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THE 8.  
DOCTRINE  
OF THE  
SACRAMENTS.

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THE THIRD EDITION.

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THE  
LIFE OF  
JOHN  
HARRINGTON

BY  
JAMES  
HARRINGTON

THE  
LIFE OF  
JOHN  
HARRINGTON

BY  
JAMES  
HARRINGTON



*Question.*

**W**HAT meanest thou by this  
Word Sacrament?

*Answer.*

I mean an outward and visible Sign  
of an inward and spiritual Grace  
given unto us, ordained by Christ  
himself as a means whereby we re-  
ceive the same, and a pledge to assure  
us thereof.

*SUCH is the clear and decided Sense  
which the Church of England hath pro-  
fessed concerning the general Nature of  
the Christian Sacraments. And the ap-  
propriated Services for the Celebration of  
Baptism and the Lord's Supper, are  
drawn up in perfect Conformity thereto.*

*A late*



*A late Attempt to spread very  
Notions on the Subject hath occasi-  
present Publication.*

*The following Tract is now  
from the Voluminous Works of a  
Author for the Satisfaction of all  
in Communion with the Church  
land; to show that the Sense w  
Church professes hath a just Found  
Scripture; and consequently t  
Christian Sacraments have real  
stantial benefits annexed to the  
appointment of God himself.*

*It is recommended to the pious  
to read this Tract with his Bib  
Hand; and to examine careful  
Passage of Scripture to which it*

*From such an Exercise he can  
to reap the most valuable Instruct  
advance himself in the Love an  
tice, as well as in the know  
Godliness.*



T H E  
D O C T R I N E  
O F T H E  
S A C R A M E N T S.

**I**T is a peculiar excellency of our Religion, that it doth not much employ mens care, pains and time, about matters of ceremonial observance; but doth chiefly (and in a manner wholly) exercise them in works of substantial duty, agreeable to reason, perfective of man's nature, productive of true glory to God, and solid benefit to men. Its design is not to amuse our fancies with empty shews, nor to take up our endeavours in fruitless performances, but to render us truly good, and like unto God; first in interior Disposition of mind, then in exterior practice; full of hearty love and reverence to God, of tender charity and good-will toward men, of moderation and purity in the enjoyment of these things; of all true piety and virtue; whereby we may become qualified for that life of blifs which it tendereth and promiseth; for conversation in that holy Society above, to which it designeth and calleth us. Yet because Fancy is naturally a *means*, and an effectual instru-

Cyrian. Ep. 76.

A

ment



ment of Action; and because sensible objects strongly to affect our minds, it hath pleased Wisdom to apply them in fit measure, and to direct them to those good Purposes, by appointing solemn and significant Rites to be observed, being in their own nature proper and useful. God designed to declare his mind and purposes to us; to consign and convey his grace to our Souls, to confirm our Faith in him, to increase our devotion toward him, to quicken our resolution in obeying his will; to enable and excite us to the practice of those great Duties which he requires of us: *Our Lord Jesus Christ, saith St. Austin, subjected us to this gentle yoke, and light burden, with Sacraments most few in number, most easy in observance, most excellent in signification he bestowed on the society of new people.* And, *The meek and lowly Jesus saith he again, would have Religion free, by the institution of a most few, and most clear Sacraments.*

Of these there appear two (and *St. Austin* in the place cited could instance in no more) which are the chief and principal use, instituted by our Lord, and which because they represent to us some thing not subject to sense, and have a secret influence on the mind, because what is intended by them, is not immediately discernable by what is done, without any explanation, (their significancy being not grounded in the nature, but depending on a contrary institution, as that of words, which are subject to them; when *St. Austin* calls a Sacrament a *Sensible Word*) have usually been called *Mysteries*, or *Mystical*, is, actions of a close and occult import, and of a deeper meaning and design, than is obvious to ordinary perception) and thence are also called *Mysteries*, for no other reason, I conceive, than

the ancientest Translators of the Bible into Latin, did usually render the word *Mystery*, which is a Greek word, by the Latin word *Sacrament*; whence every thing containing under it somewhat of abstruse meaning, is by ancient Writers termed a *Sacrament*. (So *Tertullian* calls all Christianity the Sacrament of Christian Religion; and *Elisba's* Ax he calls the Sacrament of Wood; and *St. Austin* speaks of the Sacrament of Bread, of Fish, of Numbers, of the Rock, &c. In short, he says of all Signs, That *when they belong to divine things, they are called Sacraments*; which shews to how small purpose the Disputes are, yea, on what small grounds the decrees are, concerning the number, general nature and efficacy of Sacraments; for where a name or form of a Sacrament is of so large, ambiguous and indeterminate signification, there can be nothing but confusion in the disputes about it.) But those which chiefly at least, and in way of eminency have obtained this name, are those *two* instituted by our Lord, *Baptism*, and the *Lord's Supper*; of which I shall in order discourse; and so of each, as very briefly to consider the occasion of their institution, the actions enjoined in them; the nature of them, or wherein their mystery doth consist, the ends for which they were intended, and the effects they produce; together with the dispositions and duties (antecedent, concomitant, and consequent) required of us in the use and practice of them. And first,

Aug. Ep. 5.



( 4 )

O F

## B A P T I S M

**T**HERE were, (as the Apostle to the Hebrews tells us) in sacred use among the Jews, several *kinds of Baptisms*. The Learned in their Customs teach, that they never did receive into their Covenant, whether that which was more strict (to which natural *Jews*, and *Righteousness* were tyed) or that which was more liberal (to which *Strangers and Profelytes* of other Nations were admitted) without a *Baptism*. And that Levites entering into their Office, were purified by washing with water, we see plainly in their Law; likewise that all persons who had contracted any kind of defilement, were purified by the like Ceremony, particularly Children of Strangers is expressed there. Moreover, that it was usual for *Persons*, who were conscious to themselves of having transgressed God's Law, being invited by some person of eminent authority, or like a *Prophet*, one commissioned unto repentance and amendment of life, to be baptized by him, in testimony of their stedfast purpose to amend; and in hope to obtain pardon for their past offences, and to be reinstated in the Covenant, appears probable by *Saint John the Baptist's* taking, and the success thereof. For if it had been otherwise, of his proceeding had been altogether unnecessary.

Heb. 6. 1, 2. Heb. 9. 10. Seld. de Synedriis. Numb. 8. 6. Levit. 15. 8, 16, 18, 27. & 22. 6. &c. Ezek. 16. 4. Joh. 1. 25, 33.

unknown, so many it seems would not so readily (without any stir or obstacle) have complied therewith; especially among the *Scribes* and *Pharisees*, those zealous adherents to traditionary practice, who, to maintain their credit and interest with the people, were so averse from all appearance of novelty. This practice then of washing in so many Cases, and to so many purposes customary among God's people, to signify mens entering into a new state or course of life, being withal most apt and proper for his design, our *Blessed Saviour*, who never favoured needless innovations, was pleased to assume and impose upon the Disciples and followers of his Religion, accommodating it to those holy purposes, which we shall now endeavour to declare.

What the action itself enjoined is, what the manner and form thereof, is apparent by the words of our Lord's institution; *Going forth therefore*, saith he, *teach, or disciple, all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, which I have commanded you.*

The Action is baptizing or immersing water; the Object thereof, those Persons of any Nation, whom his Ministers can by their instruction and persuasion render Disciples, that is, such as do sincerely believe the truth of his Doctrine, and seriously resolve to obey his Commandments. It is performed *in the Name*; that is, it is ministered by the authority, and bears special relation unto the Persons of the Blessed Trinity, as the chief Objects of the Faith professed, and the sole Objects of the Obedience undertaken therein; as exhibiting gracious favours unto the person baptized, and as receiving special obligations from him.

Matth. 28. 19. Mark 16. 15.



Such is the Action itself declared the mystery thereof consists in its being a sign to represent, and an authentick Seal to ratification then made of certain great benefits upon our undertaking correspondent duties towards God.

The Benefits which God then signifies upon due terms, engageth to confer on us.

I. The purgation or absolution of us from the guilt of past offences, by a free and full remission of them, (the which washing by Water, cleanseth all stains, doth most appositely represent) frequently God's being reconciled unto us, receiving us into a state of grace and favour, justifying us, (that is, looking upon us as just and innocent Persons, although we stood guilty of heinous sins, and therefore deserving grievous punishments) that these benefits are conferred in Baptism, many places of Scripture shew; and the Primitive Church, with the unanimous consent, did believe. *As Ananias to Saint Paul, Why dost thou delay, and be baptized, and wash away thy sins.* *And* *saith Saint Peter, preaching to the Jews, Repent, and be baptized for the remission of your sins, in the name of Jesus Christ, saith Saint Paul again to the Ephesians, I have delivered you from all iniquity, unto myself, that I might sanctify it, purging it by the washing of Water with the Word, that I might present it to myself, as a peculiar Church, that I might cleanse it by the Word, that I might bring forth the fruit of good works, which he purchased and merited by his own blood.* *And again, Such, saith he to the Corinthians, ye were some of you, (that is, ye were persons guilty of heinous sins) but ye have been washed, ye are sanctified, ye have been justified in the name of the Lord Jesus Christ, by the Spirit of our God; where having*

*Acts 22. 16. Acts 2. 38. Eph. 5. 26.*

in Christ's name, doth, in congruity with what is said in other places, denote Baptism in his name; being sanctified and justified, do express the first benefits accompanying that Baptism. And indeed, wherever a general remission of sins, or a full sanctification, or consecration, and justification of mens persons in God's sight, are mentioned; that remission of sins, that separation, or dedication unto God's Service, that reception into Grace, which are consigned in Baptism, are, I conceive, understood; there being no other season or occasion, wherein ordinarily and visibly God doth exhibit those Benefits.

It may be demanded, How Children, by reason of *their innocent age*, are capable of these Benefits; how they can be pardoned, who never had offended; how they can be justified, who never were capable of being unjust? I briefly answer, That because they come from that race, which by sin had forfeited God's favour, and had alienated itself from him; because also they have in them those seeds of pravity from which afterward certainly, life continuing, (without God's restraining Grace) will sprout forth innumerable evil actions; therefore, that God overlooking all the defects of their nature, both relative, and absolute, or personal, doth assume them into his special favour, is no small benefit to them, answerable to the remission of actual sin, and restitution from the state consequent thereon in others.

II. In Baptism, the Gift of God's Holy Spirit is conferred, qualifying us for the state into which we then come, and enabling us to perform the duties we then undertake, which otherwise we should be unable to perform; for purification of our hearts from vicious inclinations and desires; for begetting holy dispositions and affections in our Souls; for to guide



and instruct us, to sustain and strengthen our courage and comfort us in all the course of our piety: the which effects are well also signified in water, which purifieth things both from gross and adherent filth. That this benefit is conferred by Baptism, the Scripture also teacheth us: *saith Saint Peter, in the Name of Christ ye shall receive remission of sins, and ye shall receive the gift of the Holy Ghost. We being baptized in one body, are all partakers of one spirit,* saith Saint Paul: And with respect to *Regeneration*, Saint Paul again joineth Baptism with the *operation of the Holy Ghost*: And it is represented to the advantage of our Saviour's Baptism about *John*, that our Lord not only baptized with water, *but with the Holy Ghost, and Fire*.

Some preventing operations of the Holy Spirit (whereby God freely draweth Men to Conversion) precede their persuading their minds to assent thereto, and their hearts with resolutions to comply therewith, precede Baptism; but a more full completion thereof, due by compact, assured by promise, and the confirming and maintaining us in the same, and constant practice of Christianity is conferred thereon; *After ye had believed, ye were baptized, and ye received the Holy Spirit of Promise,* saith Saint Paul. This benefit then conferred, the ancient Church did to Baptism annex the Chrism, or holy oil, signifying the collation of that healing anointing of the Spirit to the baptized person; that which may seem to respect, when he saith, *He hath blessed, or confirmeth, us with you into one body, who hath anointed us, is God; who also hath given us the earnest of the Spirit in our hearts*.

III. With those gifts is connected the

Acts 2. 38. 1 Cor. 12. 13. Tit. 3. 4. M  
Ephes. 1. 14. 2 Cor. 1. 21.

Re

Regeneration, implying our entrance into a new state and course of life; being endowed with new faculties, dispositions and capacities of Souls, becoming new Creatures and new Men, as it were, *renewed after the likeness of God in righteousness and true holiness*, our being sanctified in our hearts and lives, being mortified to fleshly lusts and worldly affections, being quickened to a spiritual life and heavenly conversation: in short, becoming in relation and in disposition of mind, the children of God. This the matter and the action of Baptism doth set out; for as children new born, (for cleansing them from impurities adherent from the Womb) both among the Jews and other people, were wont to be washed; so are we in Baptism, signifying our purification from natural and worldly defilements: The immersion also in Water, and the emergence thence, doth figure our death to the former, and receiving to a new life. Whence Baptism is by Saint Paul called *the Laver of Regeneration*; and our Lord saith, that, *If a man be not born again of Water and the Spirit, he cannot enter into the Kingdom of God*; that is, every one becoming a Christian, is by Baptism regenerated or put into a new state of Life, getteth new dispositions of Soul, and new relations to God. *Ye are all, saith Saint Paul, the children of God by faith in Christ Jesus*; that is, by embracing his Doctrine, and submitting to his Law professedly in Baptism. And, *We, saith Saint Paul again, are buried with Christ through Baptism unto death*; that as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life.

IV. With these Benefits is conjoined that of being

Ephes. 2. 22, 23, 24. Colos. 3. 10. 2 Cor. 5. 17.  
 Ezek. 16. 4. Tit. 3. 5. Joh. 3. 5. Gal. 3. 26. Rom.  
 6. 4. Col. 2. 12.

inserted



inserted into God's Church, his family, of his chosen people, the mystical body whereby we become entitled to the privileges and immunities of that heavenly Corporation. *As* saith Saint Paul, *have been all baptized in one body*, the mystical body of Christ: *And* of you, saith he again, *as have been put on Christ*, (into Christ mystical, or the Church) *and ye are*, adds he, *all one body of Jesus*. As Profelytes among the Jews were admitted unto the Communion and Sacrament of the Jewish; so thereby are we received into like Communion and privileges of this far more excellent, Society.

V. In consequence of these things, Baptism conferred a capacity of, a title, and assurance (under condition of perseverance and obedience to our Lord) of eternal salvation. We are therein, in Saint Paul's words, *regenerated unto a lively hope of an incorruption, by that resurrection of Christ*, which is presented to us in this action; and so thereby as to beget in us a title and a hope to a like manner to a blisful life; whence we are therein to rise with him: *Being*, saith he, *buried with him in Baptism, wherein we are raised again*: whence by the two great Sacraments Baptism is said to save us: *Baptism*, saith he, is the antitype of the delivery in the flood, that is, admitteth us into the Ark, put us into the sure way of Salvation; and, *God* saith he, *Paul, according to his mercy saved us, by the washing of Regeneration*; and, *He that shall believe and be baptized, shall be saved*, is our Saviour.

1 Cor. 12, 13. Gal. 3. 27. 1 Pet. 1. 21.  
1 Pet. 3. 21. Tit. 3. 5. Matth. 16. 16.

and promise: *Shall be saved*, that is, shall be put into a state and way of salvation, continuing in which state, proceeding in which way he assuredly *shall be saved*: For Faith there denoteth perseverance in Faith, and Baptism implieth performance of the conditions therein undertaken; which next is to be considered.

For as this Holy Rite signifieth and sealeth God's collation of so many great Benefits on us; so it also implieth and on our part ratifieth our Obligation, then in an especial manner commencing, to several most important duties toward him. It implieth, that we are in mind fully persuaded concerning the truth of that Doctrine, which God the Father revealed by his blessed Son, and confirmed by the miraculous operation of the Holy Ghost; we therein profess our humble and thankful embracing the overtures of Mercy and Grace, purchased for us by our Saviour's meritorious undertaking and performances, the which are then exhibited and tendered to us; we therein declare our hearty resolution to forsake all wicked courses of life, repugnant to the Doctrine and Law of Christ; fully to conform our lives to his Will, living thereafter in all piety, righteousness and sobriety, as loyal Subjects, faithful Servants, and dutiful children to God; in brief, we therein are bound, renouncing all erroneous principles, all vicious inclinations, and all other engagements whatever, entirely to devote ourselves to the Faith and Obedience of God the Father, our glorious and good Maker; of God the Son our gracious Redeemer; of God the Holy Ghost our blessed Guide, Assistant, Advocate, and Comforter: These are the duties antecedent unto and concomitant of our Baptism (immediately and formally required of those, who are capable of performing them, mediately and  
virtually



virtually of them who are not) the signified by our being baptized in the Holy Trinity.

These Duties the Scripture commonly by the words, Faith and Repentance singly, sometimes conjunctly. *If*, said Eunuch, *thou believest with thy heart it thee to be baptized*, Faith was an indisposition pre-requisite thereto; and, *Repent* Peter, *and let every one of you be baptized*, Repentance also was necessary to precede it; these, as they are meant in this case, signify the same; each importeth a belief in mind, in judgment, in will, in affection, a serious embracing of Christ's Doctrine, a resolution to adhere thereto in practice. These are those effects or consequences attributed to Baptism, justifying us, reconciling and bringing us to God, saving us; because it is the condition required by God, and by him alone we may be capable of these benefits of Baptism; the same being also referred to a resolution or change of mind, which must attend our entrance into Christianity; that good resolution with which we stipulate a perpetual obedience to God, the which therefore Saint Peter telleth us, *save us*; it contriveth our Salvation, as a duty necessarily required thereto. This is that death to sin, and to righteousness, that being buried with him, rising again with him, so as to walk in

Acts 8. 37. Acts 2. 38. Acts 26. 14. 5  
& 26. 20. & 3. 19. & 17. 30. Rom. 5. 1,  
2. 4, Gal. 2. 16, & 3. 8. Heb. 10. 39.  
3. 12. 2 Theff. 2. 13. 2 Tim. 2. 25.  
Matth. 9. 13. Luke 24. 47. Mark 2. 17.  
Rom. 6. 3, 4, &c.



life, which the baptismal action signifies, and which we then really undertake to perform.

And as such are the duties preceding or accompanying Baptism; so making good the engagements they contain, constantly persisting in them, maintaining and improving them, are duties necessarily consequent thereupon. *Having*, saith the Apostle, *had our bodies washed with pure water, let us hold fast the profession of our faith without wavering.* We should indeed continually remember, frequently and seriously consider, what in so solemn a manner we (upon so valuable considerations) did then undertake, promise and vow to God, diligently striving to perform it; for violating our part of the Covenant and stipulation then made, by apostacy in profession or practice from God and goodness, we certainly must forfeit those inestimable benefits, which God otherwise hath tied himself to bestow; the pardon of our sins, the favour of God, the being members of Christ, the grace, guidance, assistance and comfort of the Holy Spirit; the right unto and hope of Salvation. We so doing, shall not only simply disobey and offend God; but add the highest breach of fidelity to our disobedience, together with the most heinous ingratitude, abusing the greatest grace that could be vouchsafed for us. *If we wilfully sin, after we have taken the acknowledgment of the truth, saith the Apostle, (meaning that solemn profession of our Faith in Baptism) we trample under foot the Son of God; we profane the blood of the Covenant; we do despite unto the Spirit of Grace; and incurring so deep guilt, we must expect suitable punishment.* But I proceed to the other Sacrament.

Heb. 10. 23. 2Pet. 3. 17. Heb. 10. 26.



## E U C H A R I S T

**A**MONG the wonderful works of Divine Grace performed by God Almighty upon the Children of Israel, and in order to deliver them very from the Egyptian slavery, a most remarkable was the smiting the first-born in every house of the Egyptians, and passing over the houses of the Children of Israel; wherein God declared his vengeance against their cruel Oppressors, depriving them in sudden and dreadful manner of what was nearest and dearest to them; and his gracious mercy towards them, in preserving what was alike dear to them from so woeful a calamity; thus, as the Lord presseth it, putting a difference between the Egyptians and the Children of Israel. Now the memory of so remarkable a Mercy might be preserved, that their affections might be rendered to a strong Sense of God's goodness, and their hearts to them confirmed, so as in the like need to be able to receive the same favourable help and protection, by the consideration of so notable an experiment, God to appoint a Sacrament, or mystery, to be annually celebrated, representing and reminding the mind, that act of God wherein his special goodness was so eminently demonstrated towards his people: The same also (as did other Rites and Ceremonies, instituted by God among that people) to be directed directly forward upon that other great deli-



Sin and Hell, which God in mercy designed toward mankind, to be atchieved by our Saviour; pre-figuring, that the Souls of them who should be willing to forsake the spiritual bondage of sin, should be saved from the ruin coming upon them who would abide therein; God regarding the blood of our Saviour (that immaculate Lamb, sacrificed for them) sprinkled upon the doors of their houses, that is, by hearty Faith and Repentance, applied to their Consciences. The occasion of celebrating which Holy Rite, our Saviour we see did improve to the institution of this Sacrament, most agreeing therewith in design, as representative and commemorative of the greatest blessing and mercy that we are capable of having vouchsafed to us; some part of that ancient Rite or Sacrifice, which was most suitable to the special purposes of this Institution, and most conformable to the general constitution of the Christian Religion, whereby all bloody Sacrifices are abolished, being retained in this.

The Action itself, or rather the whole Rite, consisting of divers actions, we see plainly described in the Gospel, and in the first Epistle of Saint Paul to the Corinthians; distinguishable into these chief parts. 1. The Benediction and Consecration, by Prayer and Thanksgiving, of Bread and Wine. 2. The breaking of Bread, and handling the Cup. 3. The delivery and distribution of them to the persons present. 4. The declaration accompanying that delivery, that those symbolical things and actions did represent our Saviour's Body given and broken, our Saviour's Blood shed and poured out for us, in sanction of the New Covenant. 5. The actual partaking of those Symbols, by eating the

Exod. 12. 23. Heb. 10. 22. 1 Pet. 1. 2. 1 Tim. 4. 5.  
Luke 22. 19, 20. 1 Cor. 11. 24, 25.



Bread, and drinking the Wine, done by  
 These things we find done at the first in  
 exemplary practice of this holy Cer  
 which our Saviour obliged us to im  
*Do this in remembrance of me.* There  
 Saint Matthew and Saint Mark, presen  
 narration concerning these particulars,  
*sung a hymn, they went to the mount of Ol*  
 action was indeed in itself proper to  
 practice of this holy Rite, yet what ref  
 thereto, cannot thence be determined; h  
 these the Church hath always joined se  
 Devotion, Confessions, Prayers, Prais  
 givings, Intercessions, Vows, suitable  
 and design of the Sacrament, apt to  
 and edify the faithful in the celebration

Such is the practice itself instituted  
 by our Saviour; the mysterious impor  
 as we find it explained in the holy S  
 only solid and sure ground upon which  
 the explication of supernatural Mysteri  
 chiefly in these particulars:

I. It was intended for a commemo  
 sentation of our Saviour's Passion for u  
 us of it, to move us to consider it, t  
 tions in us, suitable to the memory a  
 tion thereof. *Do this*, saith our Lord,  
*brance*, or in commemoration of me;  
 thereby to have raised in you a reflect  
 and heart upon those grievous pains,  
 have endured for your sake, to procure  
 remission of sins, and reconciliation to  
*So often*, saith Saint Paul, *as ye eat*  
*drink this cup, Ye tell forth* (or significan

Luke 22. 17. Mark 14. 23. Matth.  
 14. 26. Luke 22. 19. 1 Cor. 11. 25. 1



*death of our Lord till he come, or during his absence from us. The suffering of our Saviour (the most wonderful act of goodness and charity, that ever was performed in the world, which produced effects of highest consequence to our benefit, the consideration whereof is apt to work the best dispositions of piety in us) should very frequently be present to our thoughts and affections; and that it may be so with advantage, such a solemn and sensible representation thereof is very conducive; wherein we behold him crucified, as it were in effigie, his body broken, his blood poured out for us; it being in a sort a putting us into the circumstances of those, who did behold our Saviour for us hanging upon the Cross. Our Lord being absent in body from us, (sitting in Heaven at God's right hand) to supply that absence, that we should not be apt to forget him, and thereby become wholly estranged from him, is pleased to order this occasion of being present, and conversing with us, in such a manner, as may retain in our memories his gracious performances for us; may impress in our hearts a kindly sense of them; may raise us up in mind and affection to him.*

II. The benefits consequent upon our Saviour's Passion, rightly apprehended, heartily believed, seriously considered by us, are hereby lively represented, and effectually conveyed; to the sustenance and nourishment of our spiritual life, to the refreshment and comfort of our souls. It is a holy Feast, a spiritual Repast, a divine Entertainment, to which God in kindness invites us; to which if we come with well-disposed minds, he there feeds us with most holy and delicious Viands, with heavenly Manna, with most reviving and cherishing Liquor. Bread is the staff of life, the most



common, most necessary, and most wholesome; Bread is the most savory Meát; Wine is the most pleasant and most wholesome also, the most sprightly and most refreshing Drink; by them therefore our Lord Christ hath presented that body and blood, by the means of which a capacity of life and health was made to mankind; the taking in which by right apprehension, tasting it by hearty faith, digestion by careful attention and meditation, conversion of our substance by devout, grateful, and obedient actions, joined with serious and steady reflection, and living answerable thereto, will certainly procure, and maintain our spiritual life in a vigorous and happy growth of grace; refreshing and strengthening with comfort and satisfaction unspeakable. *Whoever doth thus, eats our Saviour's flesh, and drinks his blood,* (that is, who, as our Saviour intendeth, doth *believe in him*; that belief importing a right use of acts of mind and will, connected with a true persuasion concerning him) *hath eternal life, and shall live for ever,* as himself declares and promiseth, which benefits therefore in the due performance of this holy duty, are conveyed unto us.

III. This Sacrament declares that unto good Christians partaking thereof have vouchsafed their mystical insertion into him, by a confidence upon him for spiritual life, mercy and salvation; a constant adherence to him, and obedience, a near conformity to his will, and affection; an inseparable conjunction with him by the strictest bands of fidelity, and the most endearing relations: Which things could not so fitly be set out, than by the partaking of the most necessary food; which being taken, becomes united to us, assimilated and



into our substance, thereby renewing our strength, and repairing the decays of our nature. Wherefore, *He*, saith our Saviour, *that eateth my flesh, and drinketh my blood, abideth in me, and I in him*; and, *The cup of blessing*, saith Saint Paul, *which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* We in the outward action, partake of the Symbols representing our Saviour's Body and Blood; We in the spiritual intention, communicate of his very Person, being, according to the manner insinuated, intimately united to him.

IV. By this Sacrament consequently is signified and sealed that union, which is among our Saviour's true Disciples communicating therein; their being together united in consent of mind, and unity of faith; in mutual good-will and affection, in hope and tendency to the same blessed end, in spiritual brotherhood and society; especially upon account of their communion with Christ, which most closely ties them one to another; they partaking of this one individual food, become translated, as it were into one body and substance: *Seeing*, saith Saint Paul, *we being many, are one bread, one body; for all of us do partake of one bread.*

In the representing, producing and promoting these things, we are taught the mystery of this Sacrament doth consist: it was designed as a proper and efficacious instrument, to raise in us pious affections toward our good God and gracious Redeemer; to dispose us to all holy practice; to confirm our faith, to nourish our hope, to quicken our resolutions of walking carefully in the ways of duty; to unite us more fastly to our Saviour, and

John 6. 56. 1 Cor. 10. 16. Vide Cyp. Ep. 63. p. 146. Ep. 67. p. 208. 1 Cor. 10. 17.



to combine us in charity one toward another, the accomplishing of which intents therefore propose our faithful and diligent concurrence thereof; whence arise many duties incumbent on us in respect thereto, some antecedent, some concomitant, some consequent to the use thereof.

I. Before we address ourselves to the use of this venerable mystery, we should consider whether we are going, what is the nature and substance of the action we set ourselves about, where we are approaching to our Lord's Table, (which he calleth it) to come into his more especial presence, to be entertained by him with the dearest and the best cheer that can be; to receive the testimonies of his mercy, and the sure evidence of his favour toward us; that we are going to adore our Lord in tenderest love, offering up our Sacrifice to God, therein undergoing pains, and foulest disgraces for our redemption; that we ought therefore to be in such dispositions of soul, suitable to such an intercourse with our gracious Lord, that we may receive the honour and favour to be in his Table of a great Prince, what especially we have to dress our bodies in a clean and decent garb, to compose our minds in order to the use of all due respect to him; to bring not ourselves unclean or ugly, that might offend or displease his mind: The like surely, we should care we should apply, when we thus go to do go into God's presence and communion, we should, in preparation thereto, with an earnest endeavour to cleanse our souls from all unclean thought and desire; from all iniquity

ness; from all malice, envy, hatred, anger, and all such evil dispositions, which are most offensive to God's all-piercing sight, and unbeseeming his glorious presence; we should dress our souls with all those comely ornaments of grace (with purity, humility, meekness and charity) which will render us acceptable and well-pleasing to him: We should compose our minds into a frame of reverence and awful regard to the majesty of God, into a lowly, calm, and tender disposition of heart, apt to express all respect due to his presence, fit to admit the gracious illapses of his holy Spirit; very susceptible of all holy and heavenly affections, which are suitable to such a communion, or may spring from it. We should therefore remove and abandon from us, not only all vicious inclinations, and evil purposes; but even all worldly cares, desires and passions which may distract or discompose us, that may dull or deject us, that may cause us to behave ourselves indecently or unworthily before God, that may bereave us of the excellent fruits from so blessed an entertainment.

To these purposes we should, according to Saint Paul's advice, examine and approve ourselves; considering our past actions, and our present inclinations, and accordingly, by serious meditation, and fervent prayer to God for his gracious assistance therein, working our souls into a hearty remorse for our past miscarriages, and a sincere resolution to amend for the future; forsaking all sin, endeavouring in all our actions to serve and please God; *purging out*, as Saint Paul again injoineth us, *the old leaven of vice and wickedness*; so that we may feast, and celebrate this Passover, in which Christ is mystically sacrificed for us, in the *unleavened dis-*



positions of *sincerity and truth*. Such  
previous to our partaking this Sacrament

II. Those duties which accompany  
verent and devout affection of heart, and  
behaviour therein; an awful sense of  
the Majesty of that Presence wherein  
answerable to the greatness, and gra-  
holiness of him, with whom we con-  
ing the sacredness of those Mysteries  
hibited to us, (that which Saint Paul  
*discern* or distinguish *our Lord's body*;  
ing a peculiar reverence of mind and  
regard thereto) a devotion of heart,  
heartly contrition for our sins, which  
Saviour to the enduring such pains,  
bred; in firm resolution to forsake  
after, as injurious, dishonourable and  
him; in fervent love of him, as full  
ful goodness and charity toward us; in  
thankfulness for those unconceivably  
sions of kindness toward us; in deep  
upon sense of our unworthiness, to  
testimonies of grace and favour from  
worthiness *to eat the crumbs that fall*  
how much more to be admitted into  
of honourable communion and familiar  
conjunction and union with him?) of  
consideration of the excellent privileg-  
parted, and of the blessed fruits accru-  
his gracious performances; in a con-  
of obtaining and enjoying the benefi-  
dience and passion, by the assistance  
in steady faith, and full persuasion  
he is, supposing our dutiful complia-

bestow upon us all the blessings then exhibited; in attentively fixing the eyes of our mind, and all the powers of our soul, our understanding, will, memory, fancy, affection upon him; as willingly pouring forth his life for our salvation. Lastly, in motions of enlarged good-will and charity toward all our brethren for his sake, in obedience to his will, and in imitation of him; such like duties should attend our participation of this holy Sacrament.

III. The effects of having duly performed which, should appear in the practice of those duties, which are consequent thereon, being such as these: An increase of all pious inclinations and affections, expressing themselves in a real amendment of our lives, and producing more goodly fruits of obedience; the thorough digestion of that spiritual nourishment by our becoming more fastly knit to our Saviour by higher degrees of faith and love; the maintaining a more lively sense of his superabundant goodness; the cherishing those influences of grace, which descend upon our hearts in this communion, and improving them to nearer degrees of perfection in all piety and virtue; a watchful care and endeavour in our lives to approve ourselves in some measure worthy of that great honour and favour, which God hath vouchsafed us in admitting us to so near approaches to himself; an earnest pursuance of the resolutions, performance of the vows, making good the engagements, which in so solemn a manner, upon so great an occasion we made, and offered up unto our God and Saviour; finally, the considering, that by the breach of such resolutions, by the violation of such engagements, our sins receiving so mighty aggravation of vain inconstancy and wicked perfidiousness, our guilt will hugely be increased;

our



our souls relapsing into so grievous spiritual strength will be exceeding consequently hence our true comforts our best hopes will be shaken, our et be desperately endangered.

There is one duty which I should touch, concerning this Sacrament; gladly embracing any opportunity communicating therein; the doing so, b our duty, but a great aid and instrum the neglecting it a grievous sin, and great mischiefs to us.

The Primitive Christians did very it, partaking therein, as it seems at their meeting for God's service. It is by Saint Luke, *That they continued, Apostles doctrine and communion, and bread, and in prayers; and, when you it is not* (as according to the intention meeting it should be) *to eat the Lord Saint Paul.* And Justin Martyr in his history, describing the religious service their Assemblies, mentioneth it as a part thereof; and Epiphanius reporteth it as the Church, derived from Apostolic practice to celebrate the *Eucharist* thrice every so often as they did meet to pray and which practice may well be conceived as a means of kindling and preserving in the fervour of piety, which they so impressed in their conversation, and some suffering for Christ's sake; and of that frequency, as it is certainly an effect, so in part it may possibly be re of the degeneracy of Christian practice.

great coldness and slackness which afterward did seize upon it, and now doth apparently keep it in a languishing and half-dying state.

The rarer occasions therefore we now have of performing this duty, (the which indeed was always esteemed the principal office of God's Service) of enjoying this benefit, (the being deprived whereof, was also deemed the greatest punishment and infelicity that could arrive to a Christian) the more ready we should be to embrace them. If we dread God's displeasure, if we value our Lord and his benefits, if we tender the life, health and welfare of our souls, we shall not neglect it; for how can we but extremely offend God by so extreme rudeness, that when he kindly invites us to his Table, we are averse from coming thither, or utterly refuse it? That when he calleth us into his presence, we run from him; that when he, with his own hand, offereth us inestimable mercies and blessings, we reject them? It is not only the breach of God's command, who enjoined us to *do this*, but a direct contempt of his favour and goodness, most clearly and largely exhibited in this office. And how can we bear any regard to our Lord, or be any wise sensible of his gracious performances in our behalf, if we are unwilling to join in thankful and joyful commemoration of them? How little do we love our own souls, if we suffer them to pine and starve for want of that Food, which God here dispenseth for their sustenance and comfort? If we bereave them of enjoying so high a privilege, so inestimable a benefit, so incomparable pleasures as are to be found and felt in this service, or do spring and flow from it? What reasonable excuse can we frame for such neglect? Are we otherwise employed? What business can there be more important, than serving God,



and saving our own souls? Is it with  
 suance of any the greatest affair here  
 the principal concern of our Souls?  
 ourselves unfit and unworthy to ap  
 presence? But is any man unworthy  
 commands? Is any man unfit to im  
 take of God's mercy, if he be not u  
 it? What unworthiness should hind  
 mbering our Lord's excessive chari  
 and thanking him for it? From p  
 grace; from resolving to amend ou  
 we, because we are unworthy, contin  
 shunning the means of correcting a  
 Must we encrease our unworthine  
 gressing our duty? If we esteem thi  
 conscience of our sinfulness should r  
 to it, as to our medicine, than deta  
 There is no man indeed who must no  
 confess himself unworthy; therefore  
 come thither at God's call? If we l  
 our sins, and a mind to leave them  
 sense of God's goodness, and a heart  
 for it, we are so worthy, that we f  
 received there, and graciously rew  
 will not take a little care to work th  
 in us, we are indeed unworthy; bu  
 from our own perverse negligence, i  
 for the neglect of our duty. In fine, l  
 he, who with an honest meaning, alt  
 imperfect devotion, doth address h  
 performance of his duty, is far m  
 than he that upon whatever score de  
 scrupulous shiness can ward us from  
 then shall we say, if supine sloth, or  
 tempt, are the causes of such neglect

( 27 )

Thus having briefly dispatched the considerations that offered themselves upon these Subjects, I shall conclude all with prayer to Almighty God, that we by his grace and help, believing rightly, strongly, constantly and finally; being frequent and fervent in prayer, and all pious devotion, sincerely obeying all God's Commandments; continuing orderly, dutiful and worthy members of Christ's Church, growing continually in grace, by the worthy participation of the Holy Sacraments, may obtain the end of our faith, the success of our prayers, the reward of our obedience, the continuance in that holy Society, the perfect consummation of grace in the possession of eternal joy, glory, and bliss; which God in his infinite mercy grant to us, for our blessed Saviour's sake, to whom be all glory and praise for ever and ever. *Amen.*

THE END.



Handwritten text in a cursive script, likely a manuscript or letter. The text is arranged in several paragraphs, with some lines indented. The ink is dark and the paper shows signs of age and wear. The text is written in a dense, flowing hand, characteristic of 17th or 18th-century cursive. The first line of the first paragraph appears to be "I have received your letter of the 10th of this month". The text continues with several lines of similar structure, including phrases like "I am glad to hear" and "I have been thinking". The handwriting is consistent throughout, with some variations in line spacing and indentation. The text ends with a signature and a date, though the details are difficult to discern due to the cursive style. The overall appearance is that of a personal or official correspondence from a past era.