

1<sup>st</sup> Ed<sup>n</sup>

# H Y M N S

ON THE

## LORD'S SUPPER.

By *JOHN WESLEY*, M. A.

FELLOW of *Lincoln-College, Oxford.*

AND

*CHARLES WESLEY*, M. A.

STUDENT of *Christ-Church, Oxford.*

With a PREFACE concerning

The CHRISTIAN SACRAMENT  
and SACRIFICE.

Extracted from Doctor *BREVINT.*

*This do in Remembrance of Me. 1 Cor. xi. 24.*

B R I S T O L :

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T H E  
 Christian Sacrament  
 A N D  
 S A C R I F I C E.

Extracted from Dr. BREVINT.

S E C T. I.

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

1. **T**HE Sacrament ordain'd by CHRIST the Night before he suffer'd, which Saint Paul calls *The LORD's SUPPER*, is without doubt one of the greatest Mysteries of Godliness, and the most solemn Feast of the Christian Religion. At the Holy Table the People meet to worship GOD, and GOD is present, to meet and bless his People. Here we are in a special Manner invited to offer up to GOD our Souls, our Bodies, and whatever we can *give*: And GOD offers to us the Body and Blood of his SON, and all the other Blessings which we have Need to *receive*. So that the Holy Sacrament, like the

Antient Passover, is 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 has promis'd to his People.

2. How careful then should every Christian be to understand, what so nearly concerns both his Happiness and his Duty! It was on this Account that the Devil from the very beginning, has been so busy about this Sacrament, driving Men either to make it a *False God*, or an *Empty Ceremony*. So much the more, let all who have either Piety toward GOD, or any Care of their own Souls, so manage their Devotions, as to avoid Superstition on the one Hand, and Profaneness on the other.

## SECT. II.

*Concerning the Sacrament, as it is a Memorial of the Suffering and Death of CHRIST.*

I. **T**HE LORD'S Supper was chiefly ordained for a *Sacrament*, 1. To represent the Sufferings of CHRIST which are *past*, whereof it is a *Memorial*. 2. To convey the first Fruits of these Sufferings, in *Present Graces*, whereof it is a *Means*; and 3. To assure us of *Glory to come*, whereof it is an infallible *Pledge*.

2. As this *Sacrament* looks back, it is a *Memorial* which our LORD hath left in his Church of what he was pleas'd to suffer for her. For tho' these Sufferings of His were both so dreadful and holy, as to make the Heavens mourn, the  
Earth

Earth quake, and all Men tremble: Yet because the greatest Things are apt to be forgotten when they are gone, therefore He was pleased at his Last Supper, to ordain this, as a Holy *Memorial* and *Representation* of what he was then about to suffer. So that when Christian Posterity (like the young *Israelites* who had not seen the killing of the First Passover) should come to ask after the Meaning of the *Bread broken*, the *Wine pour'd* out, and the *Partaking* of both: This Holy Mystery might set forth both the *Martyrdom* and the *Sacrifice* of this crucified Saviour; giving up his *Flesh*, shedding his *Blood*, and pouring out his very *Soul*, to atone for *their* Sins.

3. Therefore, as at the Passover, the late Jews could say, *This is the Lamb, these are the Herbs our Fathers did eat in Egypt*; because these latter Feasts did so effectually represent the former: So at our Holy Communion, which sets before our Eyes *CHRIST our Passover who is sacrificed for us*; our Saviour, says *St. Austin*, doubted not to say, *This is my Body, when he gave the Disciples the Figure of his Body*: Especially because this Sacrament duly receiv'd, makes the thing which it represents, as really present for our Use, as if it were newly done. *Eating this Bread, and drinking this Cup, ye do shew forth the LORD's Death.*

4. And surely, it is no *common* Regard we ought to have for these Venerable Representations, which God himself hath set up in and for his Church. For these are far more than an Ordinary Figure. All Sorts of *Signs* and *Monuments* are more or less venerable, according to the Things which they represent. And these, besides their ordinary Use, bear as it were on their Face the glorious Character of their Divine Appointment, and the express Design that God hath

to revive thereby, and to expose to all our Senses, his Sufferings, as if they were present *now*.

5. Ought not then one who looks on these Ordinances, and considers the Great and dreadful Passages which they set before him, to say in his Heart, I observe on this Altar somewhat very like the Sacrifice of my Saviour. For thus the *Bread of Life* was broken; thus the *Lamb of God* was slain, and his *Blood* shed. And when I look on the Minister, who by special Order from God, distributes this Bread and this Wine, I conceive, That thus God himself hath both given his Son to die, and gives us still the Virtue of his Death.

6. Ought he not also to reverence and adore, when he looks toward that Good Hand, which has appointed for the Use of the Church, the *Memorial* of these great Things? As the *Israelites*, whenever they saw the *Cloud* on the Temple, which God had hallow'd to be the Sign of his Presence, presently used to throw themselves on their Faces, not to worship the Cloud, but God: So whenever I see these better Signs of the Glorious Mercies of God, I will not fail both to remember my LORD who appointed them, and to worship Him whom they represent.

7. To compleat this Worship, let us exercise such a Faith, as may answer the great End of this Sacrament. The main Intention of CHRIST herein, was not, the bare *Remembrance* of his Passion; but over and above, to invite us to his Sacrifice, not as done and gone many Years since, but, as to Grace and Mercy, still lasting, still *new*, still the same as when it was first offer'd for us. The Sacrifice of CHRIST being appointed by the Father for a Propitiation that should continue to all Ages; and withall being everlasting by the Privilege of its own *Order*, which is an *unchangeable Priesthood*, and by his Worth who  
offer'd



offer'd it, that is, the blessed SON of GOD, and by the Power of *the Eternal Spirit*, thro' whom it was offer'd: It must in all Respects stand Eternal, the Same yesterday, to-day and for ever.

8. Here then *Faith* must be as true a *Subsistence* of those Things past which we *believe*, as it is of the Things yet to come, which we *hope* for: By the Help of which, the Believer being prostrate at the LORD'S Table, as at the very Foot of his Cross, should with earnest Sorrow confess and lament all his Sins, which were the Nails and Spears that pierced his Saviour. We ourselves *have crucified that Just One*. *Men and Brethren, what shall we do?* Let us fall amazed at that Stroke of Divine Justice, that could not be satisfied but by the Death of GOD! *How dreadful is this Place!* How deep and holy is this Mystery! What Thanks should we pay 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!

9. My LORD and my GOD, I behold in this Bread, made of Corn that was cut down, beaten, ground and bruised by Men, all the heavy Blows and Plagues and Pains; which thou didst suffer from thy Murderers. I behold in this Bread dried up and baked with Fire, the fiery Wrath which thou didst suffer from above! My GOD, my GOD, why hast thou 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 lo, he is become to me the *Bread of Life!*

Let us go then to take and eat it. For tho' the Instruments that bruised him be broken, and the Flames that burnt him be put out, yet this *Bread* continues new. The Spears and Swords that slew, and the Burnings that compleated the  
Sacri-

Sacrifice, are many Years since scatter'd and spent. But the sweet Smell of the Offering still remains, the Blood is still warm, the Wounds still fresh, and *the Lamb still standing as slain*. Any other Sacrifice by Time may lose its Strength. But Thou, O Eternal Victim, offered up to God thro' the Eternal Spirit, remainest always the same: And as thy Years shall not fail, so they shall never abate any thing of thy saving Strength and Mercy. O help me, that they abate nothing of my Faith! Help me to grieve for my Sins and thy Pains, as they did who saw Thee suffer. Let my Heart burn to follow thee now, when this Bread is broken at this Table, as the Hearts of thy Disciples did, 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, bring down *Pardon* and *Holiness* into my Soul. And let me thirst after them now, as if I stood upon the Mountain whence sprung *this Water*; and near the *Cleft* of that Rock, the Wounds of my LORD, whence gushed this Sacred *Blood*. All the Distance of Times and Countries between *Adam* and me, doth not keep his Sin or his Punishment from reaching me, any more than if I had been born in his House. *Adam* descended from above, let thy Blood reach as far, and come as freely to save and sanctify me, as the Blood of my first Father did, both to destroy and to defile me. Blessed JESU, strengthen my Faith, prepare my Heart, and then bless this thine Ordinance. If I but *touch*, as I ought, *the Hem of thy Garment*, the Garment of thy Passion; Virtue will proceed out of Thee; it shall be done according to my Faith, and my poor Soul shall be made whole!

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 SECT. III.

*Concerning the Sacrament, as it is a Sign of Present Graces.*

1. **A**S to the *Present Graces* that attend the Due Use of this Sacrament, it is first a *Figure* whereby God represents, 2. An *Instrument* whereby he conveys them.

First, It is a *Figure* or Sign thereof. 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 Sign. So the *Burning Bush* was a Sign to *Moses*, and the *Cloud* that went with them to the *Israelites*. And in like Manner hath CHRIST ordained Outward Visible Signs of his Inward and Spiritual Grace, to assure every one who believes, that he shall be cleansed from his Sins, as certainly as he sees that *Water*, and that he shall be fed with the Grace of God, as certainly as he feeds on this *Bread* and *Wine*.

2. And as *Water* was fitly chosen for the Outward Sign in *Baptism*, because of the Virtue it hath to cleanse, and purify: So were Bread and Wine fitly chosen for the Outward Signs of what is represented in the LORD's Supper; viz. First, The Sufferings of CHRIST, and 2. The Blessings which we receive thereby. First, The Sufferings of CHRIST. This Bread and Wine do not sustain me, till the one has been cut down, ground and baked with Fire, and the other pressed and trodden under Foot. Nor did  
the



Son of God save me, but by being bruised, and prest and consumed, as it were, by the Fire of God's Wrath. As the best Corn is not Bread while it stands in the Field: So neither could JESUS living, teaching, working Miracles, be the Bread of Life: it must be JESUS suffering, JESUS *crucified*, JESUS *dying*. Nothing less than the Cross, than Wounds and Death, my LORD, my GOD! could of thy dearest Son make my Saviour.

3. This Sacrament, Secondly, represents the Blessings which we receive by his Passion. Now 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 Holiest Souls must soon perish. And as Bread and Wine keep up our *Natural Life*, so doth our LORD JESUS by a continual *Supply* of Strength and Grace, represented by Bread and Wine, sustain that *Spiritual Life* which he hath procured us by his Cross.

4. The first Breath of Spiritual Life in our Nostrils, is the first Purchase of CHRIST'S Blood. But alas! how soon would this first Life vanish away, were it not follow'd and supported by a Second? Therefore the Sacrifice of CHRIST procures also Grace, to renew and preserve the Life he hath given. As the Blood which he shed, satisfied the Divine Justice, and removed our Punishment, so the Water washes and cleanses the Pardon'd Soul; and both these Blessings are inseparable; even as the Blood and the Water were, which flowed together out of his Side.

5. There remains yet another Life, which is an absolute Redemption from Death and our Miseries. This, as to the Right of it, is together with the other, purchased by the same Sacrifice: But as to the Possession, it is reserv'd for us in Heaven, till CHRIST become our full and final Redemp-

Redemption. Now the Giver of these Lives, is the Preserver of them too; and to this End, he sets up a Table by his Altar, where he engages to feed our Souls, with the constant Supply of his Mercies, as really as he feeds our Bodies, with this Bread and Wine. In the Deliverance from *Egypt*, here is a People saved by the Sacrifice of the Passover; and lest they should die in the Wilderne's, there you see an Angel leading them with his Light, keeping them cool under the Shadow of his Cloud, and feeding them with Manna. JESUS is the Truth foreshewed by these Figures. He was the True Passover, when he died upon the Cross. And he feeds from Heaven by continually powring out his Blessings, the Souls he redeemed by pouring out his Blood.

6. Thus this Sacrament alone represents at once, both what our LORD suffer'd, and what he still doth for us. 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 thus, that it might afford me Food; That shews the Benefit I receive from his Passion. In the Sacrament are represented both Life and Death; the Life is mine; the Death, my Saviour's. O Blessed JESUS, 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.

7. Author of my Salvation, bestow on me these two Blessings, which this Sacrament shews together, Mercy and Strength to keep Mercy. Hosanna, O Son of *David*, save and preserve. Save me that I may not fall by the Hand of the Destroyer; and preserve me, that after this Salvation I may not fall by my own Hand: But set forward in me, notwithstanding all my Sins, the Work of thy faithful Mercies. Let me not increase my Guilt, by abusing what Thou gavest.  
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My Saviour, my Preserver, give me always what Thou givest once. Create in me a New Heart; but keep what Thou createst, and increase more and more what Thou plantest. O Son of God, feed this tender Branch, which without Thee cannot but wither; and strengthen Thou a bruised Reed, which without Thee cannot but fall. Father of everlasting Compassions, forsake not in the Wilderness a feeble *Israelite*, whom Thou hast brought a little Way out of *Egypt*; and let not a poor Soul whom Thou hast helped a-while, ever faint and fall from the right Way. Thou art as able to perfect me with the Blessings out of thy Throne, as to redeem me by the Sacrifice on thy Cross. O Thou who art the Truth of what Thou biddest me take, perform in me what Thou dost shew. Give me Eternal Life by those thy Sufferings; for here is the *Body broken*: Give also Strength and Nourishment for this Life: For here is the *Bread of Heaven*.

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#### SECT. IV.

*Concerning the Sacrament, as it is a Means of Grace.*

1. **H**ITHERTO we have consider'd this Holy Sacrament both as a *Memorial* of the Death of CHRIST, and a *Sign* of those Graces wherewith he sustains and nourishes believing Souls. But this is not all: For both the End of the Holy Communion, the Wants and Desires of those who receive it, and the Strength of other Places of Scripture, require, that much more be contained therein; than a mere *Memorial* or *Representation*. 1. The End of the Holy Communion,



nion, which is to make us Partakers of CHRIST in another Manner, than when we only hear his Word; 2. The Wants and Desires of those who receive it; who seek not a bare *Representation* or *Remembrance*. I want and seek my Saviour Himself, and I haste to his Sacrament for the same Purpose, that St. *Peter* and *John* hastened to his Sepulcher; because I hope to find Him there. 3. The Strength of other Places of Scripture, which allow it a far greater Virtue than that of representing only. *The Cup of Blessing which we bless, is it not the Communion of the Blood of CHRIST? A Means of communicating the Blood there represented and remembered, to every believing Soul!*

2. And that it doth convey Grace and Blessing to the true Believer, is evident from it's conveying a Curse to the Profane. *Whosoever eateth unworthily, saith St. Paul, eateth Damnation to himself.* And how can we think, that it is thus really Hurtful when abused; but not really Blissful in its right Use? Or that this Bread should be *effectual*, to procure Death, but not *effectual* to procure Salvation? God forbid that the Body of CHRIST, who came to save, not destroy, should not shed as much of its *Savour of Life*, to the Devout Soul, as it doth of its *Savour of Death* to the Wicked and Impenitent.

3. I come then 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 bare *Memorial* only, but may actually *convey* as many Blessings to me, as it brings Curses on the Profane Receiver. Indeed in what *manner* this is done, I know not; it is enough for me to admire. *One thing I know* (as said the Blind Man of our LORD) *He laid Clay upon mine Eyes and behold I see.* He hath blessed and given me this Bread, and my Soul



received Comfort. I know, that Clay hath nothing in itself, which could have wrought such a Miracle. And I know that this *Bread* hath nothing in itself, which can impart Grace, Holiness and Salvation. But I know also, that it is the Ordinary Way of GOD, to produce his Greatest Works, at the Presence (tho' not by the Power) of the most useless Instruments. At the very Stroke of a Rod, he divided the Sea. At the Blowing some Trumpets, he threw down massy Walls. At the Washing in *Jordan*, he cured *Naaman* of a Plague, that was naturally incurable. And when but a Shadow went by, or some Oyl was dropp'd, or Cloaths were touch'd by those that were sick, presently *Virtue went out*, not of Rods, or Trumpets, or Shadows, or Cloaths, but of Himself.

4. It was the Right-hand of the LORD, which of old time brought these mighty things to pass, either when the Red Sea opened a Way for *Israel* to march, or when the Rock pour'd out Rivers to refresh them. And so now it is CHRIST himself, with his Body and Blood, once offered to GOD upon the Cross, and ever since standing before him as slain, who fills his Church with the Perfumes of his Sacrifice, whence faithful Communicants return home, with the First Fruits of Salvation. Bread and Wine can contribute no more to it, than the Rod of *Moses*, or the Oil of the Apostles. But yet since it pleaseth CHRIST, to work thereby, O my GOD, whensoever thou shalt bid me, *go and Wash in Jordan*, I will go; and will no more doubt of being made clean from my Sins, than if I had bath'd in thy Blood. And when thou say'st, *Go, take and eat this Bread* which I have blessed, I will doubt no more of being Fed with the Bread of Life, than if I were eating thy very Flesh.

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5. This Victim having been offered up in the Fulness of Times, and in the midst of the World, which is CHRIST'S Great Temple, and having been thence carried up to Heaven, which is his Sanctuary; from thence spreads Salvation all around, as the Burnt-offering did its Smoke. And thus his Body and Blood have every where, but especially at this Sacrament, a true and Real Presence. When he offered himself upon Earth, the Vapour of his Atonement went up and darkened the very Sun: And by rending the Great Veil, it clearly shew'd, he had made a Way into Heaven. And since he is gone up, he sends down to Earth the Graces that spring continually both from his everlasting Sacrifice, and from the continual Intercession that attends it. So that we need not 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.

6. Of these Blessings CHRIST from above is pleased to bestow sometimes more, sometimes less, in the several Ordinances of his Church, which as the Stars of Heaven, differ from each other in Glory. *Fasting, Prayer, Hearing his Word*, are all good Vessels, to draw Water from this Well of Salvation. But they are not all equal. The Holy Communion when well used, exceeds as much in Blessing, as it exceeds in danger of a Curse, when wickedly and irreverently taken.

7. This great and holy Mystery communicates to us, the Death of our blessed LORD, both as *offering himself to GOD*, and as giving himself to Man. As *He offer'd himself to GOD*, it enters me into that Mystical Body for which he died, and which is dead with CHRIST: Yea, it sets me on the very Shoulders of that Eternal Priest, while he offers up Himself and intercedes for his

Spiritual *Israel*. And by this means it conveys to me the *Communion of his Sufferings*, which leads to a Communion in all his Graces and Glories. *As he offers Himself to Man*, the Holy Sacrament is, after the Sacrifice for Sin, the true Sacrifice of Peace-offerings, and the *Table* purposely set, to receive those Mercies that are sent down from his *Altar*. *Take and eat; this is my Body which was broken for you. And this is the Blood that was shed for you.*

8. Here then I wait at the LORD'S Table, which both *shews* me what an Apostle, who had Heaven for his School, had the greatest Mind to see and learn, and *offers* me the richest Gift which a Saint can receive on Earth, the LORD JESUS *crucified*.

Amen, my LORD and my GOD! Give me all which thou shewest, and grant that I may faithfully keep all thou givest. Bless thine Ordinance and make it an *Effectual Means* of thy Grace: then bless and sanctify my Heart also. O my Father, here I offer up to Thee my Soul; and thou offerest to me thy Son. What I offer, is indeed an Unclean Habitation to receive the *Holy one of Israel*. Come in nevertheless, Thou Eternal Priest; but cleanse thy House at thy Coming. I am a poor, sinful, lost Creature; but such as I am, sinful and lost, I wait for thy Salvation. Come in, O LORD, with thy Salvation to a dying Man and make me whole; to a Sinner bound hand and foot, and release me. Come, as thou didst to the Publican. O let this Day Salvation come to this House.

## SECT. V.

*Concerning the Sacrament, as it is a Pledge of Future Glory.*

1. **A** *Pledge* and an *Earnest* differ in this, That an *Earnest* may be allow'd upon *Account*, for part of that *Payment* which is promised, whereas *Pledges* are taken back. Thus for Example, *Zeal*, *Love*, and those *Degrees* of *Holiness*, which *God* bestows in the *Use* of his *Sacraments*, will remain with us when we are in *Heaven*, and there make *Part* of our *Happiness*. But the *Sacraments* themselves shall be taken back and shall no more appear in *Heaven* than did the *Cloudy Pillar* in *Canaan*. We shall have no *Need* of these sacred *Figures* of *CHRIST*, when we see him face to face: or of these *Pledges* of that *Glory* to be revealed, when we shall actually possess it. But till that *Day*, the *Holy Sacrament* hath that *Third Use*, of being a *Pledge* from the *LORD* that he will give us that *Glory*.

2. Our *LORD* pointed at this, 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*. In the *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*; both which are implied in what *CHRIST* calls the *Kingdom of God*. Whosoever therefore are admitted to this *Dinner* of the *Lamb*, unless they be wanting to themselves, need not doubt of be-



ing admitted to the *Marriage Supper* of Him, who was dead, but *now liveth for evermore*.

3. Our Saviour hath given us by his Death Three Kinds of Life; and he promises to nourish us in every one of them, by these Tokens of Bread and Wine, which he hath made his Sacrament. Two of these are already nourished hereby; but the third we are not yet come to. This is that Eternal Life, for which we are as yet too Vile Vessels. We are now neither of Age to enjoy our Inheritance, nor able to bear the Weight of Eternal Glory. And therefore it is it lies for us in his Hands. But we *know in whom we have believed, and are persuaded he is able to keep that safe which we have committed unto him against that Day*. By Faith we deposit or lay down this great Treasure, in the Hands of God to keep. And God by this Sacrament assures us, both that he will keep it safe, and will restore it to us when we are meet for it.

4. This Third Use is the Crown of the other Two; and indeed they all aim at the same Glory. The First is, To set out as new and fresh the Holy Sufferings, which have purchased our Title to Eternal Happiness: The Second is, both to represent and to convey to our Souls, all necessary Graces to qualify us for it: And the Third is, To assure us, that when we are qualified for it, God will faithfully render to us the Purchase. And these three make up the proper Sense of those Words, *Take, eat; this is my Body*. For the consecrated Bread doth not only represent his Body; and bring the Virtue of it into our Souls on Earth; but as to our Happiness in Heaven bought with that Price, it is the most solemn Instrument to assure our Title to it.

5. Our Blessed LORD being desirous before his Death, as by a Deed of his Last Will, to settle on his Disciples both such a Measure of Grace  
in

in this Life, as might now make them Holy; and after this Life, such a Fulness of Blessings as might make them Eternally happy: He delivers into our Hands, by Way of Instrument and Conveyance, the Blessed Sacrament of his Body and Blood: In the same manner as Kings use to bestow Dignities, by the bestowing of a *Staff* or a *Sword*; And as Fathers bestow Estates on their Children, by giving them some few *Writings*.

6. The Reason of all this is, The Giver cannot put into his Friend's Hands, Houses and Lands, because they are of an immoveable Nature. And therefore this must be supplied by some Forms or Tokens, by which his Design may be sufficiently made known. 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 these can be no otherwise made over, than great immoveable Estates are. Wherefore as the Kingdom of *Israel* was once made over to *David*, with the Oil that *Samuel* pour'd upon his Head: So the Body and Blood of JESUS, is *in full Value*, and Heaven with all its Glory, *in sure Title* made over to True Christians by that Bread and Wine which they receive in the Holy Communion: The Minister of CHRIST having as much Power from his Master for doing this, as any Prophet ever had for what he did.

7. O LORD JESU, who hast ordained these Mysteries for a Communion of thy Body, a Means of thy Grace and a Pledge of thy Glory, Settle me hereby in the Communion of thy Sufferings which they *shew forth*; feed me with that living Bread which they *present*, and sanctify me in Body and Spirit for that Eternal Happiness which they *promise*.

Eternal Priest, who art gone up on high, to receive Gifts for Men, fill my Heart, I beseech  
Thee,

Thee, with Blessings out of thy Holy Seat, as now thou fillest my Mouth with the Holy things of thy Church. O that in the Strength of this Meat, I may walk my forty Days, till I come to that Holy Mountain, where without the Help of any Bread or Outward Sign, I shall see my God face to face. Blessed Spirit, help me to drink so worthily of this Fruit of the Vine, that I may drink it new in the Kingdom of my Father!

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## SECT. VI.

*Concerning the Sacrament, as it is a Sacrifice. And first, of the Commemorative Sacrifice.*

1. **T**HERE never was on Earth a True Religion, without some kind of Sacrifices. And the Heathens who cast this Slander on the Christian Church, did it for no better Reason than this, because they saw neither Altars set up, nor Beasts slain or burnt among them. Even as they accused the Jews of adoring nothing but Clouds, because they had no Gods of Stone or Silver. Whereas in Truth, as what was Stone or Silver, could not be a God; so neither could the bare Slaughter of Beasts, be a real Sacrifice. None of these Sacrifices could ever take away Sin, but in dependence on that of JESUS CHRIST. And no Sacrifice under the Law could represent our Service to God, so fully as it is done under the Gospel. The Holy Communion alone brings together these two great Ends, Atonement of  
Sins,

Sins, and acceptable Duty to God, of which all the Sacrifices of old, were no more than weak Shadows. As for the Atonement of Sin, 'tis sure the Sacrifice of CHRIST alone was sufficient for it: And that this great Sacrifice, being both of an infinite Value, to satisfy the most severe Justice, and of an infinite Virtue, to produce all its Effects at once, need never more be repeated. This Perhaps was the Want of Faith in *Moses*; (*Numb. xx. 12.*) to strike a Second time, and without Order, that Mysterious Rock, which to strike once had been enough. For this Second Blow could only proceed, from a faithless Mistrust, as if the First, which alone was enjoin'd cou'd not suffice. But it were a much greater Offence against the Blood of CHRIST, to question its infinite Worth. The Offering of it therefore must needs be one only; and the repeating thereof, utterly superfluous.

Nevertheless this Sacrifice, which by a *real* Oblation was not to be offered more than once, is by a Devout and Thankful 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 as well before the Eyes of GOD his Father, as before the Eyes of Men: And what St. Austin *explained*, when he said, The Holy Flesh of JESUS was offered 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 ascended into Heaven. All comes to this, 1. That the *Sacrifice* in itself, can never be repeated; 2. That nevertheless, this Sacrament, by our Remembrance, becomes a kind of *Sacrifice*, whereby we present before GOD the Father, that precious Oblation of his Son once offered. And thus do we every Day offer unto GOD, the meritorious Sufferings of our LORD, as  
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the only sure ground whereon God may give, and we obtain the Blessings we pray for. Now, there is no Ordinance or Mystery, that is so blessed an Instrument to reach this everlasting Sacrifice, and to set it solemnly forth before the Eyes of God, as the Holy Communion is. *To Men* it is a *sacred Table*, where God's Minister is order'd 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* is an *Altar*, whereon Men mystically present to him, the same Sacrifice, as still bleeding and sueing for Mercy. And because it is the High Priest himself, the True Anointed of the LORD, who hath set up both this Table and the Altar, for the Communication of his Body and Blood to Men, and for the Representation of both to God: It cannot be doubted but that the one is most profitable to the Penitent Sinner, and the other most acceptable to his gracious Father.

3. The People of *Israel* in worshipping ever turn'd their Eyes and their Hearts, toward that Sacrifice, the Blood whereof the High-priest was to carry into the Sanctuary. So let us ever turn our Eyes and our Hearts, toward JESUS our eternal High Priest, who is gone up into the true Sanctuary, and doth there continually present both his own Body and Blood before God, and (as *Aaron* did) all the True *Israel* of God in a *Memorial*. In the mean Time, we beneath in the Church, present to God his Body and Blood in a *Memorial*, that under this Shadow of his Cross, and Figure of his Sacrifice, we may present ourselves in very Deed before him.

4. O LORD, who seest nothing in me, that is truly mine, but sinful Dust and Ashes, look upon the Sacrifice of thy dear Son, once offered for my Sins. Turn thine eyes, O merciful Father, to the Satisfaction and Intercession of my  
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LORD, 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, Weaknesses and Distresses, which Thou seest in my Heart. O Father, glorify thy Son; O Son of God, bless thou thine Ordinance, and send with it the Influence of that Spirit, whom Thou hast promised to all Flesh: That by the Help of these Mercies, the World, the Church and our Souls may glorify Thee now and ever.

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## SECT. VII.

### *Concerning the Sacrifice of Ourselves.*

1. **T**OO many who are call'd Christians live as if under the Gospel there were no Sacrifice but that of CHRIST on the Cross. And indeed there is no other, that can atone for our Sins, or satisfy the Justice of God. Tho' the whole Church should offer up herself as a Burnt Sacrifice to God, yet could she contribute no more towards bearing away the Wrath to come, than those who stood near CHRIST when he gave up the Ghost, did toward the darkening of the Sun, or the Shaking of the Earth. But what is not necessary to this Sacrifice which alone redeem'd Mankind, is absolutely necessary to our having a Share in that Redemption. So that tho' the Sacrifice of ourselves cannot procure Salvation, yet it is altogether needful to our receiving it.

2. As *Aaron* never came in before the LORD, without the whole People of *Israel*, represented both by the 12 Stones on his Breast, and by the  
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two others on his Shoulders: So JESUS CHRIST does nothing without his Church; infomuch that sometimes they are represented as only One Person: Seeing CHRIST acts and suffers for his Body, in that Manner which becomes the Head, and the Church follows all the Motions and Sufferings of her Head, in such a Manner as is possible to its weak Members.

3. The whole Divinity of *St. Paul* turns upon this *Conformity* both of Actions and Sufferings; and that of *St. John* likewise, upon this same *Communion* or Fellowship. The Truth is, our LORD had neither Birth, nor Death, nor Resurrection on Earth, but such as we are to *conform* to: As he hath neither Ascension, nor Everlasting Life, nor Glory in Heaven, but such as we may have in *common* with him.

4. This *Conformity* to CHRIST, which is the Grand Principle of the whole Christian Religion, relates first to our Duty, about his *Sufferings*; and then to our Happiness about his *Exaltation*, presupposing his *Sufferings*. And both make up a full Comment on our LORD's frequent Command to his Disciples, *To follow Him*. For without doubt we shall follow him into Heaven, if we will follow him on Earth: And shall have *Communion* with Him in Glory, if we have *Conformity* with him here in his *Sufferings*.

5. These Expressions, *to follow*, *to have Conformity* and *to have Communion*, oblige us all to follow Him, as much as in us lies, thro' all the Parts of his Life, and every Function of his Office. We must be born with Him, die on his Cross, be buried in his Grave, suffer in his Tribulations. CHRIST and Christians must be continually together: *Where I am, saith he, there shall my Servant be*. But of all these Duties, the most necessary is, The bearing his *Cross*, and dying with him in *Sacrifice*.

6. CHRIST

6. CHRIST never design'd to offer himself for his People, without his People; no more than the High Priests of old. He presented himself to God in this great Temple, the World, at the Head of whole Mankind. 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; so it is, that whoever seeks Eternal Salvation, should wait at that Altar, the Cross, whereon this eternal Priest and Sacrifice, was pleas'd to offer up himself.

7. The Sinners indeed under the Law did not die at the Altar, the Victim alone being burn'd and destroy'd. But because they laid their Hands on it when it was dying, and fell on their Faces to the Ground, when it fell bleeding to Death, they were reputed to *offer* up themselves as well as the Victim. So Christians are not crucified in the same Manner as CHRIST was, yet because they cast themselves upon his Cross and Sufferings, as the only Means of Atonement for their Sins and Salvation for their Souls, because of the Grief they suffer to think of the Son of God thus dying, dying only for their Sake, which is as a Sword both to pierce their Hearts, and to pierce and crucify their Sins; and because their whole Body of Sin being thus crucified, there remains no Life in them, but what is offered up to God's Service: On all these Grounds, the Saviour thus offering himself, and the Saved so united to Him by Faith, so partaking of his Sufferings, and so given up to his Will, are accounted before God, one and the same Sacrifice.

8. But be it observ'd, that in order to their being so accounted, they are to crucify their sinful Members, as really as CHRIST himself had



his sinless Body crucified: So that each may say, *I am crucified to the World and the World crucified to me.* And thus JESUS CHRIST and his whole Church do together make up that compleat Sacrifice, which was foreshewn by that of old, whereof, the Kidneys and Fat were burnt upon the Altar: but the Flesh, the Skin, Feet and Dung (Emblems of Sin) were thrown and burnt without the Camp. For CHRIST and his Church so join in one Offering, that he contributes all that can go up into Heaven, to appease and please God, and we contribute nothing but Sin, but what must be removed out of the Way: Yea, and so that it is needfull farther, in order to our being accounted one Sacrifice with him, that not only our Persons but all our Actions likewise, be wholly devoted to GOD. *I am crucified with CHRIST. Now I live not* (saith the Christian) *but CHRIST liveth in me. And the Life which I now live in the Flesh, I live by Faith in the Son of GOD.*

9. This act of the Church consecrating herself to GOD, and so joined to CHRIST, as to make but One Oblation with him, is the Mystery which was once represented by the Daily Sacrifice: The First and Chief Part whereof was the Lamb, which did foreshew the Lamb of God: The Second was the *Meat* (or rather *Meal*) and *Drink-offering*, made of Flower, mingled with Oil and Wine; all which being thrown on the Lamb continually was accounted one and the same Sacrifice. Now these, which were so thrown on the main Sacrifice, signified properly these Offerings, which Christians must present to GOD, of themselves, their Goods and their Praises. From this *Meal* and *Drink-offering* came the Bread and Wine to be used at the LORD'S Supper. Now all we can offer on our own Account, is but such an Oblation, as this *Meal* and *Drink-offering*

*offering* was, which cannot be presented alone, but only with the Merits of JESUS CHRIST, and which cannot go to Heaven but with the Smoak of that Great Burnt Sacrifice. On the one Side, neither our Persons nor Works can be presented to GOD, otherwise than as these Additional Offerings, which of themselves fall to the Ground, unless the Great Sacrifice sustain them. And on the other Side, this great Sacrifice sustains and sanctifies only those Things, that are thrown into his Fire, hallow'd upon his Altar, and together with him consecrated to GOD.

10. Now tho' we are call'd at all times to this *Conformity* and *Communion* in the Sufferings of CHRIST, yet more especially when we approach this Dreadfull Mystery, let us take a peculiar care, that as both the Principal and Additional Sacrifices went up toward Heaven in the same Flame, so JESUS CHRIST and all his Members may jointly appear before GOD, that we may offer up our Souls and Bodies, at the same time, in the same Place and in the same Oblation. Let us take care to attend on this Sacrifice in such a Manner, 1. As may become faithfull Disciples, who are resolv'd to die for and with their Master. 2. As true Members that cannot outlive their Head, and 3. As penitent Sinners, who cannot look for any Share in the Glory of their Saviour, unless they really enter into the Communion of that Sacrifice and those Sufferings, which their Master, their Head and their Saviour has past thro, and which they are engag'd to by this very Sacrament.

11. To this Effect, the faithfull Worshipper, presenting that Soul and Body, which GOD hath given him, at the Altar, may say,

*Lo, I come!* If this Soul and Body may be usefull to any Thing, *to do thy Will, O GOD.* And if it please thee to use the Power thou hast

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. If thou please to visit me either with Pain or Dishonour, I will *humble myself* under it, and thro' thy Grace, be *obedient unto Death, even the Death upon the Cross*. Whatsoever may befall me either from Neighbours or Strangers, since it is Thou employest them, tho' they know it not (unless thou help me to some lawfull Means of redressing the Wrong) I will not *open my Mouth before the LORD* who smiteth me, except only to sing the *Psalms* after I have eaten those bitter Herbs which belong to this *Passover*, and to *bless the LORD*. Hereafter no Man can take away any thing from me, no Life, no Honour, no Estate: Since I am ready to lay them down, as soon as I perceive Thou requirest them at my Hands. Nevertheless, *O Father, if Thou be willing, remove this Cup from me; but if not, thy Will be done*. Whatever Sufferings hereafter may trouble my Flesh, or whatever Agonies may trouble my Spirit, *O Father, into thy Hand will I commend my Life*, and all that concerneth it. And if thou be pleas'd, either that I live, yet a while, or not, I will with my Saviour, *bow down my Head*, I will humble myself under thy Hand; I will give up all Thou art pleas'd to ask, untill at last I *give up the Ghost*.

12. O GOD and Father, bestow on me such a Measure of that *Spirit*, thro' which thy Son *offer'd Himself* as may sanctify for ever the Body and Soul which I now offer: A Spirit of Contrition, that I may loath those Sins which deliver'd my GOD to Death; and a Spirit of Holiness, that I may never be tempted to them again, any more than a crucified Man can be tempted. O let this Body never be untied from his Cross, to return a fresh to Folly and Vanity. Arm and Rod  
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of the LORD, who didst revenge my Sins on thy own Son, correct and destroy them also in me. O 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, as a Burnt Offering does its Flames. And since my Sacrifice can neither be holy nor accepted, being alone, receive it, O Father, cloathed with the Righteousness of thy Son, and made acceptable with that Holy Perfume which rises from off his Altar: And grant that he who sanctifies and they who are sanctified, may partake of One Passion, and enjoy with Thee the same Glory!

## SECT. VIII.

### *Concerning the Sacrifice of our Goods.*

1. **I**T is an Express Command of GOD by *Moses*, That no Worshipper should appear before the LORD empty. Nor is this repealed by CHRIST. Sincere Christians therefore, at the receiving of the Holy Communion, should together with the Actual *Sacrifice* of themselves, bring the *Freewill-Offering* of their Goods. Indeed this as naturally follows the former, as the Fruits and Leaves follow the Tree, and as what we *have* or *can*, comes after what we *are*. Otherwise, our Sacrifice were maim'd, and would not suit with that of CHRIST, which was whole and entire. Therefore, as our Bodies and Souls are Sacrifices attending the Sacrifice of CHRIST, so must all our Goods attend the Sacrifice of our Persons. In a Word, whensoever we offer our-

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elves, we offer by the self same Act, all that we *have*, all that we *can*, and do therein engage for all, that it shall be dedicated to the Glory of GOD, and that it shall be surrender'd into his Hands, and employed for such Uses as he shall appoint.

2. It behov'd *Israel* to go forth out of *Egypt*, with all their Cattle and Goods, to offer them unto the LORD, that he might take either All, or such a Part, as he would be pleas'd to chuse. And so it behoves every Sinner at his Conversion to GOD, and whenever he approaches his Table, to consecrate all he has to JESUS CHRIST. From that very Moment that we give up ourselves to CHRIST, who hath likewise given himself for us, as all he possesses becomes ours, namely his Grace, his Immortality, his Glory, (which he bestows upon us at the times he sees best for our Salvation) so all we have becomes his, and he may take it after, in what time and manner he shall see best for his Glory. All things are his, as he is Sovereign LORD and GOD. But all that we have is his by a farther Title, because we have given them, with our own Persons, by our own Act and Deed. So that all which we are, which we can give, even to the least Vessel in our Houses, is made Holy in this one Consecration, according to the Words of the Prophet: *In that Day shall be upon the very Bridles of the Horses, Holiness unto the LORD: And every Pot in Jerusalem and Judah, shall be holy unto the LORD. Zech. xiv. 20, 21.*

3. This Consecration whereby the Worshipper offers up himself, and all his Concerns to GOD, is first, As to our Souls and Bodies an inexpressible Blessing, raising us to the very Nature, the Holiness and Immortality of GOD. Secondly, as to the Consecrated Things, it is a miraculous Privilege, which infinitely multiplies whatever is thus  
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parted with. It blesses the Use of it, altho' it be but presented, as long as we can enjoy it: And exchanges it, when we can enjoy it no more, not as if Water was turn'd into Wine, or Dirt into Gold; but as if we conceive a Glafs of Water turn'd into Streams of everlasting Comforts, Small Cottages of Clay into Royal Palaces, or the Dust of *Israel* into so many Stars of Heaven.

4. Now tho' our LORD, by that everlasting Sacrifice of himself, offers himself at all Times and in all Places, as we likewise offer ourselves and all that is ours, to be a continual Sacrifice: Yet because CHRIST offers himself for us at the Holy Communion, in a peculiar manner; we also should then, in a more special manner, renew all our Sacrifices. Then and there, at the Altar of GOD, it is right, both to repeat all the Vows and Promises, which for some Hindrance or other we had not yet the Convenience to fulfill; and to renew all those other Performances, which can never be fulfill'd, but with the End of our Days.

5. But at the same time that the Christian Believer does any Good Work, let him draw out of the Good Measure of his Heart, *Fire* and *Frankincense*, that is, such Zeal and Love as may raise Good, *Moral* Works into Religious Sacrifices. Whenever he helps his Neighbour, let him so reverently and fervently lift up his Heart to GOD, as may become both that Majesty he adores, and the pious Act which he intends. And then whether he do it at his Door, or in the Way, or in the Temple, it matters not; for the Hour is long since come, that Acts of Religion are not confined either to *Jerusalem*, or to *this Mountain*. Wheresoever thou hast the Occasion of doing a holy Work, there GOD makes *Holy Ground* for Thee: Only, in order to become a Spiritual Worshipper, the Work must be done *in Spirit and in Truth*: With such a Mind and Thought,

Thought, with such Faith and Love, as tho' thou wert laying thy *Oblation* upon the Altar, where thou knowest that CHRIST will both effectually find, and graciously accept it.

6. I dare appear before the LORD, with all my Sins and my Sorrows. It is just also that I should appear with these few Blessings. *Having* receiv'd them of thy Hand, now do I offer them to Thee again. Forgive. I beseech Thee, my Sins, deliver me from my Sorrows, and accept of this my Sacrifice: Or rather look, in my Behalf on that only true Sacrifice, whereof here is the Sacrament; the Sacrifice of thy well-beloved Son, proceeding from Thee, to die for me. O let Him come unto me now, as the only-begotten of the Father, full of Grace and Truth!



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