we are said to *put on Christ*, Galat. iii. 27. because we then receive the Robes of his Righteousness, and that which was typified by that Garment which God made of Skins (which implies the Death of Victims) to cover *Adam's Nakedness*.

11. This Victim having been offered up both in the Fulness of Times, and in the midst of the habitable World, which properly is Christ's great Temple, and thence being carried up to Heaven, which is his proper Sanctuary, thence he spreads all about us Salvation, as the Burnt Offering did its Smoke; as the golden Altar did its Perfumes; and as the burning Candlestick its Lights. And thus Christ's Body and Blood have every-where, but especially at the holy Communion, a most true and *real Presence*. When he offered himself upon Earth, the Vapour of his Atonement went up, and darkened the
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very Sun; and, by rending the great Veil, it clearly shewed he had made a Way into Heaven. Now since he is gone up into Heaven, thence he sends down on Earth the Graces that spring continually both from his everlasting Sacrifice, and from the continual Intercessions which attend it. So that it is in vain to say, *Who will go up into Heaven?* since, without either ascending, or descending, this sacred Body of Jesus fills with Atonement and Blessing the remotest Parts of this Temple.

12. Of these Blessings, Christ from above is pleased to dispense, sometimes more, sometimes less, into these *inferior Courts of the People*, either according to the several Degrees of their Faith, or according to the several Ways and Times which he hath appointed to them, for presenting themselves nearer to him. All Worshipers do not come to him with the same Faith; nor have all Seasons and Ways (though approved and appointed by him) the same or equal Privilege: and his Ordinances in the Church, as well as his Stars in Heaven, differ in Glory one from another. *Fasting, Prayer, Hearing of the Word, public and private Services,*
and

46 *The Christian Sacrament*

and all like holy Duties, are all very good Vessels to draw Water from this Well of Salvation; but yet they are not all equal. The blessed Communion must exceed as much in Blessings, when well used, as it exceeds in Danger of a Curse, when it is not. *In Places*, says God, *where I record my Name, there will I come to thee, and bless thee*, *Exod. xx. 24.* But in those Places and Ordinances which he hath, in especial Manner, set out to record his *Passion*, and to renew the Sacrifice of his Body; he will certainly come with such a Fulness of Blessings as attend this sacred Body, which is the proper Seat of Blessings; the Bread which we do break being the Communion of his Body; just as the eating of *unleavened Loaves* were (out of *Jerusalem*) the Communion to the *Passover*, which was the Type of Christ crucified. *Christ our Passover*, says the Apostle, *is sacrificed for us; therefore let us keep the Feast, &c.* *1 Cor. v. 7, 8.*

13. Our Life, in general, is the Time of this Festival; and the blessed Communion is the Bread and Wine of the Banquet. Therefore as they of *Israel*, who, for some lawful Impediment, could
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not eat the Lamb in *Jerusalem*, nor durst, because of the Law, sacrifice and eat it at Home, had, nevertheless, the Benefit both of the *Passover*, and other holy Things of the Temple, by virtue of private Feastings, which they were allowed to keep with unleavened Bread, and bitter Herbs, in the Country. Our Eucharistical Eating supplies now this very Office; and derives on worthy Communicants, as far as their Salvation is concerned, the Virtue of Christ's Sacrifice, in as large and saving a Manner as if they were present at his Altar, and at the Hour of his Passion. *The Lord bless thee out of his holy Seat.* For then it was the Kindness of the Lord towards his first People (as certainly he hath no less Mercy for the second), *virtually* to diffuse the Propitiation and Strength of holy Things from his Palace into their Tents, and to bless them both *inherently* with all the Graces, and *imputatively* with all the Right which could be conferred on them, whose Fault 'tis not, if they cannot either eat the *Passover* near the Temple, or wait upon Christ at his Cross.

14. Thus this great and holy Mystery extends and communicates the Death of the
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the Lord, both as *offering himself to God*, and as *giving himself to Men*. As he offered himself to God, it enters me both into that mystical Body, which is reputed as dead with Christ; and into their Society, Privilege, and Communion, for whom he was pleased to die: it sets me among the precious Stones of *Aaron's Ephod*, *Exod. xxviii.* close to the Breast, and on the very Shoulders of that Eternal Priest, whilst he offers up himself, and intercedes for his spiritual *Israel*; and by this Means it conveys to me the *Communion of his Sufferings*, *Phil. iii. 10.* whence will infallibly proceed another Communion in all his Graces and Glories. Under the second Notion, as *he offers himself to Men*; the holy Eucharist is, after the Sacrifice for Sin, the true Festival and Sacrifice of Peace Offerings, and the *Table* purposely set up to receive those Mercies that are sent down from the *Altar*. *Take, and eat, this is my Body which was broken for you. And this is the Blood that was shed for you.*

15. Here then I wait at the Lord's Table, that both *shews* me what an Apostle, who had Heaven for his School, had the greatest Mind to see and learn; and

and offers me the richest Gift that a Saint can receive on Earth, the *Lord Jesus crucified.*



S E C T. V.

Of the blessed Communion, as being a Pledge of the Happiness and Glory to come.

I. **T**HE blessed Communion opens such a Treasure of Blessings on the two Sides which look towards the past or present Time (as I have considered it), as it may very well take up both all the Eyes of Cherubims in beholding the Mysteries, and all the Hands of the numerous *Israelites* in gathering up all the Manna that it contains; yet it hath one other Side or Prospect more, which goes beyond the two former; as much as the future Blessings exceed the present, and as the Glory which we hope for exceeds the small Degree of Grace which we possess. The blessed Communion, which is a special Instrument ordained by Christ, both to present anew (as to our Use) his *Pas-*
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sion,

tion, and to convey on us the *present Graces* which flow out of this Passion, doth therewithal assure us likewise of all the *Happiness to come*, whereof the received Graces are a hopeful *Earnest*, and this Sacrament, under this third Notion, is a certain *Pledge*.

2. Now, though what is given beforehand for *Earnest*, and what is engaged by way of *Pledge*, come all to one, in Point of Validity and Obligingness; yet they quite differ, many Times, both in their Use, and in their intrinsical Value. Whence it comes to pass, that *Earnests* may be allowed upon *Account* for Part of that *Payment* which is promised; whereas *Pledges* are recalled and taken back; as the *Seal* and *Staff* of *Judab* once were, *Gen. xxxviii.* Thus, for Example, Zeal, Charity, and those Degrees of Holiness which God bestows at the Use of holy Sacraments, will remain still ours in Heaven, and there make Part of our Happiness; whereas the Sacraments themselves shall be kept back, and shall not appear more in Heaven than did the cloudy Pillar in *Canaan*, or do now the Shadows of the Law under the Time of the Gospel. Certainly we shall have no
Need

Need either of these sacred Images of Christ, when we shall see him Face to Face, or of these Pledges to assure us of that Glory, which is to be revealed, when we shall actually possess it. But till that Day, the holy Communion hath this third Use, namely, of being a Pledge and an Assurance from the Lord, that, in his good Time, he will crown us with everlasting Happiness.

3. Our blessed Saviour pointed at it when he said to his Disciples (the holy Cup being in his Hand), that he would drink no more of that Fruit, till he should drink it new in the Kingdom of his Father, *Luke xxii. 18.* In the real Purpose of God, his Church and Heaven go both together; that being the Way that leads to this, as the holy Place to the Holiest; and both *holy Place*, and *Holiest*, come to this one Thing, which Christ calls the *Kingdom of God*. Let them not, whom he hath invited to eat and drink at *Abraham's Table*, trouble themselves about the Room where our blessed Saviour will feed them: for though it were but in this inferior Part of the Kingdom, where this Patriarch was *faithful*, it is a sufficient Assurance that, in Time, he will also make

them sit in that other Palace, where this holy Man is now *happy*: And whosoever are admitted to the *Dinner* of the Lamb slain, *Matt. xxii. 4.* unless they be wanting to themselves, must not doubt of being admitted to that *Wedding Supper* of the same Lamb, who once was dead, but now is *living for ever*, *Luke xiv. 16.* *Rev. xix. 9.*

4. The Consequence and Connexion that these two Festivals have one with the other, was most sweetly alluded to by our Saviour, when he asked the Disciples, who talked of sitting at his right Hand in his Glory, whether they could pass to it through the same *Baptism*, and the same *Cup*, *Mark x. 37, 38.* And *St. Paul* meant as much, when he said, that by the holy Eucharist we set forth the Lord's Death *till he come*, *1 Cor. xi. 26.* Both referring and continuing this holy Mystery to the second *Coming* of Christ; not only as to the End where it must cease, but chiefly to the Scope that it looks to; and to that Happiness at his Coming, where it must be fulfilled. And truly, since our Saviour scarce ever speaks of his own Death, but as a Forerunner and Preparative to his Resurrection, and often joins in one
Clause,

Clause, and delivers, as it were, with one Breath, both his Crucifixion and his Glory, *Mark* x. 34. it is very fit, unless we put afunder these two Things, which Christ commonly did put together, that the Sacrament which he instituted purposely to represent the one, which is already accomplished, should, at the least, cast an Eye towards the other which we look for.

5. Nay, it must look and lead that Way upon another and much stronger Necessity. Our Saviour hath given us three Kinds of Life by his Passion, and he promises to nourish and maintain us in every one of them, by these Tokens of *Bread* and *Wine*, which he hath made his Sacrament. This Sacrament affords Help and Improvement for two, as 'tis said before; but there is a third more, that we are not yet come to: this is that eternal Life, for which this present World is too vile an Element, and we ourselves, as yet, too vile Vessels. Till we acquire, by Grace and pious Endeavours, a greater Perfection; and till we grow to that Stature as may fit us to bear up that Weight of eternal Glory; we are neither of Age to enjoy our Inheritance, nor of Ability

to manage well that great Estate, and wear those noble Ornaments that attend it: and therefore it lies hidden from us with Christ in God, and as it were under his Custody. *I know whom I have believed, and I am persuaded he is able to keep that which I have committed unto him against that Day,* 2 Tim. i. 12. that is, by Faith we deposit this great Treasure in the Hands of God to keep; and God by this Sacrament assures us, and engages himself, that he will both keep it safe for us, and restore it to us whensoever we are fit for it.

6. This third Use is the Crown and the Accomplishment of the two other: and though the Sacrament hath three Faces, and looks three several Ways, the past, the present, and the future; yet, as to the main End, these three aim at one and the *same Glory*. The first Use of this Sacrament is, to set out as new and fresh the great and holy Sufferings which have purchased our Title to everlasting Happiness; the second is, both to represent the Quality, and to afford us the Help of all necessary Graces (true Effluxes of these Sufferings) to capacitate us towards it; and the third is, to assure us, that when we are capacitated by these
Graces,

Graces, God and his Christ will faithfully surrender to us the Purchase itself, that is, eternal Happiness: and these three Parts, put together, make up the proper and true Sense of these Words, *Take and eat, this is my Body*. For the consecrated Bread is not said to be the Lord's Body only because it represents the Lord's Body, but because also, as to our present Use on Earth, it doth as good as exhibit it; and as to our Happiness in Heaven, bought with the Price of this Body, it is the most solemn Instrument to assure our Title to it.

7. Thus the consecrated Elements are no more the Body and Blood of Christ, in that Sense, than Pictures and Maps set about Rooms are commonly called *Kings* and *Countries*, only because they represent them; but as Patents also granted by Kings, or other Deeds and Evidences left in our Houses by our Ancestors, are called Lands, Estates, and Manors, because they convey over to us, most really, both the Title and Possession of all the Goods which they mention. Represent to your Mind *Jacob* dividing among his Children every Parcel of his Estate, and withal surrendering the Titles that be-

long to each Division; Take thou this; *Joseph*; this is the *Field* which my Grandfather *Abraham* bought of *Hepbron*; and you, *Manasseh*, come you hither; this is the *Land* which I got from the *Amorite*. It is most certain, that the surrendering of such Instruments (although in themselves but Papers or Parchments), is, in very Deed, nothing less than giving away the very Lands: and Deeds and Lands may very well go together under one Name, since by giving, whether Deeds or Lands, whether Patents or Privileges, Fathers and other Benefactors do both intend and effect the same Thing. If it happen sometimes among Men, that Right and Possession take not one Way; that our best Titles are laid aside, and that we cannot enjoy those Estates, whereof either our Kings or Fathers have left us most clear Evidences; this falls out so by unhappy Rencounters, of either Weakness, or Injustice, or Ignorance, which are not to be found in Christ. Here then Christ our blessed Saviour being desirous before his Death, as by a Deed of his last Will, to settle upon his true Disciples both such a Measure of his Grace in this Life, as might, in Part, make them holy, and
after

after this Life such a Fulness of all Blessings, as might make them eternally happy ; he delivers into their Hands, by way of Instrument and Conveyance, the blessed Sacrament of his Body and Blood (the true Root and Stem of all Blessings), in the same Manner, as to his Intention, but in a surer Way, as to the Event and Effect, as Kings use to bestow Dignities by the bestowing of a *Staff* or *Sword*; and Fathers pass as much as they please of their Estates on their Children, by giving them some few *Writings*.

8. The true Reason of all this is, because the Giver is not able to transfer into his Friends Hands Houses and Lands, because they are of an immoveable Nature ; and therefore this must be supplied by substituting, instead of Lands, some Ceremonies, Forms, or Tokens, which may visibly pass from Hand to Hand ; and shew, to all Ends and Purposes, both the Intention that the one hath to pass away, and the Power which the other hath to take and enjoy what is given him. Now Christ and his Estate, his Happiness and his Glory, his Eternity and his Heaven, are not Things that may be moved more easily, than the Mountains

on the Earth; and therefore not to be disposed of in any other real Manner, than great immoveable Estates are. Therefore as the Kingdom of *Israel* was once conferred upon *David*, with some Drops of that sacred Oil which *Samuel* poured on his Head, 1 *Sam.* xvi. 13. so the Body and Blood of *Jesus Christ* is in full Value, and Heaven with all its Fulness is in sure Title instated on true Christians by those small Portions which they receive at the blessed Communion: the Minister of *Christ* having, as to this Effect, as much Power from his Master for what he acts, as any Prophet or any Angel ever had for what they did.

9. Hence it appears, what Crime it is, *not to discern the Lord's Body*. It is to do worse than *Esau* did, who sold his Birth-right for a Trifle; it is to value, at the same Rate, the Anointing of a Prophet, and the Composition of a Perfumer; it is to take the Lord's Body for a despicable Morsel of Bread; in a Word, 'tis to perform the Action of a Beast, that devours but the gross and earthy Matter of this Sacrament, and to have nothing of a Christian or rational Creature, who elevates his Soul to that Body, which by *Christ's*

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Institution it represents, and to the Price of that Body, which it promises. For since the proper Essence of sacred Signs or Sacraments consists not in what they *are* in their Nature, but in what they *signify* by Divine Institution; hence it happens infallibly, that when the Sacraments are abused, the Injury must needs light not upon them, in their own natural Being, *Bread, Wine, and Water*, which upon this Account are not at all considerable, but upon the holy Mysteries, the Body and Blood of Christ himself, who is the main Object of their formal Being, that is, their Signification. And therefore the Apostle speaks most exactly, when he says, that whosoever eats of this *Bread unworthily*, doth not *discern*, or doth not sanctify, but uses, as a common and profane Thing, the very Body of Jesus Christ.

10. In this profane Want of Discerning, 'tis hard to say, whether the Sin or the Punishment be the greater: for the Sin is abominable; since not the *Bread*, but Christ himself, suffers the Wrong; the *Bread* being not here concerned at all, nor more abused by the Villain that abuses the *Sacrament*, than is the Earth, the

the Water, or any other common Matter of human Bodies by the Murderer that kills a *Man*; or than are Brass and Marble by the Rebels, who pull down their Princes *Statues*; or than Parchment, Paper, and Ink, by that unnatural Son, who tears and tramples upon the Deeds, and the last Will of his Father. Only there is this Difference, that in these last Instances the Outrage proceeds but from the Earth, the Brass, the Marble, the Paper, and other such common Matter, to the Man, King, or Father's Persons, who should have been considered, and who alone suffer the Wrong; whereas, in abusing the blessed Sacraments, the Sin flies a great deal higher, namely, to the very Face of Jesus Christ, for whose Body and Blood they stand. So that, as the holy Communion is not exposed in the Church under the Notion of Bread and Wine, the faithful Communicants do appear there to receive Christ, and the Faithless to abuse him.

11. But if his Attempt is impious, the Punishment that attends it is most dreadful. It is a very sad Mischance when Dogs or Apes tear, like loose Paper, all to Fitters, the Titles and Assurances of a
good

good Estate: and who would not pity that Wretch, who, in his mad Passion, had thrown into the Sea the very Keys which were given him, to justify the Propriety of vast Treasures in such Houses as these Keys might open? Blind Villains, ye cannot discern, either among these Papers the original *Deeds* of your Estate, or among all these Instruments the *Keys* that might both assure and give you Admittance to immense Riches. Whensoever ye eat of this Bread, and drink of this Cup, thus unworthily, *unhappy* Men, ye do not discern the Pledges of your *Salvation*; nay, most *impious* as ye are, ye neither discern, nor will honour, the Body and Blood of your *Saviour*, which would bring Salvation to you. At once, both *impious* and *unhappy* Men, ye despise and cast away from you both the *Salvation* and the *Saviour*!

S E C T. VI.

Of the Holy Eucharist, as it implies a Sacrifice. . And, first, of the Commemorative Sacrifice.

1. **I**T is a certain Truth, that there never was, on Earth, a true Religion without some kind of Sacrifices ; and 'tis a very great Lie to say, that now the Christians should want them. The *Jews* and the *Pagans*, who first aspersed the Church of Christ with this Slander, did it upon such a Reason as became them, because they saw neither Altars set up, nor Beasts slain and burnt among them. Thus the *Pagans* accused the *Jews* of adoring nothing but Clouds, because they had no Gods of Stone or Silver in their Synagogues ; and thus silly Men may think now, that the World is destitute of Angels, because they do not appear so often as they did, in antient Times, in the Shape and Forms of Men. The Truth is, as what appeared like a Body, was not an Angel ; nor what was Stone, or Silver, could be a God ; neither the Slaughter of poor Beasts could ever be true

true Sacrifice. *Thou delightest not in Oblations; the Sacrifice of God is a broken Spirit.* Many among the *Jews*, much less quick-sighted than the Prophets were, confessed as much; nor certainly could any Reason permit them to imagine, that Flesh and Blood, which in all their Scripture passes both for the weakest and the vilest of Things, could be the best and the soundest Part of Sacrifices.

2. Of all the carnal Sacrifices, which the *Jews* do reduce to six Kinds (besides many more Oblations), none ever had any saving Reality, as to the washing away of Sins, but in Dependence on Jesus Christ our Lord: and as to our Service and Duty towards God, which they were also to represent, none had this second End so fully performed under the Law as it must be under the Gospel. The blessed Communion alone, when whole, and not mutilated, concentrates and brings together these two great Ends (full Expiation of Sins, and acceptable Duty to God), towards which all the old Sacrifices never look'd, but as either simple Engagements, or weak Shadows. As for the first, which is Expiation of Sins, 'tis most certain, that the Sacrifice of

of Jesus Christ alone hath been sufficient for it; and that if all, both Men and Angels were joined to it, it were not to add to, but to receive from, its Fulness. It is most certain also, that this great Sacrifice being both of an infinite Virtue to satisfy the most severe Justice, and of an infinite Virtue to produce, at once, all the Effects that can be expected of it; it were Impiety to think it should need to be done again, as weak and infirm Causes must, in order to make up by Degrees, and at several Times, their full Effects. This was, perhaps, the Want of Faith, which the holy Scripture taxes in *Moses*, Numb. xx. 12. (which it is hard to find in any Thing else) to strike a second Time, and without Order, that mysterious Rock, which to strike once had been enough; for this second Blow could proceed but of a faithless Mistrust that the first, which alone was commanded, could not suffice. But it were a much greater Offence, both against the Blood of Christ, to question its infinite Worth, and against the Infiniteness and Immen- sity of this Worth, to charge it with some Emptiness, which any Reiteration could fill up. Therefore as the expiatory Sa-
crifice,

crifice, which Christ offered upon the Cross, was infinitely able to do at once whatever an infinite Number of other Sacrifices had been able to do, either all together at one Time, or each of them severally, during the Succession of all Ages, the Offering of it must needs be One only; and the Reiteration of it were not only superfluous as to its real Effect, but also most injurious to Christ in the very Thought and Attempt.

3. Nevertheless this Sacrifice, which by a *real Oblation* was not to be offered more than once, is, by an eucharistical and devout Commemoration, to be offered up every Day. This is what the Apostle calls, *to set forth the Death of the Lord*; to set it forth, I say, as well before the Eyes of God his Father, as before the Eyes of all Men; and what St. *Austin* did explain, when he said, that the holy Flesh of Jesus Christ was offered up in three Manners; by *prefiguring Sacrifices* under the Law, before his Coming into the World, in *real Deed* upon the Cross; and by a *Commemorative Sacrament* after he is ascended into Heaven. All comes to this first, that the Sacrifice, as 'tis itself and in itself, can never be reiterated; yet, by way of devout
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Celebration and Remembrance, it may, nevertheless, be reiterated every Day. Secondly, That whereas the holy Eucharist is by itself a *Sacrament*, wherein God offers unto all Men the Blessings merited by the Oblation of his Son, it likewise becomes, by our Remembrance, a kind of *Sacrifice* also; whereby, to obtain at his Hands the same Blessings, we present and expose before his Eyes that same holy and precious Oblation once offered. Thus the antient *Israelites* did continually represent, in their solemn Prayers to God, that Covenant which he had made once with *Abraham, Isaac, and Jacob*, their Forefathers. Thus did the *Jews*, in their Captivity, turn their Faces towards either the Country, or the Temple, where the Mercy-Seat and the Ark were, which were the Memorial of his Promises, and the sacramental Engagement of his Blessings. And thus the Christians, in their Prayers, do every Day insist upon, and represent to God the Father, the meritorious Passion of their Saviour, as the only sure Ground, whereon both God may give, and they obtain, the Blessings which they do pray for. Now, neither the *Israelites* had ever Temple, or Ark,
or

or Mercy-Seat, nor the Christians have any Ordinance, Devotion, or Mystery, that may prove to be such a blessed and effectual Instrument, to reach to this everlasting Sacrifice, and to set it out so solemnly before the Eyes of God Almighty, as the holy Eucharist is. *To Men* it is a sacred *Table*, where God's Minister is ordered to represent, from God his Master, the Passion of his dear Son, as still fresh, and still powerful, for their eternal Salvation; and *to God* it is an *Altar*, whereon Men mystically present to him the same Sacrifice as still bleeding, and still suing for Expiation and Mercy. And because it is the High-Priest himself, the true Anointed of the Lord, who hath set up, most expressly, both this *Table* and this *Altar* for these two Ends, namely, for the Communication of his Body and Blood to Men, and for the Representation and Memorial of both to God; it cannot be doubted but that the one must be most advantageous to the penitent Sinner, and the other most acceptable to that good and gracious Father, who is always pleased in his Son, and who loves, of himself, the repenting, and the sincere Return, of his Children, *Luke xv. 22.*

4. Hence

4. Hence one may see both the great Use and Advantage of more frequent Communion, and how much it concerns us, whensoever we go to receive it, to lay out all our Wants, and pour out all our Grief, our Prayers, and our Praises, before the Lord in so happy a Conjunction. The primitive Christians did it so, who did as seldom meet to preach or pray, without a Communion, as did the old *Israelites*, to worship without a Sacrifice. On solemn Days especially, or upon great Exigencies, they ever used this Help of sacramental Oblation as the most powerful Means the Church had to strengthen their Supplications, to open the Gates of Heaven, and to force, in a Manner, God and his Christ to have Compassion on them. The People of *Israel*, for the better Performance of Prayer and Devotion, went up to the Tabernacle and the Temple, because (besides other Motives) both these were Figures of that Body which was to be sacrificed: wherefore Christ calls his Body *this Temple*, John ii. 19. and the first Christians went up to their Churches, there to meet with these Mysteries, which do represent him both as already sacrificed, and yet as, in
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some sort, offering and giving up himself. Those in worshipping ever turning their Eyes, their Hearts, their Hopes, towards that *Altar* and Sacrifice, whence the High-Priest was to carry the Blood into the *Sanctuary*; and these looking towards the Cross and their crucified Saviour there, through his Sufferings hope for a Way towards Heaven; being encouraged to this Hope by the very *Memorial* which they both take to themselves, and shew to God, of these Sufferings. Lastly, Jesus, our eternal Priest, being from the Cross, where he suffered without the Gate, gone up into the true Sanctuary, which is Heaven, there above doth continually present both his Body in *true Reality*, and as *Aaron* did the twelve Tribes of *Israel* in a *Memorial*, *Exod.* xxviii. 29. And, on the other Side, we beneath, in the Church, present to God his Body and Blood in a *Memorial*, that under this Shadow of his Cross, and Image of his Sacrifice, we may present ourselves before him in very Deed and *Reality*.

S E C T. VII.

Concerning the Sacrifice of our own Persons.

1. **I**T is either the Error or the Incogitancy of too many Christians, which makes them sometimes believe, and oftener live, as if under the Gospel there were no other Sacrifice but that of Christ upon the Cross. It is very true, indeed, there is no other, nor can there be any other sufficient and proper for this End, of *satisfying* God's Justice, and *expiating* our Sins, *I have troden the Wine-press alone, and of the People there was none with me; I looked, and there was none to help,* Isai. lxiii. 3, 5. In this Respect, though the whole Church should in a Body offer up herself as a Burnt Sacrifice to God, yet could she not contribute more towards the bearing up, or bearing away *the Wrath to come*, than all those innocent Souls who stood near Jesus Christ when he gave up the ghost, did towards the darkening of the Sun, or the shaking of the whole Earth. But that which is not so much as useful, much less *necessary*

sary to this eternal Sacrifice, which alone could *redeem* Mankind, is indispensibly both necessary and useful, that we may have a Share in this *Redemption*. So that if the Sacrifice of ourselves, which we ought to offer up to God, cannot *procure* Salvation, it is absolutely necessary to *receive* it.

2. As the old Law never introduced *Aaron* officiating before the Lord, without the whole People of *Israel*, represented both by the twelve Stones on his Ephod, and the two other on his Shoulders, *Exod.* xxviii. 12, 30. The Gospel most commonly describes Jesus Christ and his Church, not only as two Parties, that do nothing the one without the other, but sometimes also as one Person alone; as, particularly, *1 Cor.* xii. 12. Christ acts, officiates, and suffers, for his Body, in that Manner that doth become the Head; and the Church imitates and follows all the Motions and Sufferings of this heavenly and holy Head, in such a Manner as is possible to its weak Members.

3. The main, if not the whole Divinity of *St. Paul*, as well in Point of Faith, as of Christian Life, runs upon this *Conformity*

formity both of Actions and Sufferings ; and that of St. *John*, likewise, upon this same *Communion*. The Truth is, our Saviour had neither Birth, nor Death, nor Resurrection, here on Earth, but such as we ought to *conform* ourselves to ; as he hath neither Ascension, nor Throne, nor everlasting Life, nor Glory, but such as we may also have in Heaven *common* with him.

4. This *Conformity* or Likeness to Christ, which (as the *Hebrews* use to speak) is *the Foundation and Pillar*, that is, the grand Principle of the whole Christian Institution, relates more directly to our Duty about his *Sufferings*, and then to our Happiness about his *Exaltation*. And the *Communion*, which is the other great Fundamental that St. *John* hath still in his Mouth, points more at this, and presupposes that ; and both make up a full Comment upon the Words which our Saviour so often commanded his Disciples, *to follow him* ; thereby signifying both the Labour, and the Success, of this most important *Journey* ; for, without Doubt, we shall follow him into Heaven, if we will follow him here on Earth ;
and

and we shall have *Communion* with him in his *Glory*, if we will keep *Conformity* with him here in his *Sufferings*.

5. These three Expressions, to *follow*, to be like, or have *Conformity*, and to have *Communion*, which are the most essential Clauses in the Charter and Charge of Christianity, are not to be limited to the Imitation of Christ's Morals only, as when he bids us *be holy, as he is holy*, &c. but they oblige all his Disciples to follow and imitate him likewise, as much as in them lies, throughout all the other Parts of his Life, and the very Functions of his Offices. For we must be regenerated in his Birth, die on his Cross, be buried in his Grave, bear his Shame in his Tribulations; in a Word, Christ and Christians are, and must be, continually together: *Where I am, there my Servant shall be also*, John xii. 26. But of all these Duties, the most fundamental, and most indispensable, is, that of bearing Part of his *Cross*, and dying with him in *Sacrifice*.

6. Never did the Son of God intend any more to offer himself for his People, without his People, than did the High-Priests of the Law to offer themselves for *Israel* without his Ephod, the Memorial

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of them. Christ presented himself to God in this great Temple, which is the World, at the Head of whole Mankind, as did the First-born of *Egypt*, who also did prefigure him, every one in his House, at the Head of his Family. He came as a voluntary Victim to the Altar, being attended on by his *Israel*, who, as it were, with their Hands laid all their Sins upon his Head. Therefore as it was necessary that they, who sought for Atonement, should wait upon the Sacrifice; and that whosoever would escape the Destroyer, or other Plagues, should keep themselves within that House, where either the First-born, or the Paschal Lamb, was destroyed; by the same Necessity, whosoever do pretend to eternal Salvation, must needs appear within that House, about that Altar, and that Cross, whereon this First-born of every Creature, and this eternal both Priest and Sacrifice, was pleased to offer up himself.

7. By this standing and appearing at the Altar under the Law, the Sinners indeed did not die, the *Victim* alone being burned and destroyed; but because they laid their Hands on it, when it was dying, and fell (for Prayer and Worship) on their
Faces

Faces down to the Ground, when it did fall bleeding to Death, they were, as well as, the very Victim, reputed to *offer* up themselves: so the truest Christians, likewise, are neither crucified nor destroyed in that Manner that their Master and Saviour was: yet, 1. Because they look towards, and cast themselves upon, his Cross and Sufferings, as the only Means both of expiating for their Sins, and of Salvation for their Souls. 2. Because of the great and sharp Grief which they do suffer who sincerely think on the Son of God thus dying, and which is more, thus dying only for their Sakes, which to them is, as it was to the blessed Virgin, a *Sword* to pierce their Hearts, and likewise to pierce and crucify to Death their Sins. 3. Because their whole Body of Sin being, by this Crucifixion, really overmastered, and wounded; there remains no Life in them, but what they may and will offer up and dedicate to God's Service. The Saviour thus offering himself, and the Saved so united to him by Faith, so plunged both into the Communion of, and Grief for his Sufferings, and so resigned up and consecrated to his Will, for the Remnant of their Life, are both

accounted, before God, for one and the same *Sacrifice*.

8. It is the same, first, by *Imputation*, such as were the first Fruits and the *Lump*, *Rom. xi. 16.* The Ears of Corn, and the Harvest, which were both together involved in, and made holy by, *one Offering*, *Levit. xxiii. 10, 11.* In this Sense Jesus Christ, dying upon the Cross, was made the first Fruits of them that offered themselves to God, that they may be sanctified by his Death and Sacrifice. *If one be dead, then all are dead*, as he was made the *first Fruits of them that sleep*, that they should be quickened by his Resurrection. But, secondly, as the Lump or Mass may, in some Case, either lose, or not get at all, the Privilege and Holiness of the first *Fruits* (for Example, a few Sheaves of Corn, which the Worshipers had offered unto the Lord, could by no means sanctify that Harvest, which afterwards should be eaten in the Service, or in the Temple, of an Idol), two real Actions are required to make good this Imputation, and to join the Christians to the Sacrifice of Christ their Head.

9. The first is, that they endeavour to crucify their sinful Members as really as
Christ

Christ himself had his sinless Body crucified: so that the Feet, that before did run to Evil, the violent Hands that did injure, the greedy Eyes that did covet, and all those Members of the Flesh that were Weapons of Wickedness, may, by this Cross and Sacrifice, be most really bound, and in a good measure destroyed, as to their Corruption. *I do glory in the Cross of Jesus Christ, by which the World is crucified unto me, and I unto the World, Gal. vi. 14.* So Jesus Christ, and his whole Church, and in this Church every true penitent Sinner being joined all together, do make up that complete Sacrifice, which seems to have been prefigured by the Sacrifice at the Consecration of *Aaron*, *Exod. xxix. 13, 14.* whereof the Kidneys, and the Fat about the Inwards, were burnt, as a sweet-smelling Oblation, on the Altar: but all the Flesh, the Skin, the Feet, the Dung (Instruments and Emblems of Sin), were thrown and burnt without the Camp. For Jesus Christ and his Church so concur together in one Oblation, that the blessed Saviour contributes all that can go up into Heaven to please and appease God; and we, on our Part, do contribute but what de-

serves to be removed out of the Way, the Corruption and Smell of Sin. The second necessary Condition to the afore-said Imputation (for no Imputation, either to Life or Death, can be just without some real Grounds to support it), and to incorporate us into the Sacrifice of Christ's Body, is a serious Resolution of Piety, and universal consecrating both of our Persons, and all our Actions, to God. *I am crucified with Christ, that I may live to God. Now it is not I that live, but Christ lives in me, and the Life which I now lead in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me,* Gal. ii. 19. This Place must be so render'd, according to the Distinction of both the *Greek* Copies, and all the *Oriental* Versions. And this Act of the Church, consecrating herself to God, and joining herself so to Christ, as to make but one Oblation with him, is the Mystery represented by the *daily Sacrifice*, Ex. xxix. 38. Numb. xxviii. 3.

10. This Sacrifice did consist of two Parts. The first and chiefest was, the *Lamb*, that did foreshew the Lamb of God; and the second was, the *Meat and Drink Offering*, made of Flour, mingled with

with Oil and Wine: all which, being but an Additional thrown on the Lamb, Morning and Evening were counted but for one and the same Sacrifice. Those *secondary Oblations*, so thrown and burnt upon the main Sacrifice, signified properly these Offerings, which Christians must present to God, of themselves, of their Goods, and of their Praises. From this Meat and Drink Offering, which was added to more substantial Sacrifices, came the Bread and Wine to be used at the Celebration of Christ's Death: which Bread in the Communion, considered as *Sacrament*, signifies the *natural*; but considered as *Sacrifice*, it represents the *mystical Body* of Christ, that is, his Church. *For we that are many*, saith the Apostle, 1 Cor. x. 17. *are one Bread*. To this Purpose the holy Martyr *Ignatius, Epist. Rom.* being ready to be offered up by Martyrdom, said, he was the *Wheat* of God, which was to be ground by Beasts' Teeth. Soon after, the Church added *Oil* and *Frankincense* to *Bread* and *Wine*, to make up the whole *Meat-Offering*, which consisted of these four Things. The Truth is, all what we can offer upon our own Account is but such an Ob-

lation as this Meat and Drink Offering of *Moses* was, that cannot be presented but by the Virtue and Merits of Jesus Christ, who supports it; and that can never ascend up to Heaven but along with the sacred Smoke of that great Burnt Sacrifice, which is to carry it up thither. For, on the one Side, our own Persons, our Works, or any Thing else that may be ours, are, by themselves, but weak, unsubstantial Kinds of Offerings, which cannot be presented unto God, otherwise but as these additional Oblations, which from themselves fall to the Ground, unless a more solid Sacrifice do sustain them: and, on the other Side, this solid and fundamental Sacrifice upholds, saves, and sanctifies, but those Persons and Things, that, according to the Law of *Moses*, his Meat Offerings are thrown into this his Fire, are hallowed upon his Altar; and are, together with him, consecrated to God by him.

11. For this Cause it is, that, as soon as the Prophet had preached the coming of this everlasting Sacrifice, and the Propitiation and Happiness, which it would spread over all the World, he foretels, at the same Time, that the Apostles and their

their Successors (whom he designs by Expressions proper to that Oeconomy under which he did live) should bring the Nations from all Parts of the Earth, as an *Offering unto the Lord*, Isai. lxvi. And, to the same Purpose, St. Paul himself speaks of his Evangelical Office, as of a *Sacrificing Priesthood*; and of the Gentiles, whom he did convert to Christ, as of so many *Sacrifices* which he presented to the Lord. *I exercise*, says he, *in the Gospel a holy sacerdotal Priesthood* (for the Word *ιεραργειν* signifies both), *that the Oblation of the Gentiles may be acceptable, being sanctified by the holy Spirit*, Rom. xv. 16. Hence proceeds that Method, which he observes most constantly, never to preach the Faith in Jesus Christ, without inviting presently the Believers to *offer* up unto God, either their Bodies and Souls, as *Rom. xii.* or their Works of Holiness, of Praise, of Charity, &c. as every-where else. And these are the spiritual Offerings which every true Christian must join, to cast upon the fundamental Sacrifice of Christ Jesus.

12. We know, indeed, that the universal Assembly of Christians could never meet at the same Time or Place, either to

follow Christ in a Body, when he went to offer himself for them, or to fall upon their Faces, and prostrate themselves to the Ground, when he bowed his Head under their Sins: Providence, that scatters Men up and down throughout all Places and Times of the World, permitting no Possibility of such a general Meeting. But the Sacrifice of Christ, though it was confined to few Hours, and to a small Parcel of Ground, as to the *Suffering*; yet, being everlasting, infinite, and still the same, *as to the Sufficiency and Virtue of it*, co-extends itself most perfectly to all, both Times and Places, when and where those scattered Members will ever come to offer up themselves to God with their Head. And besides this, the second Part of his sacerdotal Office, which consists in *interceding*, continuing still *in the very Act*, till the World's End; they that could not embrace his Cross, and join with him at that same Time that he *offered* himself, may do it every Day, and humble themselves like poor Victims loaden with Sins and Miseries, at the same Time that now he continues still actually *interceding*. So in all Places, at all Times, and upon any Emer-

gencies, whensoever the Believers will present themselves unto God, both with and by his Son Jesus, they may still receive the Favour of Acceptation, and that real Efflux of saving Odour from Christ, which was represented by that typical Holiness, which the additional Oblation did receive from the principal Sacrifice, when it was adjoined to it. Whereas it is most certain, that all the Merit and Blood of Christ shall no more save Men that will not draw near and join themselves to Conformity and Communion of his Death, than the continual and other burning Sacrifices were ever able to consecrate that Meat, that Wine, that Oil, and that Frankincense, which were not brought, nor burned, upon the same Altar with them.

13. Now though all Men be called to this Conformity and Communion in the Sufferings of Christ, from the Time of those Sufferings until there be no Times at all; and although the Days of our present Life have all the Privilege which these seven Feast Days once had, when every one might gird his Loins, eat his unleavened Bread, and kill his own Bullock as the Priest did sacrifice the Paschal

chal Lamb (which Bullock was super-added to the Paschal Lamb, that both might better suffice for the seven festival Days, besides its other ritual and figurative Importance as a Sacrifice); it is certain, nevertheless, that there are two more special and extraordinary Days, wherein Christians are invited, by more urgent and proper Circumstances, to present their Souls and Bodies, by way of second Offering, upon the Sacrifice of their Saviour. The first is past, and that was when the Saviour offered himself to Death; when Heaven and Earth, Temple and Graves, shook at the Blow that killed him; when pious Souls either stood immoveable, as the blessed Virgin had by his Cross, or, in a Manner, crucified themselves; beating their Breasts as the Daughters of *Jerusalem*: and when every Disciple might, by the very Conjunction of all the Things he saw, be moved to say as *Thomas*, *Let us go, and let us die with him*, John xi. 16. The other Time most favourable and proper, next to that of his real Passion, is, that of the holy Communion; which, as it hath been * explained, is a sacramental

* *Gelas. Cyzic. Part II. c. 31.*

Passion; where, though the Body be broken, and the Blood shed, but by way of *representative Mystery*; yet, both are as effectually and as truly offered for our own Use, if we go to it worthily, as when that holy and divine Lamb did offer himself the first Time.

14. Therefore whensoever Christians approach to this dreadful Mystery, and to the Lamb of God, *lying and sacrificed* (as some say that the holy *Nicene Council* speaks) *upon the holy Table*, it concerns their main Interest, in Point of Salvation, as well as in other Duties, to take a special Care, not to lame and deprive the grand Sacrifice of its own due Attendance; but to behave themselves in that Manner, that as both the principal and additional Sacrifices were consumed by the same Fire, and went up towards Heaven in the same Flame; so Jesus Christ, and all his Members, may jointly appear before God; this in a sacramental Mystery, these with their real Bodies and Souls, offering themselves at the same Time, in the same Place, and by the same Oblation: so that whosoever are attending on this Sacrifice, since they do it in Remembrance of their Saviour,
once

once really dead, and every Day *sacramentally* dying for them (do this in Remembrance of me), they do it in such a Manner, 1. as may become faithful Disciples, who are resolved to die both for and with their Master: 2. As true and sincere Members that cannot outlive their own Head: and, 3. As truly penitent Sinners who dare not look for any Share in the Glory and Redemption, and Session at the right or left Hand of their Saviour, unless after their Way they undergo the same *Baptism*, unless they will drink the same Cup, and unless they enter really into the Communion of that Sacrifice, and those Sufferings, which their Master, their Head, and their Saviour, hath passed through, and which this very Sacrament engages them to.

15. Now this *Communion* doth require, first, a *Conformity of Actions*, that may in some sort correspond to all what Christ hath done as *Priest*; secondly, another *Conformity of Mortifications*, and Passions, that may likewise answer to whatsoever he hath suffered as a voluntary *Victim*. As *Priest* (for on this Occasion all Christians, after the Example of their Saviour, become Priests, since they offer themselves

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to God), to follow all the Steps, and take upon them all the Preparations, the Course of Life, and the like Dispositions of Mind, which were seen in this blessed *Melchisedeck*, when he presented himself to God. To this Effect, the faithful Worshiper, presenting that Soul and Body which God fitted him with at his coming into this World, will lay them down at the Altar.

16. To this first Part of our *Conformity* with Christ, as *Priest*, must be refered whatsoever we read he did from his last Passover to his Passion, as far as we can imitate it: as when he washed the Feet of his Disciples; when he prayed for his Murderers; when he received, with a mild Reply, the Rashness of him that struck him, committing all the rest to God; when he took that charitable Care of gently restoring the Ear to an insolent Fellow named *Malchus*; when his dimmallest Agonies never kept him from comforting a Penitent, *this Day shalt thou be with me in Paradise*, Luke xxiii. 43. nor from instructing good pious Souls, *ye Daughters of Jerusalem weep not, &c.* nor from interceding for his cruellest Enemies, *Father, forgive them; for*

for they know not what they do : nor from taking Care for his Relations, *Woman, behold thy Son, &c. John xix. 26.* Here-upon the Success of these, both active and passive Dispositions, must needs be this ; that God, *looking first to Abel,* and finding him endued with that Spirit of Humility, of Charity, of Meekness, and of Patience, *which was also in Christ Jesus, Phil. ii. 5.* he certainly will be pleased to *look also upon his Sacrifice, Gen. iv. 4.*

17. Besides this first Conformity of holy Dispositions, and, as it were, *sacerdotal Ornaments,* between Jesus and his *Disciples,* considered as they are *Priests ;* there must needs be also a Conformity of Death and Passion between them, being considered as *Sacrifices.* The first *Conformity,* which regards personal and priestly Endowments, is never so exact, nor so full, as to adorn inferior Priests with all the proper Attire of *Aaron,* his golden *Plate,* his embroidered *Ephod,* or his *Mitre,* or his *Breast-Plate ;* yet it is never so defective, but that he and they may, without Indecency, notwithstanding the Inequality of their *Garments,* officiate at one *Altar.* The second *Conformity,* which regards the *Sacrifice,* is

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yet much shorter than the first, being between Things not only unequal in Degrees of Perfection, but different in their Nature. For really the Sacrifice of a living Creature, as the Lamb was, could not differ so much, in Nature, from dead and inanimate Offerings (such as the Meal, the Oil, and the Wine were, which, as secondary Sacrifices, were added to the first), as the Sacrifice of Jesus Christ differs from what poor Christians either are in their Nature, or can offer up to God in Sacrifice. For of these two Sacrifices, as to their proper Conditions, the one is Divine, Almighty, and All-holy; and the other is human, infirm, and sinful. And, as to their several Ends, the one is made to procure and work Expiation, and the other only to get some Capacity to receive it. The first and prime Sacrifice imparts to the second its Righteousness; and the second is thrown upon the first as a Burthen, only to charge it with all its Sins: Nevertheless, as, under the Law, the *Lamb* and the *Oblation* added to it, did join in one Sacrifice, because both were offered upon one Altar, and consumed by one Fire; so, under the Gospel, Christ and his

his People are accounted for one Oblation, when both, in their own proper Way, are consecrated by the same Cross; and are, in some Manner, alike obedient to Death. *For we have been planted together in the Likeness of his Death, knowing this, that our old Man is dead, &c. Rom. vi. 5, 6.*

18. By this Likeness or Conformity of Sufferings Christ is dead once to satisfy the Rigour of the Law, and so must Christians destroy their Sins, and mortify themselves, that they may observe hereafter the *Righteousness* of the Gospel. Christ, during that terrible Storm that made him weep and cry aloud, *Matt. xxvii. 46, 50. Luke xxiii. 46. Heb. v. 7.* did suffer such a heavy Punishment as might satisfy God's Justice; and his mystical Body must every Day both undertake and suffer such fatherly Corrections as may overmaster their own Sins. In a Word, the holy Saviour was willing to be crucified, because this dismal Execution was indispensably necessary to turn away the Wrath to come; and his true Members must be willing to crucify themselves with him, because this Discipline is as indispensably necessary to destroy

stroy in them, by Degrees, that inward Corruption which would bring back again this Wrath.

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S E C T. VIII.

Concerning the Oblation of our Goods and Alms, or the Sacrifice of Justice.

1. **I**T is an express and often repeated Law of God by *Moses*, and nowhere repealed by Christ, that no Worshiper shall presume to appear before him with empty Hands. Sincere Christians must have them full at the receiving of the holy Communion, with four distinct Sorts of Sacrifices. 1. The sacramental and *commemorative Sacrifice* of Christ. 2. The real and *actual Sacrifice* of themselves. 3. The *Free-will Offering* of their Goods. 4. The *Peace-Offering* of their Praises.

2. The first, as representing the Sacrifice offered on the Cross, is the Ground of the three others, especially of the second, which must no more be separated from it, than Parts are from the Whole,
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or the Body from its Head. These two are so close coupled together, that St. *Augustine**, more than once, by the Body of Christ, in the holy Communion, understands Christ's mystical Body, which is the Church. And St. *Cyprian* † says expressly, that Christ and his People are contained and united together in the holy Cup (that being represented by the Wine, this represented by the Water;) so that Christ is not there without his People, nor the People without their Saviour.

3. The third and fourth, which are the Sacrifices of our Goods, and of our Praises, are Appendages following after the second; that is, the Sacrifice of our own selves, by as natural a Consequence as the Fruits and Leaves follow the Tree, and as what we *have*, or what we *can*, must needs come after what we *are*. All the World know how that blemished and lame Sacrifices were abominable under the Law; and certainly Bodies without *Heads*, Souls without their *Faculties*, and Persons without their proper *Duties*, are not better under the Gospel. Such mu-

* *Aug. apud Ful. de Bapt. Æthiop. c. ult.*

† *St. Cypr. L. II. Ep. 3.*

tilated Sacrifices cannot suit with that of Christ, which was perfectly whole and entire. Therefore, as when we once offer ourselves to God, our Souls and Bodies become attending Sacrifices on the Sacrifice of Jesus Christ; so must, by the same Equity, all our Goods and Services, by way of secondary Oblations, attend the Sacrifice of our Persons. And as the *Lamb*, in the daily Sacrifice, was never offered without its *Meat Oblation*, nor this *Meat Oblation* without its *Incense*, its *Wine*, its *Oil*; so the eternal Son and Lamb of God, who was pleased to offer himself for me, must neither be offered without me; nor whensoever I offer up myself, both by him and with him, must I appear as a dry and unfavoury *Meat Offering*, without *Juice*, without sweet *Smell*, without all the holy Dispositions of *Readiness* and *Joy* to obey and please my God in all good Works, whereof the *Incense*, the *Wine*, and the *Oil*, were, under the Law, sacred Emblems. In a Word, whensoever we offer ourselves, we offer, by the self-same Act, all that we have, all that we can; and so, consequently, we do engage for all, that it shall be dedicated to
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the Glory of God; and that it shall be surrendered into his Hands, employed to such Uses, upon such Occasions and Times, as he will be pleased to appoint.

4. Hear then, *my Son* (as says the Wise Man), *look to thy Feet, when thou enterest into the House of God, lest thou offer the Sacrifice of Fools*, Eccl. v. 6. It is the Sacrifice, as well as the Part of a Fool, to offer the Person without the Goods that attend it, as it were the Bones, without the Sinews and the Flesh that cover them. It is the same Act of an impious Wretch, to mangle and to mutilate either the holy Sacrifice, which Jesus hath made to his Father, or the holy Sacrament, which he hath ordained to his Church, or that holy Oblation which after his Sacrifice, and at his Sacrament, he is pleased to require of us. And after we have presented it, it is an Act not only of great Impiety, but of as great a Sacrilege as was that of *Ananias*, to withdraw, without Leave, any Part of that Whole which we have devoted to God's Service.

5. It behoves not *Israel* alone to go forth out of *Egypt*, with all their Children, and Cattle, and Goods; to offer them unto
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the Lord, that he may take either all, or such a Part as he will be pleased to choose, *Exod. x. 25, 26.* All the Gentiles were likewise to go and give themselves up to God's Service with their Gold, their Silver, their Dromedaries, and their Chariots, loaden with their chiefest Substance: the *Egyptians*, with all their Wealth; *Tyre* and *Sidon*, with their Merchandize, *Isai. xxiii. 18.* and *lx. 6, 7, 9.* The wise Men, with their Frankincense, their Myrrh, and their Gold: and so every Sinner, at his Conversion to God, was to consecrate all to Jesus Christ, and to the Service of his Church. From that very Moment that, by any real Act of Conversion, of Faith, of Repentance, or of Vow, we have given up ourselves to Christ, who hath likewise given himself for us, as by virtue of this mutual Communion, all what he possesses becomes ours; namely, his Grace, his Immortality, his Glory; and so he bestows it upon us, according to the Times and Degrees which he sees best for our *Salvation*: by the same Consequence, all whatsoever we have, doth become his, so that he may take it after in what Proportion and Season forever he shall see best for

for his *Glory*. The two *Asses* which he sent for by his Disciples, that he might ride on them to *Jerusalem*, and the Chamber which he commanded to be ready, that he might eat the Passover in it, were not so absolutely his, as are our Lives, our Goods, &c. whensoever *the Lord hath Need of them*, Mat. xxi. 2, 3. Luke xxii.

11. Those Things were his only, by the Right of Propriety, which, as to a Sovereign Lord and God, is naturally reserved upon any Thing which he creates, or saves: but these are his besides; because we, with ourselves, have given them. When he calls for the former, to deny them were Injustice; but to deny these latter, were a visible Sacrilege: all what we are, what we can do, and what we can give, even to the least Vessel in our Houses, being involved and made holy in this one Consecration. *In that Day shall there be upon the very Bridles of the Horses Holiness unto the Lord: and every Pot in Jerusalem and Juda shall be holy unto the Lord*, Zech. xiv. 20, 21.

6. This Consecration, whereby the Worshiper offers and resigns up all himself, and all his Concernments, to God, if it be well done, and duly performed,
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is, first, as for our Souls and Bodies, a Christian *Apotheosis*, if I may use this Word, which both makes them capable of the Sacrifice and Grace of Christ, and raises and prefers them to the very Nature, that is, the Condition of Holiness and Immortality of God. Secondly, As to the consecrated Things, it is a miraculous Privilege, which, in the End, infinitely multiplies every Thing, which is thus parted with; it blesses the Use of it, although it be but presented, as long as we can enjoy it, and finally exchanges it, when we can enjoy it no more, for such advantageous Returns, as may be conceived to be, not such as when Water was turned into Wine, or Dirt into Gold; but such, as if we conceive a Glass of Water turned into Streams of everlasting Comforts, the Dust of *Israel* into so many Stars of Heaven, small Cottages of Clay into Royal Palaces, and vain declining Shadows into real and eternal Possessions: *Thou hast been faithful in a few Things, I will make thee Ruler over many Things, &c. Mat. xxv. 21.* But if the Law of these Consecrations be not well performed; if *Levi* come to serve

Ashtaroth, after he hath dedicated himself to God; and if the Offerings of the People be employed to profane Uses after they have touched God's Altar, then there are as many, and as heavy Curses, to be look'd for, as, on the other Side, upon a better Use, there are many and great Blessings to be expected. So that upon all Considerations, both of Prudence and of Duty, first, we must give up all to God; next, after we have given, we must fly all, not only as two most odious Sins, but also as two most terrible Mischiefs; the *Sacrilege*, in withdrawing, at any Time when God demands it, what hath been thus consecrated to him, and the *Profaneness* in mis-spending upon superfluous or worse Uses, what of it he is pleased to allow to our proper Necessities, and other lawful Conveniences.

7. Now though Christ our blessed Saviour, by that everlasting and ever-same Sacrifice of himself, offer himself virtually upon all Occasions, and we, on our Side, also offer ourselves, and what is ours, with him several other Ways, besides that of the holy Communion; as
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at our Conversion, and first Act of Faith in him, Christ (says St. *Austin*) * is sacrificed for the Salvation of every Sinner, at the very Moment he repents, and believes him to have been sacrificed; and at our Baptism, For every one offers the Sacrifice of the Passion of the Lord, at that Time that he is consecrated by the Faith of this Passion, and baptized a Christian, saith the same Father; † and the Baptism of Christ is the Blood of Christ, saith another. || Nevertheless, because Christ offers himself for us, at the holy Communion, in a more solemn and public sacramental Way (thence it comes that the Memorial of the Sacrifice of Christ thereby celebrated, takes commonly the Name of the Sacrifice itself, as St. *Austin* ‡ explains it often); we are then obliged, in a more special Manner, to renew all our Sacrifices, all the Vows of our Baptism, all the first Fruits of our Conversion, and all the particular Promises which, it may be, we have made, either at our repenting of some Sin, or at our Deliverance

* *Aug. Evang. Quest. 1. 2. q. 33.* † *August. Expos. inchoat. ad Rom.* || *Chryf. Hom. 16. Hebr.* ‡ *August. de Civ. c. 5. id. Ep. 23. ad Bonif. de Consecr. Dist. 2. hoc est.*

from some eminent Danger, or at the Recovery out of some grievous Sickness, or at the receiving some other signal Mercy, whether for ourselves, or for our Friends; *I will go into thy House with Burnt Offerings; I will pay thee my Vows, which my Lips have uttered, and my Mouth hath spoken, when I was in Trouble,* Psal. lxxvii. 13, 14. Then, and there, at the Altar of God, must we both discharge all the Vows which, for some Hindrance or other, we had not yet the Convenience to fulfil; and set afresh from *Communion to Communion*, as they did the *Shew-loaves* from *Sabbath to Sabbath*, all those other Performances which, by their Nature and our Duty, can never be fulfilled, but with the very End of our Days.

8. So shall the new *Israel* tread on the pious Steps of the Old, who ever, from Time to Time, reiterated, either in *Mispab*, or in *Gilgal*, &c. that Covenant which the Lord had made with him in *Sinai*. It is true, the Lord did not then again repeat the Thunder that once made the Mountains tremble; as in our Churches he doth not reiterate that very Passion, that made the Powers of Heaven mourn and shake: nevertheless, as *Joshua*, *Asa*,
Josias,

Josias, Jehoiadab, and other such holy Men, could, from their Master, assure the People, that the Covenant which they did renew: for Example, in *Shechem*, *Jos. xxiv. 25*, *2 Chr. xv. 12.* and *xxiii. 16.* was not less powerful, either to bless the Observers, or to destroy the Offenders thereof, than it was when *Moses* and the holy Angels published it, at the first, upon *Sinai*: so now the Ministers of our Lord Jesus Christ, having in their Hands the Sacraments of the Gospel (true Seals and Tables of the new Law), may both produce and give them out as Evidences, that the Sacrifice of their Master is not less able to save Mens Souls, when it is offered to Men, and sacramentally offered again to God at the holy Communion, than when it was newly offered upon the Cross. And this is the Reason, wherefore all faithful Christians ought then as effectually to reinforce all their Oblations, their Vows, their Contritions, and their Protestations; *Men and Brethren, what shall we do? And God forbid that I should ever glory, but in the Cross of my Saviour; as the Israelites did by protesting, upon the like Occasions, We will obey the Lord our God, and the*

Lord is the God, the Lord is the God,
 1 Kings xviii. 39. both *Israelites* and
Christians seconding their Protestation of
 Obedience, and their Prostrations of Bo-
 dy, and Resignation of their Minds, with
 secondary Sacrifices; those of *Bulls* and
Rams; these of *Alms* and *pious Works*.

9. By this it is easy to see, that our holy
 Eucharistical Communion is much cor-
 respondent to those Feasts, that did call
 the People of *Israel* together, first, to
 appear and prostrate themselves before
 the Lord, with *Sacrifices for their Sins*;
 and then to lay upon the Altar that other
 kind of Sacrifices which they used to call
 * *Peace-Offerings*, and which were ordain-
 ed to express both their Thankfulness to
 God, and their Charity to Men. And in
 this friendly Concurrence, both of Myste-
 ries, and of holy Duties that attend them,
 all Respects duly observed, *Moses* may still
 with the same Power command both new
 and old *Israel*, *Thou shalt keep the Feast un-*
to the Lord thy God, with a Tribute of a
Free-will Offering of thine Hand, which
thou shalt give unto the Lord thy God, ac-
cording as the Lord thy God hath blessed

שְׁרָמִים * Peace-Offerings, εἰρηναῖα, ἑuchaριστια.

thee :

thee: and thou shalt rejoice before the Lord thy God, thou and thy Son and thy Daughter, the Levite, the Stranger, the Fatherless and the Widow. And ye shall not appear before the Lord empty. Every Man shall give according to the Blessing of the Lord thy God which he hath given thee, Deut. xvi. 10, 11.

10. The first Christians ever took it, and constantly practised it so. For whenever they met at their Devotions, whereof the holy Communion was the most ordinary and most essential Part, they did make the Use of all their Goods to be common among themselves: and the Distribution of this blessed *Sacrament* was so constantly attended by the Distribution of their *Offerings*, that it is somewhat hard to discern which of the two the apostolical History intends to signify by the *Breaking of Bread*, so often mentioned in the *Acts*. Some pious and learned Men have thought that this Largeness and Frequency of Offerings, which in the primitive Times was all the Stock they had for pious Uses, made that Article which immediately follows that of the *Church*, that is, the *Communion* or *Communication of the Saints*. But, however, though this were not the *Article of Faith* there meant, yet it was

an Act of Piety so frequent, and so essential, in those Days, that St. *Luke* would place it amongst those other sacred Functions, that comprehend the whole Duty and Service of the Church. *They continued stedfastly in the Doctrine of the Apostles, and in the Communion, and in breaking of Bread, and in Prayer, Acts ii. 24.* Thus were the primitive Christians literally and punctually such as holy *David* had prophesied they should be, a People that would come and offer themselves, with their *Free-will Offerings*, to Christ, *in the Day of his Power*; and of that glorious Effusion of Graces, that, like to a celestial Dew, would appear wonderful by a thick and sudden producing of Subjects and Soldiers ready armed for his Service, *Psal. cx.*

II. For this Purpose it was, that the Bishops had, in their Churches, two Tables: one of them was, ἕσω τοῦ θυσιασερίου καὶ περιπέλειόσματος, *i. e.* within that Space where the Ministers did officiate at the Altar, and where were Curtains purposely shut to keep Noncommunicants from the Sight of, and Access to, the holy Mysteries. The other was, where the People could freely come to offer their

their Gifts, Part whereof afterwards was brought by the Deacons to the Communion Table. Hither were brought the *Free-will Offerings* of the People, Bread, Wine, Oil, Wool; sometimes Cloth, Silver, and any Thing else that might be useful to the Church (till, by express Canons of the Church*, those Oblations, in Kind, were limited to such Things only, as could be employed about the Sacraments and Service of the Church); and all this was offered up to God, by all Christians, by way of a *daily Sacrifice*. And when the Christians had offered up to God their Goods, the Priest, who did receive them, did solemnly pray to God, that he would be pleased *to look on their Oblations, as he did once on them of Abel, of Noah, and of Abraham*. Out of these Oblations the Elements of the holy Communion were taken forth, and presented at the other Table, where they were blessed by the Bishop or Priest, and distributed by him to the People, as from God, to assure them he had accepted of both their Persons and Offerings; and that instead of the Bread and Wine,

* *Can. 37. Afric.*

which they had offered upon his Altar, as either the *First Fruits*, or the *Representatives* of all their Goods, he was pleased to return to them not simple Bread and simple Wine, but such blessed Bread and Wine, as were both the sacred Mysteries of the Body and Blood of his Son, and an infallible Surety of all Things depending thereon. This is the Reason why, because primitive Christians never received those holy Mysteries, but after they had made their Offerings; and because those very Mysteries, which they *received*, were commonly taken, as to the Matter, from that Bread and Wine which they had before *offered*: the holy Fathers (for Instance, St. *Irenæus**), who then had no Occasion to be so exact or cautious as to distinguish precisely the Nature of two sacred Offices which went constantly together, do not scruple to speak of the blessed Communion promiscuously as Sacrament, or Sacrifice.

12. Now to bring all this more home; the Law of antient *Israel*, the Practice of the primitive Church, and the very Equity of the Thing itself, do sufficiently

* *Iren. l. 4. c. 30. Et alibi passim.*

testify,

testify, that we ought not in these, more than in the former Ages, to appear before the Lord with empty Hands, that it is not more fit for Worshipers now, than it was then, to present their Persons without their Goods, as it were Trees, without their Sap and Fruit; and that these same Nations which, in the Prediction of *Esfay*, were at their first Coming, to bring and consecrate both themselves and their Gold unto the Lord, must not be now less liberal, when, by their Sacrifice, they appear to renew the Vows of their former Consecration; as surely God is not upon the same Occasions less merciful, when, by his holy Sacrament, he renews unto them the Covenant of his saving Grace. Therefore he that comes rich, is bound to appear before his Saviour with his Hands full of such Free-will Offerings, as he may take out of his Abundance, as did in *Israel* the Husbandman out of a plentiful Harvest, when the Lord had blessed his Field. He that is less able, must offer, out of what he can either get by his Labour, or spare by his Parsimony, as the poor Widow did, when she offered her Mite. In a Word, every one, whether he be rich or poor, is to lay down,

down, at the Offerings of God, according as the same God hath either blessed or spared him, 1 *Cor.* xvi. 2.

13. The Quantity of these Oblations, whether extraordinary, as upon a Communion Day, or more ordinary, as upon other daily Occasions, is wholly left to the Discretion of the Christian Worshiper. And whereas God, by his Law, did deal with the *Israelites* as Fathers do with Children, in an Age unfit to guide itself, prescribing to them the Measure, the Time, and the Manner of every Thing, which they were either to do, or to give; our Saviour hath, by the Gospel, freed all Christians from this punctual *Pedagogy*; leaving them, as Men, able to give an Account of themselves, both to their own Judgment, and to the Direction of his Spirit. But if this different Way of the Gospel discharges Christians now-a-days from the Subjection of doing punctually and literally every Thing which the antient *Israel* were to observe; it certainly obliges them to do more, as to the Matter, and to do it in a better Manner. And God forbid that this Honour and Liberty, which he vouchsafes us above what he did to the Jews, should be

be taken by us, either as a Permission, or as an Occasion of being worse. Therefore God, in former Times, did give special Laws to his People for every Thing they were to do, in Point either of Piety, or Charity. For Example; they were to give the tenth Part of whatsoever they could gather out of their *Fields*, their *Trees*, and their *Flocks*, besides another tenth Part every third Year, that is, a thirtieth Part every Year; and whatever could grow of itself, during the Vacancy of every seventh Year. They were bound, moreover, to many other charitable Ways of helping the Poor: as to lend them Money, without taking either Use or Pawn; and to leave, in their Fields and Vineyards, so much of their Corn and Fruits behind, as could recompence the Labour and Diligence of many honest Neighbours, who, at the End of the Year, had no other Harvest than this Gleaning. And although all this was *Charity*, yet it was, among the People of *Israel*, called *Justice*; because it was commanded by Law, and that they were obliged to pay these Alms as strictly as any other Debt. Here, then, a downright Christian will do well to take Notice of what

what all these Charges may come to, and what Proportion they will bear with the Estate and Revenue that God blesses him with; that so he may contribute towards Works of Piety and Charity, not only so much, but more; and if not in the very same, yet in as good a Kind as the *Jews* did. So that he may go beyond them in Charity, whom the Gospel commands us to exceed in all other Virtues, as we exceed them in Blessings.

14. The Time of these Oblations is not more limited than their Measure. At first *St. Paul* had appointed the first Day of the Week, that is, the *Lord's Day*, for the gathering of those charitable Assistances, and, as he calls them, *acceptable Sacrifices*, 1 Cor. xvi. 2. Phil. iv. 18. which were to be sent to the poor Brethren of *Jerusalem*; because even from that Time, that Day was, in a more special Manner, consecrated to the solemn Ministry of Prayers, of Preaching, and of *Communion*. Now, though the Danger of Profaneness, which then was less to be feared, hath, in our Days, made the Use of this *Sacrament* much less common than that of *Preaching* and *Prayer*; nevertheless, since, by these two holy Exercises, both
God

God speaks to us, and we to him, this should be Warning enough not to presume to appear before him without a Gift. And that we may both bear up, the more easily, the Expences of this weekly Sacrifice, and diffuse more universally the sweet Savour thereof into all the Parts of our Life, it would be a Piece of holy Prudence to take Care, that every Day should both bear some Part of the Burden, and have some Share of the Holiness: and that, by a daily attending to this Service, the Rich be still industrious to defalk some larger Portions of his Abundance; the Poor to steal something out of his Necessaries, and the middle-conditioned Man to spare what he can out of all his Competence. But especially when the good Providence lets fall into our Hand some considerable Advantages, then let him that will grow rich in God, look upon those temporal Occasions as a propitious Time of Harvest, whereof he must be sure to reserve the first Fruits to God; and let him have a Place in his House, like the Treasury in the Temple, where he may daily cast in his *Talent*, or his *Didrachm*, or his *Mite*; according as God daily blesses him, and

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whence he must be sure to take nothing; but for a special holy Use, as if he did take it from God's Altar.

15. It is true, indeed, that not only this, but also any Thing else that we have at Home, is already consecrated; since God having given it to us, we have given it back again unto God. For whensoever we gave him up our own Persons, all our Goods were involved in this general Consecration, and thereby became, *ipso facto*, holy Offerings unto the Lord. But as these holy Offerings under the Law were of two Sorts, some of which the Worshiper, and his Wife and Children, might eat; some of which it was not lawful for any to eat, except the Priests only; my Meaning is, that the truly pious Christian should gather Day by Day, and by little and little (both to make his Devotion less burdensome, and, by a continual Application to this Work, to sanctify the whole Course of his Life the better), a Magazine of holy Things of this last Kind, which may be only employed to God and his Church's Service.

16. But at the same Instant that the Christian Worshiper shall take the Materials

rials of his good Works out of this Store, he must have a great Care to draw withal, out of the good Treasure of his Heart, the *Fire* and the *Frankincense*, that is, the Zeal and the holy Thoughts, that may improve and raise good *moral Works* to the Being of *Religious Sacrifices*. And as without Doubt, at first, he had a Care not to lay aside these first Fruits, in a Corner of his House, either negligently or rudely, as some do throw their Alms into Beggars Hands, or as *Judas* did his thirty Pieces into the Temple; so he must not forget himself so much, as to take them thence, and bestow them on the Body or Members of Christ, that is, the Church and his Neighbour, but with such pious Elevations and Applications of his Mind, as may become both that Majesty which he adores, and the pious and holy Act that he intends. Let him do it, whether at his Door, or in the Way, or in the Temple, it matters not; for the Hour is long since come, that religious Acts or Worshipings are confined neither to *this Mountain, nor to Jerusalem*, John iv. 21. wheresoever God gives thee the Occasion and Power to perform any holy Work, there he makes *holy Ground* for

for thee; only this Work to be holy, and becoming a Worshiper, must, by all Means, be done *in Spirit and in Truth*. This *Spirit* will teach us, what Flesh and Blood cannot do, both to perceive and consider, not an Angel only, as the Patriarchs often did, but Christ himself, in the Condition of an afflicted Church, for Example, or of an honest distressed Friend; and then, at such Occasions, to lay our Liberalities with that same Mind and Thought that a true Worshiper would lay his *Oblations* upon the Altar, where he knows that Christ will most effectually both find it, and accept of it. Once he received the Gold, the Myrrh, and the Frankincense, which the wise Men gave *Joseph*; he did also receive the Goods which *Susanna*, and other religious Women, did put in the Hands of his Disciples: since that Time, the Church, and all her distressed Members, have been instated, by Christ himself, most expressly into the Place of these happy Persons; and, as if they had been for this Purpose created Christ's solemn Officers and Angels, about the Time that he was to suffer, and to leave his beloved Disciples, he promised them both to accept and account

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as bestowed on himself, these small Offerings, which, for his Sake, we should deposit in their Hands, *Mat. xxv. 40, 45.*

• 17. This same Spirit, and this actual Application, is the only Means that we can have to raise up good moral Works, and to make them true *Heave Offerings*. Without this Elevation, what we give, may, in itself, be a good Deed, to us a considerable Expence, and to other Men some Benefit; but to God it is no Sacrifice, or it is such a Sacrifice as sends up no Savour above; but either, like the Oblation of *Cain*, falls all down to Ashes and Dust; or, like the Alms of Pharisees, to such a paltry Reward as we get, perhaps, from Men, *Gen. x. Mat. vi.*

18. All these Considerations and pious Intentions of the Soul, which to the *Worshiper* must be instead of the *sacerdotal Utensils*, and to the *Oblation*, instead of the Fire and Frankincense, are much revived and stired up by the circumstantial Solemnity and Holiness of the blessed *Communion*. Look to the Adoration of the antient *Israelites*, *I was, &c. Deut. xxvi.*

THE
P R A Y E R S.

After the Sermon is ended, and the Communicants are conveniently placed for the receiving the Holy Sacrament; whilst the Priest is preparing for the Ministration, kneel down, and silently offer this Prayer.

LORD Jesu! who hast ordained this Mystery for a *Communion* of thy Body; for a *Means* of Advancement and Proficiency in Holiness; and for an infallible *Pledge* of eternal Salvation, which thou hast purchased by thy Body, and which thou preparest thy People to receive by this Proficiency in Holiness; now, Lord, in Mercy look on me, help my Unbelief, increase my Faith, and order the Soul of thy Servant, who is to take these holy Things. Then since thou thyself *originally* gavest them,

them, (though not immediately, but by the Ministry of thy Disciples *) in giving them bless them also; and bless them whilst I receive them; that they may be efficacious to settle me in the Communion of thy Sufferings which they exhibit and *shew forth*; to feed me with that living Bread which they *present*, and to sanctify me for that eternal Happiness which they *promise*. O Lord, thou knowest my Simpleness, my Groaning is not hid from thee; look on a poor Sinner at thy Table, as thou didst on him who hung by thy Cross. O Lord my God, remember me now, when thou art come into thy Kingdom †. *Amen.*

At offering the Alms and Oblations.

I DARE appear before the Lord with all my Sins and my Sorrows; it is very just also, that I should appear with these few Blessings which

* John iv. 1. † Luke xxiii. 42.

are mine ; they are mine by thy Favour, and *having received them of thy Hand, now do I offer them to thee* *. Forgive, I beseech thee, my *Sins*, deliver me from my *Sorrows*, and accept of this small Blessing. Accept of this my Sacrifice, as thou didst of that of *Abel*, of *Abraham*, and of *Noah* ; or rather look in my Behalf on that only true Sacrifice, whereof here is the Sacrament ; the Sacrifice of the only unspotted Lamb ; the Sacrifice of thine own Son ; of thine only begotten Son ; of thy Son proceeding from thee, to die for me. *O let him again come from thee to me : let him come now as the only begotten of the Father, full of Grace and of Truth, to bless me.* Amen, Amen.

Immediately after the Prayer of Consecration.

A MEN, Jesu, my Lord and my God, give me all this which thou shewest ; and grant withal, that

* 1 Chron. xxix. 14.

I may both devoutly take, and faithfully keep, what thou art pleased to give. Bless this thine own Ordinance, and make it of a *true Sign*, an *effectual Means* of thy Grace; then bless and sanctify my Heart also, and make it a fit Temple for thy Mercies. Certainly thou wilt deal with me in these thy Mysteries, O God of Truth, according to thy *Faithfulness*; but dispose also my Heart so towards the right using of them, that I may safely wish it may be done according to my *Faith*. O Father, who art in Heaven, here I offer up to thee my Soul, and thou offerest to me thy Son. The Oblation which I make, is alas! an unclean Habitation to receive the *Holy One* of *Israel*; and a Tent infected with Leprosy, therein to lodge the *Saint* of the Lord. Come in nevertheless, come in High and Eternal Priest, but wash thy House at thy Coming. Let no ill Savour of the Grave, no more than that of *Lazarus*, keep thee so far from the Sepulchre, and from the vile Condi-

tion wherein I lie, but that thy Power with thy Voice, and thy Blood with thy Sacrament, may reach to me to raise me up : and let none of those Uncleanesses, that after the Law of *Moses* did defile them who came too near, keep off the great *Saint* of the Lord from touching and healing me. Evil Spirits enter sometimes into swept Houses to make them foul * ; but O holy and hallowing Spirit of God, draw nigh to my Soul, which of itself is foul already, to make it clean. I am a poor sinful, and, unless thou help, a lost Person ; but yet such as I am, sinful and lost, I wait for thy Salvation. Come in, O Lord, with thy Salvation to a dying Man, to make him whole ; to a Sinner tied Hand and Foot with the Bonds of Iniquity, to release him ; to one who confesses his Sins, to absolve him. Finally come in, my Saviour, as thou didst to the Publican, both to make me better, and to save me. O let this Day Salvation come to this House. *Amen.*

* Matt. xii.

Whilst others communicate, use one or more of the following Prayers, as Time will allow. :

M*Y* Lord! and my God! I behold here in this Bread made of a Substance that was cut down, beaten, ground, and bruised by Men, all the heavy Blows, and Plagues, and Pains, which my Saviour did suffer from the Hands of his Murderers: I behold in this Bread dried up, and baked and burnt at the Fire, the fiery Wrath also which he suffered for me from above, and from the Hand of his own Father. My God, my God, why hast thou thus forsaken him! the Violence of wicked Men first hath made him a *Martyr*, then the Fire of Heaven hath made him a *Burnt-Sacrifice*: and under both these Sufferings lo he is become to me the *Bread of Life*.

Let us then go to take and eat it. For though the Instruments that
bruised

bruised him be broken to pieces, and the direful Flames that burned him be quite put out, yet this Bread, which is the Body of the Lord, continues new. The Spears and Swords that slew, and the Burnings that completed the Sacrifice, are many Years since scattered and spent ; but the Strength and sweet Smell of the Oblation is still fragrant, the Blood still warm, the Wounds still fresh, and *the Lamb still standing as slain* *. Any other Bread by Duration will alter, and any other Sacrifice will lose its Strength ; but Thou most Eternal Victim, offered up to God thro' the Eternal Spirit, by an everlasting Priest, and by an Order which can never be changed, Thou remainest always the same ; and as thy Years shall never fail, they shall never lose nor abate any thing of thy saving Strength and *Mercy* : help, O help me also, that they abate nothing of my Faith. Help me to grieve for

* Rev. v. 6.

the Sense of my Sins, and for that of thy Pains, as those good Souls did, who saw thee suffer * : Let not my Heart burn with less Zeal to follow and serve thee now, when this Bread is broken at this *Table*, than did the Hearts of thy Disciples, when thou didst break it in *Emmaus* †. O Rock of *Israel*, Rock of Salvation, Rock struck and cleft for me, let those two Streams of *Blood* and *Water*, which once gushed out of thy Side ‡, when the Curse of the Law, and the Rod of *Moses* had opened it, bring down with them *Salvation* and *Holiness* into my Soul, though far distant from the Mountain, where thou didst receive that deadly Blow. And let not my Soul less thirst after them at this Distance, than if I stood upon *Horeb*, whence sprung *this Water*; and near the very *Cleft* of that Rock, the very Wounds of my Saviour, whence gushed out this Sacred *Blood*. All

* Luke xxiii. 27. † Luke xxiv. 32. ‡ Joh. xix. 34.

the Distance of Times and Countries, how great soever, which is between *Adam* and me, doth not keep his Sin or his Punishment any more from pursuing and reaching me, than if I had been born in his House: and notwithstanding this Distance we sin and die after his *Image*, as if we were immediately sprung from his *Loins*. Second *Adam*, *Adam* descended from above, let thy Blood reach as far, and come as freely both to save and to sanctify, as the Blood of my first Father did both to destroy and defile me. Blessed Jesu, who revivest by this Sacrament the Memory of thy Sacrifice, quicken and strengthen my Faith also, dispose my Mind, prepare my Heart, and then bless this thine *Ordinance*. If I but *touch* (in that manner I ought to do) *the Hem of his Garment*, the Garment of his Passion, Virtue will proceed out of Him, it shall be done according to my Faith; and my poor Soul shall be made whole. *Amen.*

AUTHOR of my Salvation, and of these Mysteries which express it, bestow on me these two Blessings, which this Sacrament shews together, Grace for Grace, Mercy, and Strength to keep Mercy. *Hofanna*, O Son of *David*, save and preserve. Save me, that I may not fall under the Hand of the Destroyer; and preserve me, that after this Salvation I never fall by my own Hand. But keep and set forward in me, notwithstanding all mine Infirmities, the Work of thy *faithful Mercies*. Grant that I may not increase my Guilt, by my abusing of what thou gavest. My Saviour, my Preserver, give me always what thou gavest once. Create a new Heart within me, but bless and keep what Thou createst; and increase more and more what Thou plantest. O Son of God and Tree of Life, feed with thy Sap this tender *Branch*, which without thee cannot but wither; and strengthen in thee a bruised Reed, which without thee cannot but fall. Father of everlasting

lasting Compassions, forsake not in the Wilderness a feeble *Israelite*, whom thou hast brought a little way out of *Egypt* : and let not this poor Soul of mine, which thou hast blessed with some Desires, and helped a while with some Tendency toward an eternal Salvation, ever faint and fall from the right Way. The Angel in the Wilderness could undoubtedly rain as much Manna, as the Paschal Lambs could shed Blood; Jesu, the Truth both of those Lambs and of that Angel, Thou art as able to perfect me with thy Blessings out of thy Throne, as thou wert to redeem me by thy Sacrifice on thy Cross. Jesu, Author, Object, and Truth of this, which, by thine Appointment, I am bidden now to take, perform in me what thou dost exhibit; Eternal Life, by those Sufferings; for here is the Body *broken*; give also Strength and Nourishment for this *same Life*: for here is the *Bread of Heaven*. Amen.

O LORD.

O LORD, who seeſt nothing in me, that is truly mine, but Duſt, and Aſhes, and which is worſe, ſinful Fleſh and Blood ; look upon what I have of thee, ſome ſmall Remnant of thine Image, ſome ſmall Beginnings of thy Grace, and ſome light Sparks of thy Spirit. But becauſe all theſe are defective, ſupply them, O Lord, with thy Mercy, and with the Sacrifice of thy Son. Not unto us, O Lord, not unto us, but to thy Name, and thine Anointed give the Praise. Turn thine Eyes, O merciful Father, to the Satisfaction and Interceſſion of thy Son, who now ſits at thy Right-hand ; to the Seals of thy Covenant, which lie before thee upon this Table ; and to all the Wants and Diſtreſſes which alſo thou ſeeſt in my Heart. O Father, glorify thy Son whom thou haſt ſent into this World ; O Son, bleſs thou this Sacrament which thou haſt ordained
for

for thy Church, and send with it some Influence of that Spirit whom thou hast promised to all Flesh ; that by the Help of these Mercies, the World, the Church, our Flesh, and Souls may glorify thee now and ever, Father, Son, and holy Spirit. *Amen.*

Before receiving the consecrated Bread.

ETERNAL Priest, who art gone up on high, there to receive Gifts for Men, fill my Heart, I beseech thee, with Blessings out of thy holy Seat, as now thou fillest my Mouth with the holy Things of thy Church ; and so dispose me by thy Grace to eat both spiritually and really the Flesh of that Sacrifice which thou didst offer without the Gate, and which this Sacrament sets before me here in thy Courts, that thence I may be admitted into that holiest Sanctuary, which thy Sacrifice hath opened, and which this Sacrament invites

invites me to. This is the Bread which the Lord hath prepared for his Children, and which he sends me now by the Hand of one of his Angels. O that in the Strength of this Meat I may walk, as *Elijab* did, my forty Days, or, as *Israel*, my forty Years, and come at last to that holy Mountain, where without the Help of any Bread, or the Ministry of any Angels, I shall see my God Face to Face.

After receiving the Bread, say,

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end.

Amen.

Before receiving the blessed Cup.

ETERNAL and blessed, and blessing Spirit of God, bless me now, and help me to drink so worthily of this Fruit of the Vine, that I may drink it new in the Kingdom of my Father. *Amen.*

After receiving the Cup, say,

In the Name of the Father, and of the Son, and of the Holy Ghost, Blessing and Honour, Glory and Power, be unto him that was, and is, and is to come. *Amen.*

When you return to your Pew, before the Post Communion Office, say,

LO I come, if this Soul and Body may be useful to any thing, *here they are both, to do thy Will, O God**. And hereafter if it please thee, to use that Power which thou hast, as Creator, over Dust and Ashes, over weak Flesh and Blood, over a brittle Vessel of Clay, over the Work of thine own Hands, lo here they are to suffer also thy good Pleasure. I do now protest to my God, that if he please to afflict me either with Pain or Dishonour, *I will humble myself under it, and be obedient unto Death, even unto the Death of the Cross †*. Whatsoever may happen to me, either from

* Heb. x. 5, 7. † Phil. ii. 8.

the Jews or Gentiles, from my Neighbours, or from Strangers, since it is my God that employs them, though they neither know, nor think it so; unless at the same Time God help me to some lawful Means of securing myself against their Wrongs, I will not hereafter *open my Mouth before the Lord*, who doth strike me, except only to *sing the Psalm*, after I have eaten some bitter Herbs, that belong to this *Passover*, and to *bless* the Lord who gave them me, and *intreat* him for the Wicked, who perhaps hath maliciously gathered them. Hereafter no Man can take away any thing from me, no Life, no Honour, no Estate, since I am ready of myself to lay them down, as soon as I can perceive that God requires them at my Hands. Nevertheless, *O Father, if thou be willing, remove this Cup from me*, yet if I must drink it, *thy Will be done**. What kind soever of Suffering hereafter may trouble my

* Luke xxii. 42. Matt. xxvi. 42.

Flesh, or what kind soever of Agonies may perhaps worse trouble my Spirit, following the Example of this High-Priest, in the midst of his bitterest Pains, *O Father, into thy Hand** I will ever remit my Life, and the dearest Concernments that attend it. And if thou be pleased, that either I live yet a while or not, I will with my Saviour *bow down my Head †*; I will adore thee under my Burden, and humble myself under thy Hand; I will give up all what thou wilt be pleased to ask, Goods, Joys, &c. until at last *I surrender, and give up the ghost.*

O FATHER of Mercies, I beseech thee, both by the Merits of thy Son, who now intercedes in Heaven, and by that bloody Sacrifice which he hath offered on the Cross, (whereof thou seest the Sacrament upon this Table) this Day be pleased to receive me into the Communion of

* Luke xxiii. 46.

† John xix. 30, 46.

his Sufferings, and hereafter into the Communion of his Glory. Cast not away from thee in Displeasure the Elevation of these Hands, which I will fasten to his Cross, so far as they may not offend, and which I do now stretch before thee with a true Desire that hereafter they may serve thee; neither despise the Sacrifice of a poor Soul, which also his Cross hath wounded with the Sense of her Misery; and by this Wound lays it open, both to pour out her own Prayers, and to gasp after thy Mercies. O God and Father, bestow on me such a Measure of that *Spirit, through which thy Son offered himself**, as may sanctify for ever the Body and Soul which now I offer, and may likewise help me to perform the Service which I do promise: a Spirit of Contrition, that I may sufficiently detest those Sins which did deliver my God to Death; then a Spirit of Holiness, that I may

* Heb. ix. 14.

never

never be tempted to them any more than a crucified Man can be tempted. O let this crucified Body, which I present to thee for such, never be untied from his Cross, either to fall to those Violences that have pierced my Saviour's Hands, or to fly up to those Vanities that have crowned his Head with Thorns ; or to follow unjust Pleasures that have filled his dear Soul with Grief, that have filled his Entrails with Gall. Arm and Rod of the Lord, who in thine Anger didst revenge all these Sins upon my Saviour, in thy Mercy correct and destroy them also in me. So, my God, accept of a Heart that sheds now before thee its Tears, as a poor Victim does its Blood ; and that raises up unto thee all its Desires, its Thoughts, its Zeal, as a Burnt-Offering doth its Flames. Finally, since my Sacrifice can be neither holy, nor accepted, being alone, accept of it, O Father, as it is an Oblation supported by that Sacrifice, which

which alone is able to please thee. Receive it clothed with the Righteousness of thy Son, and made acceptable with that holy Perfume that rises from off his Altar: and grant that he who sanctifies, and they who are by him sanctified, may be joined in one Passion, and may enjoy hereafter with thee the same Glory.

Our Father, &c.



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