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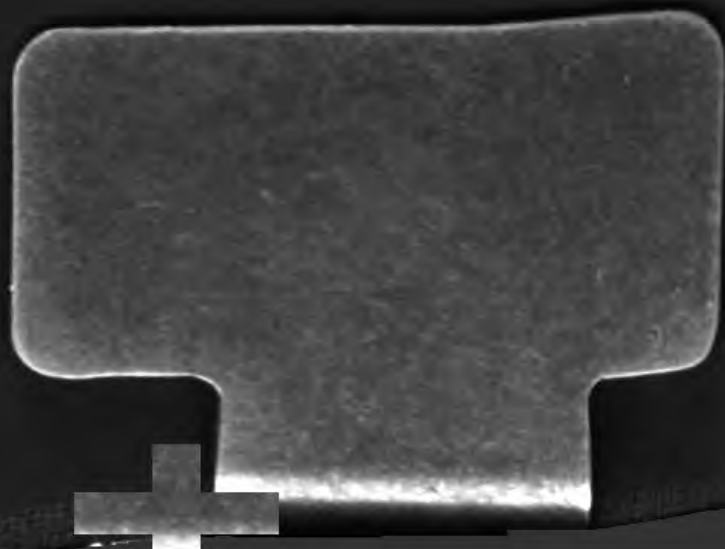


WILSON  
ON  
THE LORD'S SUPPER.

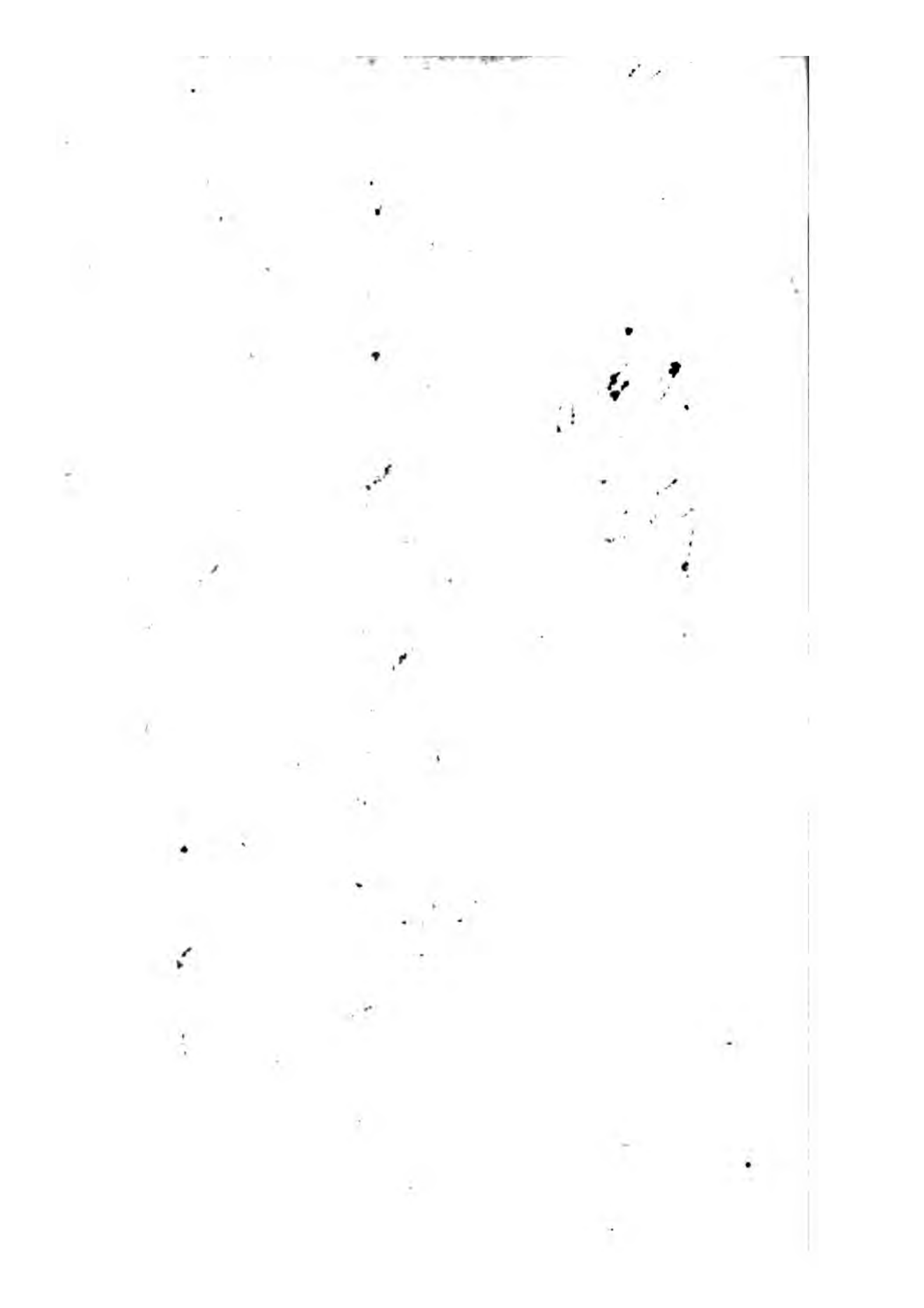




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A  
**Short and Plain Instruction**  
FOR THE  
BETTER UNDERSTANDING  
OF  
**THE LORD'S SUPPER.**

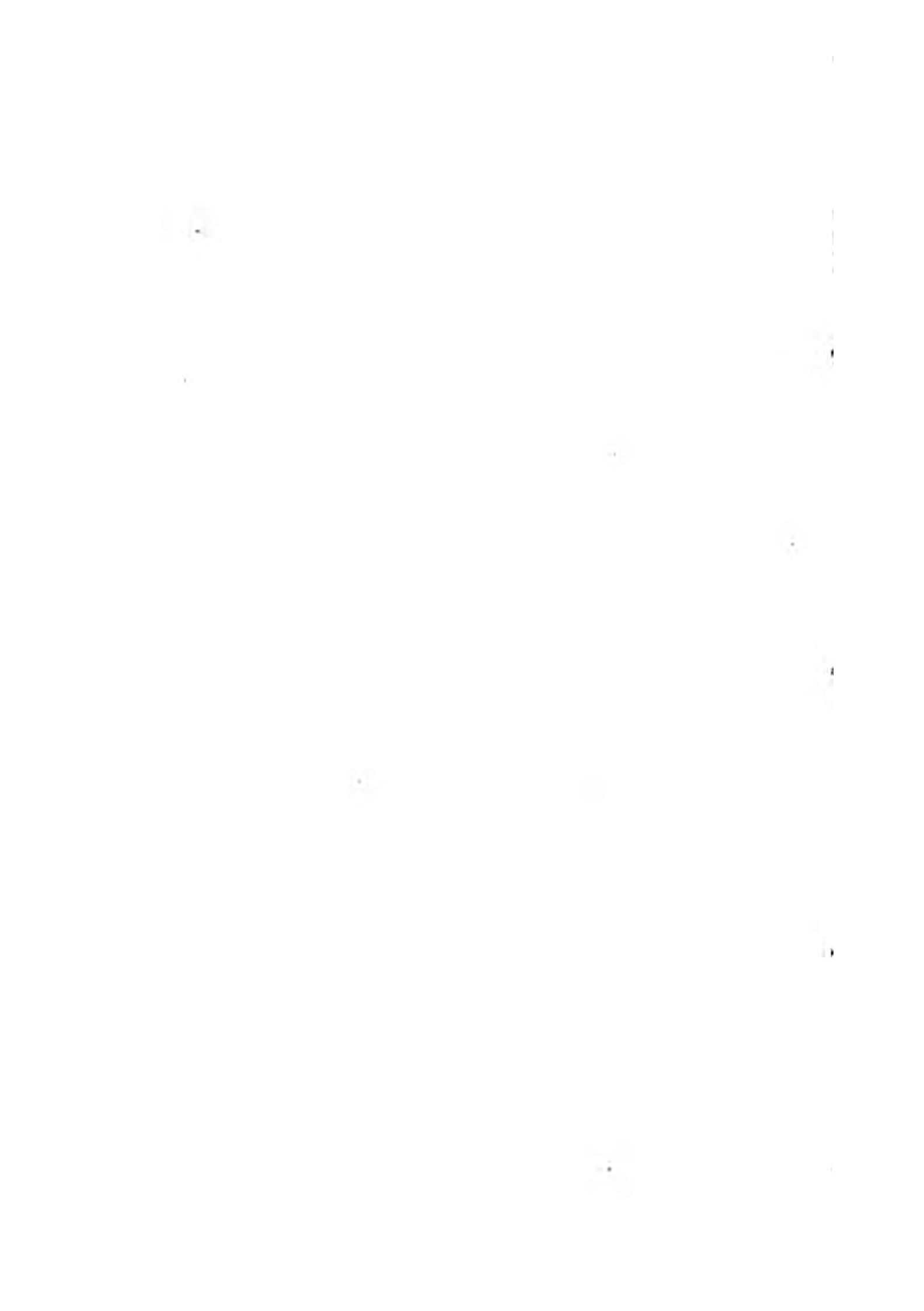
BY THE  
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LORD BISHOP OF SODOR AND MAN.

**New**



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A SHORT INTRODUCTION  
To the True Understanding of  
**THE LORD'S SUPPER,**  
WITH PREPARATORY DEVOTIONS  
Intended for the Use and Benefit of  
**YOUNG COMMUNICANTS.**

**Section I.**

**H**ERE are two holy Ordinances or *Sacraments*, appointed by Jesus Christ, as most especial means of obtaining grace and salvation: which no Christian, who hopes to be saved, must wilfully neglect. These are, **BAPTISM** and the **LORD'S SUPPER**.

It must be supposed that you have already been made partaker of one of these two Sacraments; — *viz.* That of **BAPTISM**, by which you were admitted into the congregation of Christ's flock, — were restored to the favour of God, — and had the *Holy Spirit* communicated

to you, for a principle of a new and spiritual life; in order to awaken you, and to direct and assist that natural reason, with which God has endued all mankind.

But forasmuch as you have done many things contrary to the promise made in your name, when you were baptized — and will stand in need of greater degrees of *grace* and *assistance*, to enable you to resist the temptations of the world, the flesh, and the devil, and to do your duty in that state of life unto which the providence of God shall call you; You are therefore now called upon to be partaker of the other Sacrament,—That of the LORD'S SUPPER: by which, upon your sincere repentance, you may obtain the pardon of all your past sins, and such other graces as you stand in need of, to bring you to eternal life and happiness.

Take care therefore, that you understand what you are called to as well as you are able; and God expects no more.

For if you go to the *Lord's Supper* without considering the reason of that ordinance, and the very great concern you have in it—without seeing the necessity and blessing of a *Redeemer*, you will go with indifference, and return without such benefit, as you might otherwise hope for.

To prevent this, you should seriously consider what account the Holy Scriptures have

given us of the condition we are in, both with respect to this life, and the life which is to come.

That is — That we are by nature sinners ; and that as such, God cannot take pleasure in us : And that if we die before we are restored to his favour, we shall be separated from Him, and miserable for ever.

This will lead you to enquire, how the nature of man came to be thus disordered, and prone to evil ; for you must not imagine, that God, who is infinitely good, created man in such a state of corruption, as you now *see* and *feel him* to be ; but that he must have fallen into this wretched condition, since he came out of the hands of his Creator.

And so the Scripture informs us — In the third *chapter* of *Genesis*, we have this following account of the state of man, before, and after, the Fall :

That *Adam* and *Eve*, from whom sprang all mankind, *were created in the image of God* ; that is, holy and innocent ; having a *perfect knowledge of their duty, a command of their will and affections, and a power, through the grace of God, to do what they saw fit to be done.*

In this condition they were placed in *Paradise, in a state of trial*, with a promise of immortal life and happiness, if they should

continue to *fear*, to *love*, to *honour* and *obey* their Creator; as also with an exprefs warning, of the dreadful consequence of their disobedience.

Notwithstanding which warning, they, through the temptation of the devil, transgressed the commands of God; and, by doing so, they did not only forfeit all right to the promise of eternal life and happiness, but also contracted such a *blindness in the understanding*, such a *disorder in their will and affections*, as all their posterity feel to their sorrow; and became subject to sin, and the punishment of sin, which is misery and death.

Concerning the *nature* and *greatness* of this sin, we are to judge of it by the greatness of the punishment inflicted upon them, and their posterity. — *For God, being infinitely just and holy, could not inflict a punishment greater than their sin deserved.*

Now this was the occasion of that *universal corruption and wickedness* which you see and hear of in the world, and which you cannot but in some measure feel in your own nature; — For, as the Scriptures inform us, Gen. v. 3. *Adam begat his children in his own likeness*; that is, with such a depraved nature as his was then become.

And now consider into what a sad condition these unhappy offenders had brought them-

selves; and *remember that this is your own condition, and the condition of all their posterity.*

The law of nature and reason was in full force, and could not possibly be dispensed with. — At the same time they found, by sad experience, that, as *St. Paul* describes the fallen state of man, *there was a law in their members warring against the law of their mind; so that the good which they would, they did not; but the evil that they would not, that they did.* Rom. vii.

There could not sure be a condition more deplorable than this: — To live only to contract evil habits; and, by doing so, — to increase their guilt, — to displease their Creator, — and to leave an offspring as miserable as themselves.

This, therefore, gave occasion to God to manifest another of his most glorious perfections, that is, his infinite *goodness* and *mercy*.

For God foreseeing this lamentable condition into which they had fallen by departing from their obedience, his *goodness* had provided such a remedy, as that neither they nor any of their posterity should, on account of *their* fall, be eternally miserable, except through their own fault.

He, therefore, in consideration of a *Redeemer*, one of the seed of the woman, who should make full satisfaction to the divine jus-

tice for the transgression, and who should *bruise* the *head*, or break the *power*, of that *serpent* (the devil) which tempted them to sin; — in consideration of this promised seed, God entered into a *new covenant* with them, by way of remedy for what was past, and could not be undone.

We have reason to believe that this *new covenant* was more fully explained to *Adam* than is set down in this short account given us by *Moses*, and as it is more fully explained in the Gospel: and which was to this purpose; — *That on condition of their sincere repentance and sincere obedience afterwards, they should be restored to the favour of God; and after death, to that life and happiness, which in their state of innocence was promised to them without tasting of death; which favour they had forfeited by their disobedience.*

And when we consider that our *first parents*, now become sinners, stood in need of an *atonement*, without which, while under the displeasure of God, their very lives must be a burthen; and it being decreed by God, as it afterwards appeared, *that without shedding of blood there was to be no remission of sin*, i. e. without the death of the sinner, or some one in his stead; we do therefore conclude, that, at this time, God did appoint *sacrifices*, or sin-offerings, to make an atonement for the

soul, and to foreshew the *sacrifice* of Jesus Christ (which we now commemorate) until he should be offered in behalf of them, and all their posterity.

And this appears from what follows in the next chapter of *Genesis*, where we find *Abel* by faith (that is, believing and depending upon this ordinance of God, for the remission of sins, until the promised Redeemer should come; we find him) offering a *sacrifice* which was acceptable to God, that is, a *sin-offering*, which his brother not doing was rejected.

But here take notice, and remember, that these *sacrifices* could not take away sin, but only through obedience to the ordinance of God, and through faith in the promised seed.

They were, indeed, very instructive and proper to lead sinners to repentance, and amendment of life, when they saw, that their sins could not be forgiven, *but by the death of an innocent creature*, bleeding and dying before their eyes, to make an atonement for sin.

And *as all good men*, before the coming of Christ, did most religiously keep up the remembrance of the promised seed, and obtained the pardon of their sins, and acceptance with God, *upon offering sacrifices through faith in a Redeemer, which was to come*; — so all *Christians* since the coming of that *Redeemer*, are obliged, as they hope for pardon and favour



from God, to keep up the remembrance of God's great mercy, in sending us a *Redeemer*, and of what that *Redeemer* has done to save us; and this in the manner which he himself hath ordained.

Now, that you may be more sensible of, and thankful to God for this his infinite loving-kindness, and that you may be fully convinced of the necessity and blessing of a Redeemer, you ought to know and consider, that our *Saviour* and *Redeemer* came not *until man had been tried in all conditions*, — IN A STATE OF INNOCENCE — UNDER THE GOVERNMENT OF HIS OWN REASON — and UNDER THE LAW GIVEN BY MOSES. All which methods of Providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world. — Notwithstanding which, such was the goodness of God, that he sent, after all, *his own beloved Son*, to take our nature upon him, and to assure mankind of the tender love which he had for his poor creatures, which were ruining themselves, without perceiving the danger they were in.

This was the *promised seed*; — promised to *Adam*, as *he* that should break the serpent's head, or power of the devil: — promised to *Abraham*, as *he* in whom all the nations of the earth should be blessed; — promised to the people of *Israel*, as *that prophet* whom they

should hear and obey at their peril, — lastly, promised to *David as one whose kingdom should have no end*. And indeed it was with *this promise*, that God supported the spirits of all who feared him, and were in fear for themselves, until the fulness of the time for his appearance should come.

And now this *promised Redeemer* being come, he first showed by his own example, recorded in the Gospel, how men must live so as to please God. And the law of nature, as well as the law of *Moses*, having through sin been much obscured and perverted, he explained them, and gave us such other laws and rules as were absolutely necessary — to mend our nature—to restore us to the image of God—to keep us from backsliding, and—to fit us for heaven and happiness.

And because in the decrees of God, as was before observed, *without shedding of blood there could be no remission of sin*; and it being impossible that the *blood* or *life* of any other creature, or of any mortal man, could take away the guilt and punishment due to sin; our gracious God, both to give to mankind the greatest token of his love, and at the same time to show how great his hatred to sin is, by the greatness of the punishments it required, *He sent his own Son to be the propitiation for our sins*; that is, to make satisfaction to his

justice, and to take off the just displeasure which he had declared against sinners.

And his Son (blessed for ever be his goodness!) knowing how dreadfully sad the condition would be of all such, who should live and die under the displeasure of God, and what inconceivable happiness they would deprive themselves of; he therefore, moved with compassion for so great a calamity, undertook to obtain their pardon.

In order to this, he clothed himself with our flesh, that, as *man*, *He* might suffer what our sins had deserved; and, [that] as he was the *Son of God*, *He* might make a full and suitable satisfaction to the divine justice, offering himself a *sacrifice* for the sins of the whole world: and for the joy of delivering so many millions of souls from misery, *He* endured *the death of the cross*, and all the afflictions leading to it, which we find recorded in the Gospel.

And, by this worthy *sacrifice*, all mankind are restored to the favour of God, and put into a way and state of salvation; God having, for his Son's sake, promised to pardon all such as shall repent and forsake their sins, and *bring forth fruits meet for repentance*; as also to give his Holy Spirit to all such as shall sincerely desire him:—And, lastly, to make them eternally happy after death, if during this short state of trial, which is designed to mend our

corrupt and disordered nature, they endeavoured to observe the rules which he has given them, and which are absolutely necessary to make them capable of heaven and happiness.

Stop here awhile — and adore the infinite goodness of God, who did not overlook lost mankind, but sent his Son to redeem us.

He might in strict justice have required men to have lived up to the law of *nature* and *reason* given in the state of innocence, on pain of being for ever separated from his presence; but instead of that, he has been graciously pleased to accept of our sincere though imperfect obedience, and of our sincere repentance when we have done amiss, and return to our duty.

Consider this seriously: — And you cannot but express your thankfulness after some such manner as this:


### The PRAYER.

**B**LESSED be God for ever for this instance of his love to fallen mankind, in committing the miserable case of his unhappy creatures to no less a person than his own Son! — We are not worthy of all the mercies which thou hast showed thy servants. — Grant, O God, that this wonderful love may not be lost upon me; but that knowing my sad condition by nature, I may be truly convinced of the

necessity and blessing of a Redeemer; and that I may, with a heart full of gratitude, join with thy Church in giving our devoutest thanks to thee, and in keeping up the remembrance of what thy blessed Son has done and suffered for us; to whom with Thee and the Holy Ghost, be all honour, praise, and thanksgiving, for ever and ever. *Amen.*

## Section II.

### *The End and Institution of the LORD'S SUPPER.*

 *S*T. *PAUL* concludes his first Epistle to the *Corinthians* with this remarkable direction;—*If any man love not the Lord Jesus, let him be Anathema, Maranatha:* that is, Let him be separated from your communion, as one under the displeasure of God, and, without a timely repentance, in no possibility of being saved: Nothing being more grievous in the sight of God, than for a sinner to slight the greatest instance of his mercy that was ever offered to man, as well as the only means of his salvation.

To prevent this, and to hinder sinners from forgetting (which they are but too apt to do) this token of God's infinite love, and to fix the love of Jesus Christ more surely in our

hearts and memory, He Himself hath taken care, that his love and mercy should throughout all generations be remembered: He did therefore ordain this Sacrament as a memorial of our redemption, and of his love for us; as a pledge to assure us of it:—and as an outward means and sign of testifying, as well as increasing our love to Him.

The holy apostles of Christ, who were present when he first administered this Sacrament, give us the following account of its end and institution:

They signify to us in the first place, that *this Sacrament* was ordained by Christ the same night in which he was betrayed; and after they had observed the *Passover*, which had been ordained to preserve the memory of their great deliverance from the bondage of *Egypt*, and which did prefigure, and was a prophecy of a much greater deliverance, which *Jesus Christ* was to be the author of, not only for them but for all mankind: and which *prophecy* was surprisingly fulfilled by that people, without knowing what they were doing, when they crucified *Jesus Christ the true Paschal Lamb*, the very same month, the very same day of the month, and the very same hour of the day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper*, as the

Apostles relate it— *Jesus Christ took bread and blessed it, and brake it, and gave it to his disciples, saying, Take, eat: this is my body, which is given for you: this do in remembrance of Me. He took also the cup, and gave thanks, and gave it to them, saying, Drink ye all of this; for this is my blood of the new covenant, which is shed for you, and for many, for the remission of sins: This do, as oft as ye shall drink it, in remembrance of Me: for as oft as ye shall eat this bread, and drink this cup, ye do show the Lord's death, till He come.*

In obedience therefore to this command of Jesus Christ, who has delivered us from a much greater bondage than that of *Egypt*,— the Christian Church keeps up the memory of *His love, His sacrifice, and His sufferings and death*, after this solemn manner.—

First:—as an acknowledgment, that our lives, and all that we eat or drink to preserve them, are owing to the bounty of God, we present upon *his table*, by the *hands* of his own minister, a portion of his creatures, the best we have for the support and comfort of our natural life, namely, *bread and wine*.— After this the *bread* and *wine* are consecrated, the *bread* is broken, and the *wine* poured out, to represent the death of Christ, whose body was broken, and whose blood was shed for us.

Then the *minister of God*, as the *steward*

of Christ's household, applies these blessings to every person, who receives this Sacrament, in this devout prayer:—*The body and blood of Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life.*

And we may be assured of it, that this *Sacrament* will be to every worthy communicant, what the *tree of life* would have been unto *Adam* and *Eve* in Paradise;—and that *as they*, had they continued obedient, would have been in no danger of temporal death; even so *we*, while we feed on this bread, now endued with a life-giving spirit, and live as we ought to do, are in no danger of death eternal.

These being *pledges* to assure us, that as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which Jesus Christ hath purchased for us, by his sacrifice and death.

And when any *Christian* does wilfully, and for want of faith, deprive himself of this spiritual food, he falls, as our *first parents* did, into a state purely natural, and destitute of the means of grace and salvation.

For the happiness of the world, and of every soul in it, depends upon the sacrifice of Christ; of which we are bound to keep up the remembrance after this solemn manner:

That, whenever we pray for any favour or blessing, we may remember to do it *in his*



*name*: That, whenever we are so unhappy as to have done any thing which may displease God, we may remember to pray to be forgiven *for Christ's sake*.

For God grants whatever we ask, and which he sees to be for our good, when we ask *in faith*, that is, *in his Son's name*; and therefore the Church concludes all her prayers in these most prevailing words,—*for Jesus Christ's sake*.

In one word, we do by this sacrament keep up a continual correspondence with our Lord in heaven, and hold communion with him, and with all the members of his body, which receive nourishment and growth from Him, as the branches from the tree in which they are grafted, and from which, when they are separated, they can bear no fruit, and are only fit to be burned.

As every Christian is obliged, at the peril of his soul, to observe it, so the duty must be such, as every one, even the most unlearned, may understand, if it is not his own fault.

And so indeed it is; for as an *Israelite*, *Lev. i. 4.* under the law, being obliged to lay his *hand* upon the *head* of his sacrifice, confessing his sins, and laying them, as it were, *upon that creature*—as he did easily understand, that this was to show him, that death was the due reward of sin: that this ought to humble him before God, and to give him the

greatest abhorrence of sin, which could not be pardoned but by the loss of the life of an innocent creature :

As this was plain to the meanest *Israelite*, even so the most unlearned Christian, when he considers, that our Lord Jesus Christ became a sacrifice for us, and that on him all our sins were laid, — on Him who knew no sin ; — he will easily understand how sad our condition was, which required such a sacrifice : — that this therefore ought to humble us, — to lead us to repentance, to make us fearful of offending God, — and to abhor those sins which cost *Jesus Christ* his life, before God could be prevailed with to pardon them.

He will also easily understand, that the love of Christ, and the remembrance of his death, ought to be very dear to us ; and that the oftener we remember it in the manner he ordained, the more graces we shall receive from God ; the firmer will be our *faith*, the surer our *pardon*, and the more comfortable our *hopes* of meeting him, not as an *enemy*, but as a *friend*, at whose table we have been so often entertained.

And now, if you have considered what you have read with any degree of attention, you will pause awhile, — until you have expressed your gratitude for this mercy, after some such manner as this following :

## The PRAYER.


**O** JESUS, who hast loved us, and washed us from our sins, and purchased us by thine own blood, — and didst ordain this sacrament in order to secure us to thyself by a grateful remembrance of what thou hast done and suffered for us, make me truly sensible of thy love, and of our sad condition, which did require such a sacrifice.

May I always receive this pledge of thy love, — the offers of mercy, pardon, and grace, tendered to us in this holy ordinance, with a thankful heart, and in remembrance of thee, our great and best benefactor; in remembrance of thy holy example, — of thy heavenly doctrine, — of thy laborious life, — of thy bitter passion and death, — of thy glorious resurrection, — of thy ascension into heaven, — and of thy coming again to judge the world!

And may I never forget the obligation thou hast laid upon us, to live as becomes thy disciples; and to forsake every course of life contrary to thy Gospel: Cease not, O Lord, to love us; and by the grace vouchsafed in this ordinance, cause us to love thee with all our hearts. *Amen.*

## Section III.

*How a Christian ought to prepare himself for this Sacrament.*

S the above account of this holy ordinance is easy to be understood, even by the most unlearned Christian; so the preparation required is such as will neither puzzle the understanding, nor burden the memory, nor take up too much of the time of those that are engaged in the most necessary employments of life.

The Church had regard to all her members, when she gave this short and plain direction to such as prepare to go to the Lord's Supper :

That they examine themselves,

*Whether they repent them truly of their former sins ?*

*Whether they stedfastly purpose to lead a new life ?*

*Whether they have a lively faith in God's mercy, through Christ ?*

*Whether they have a thankful remembrance of his death ?* And,

*Whether they be in charity with all men ?*

Now forasmuch as all Christians who are capable of examining themselves and their own consciences, are bound, as they hope for salva-

tion through Christ, to go to this sacrament: and because young people are often at a loss how to examine themselves upon these several heads: here follow a few plain directions, which they that can read should read with care; and they that cannot, if they have a true concern for themselves, will find some good Christian, who will be glad to read it to them, and do thereby a work which must be well-pleasing to God.

*The FIRST HEAD on which you are to examine yourself is, concerning your REPENTANCE.*

**B**Y what you have already heard concerning *the Fall of Man*, you understand how all men became subject and prone to sin; and you cannot but feel it to be so by sad experience. We are assured also, and this by the Spirit of God, that without a sincere repentance no man must hope to be saved.

Now by repentance you are to understand a man's condemning himself for having done any thing displeasing to God:— either such things as God has forbidden, to keep us from ruining ourselves; or by omitting such duties as he has commanded, in order to fit us for happiness when we die.

So that if either the *fear* of God's displeasure, or a *love* of him who has been so good

to you, will weigh with you, you will most heartily condemn yourself for every thing you have done contrary to his will and command.

You will also beg him most earnestly to forgive you what is past; and you will promise and resolve, through his grace and help, not wilfully to offend him again.

And, lastly, you will not forget to pray for his *grace* every day of your life; without which your best resolutions will come to nothing.

This is *that repentance* concerning which you are required to *examine* yourself, before you go to the *Lord's Supper*.

Most people, it is true, are ready to own that they are finners, and cry, *Lord forgive us*; and this too often without any great concern or purposes of amendment.

But this you will not think sufficient, when you seriously consider that the *end* and *punishment* of sin are not to be seen in this life.

If, therefore, you stand in any fear of the judgment of God, set yourself seriously to consider your past life; see whether you have not lived, or do not now live, in any known *sin*, or *evil habit*; Of *lying*, — for example: or *swearing* — or *drinking* — or *filthy talking*; — of *uncleanness* — of *keeping loose and profane company* — of *following unwarrantable plea-*

*asures and diversions, or — of leading an idle, useless, sinful life.*

If this has been your case, resolve to break off all these, and all such like evil ways, which are displeasing to God; condemn yourself for having so desperately broken the commands of one *who can destroy both body and soul in hell*: consider the vows that are upon you, — and despise not the goodness and forbearance of God, which is designed to lead you to repentance.

If you ask when you are to begin this necessary work, (if it is not already begun,) the answer is short: the very moment you ask the question; — and this, because if you find an unwillingness in yourself to set about it now — that unwillingness will every day increase: very probably you will never repent, unless God, by his judgments, or by the sight of death, shows you your sad error, when it may be too late to be of any real use to you.

Now, if these considerations affect your heart, as sure they will, if you have any regard for your salvation, represent your desires to God in some such words as these following:

### The PRAYER.

**B**LESSED be God, who by his grace, and by the voice of his Church, hath called me to repentance! Discover to me, O thou

Searcher of hearts, the charge that is against me, that I may know, and confess, and forsake the sins I have fallen into. — Give me that true repentance, to which thou hast promised mercy and pardon, that I may amend where I have done amiss, and that iniquity may not be my ruin. — And, O blessed Advocate, who ever livest to make intercession for us, I put my cause into thy hands; let thy blood and merits plead for me, and by thy mighty intercession procure for me the pardon of my past offences. — That thou mayest say unto me, as thou didst unto the penitent in the Gospel — *Thy sins are forgiven*; so that I may go with a quiet conscience to thy holy Table. *Amen.*

#### Section IV.

*Concerning the Purposes you are to make of leading a NEW, that is, a CHRISTIAN Life.*

**I**N the first place, take especial notice, that God accepts of our *repentance on this condition only*, that we may afterwards glorify him by an holy Christian life.

And as he delivered the people of *Israel* from bondage, not that they might do what was right in their own eyes, but that, becoming an *holy nation*, they might be an honour.



to their deliverer — *Deut. xiv. 2.* — Even so Christ has redeemed us from the bondage of sin and *Satan*, that he might redeem us from this present evil world, and purify unto himself *a people zealous of good works.*

And as the former perished, that is, all such as did not answer the end of their deliverance, so most surely shall we do, if we do not obey our Redeemer.

Your duty to *God*, your *neighbour*, and *yourself*, you have known from a child : — be assured of it, you will meet with temptations from the *devil*, the *world*, and your own *corrupt heart*, both to neglect and transgress the commands of God.

It will be absolutely necessary therefore, that you arm yourself betimes, both with *holy resolutions*, and with this *holy ordinance*, which you are preparing to go to, that you may be able, through the grace of God, to go on in the way of salvation.

*Now your duty to God is, To believe in him, to fear and to love him, with all your heart and soul; forasmuch as you stand indebted to him for all you have, or value, or hope for, in this or the next life.*

Do but consider how you would behave yourself, if you were but half so much obliged to any man on earth ; — How dearly would you *love* him ! How often would you *think*

of him ! How would you strive to *please* him ! How would you be grieved if you should be so unhappy as to offend him ! How soon and earnestly would you beg his pardon to be restored to his favour !

Now, if you thus love God, it will appear in such instances as these : you will have a very great regard *for every thing* that belongs to him : — you will not use his *name* to any idle or wicked purpose : — you will religiously observe the *day* consecrated to his honour and service : — you will carefully attend the *house* and *worship* of God : — and behave yourself with reverence and devotion while you are in his presence. — You will hear his *word* with attention, and have a great regard for his *ordinances*, and for the *persons* whom he hath appointed to administer them.

If you truly *fear* God, you will part with any thing as dear as a *right hand*, or a *right eye*, rather than provoke *him who can destroy both body and soul in hell*.

If you believe *Him* to be the *fountain of all good*, you will pray to him daily. And if you *put your whole trust in God*, as it is your duty to do, you will endeavour to be pleased with all his dealings with you, — you will never *murmur* at the ways of his providence, nor suffer your heart to *fret against the Lord*. And especially you will never attempt to better

or secure your condition by any evil ways : believing assuredly, that God can and will make you full amends in the next life, for what you want or suffer in this, in submission to his will.

Lastly, your duty *is to be thankful to God*. — The way to be so is, to look upon every *mercy* you receive as the gift of God ; every *danger* you escape, as owing to his *care* and *providence* ; every *good thought*, every *good purpose*, every *occasion of doing good*, as the effect of his *good Spirit*.

*Think*, and *aēt*, and *purpose* thus ; and it will be as natural to thank God for all the dispensations of his providence, as it is for you to beg any blessing from him, which you stand in most need of.

Stop awhile, until you have considered these things, and until you have your sense of them in the following prayer :

### The PRAYER.

**T**HIS is indeed the first and great command, *to love thee, O God, with all our heart* : for on this depends our salvation. But even this must be the gift of thy grace ; for this grace I now apply to thee, to make my love and fear of thee the governing principle of my whole life ; that I may always do what

I believe will please thee; that I may carefully avoid what I know will offend thee; and that I may live as having thee the constant witness of my thoughts, words, and actions.

Give me a stedfast faith in thy word and promises; a firm trust in thy power. Let the fear of thy justice keep me from presumption, and a sense of thy goodness from despair. Defend me from all those bewitching snares which destroy our love of thee: from worldly cares; from sensual and sinful pleasures; from evil company; from foolish diversions: and from every thing that may make me forget, that thou alone art worthy to be feared and loved. Grant me these mercies for thy Son Jesus Christ his sake; whose love and death we are going to commemorate. *Amen.*

### Section V.

*Your duty to your NEIGHBOUR and YOURSELF.*



**T**HIS is the *second great command*, and will require the most solemn resolutions you can make, before you go to the *Lord's Supper*.

Consider therefore whether you can sincerely resolve as follows.

I dare not, I will not, be indifferent how I lead my life. I know what God has com-

manded me, and I purpose sincerely to do it.

I will, in the first place, be obedient to the lawful commands of my *superiors*, and especially to *those who watch for my soul*. I do sincerely purpose in all my dealings to remember the command given me by my Saviour, *Thou shalt love thy neighbour as thyself*: and therefore I will make a conscience of doing *the least wrong* to any man; of using any *deceit, fraud, or oppression*: or of taking advantage of the *ignorance, mistakes, or necessity* of my neighbour: knowing assuredly, that he who wrongs his neighbour, does the greatest injury to himself. And if at any time I am convinced that I have done him any wrong, I will make him satisfaction as far as I am able; without being forced by law *To do unto others what I would they should do unto me*.

To this end, I will endeavour to live *peaceably and charitably* with all people; avoiding all *malice and revenge, and evil-speaking, and contention*, as much as possibly I can. And I will speak truth at all times, and especially when I am called to my *oath*, whether it be *for or against* any worldly interest.

AS TO THE DUTY I OWE TO MYSELF—I am convinced, that my first and great concern ought to be, *to take care of my own soul*.

I do therefore stedfastly purpose to lead a

serious life, as one *under the sentence of death* ought to do; To be *sober, temperate, and chaste*; that, when I die, I may be admitted into the paradise of God, where *no unclean thing* must enter.

To this end, I resolve to keep a watch over myself, that I may avoid all such *company, such pleasures, and diversions*, as may make me lose the remembrance of death, and the account I must give.

I will endeavour to be content with my condition, not coveting what is another man's, neither envying the *prosperity*, nor taking pleasure in the *calamities*, of my neighbour.

And forasmuch as a life of *idleness and luxury* is hateful to God, I will strive to do my duty in the state of life in which his providence has placed me; not flattering myself that *I do no evil*, when *I do no good* in my generation; lest the sentence upon the unfruitful tree be passed upon me,—*Cut it down, why cumbereth it the ground?*

These duties I will endeavour to perform, as a proof of the love and reverence I bear to God, who is so good as to accept of my repentance, and a *sincere* though *imperfect* obedience.

And if through *weakness, temptation, or sudden surprise*, I shall be so unhappy as to forget any of these resolutions, and fall into

fin, I will, as soon as I perceive it, beg God's pardon, and be more careful for the time to come.

Now if your conscience can witness for you that you piously purpose to live after this manner, you may safely go to the Lord's Table, and the blessing of God will go along with you.

Go no further till you have considered those purposes again; for they are to be the purposes of your whole life, and of every day of your life.

And then address yourself to God, that through his gracious assistance, they may make the more lasting impression upon your mind.

### The PRAYER.

**G**RACIOUS God, who hast given us precepts and an example to walk by, let the remembrance of them be always seasonably present with me. Give me grace to practise them conscientiously, to reverence my betters, and all that are in authority, and especially such as are ordained to pray for, and to bless us in thy name. Let my love for thee and for my neighbour, keep me from all acts of injustice, or injury, to his body or good name; let me never wilfully vex or trouble him; never covet what is his, or envy his

prosperity. May I ever be ready to help and comfort all such as are in distress; give me grace to be faithful in all things committed to my trust; that I may never pervert truth and justice; never propagate slander, or raise evil reports, nor ever tempt others to sin. Give me the spirit of temperance and chastity, and grant that I may never provoke thee by any instance of uncleanness to shut me out of heaven, where no unclean thing can enter. Give me grace so to order my conversation, that I encourage others to live as becomes the Gospel of Jesus Christ; for whose sake I beg to be heard. *Amen.*

### Section VI.

*The next Thing you are to enquire into is,  
Whether you have A LIVELY FAITH in GOD'S  
MERCY THROUGH CHRIST.*



**N**OW because so very much depends upon our having such a *faith*—the Holy Ghost has given us all the arguments,—all the assurance,—that our hearts can desire.

*God so loved the world that he spared not his own Son, (saith the Apostle,) but gave him up for us all, Rom. viii. 32.—Can there be a greater, a surer pledge of the love of God, for his poor creatures? — He made him to be sin*



(that is, a sin-offering) : — He delivered him to death in our stead ; — Can we, after this, doubt of, or distrust the mercy of God ?

Observe the method St. *Paul* takes to confirm our faith, by giving us the strongest proofs of our acceptance with God. *God*, saith he, *commended his love to us, in that while we were enemies, we were reconciled to him by the death of his Son—much more, being reconciled, we shall be saved by his life—Rom. v. 10.—* What may we not, after this, hope for from God ?

In short, Jesus Christ has redeemed us from the curse of the law.—*Through him we have peace with God, Rom. v. 1.—* This is the only foundation of our *faith*, our *hope*, and *confidence*.—He is our *sacrifice*, our *mediator*, our *advocate* ; the knowledge of which ought to remove all occasions of *despair* and *fear* from the displeasure of God.

Indeed if we should attempt to go to God, without an interest in Christ, we could hope for nothing but to be rejected : but when we go to him as *redeemed* by his own Son — and represent to him, as we do *in this holy Sacrament*, what he has done and suffered for us, we approach him as entirely reconciled to us.

But then you must remember, that he gave himself for us, and hath redeemed us from the power of the devil for this end, *that he may purify unto himself a people, consecrated to his*

*service.* — Consecrate, therefore, yourself to Jesus Christ, and with faithful *Abraham*, stagger not at the promises of God; but go to this sacrament with a full assurance of faith, that God will pardon your sins, and give you all the graces you shall stand in need of. — Only remember, *that this faith itself* is the gift of God, and must be prayed for, for Christ's sake, which you may do after this manner :

The PRAYER.

**I** BESEECH thee, O God, by that love which moved thee to give thine own Son for lost mankind, give me a faith in thy promises for his sake, as firm as thy word, on which my faith is grounded : and let me never presume upon thy gracious promises, without sincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works, for which we were redeemed. — May the remembrance of my Saviour's love, and of thy great mercy, be ever seasonably present with me, to keep me from despair !—And may my faith in thy promises support me in the hour of death !—May my Redeemer be my refuge, his blood and merits plead for me, that I may have my lot and portion with those whom he hath purchased with his most precious blood ! *Amen.*

## Section VII.

*Whether you have a thankful REMEMBRANCE OF CHRIST'S DEATH:—This is the next thing you are to enquire into.*

**N**OW this will always bear some proportion to the sense you have of the *evil* he has delivered you from, and the  *blessing* he has by his death procured for you.

Consider, therefore, yourself as a *poor, sinful, lost, undone* creature, without a *Redeemer*.—Consider what that Redeemer has done for you:—What he did, and what he suffered, when he took upon Himself to answer for the sins of men.

Consider that he was the Son of God; that *He had done no wrong, neither was guile found in his mouth*; notwithstanding this, being to answer for sinners, he was treated and punished as a sinner deserves to be; He was *despised! set at nought!* persecuted and *rejected* by his own people, whom he came to redeem!

He was *betrayed* by his own disciple; *falsely accused!* *Unrighteously condemned!* *Unmercifully scourged*;—Had a murderer preferred before him!—Was crucified as a *malefactor*: and in the very midst of his torments, was most inhumanly reviled.

Consider the reason of all this,—It was not only to satisfy the justice of God for the sins of men, and procure their pardon upon their repentance and future obedience : but also to show mankind what treatment *sin*, and *sinners*, who have rebelled against their Maker, do deserve ; and to teach us, when God orders or permits us sinners to undergo such indignities and afflictions in this our state of trial, that we ought to take our cross patiently as our Redeemer did ; and be content, and even pleased, to fulfil the will of God, in following his example *in his sufferings* in this life, that we may be partakers of his glory in the next.

In the next place, consider the blessing which Jesus Christ hath by his death obtained for us. He hath delivered us from the great power which the devil had over mankind, by procuring us grace to resist and overcome him. He hath prevailed with God,—to overlook the untowardness of our nature ;—to pardon our greatest offences upon our true repentance ;—And, being by his death *reconciled* to God, we have, for his sake, free liberty to apply to him, as *children* to a *father*, for what we stand in need of.

He has also obtained for us the assistance of an Almighty Spirit, to enable us to know and to do what is necessary to fit us for heaven

and happiness: And he has prevailed with God that these shall be our certain portion, if we are not wanting to ourselves. In one word, Jesus Christ has entirely freed us from all fears of what may come hereafter, if it is not purely our own fault. The most unlearned Christian may know what is required of him;—the greatest sinner may depend upon pardon, on his repentance;—the weakest Christian may rely upon all necessary assistance: and the meanest Christian is sure not to be overlooked.

By all which you may perceive what *thanks* you owe to God for your great and good *Redeemer*, and for what he has done and suffered for you: which you will do well to express in some such manner as this:

### The PRAYER.

**G**IVE me leave, O God, to mention before thee the death of thy Son, and the infinite blessings I have received thereby: add this to all thy favours, I beseech thee, that I may never forget these mercies; never forget to be thankful for them; but that I may preserve the remembrance of them in the manner which he hath ordained. I thank thee, O God, for that word in which thou hast caused these thy mercies and his example to be re-

corded. Make me truly sensible of that love which brought him down from Heaven; and how sad our condition was, which required such a sacrifice. May I learn by his patience, humility, self-denial, and resignation, what virtues are most acceptable to thy Divine Majesty! — And may I take him for my Lord and Master, and Teacher, and Example; and dedicate myself to thee, and to thy service, for his sake! *Amen.*

### Section VIII.

*The last Enquiry you are to make is, Whether you are in Charity with all the World?*



ONCERNING which, take especial notice, that the two great ends of this ordinance mentioned in Scripture are:

*The first,* To keep up the remembrance of Christ's Death till his coming again.

*The second,* To be a solemn token of our communion with Jesus Christ, and of our union and charity with all his family.

To this end he has ordained, that as all Christians, *high and low, rich and poor,* shall make up one body, of which he is the Head; and one family, of which he is the Master: — So they should all eat at one table, of one

bread as a sign of that *love*, and *peace*, and *friendship*, and *readiness* to help one another, as occasion shall require, and as members of the same body will naturally do.

And indeed your acceptance with God will very much depend upon your hearty good will for every Christian, and for all mankind.

Therefore you must take especial care, lest there be any person with whom you are not at peace; whom you cannot forgive, and pray for, and do him all the good that can in reason be expected from you: That you be disposed to make satisfaction to any person that has been injured by you, or who may have taken just offence at your words or actions, this being a duty which Jesus Christ himself has commanded, *Matth. v. 23*. And that you be ready to *forgive* every person, who may have injured you, as you expect *forgiveness* of God: Remembering the dreadful sentence mentioned in *Matth. xviii*. *Thou wicked servant, I forgave thee all thy debt: shouldst not thou have had compassion on thy fellow-servant, even as I had pity on thee? And the Lord was wroth, and delivered him to the tormentors.*

And lastly, you are to take care, that you love, *not in word only, but in deed, and in truth*; that is, that you do good as well as give good words; and relieve Jesus Christ in his poor members.

And believe it for a certain truth, that a charitable and forgiving temper is not near so beneficial to any body as to him that hath it; *it being more blessed to give than to receive*; and to forgive than to insist upon satisfaction for injuries and wrongs done to us; *Acts xx. 35.*

This being so necessary a grace, you will not fail to beg of God most earnestly to vouchsafe it to you.

### The PRAYER.

**T***HIS is my commandment, that ye love one another as I have loved you.* Hear, O my soul, what thy Saviour has commanded thee; He who loved us, and gave himself an offering and a sacrifice to God for us.

May this thy love, O Jesus, be the motive and pattern of my love and charity for all mankind! Where this hath not been my practice, I implore thy gracious pardon; and beseech thee to fortify my soul against all suggestions of *Satan*, or my corrupt nature and blind passions, — That I may always be prepared to go to thine altar, with the same charitable dispositions with which I desire and hope to die.

Thou, O Jesus, madest thine enemies thy friends, by laying down thy life for them. Be thou my advocate with God for grace to fol-



low thy heavenly charity and example, that *I may overcome evil with good*; that I, and all the members of thy family, *may love as brethren*; — that we may always meet at thy Table as sincere friends, and part with true love and affection, as becomes thy disciples. *Amen.*

### Section IX.

*General observations, pertinent to the subject of the foregoing Section.*

**B**Y this time you see the reason of this institution; the *necessity*, as well as the invaluable blessing, of observing it religiously; and the manner of preparing yourself for it, as often as you have an opportunity.

And remember, that the oftener you look into the state of your soul, in order to go to this ordinance, the less trouble you will have to make your peace with God, when you come to die; and the less danger you will be in of falling into a state of sin and security, which has been the ruin of an infinite number of souls.

Besides this, you will have the greatest comfort of life, when you perceive that you are still growing in grace, and tending to that perfection which must fit you for heaven.

On the other hand, if you turn your back upon this ordinance, it must be because you will not be at the pains to understand your *duty*, your *interest*, and your *danger*.

You have not considered that there is no *pardon*, no *grace*, no *salvation* to be hoped for, but by pleading with God what his Son hath done, and suffered, and merited for us, and in the manner he has ordained.

And if you will consult your own conscience, it will tell you, that some of these following are the true, though most wretched causes of your contempt of this command of your Saviour's.

Either you live in some known sin, or ungodly way of life, which you cannot resolve to forsake:—Or, you are not willing to renew your vows made in baptism:—Or, which is generally the case, you have no real concern for your soul; only you delude yourself with some faint purposes and hopes, that some time or other you will become a new man.

In the mean time you are guilty of a *sin* too like the *denying the Lord that bought you*: You bring an evil report upon an ordinance of Christ, as if it were not worth observing: You harden wicked people in their infidelity, and neglect of their salvation, by calling yourself a Christian, and living like a heathen, in

the contempt of one of the greatest means of salvation : You live in a state in which all your prayers, whether public or private, whether for yourself or for others, will be rejected.

In short, you provoke God every day more and more to withdraw his grace, — To leave you to your own corrupt way of living, till you have filled up the measure of your sins, and prepared for yourself a sentence not to be heard without trembling, *I tell you that none of these men that were bidden, shall taste of my supper,* — the marriage supper of the Lamb in heaven.

How great then must the sin of *those* be, who *neglect to administer*, and of *those who turn their backs* upon this ordinance, upon which our salvation depends ! *It being the blood of Christ which must cleanse us from all sin.* 1 John i. 7.

*Observations on receiving the Holy Sacrament worthily or unworthily.*

After all, this is not to encourage any person to go to the Lord's Supper without a *wedding-garment*, without a due regard to the duty. For a man may go so unworthily, as to receive *judgment* instead of a  *blessing*. For example, *Such* as live in any known sin unrepented of ; — *Such* as are not sincerely resolved to live and be governed by the known laws of the

gospel; — *Such* as live at variance with their neighbours, without being willing to be reconciled; — *Such* as have done wrong, and will not make satisfaction, as they are able; Lastly, *Such* as go out of mere custom, without considering the *end* or *benefit* of the ordinance; and return to their usual sinful liberties, as soon as the service is over.

All such ought to know, that they went unworthily; and if they have any true concern for their souls, they will consider better, and lay themselves under stricter obligations, before they go again to the Lord's Supper.

But then, let them not, at the peril of their souls, deal deceitfully, and make this a pretence of neglecting to go to this ordinance for the future; lest they provoke God *to leave them to themselves*, which is one of the greatest judgments that can befall them.

On the other hand, let not any well-meaning Christians be *discouraged* with fears of having gone unworthily to the Lord's Supper; and so forbear, because they do not find all the *benefit* and *change* wrought in them, which they hoped for, but let them consider that a state of *holiness* and *perfection* is not to be expected at once, but by degrees; and as we make good use of the graces which the Holy Spirit from time to time vouchsafes to us: —

A good Christian not being one who has

no inclination to sin, but *one* who through the grace of God, immediately checks and suffers not such inclination to grow into evil habits.

God, who knows our infirmities, will accept our *sincere endeavours*, though attended with *imperfections* and *backslidings*, provided we condemn ourselves for them, and strive to mend.

And let us remember for our comfort that Jesus Christ himself pronounced all his disciples (*the traitor excepted*) to be *clean*, that is, *qualified* to receive this sacrament, which he was going to administer to them, although he knew them to be subject to very great *failings* and *infirmities*; which soon appeared, when they all forsook him, contrary to their solemn promises; but this they repented of, and were forgiven by their compassionate Redeemer.

If therefore you *love* God, and your neighbour, *though not so fervently* as you could wish; if you have a real *desire* of being better than at present you find yourself to be; if the fruits of the Holy Spirit, though in a very low degree, do appear in your life; lastly, if you do daily *pray* for God's grace that you may, in his good time, be what he would have you to be, and do not live in any known sin; by no means forbear to go to this ordinance, as often as you have an opportunity; and depend upon God's blessing and an increase of his graces.

## The PRAYER.

**G**RANT, O God, that I may never draw down thy judgments upon myself, either by turning my back upon this ordinance, or by going to it without thought and unworthily. May thy mercy pardon what is past, and give me grace for the time to come, to consecrate my life to thee, and to embrace every occasion of remembering my Redeemer's love, and thereby securing thy favour, and my own salvation! And if it be thy will, grant that I may always find such comfort and benefit in this ordinance, as may encourage me to observe it with joy unto my life's end.

Give me leave to recommend to thine infinite mercy the miserable condition of all such as neglect so great means of grace and salvation. Awaken all Christian people into a sense of this duty: Open their eyes, and correct their mistakes, that they may be convinced, that this is the only means of making their peace with thee, and of rendering their persons and their prayers acceptable to thy divine Majesty, through Jesus Christ our Lord.

*Amen.*

## Section X.

[*Meditations on several texts of Scripture, proper to be used a little before receiving.*]

**E**VERY well-disposed Christian, after he has thus far prepared himself for this Sacrament, will endeavour to keep the thoughts of his duty, and the blessing he hopes for, warm in his heart until the time of receiving.

Some of *the following Scriptures*, and meditations upon them, may, through God's grace, answer that end; nor will they take up too much time, because some or more of them, as occasion offers, may be devoutly used in the midst of business.

And this method of devotion is here proposed, to lead Christians to make proper reflections upon other parts of Scripture which they read or hear.

Rev. iii. 17. *Thou sayest I am rich, and have need of nothing. And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*

This is the sad condition to which, as sinners, we are subject, and it is thy mercy, O God, that any of us are sensible of it. Preserve me, † beseech thee, from that blindness which would hinder me from seeing my own

misery; and from that *pride* which would keep me from acknowledging it before thee, who alone canst help me. O give me a true sense of the maladies I labour under, and keep me for thy mercies' sake, and for the sake of Jesus my Redeemer.

*Pfalm li. 17. The sacrifice of God is a broken spirit; a broken and contrite heart God will not despise.*

But most unfit is *mine* to be to God presented, until I have obtained his pardon for the many sins by which it has been defiled.

*Jer. iii. 12, 13. I am merciful, saith the Lord: and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*

I do acknowledge my sin unto thee, O God, and mine iniquities will I not hide; I do therefore implore thy pardon, and plead thy gracious promise, with full purpose of heart, never again to return to folly.

*Jer. xvii. 9. The heart is deceitful, and desperately wicked: who can know it?*

I cannot, indeed, answer for my own heart; but there is nothing, O Lord, impossible with thee; in thee I do put my trust: let me never be put to confusion; Keep it ever in my heart, what an *evil thing*, and *bitter*, it will be to forsake the Lord.

1 John iii. 8. *He that committeth sin* (who



abandons himself to live in known sin) *is of the devil*: is under his power and government.

Preserve me, gracious God, from so fatal a blindness, to choose *Satan* for my *lord* and *governor*, instead of thy *blessed Son*, who laid down his life to redeem us from the dreadful tyranny of the devil.

1 John ii. 25. *This is the promise that he hath promised us, even eternal life.*

How infinitely good is God, to give us so great encouragement to save ourselves from ruin! Give me, I beseech thee, a firm faith in this promise, that no *fears* may terrify me,—no *pleasures* may corrupt my heart,—no *difficulties* may discourage me from serving thee.

Matt. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

O my Saviour! who pleasedst not thyself, but tookest upon thee the form of a servant: let me not profess to follow Thee without endeavouring to follow the blessed steps of thy most holy life:—thy *patience, meekness, and humility*:—thy *great disregard* for the world, its *pleasures, profits, and all its idols*:—thy sensible concern for the miseries of men:—thy unweariedness in doing good:—thy constancy in prayer, and resignation to the will of thy Father.—Let me part with any

thing as dear as a *right hand*, or a *right eye*, rather than not follow thee.

Matt. vi. 24. *No man can serve two masters. — You cannot serve God and mammon.*

May I never set up any *rival*, O God, with thee, in the possession of my heart! May I never attempt to reconcile thy service with that world *which is enmity with thee!* Give me, I beseech thee, *the eyes of faith*, that I may see the world, what in truth it is, — the danger of its *riches*, — the folly of its *pleasures*, — the multitude of its *snares*, — the power of its *temptations*, — its *deadly poison*, and certain danger of drawing my heart from the love of thee.

Matt. xxii. 37. 39. *Thou shalt love the Lord thy God with all thy heart, — and thy neighbour as thyself.*

O that the love of God *may be the commanding principle of my soul*: and that I may have this comfortable proof of his love abiding in me, that I study to please him, and to keep his commandments: that my love to my neighbour may be such as God has commanded; that I may *give and forgive*, and *love* as becomes a disciple of Jesus Christ!

I John iii. 14. *We know that we have passed from death unto life, because we love the brethren.*

What it is to love *my neighbour as myself*, thou, O Lord, hast taught me in thy holy word; Never to *wrong* or *deceive* him;— never to *grieve* him, or without a cause to *create* him trouble;— never to *treat* him with *contempt* and *scorn*;— never to be *pleased* with his *misfortunes* and *faults*; but to *rejoice* in his *happiness*, and help him in his *wants*. Give me, O Lord, this proof of my having passed from death unto life.

Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.* That is, he was treated as one under the curse of the law, *Deut. xxi. 23.*

Blessed God, how great was our *misery*! How great was thy *mercy*! When nothing could save us from ruin, but the death of thy Son! I see by this, how hateful sin is to thee. Make it so to me, I beseech thee. May I never flatter myself that thy mercy will spare me, if I continue in sin, when thou sparedst not thine own Son, when he put himself in the place of sinners! May I never provoke thy justice! May I never forget thy mercies, and what thy Son has done for me!

Tit. ii. 14. *He gave himself for us that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works.*

Blessed be God that I am united to this

people by *baptism*! Grant that I may never disgrace thee, or my Christian profession, by an ungodly life. O thou who hast redeemed us from sin and death, cause me to understand, to value, and ever remember thy great love; and to show that I do so, by a life *consecrated* to thy service.

2 Tim. ii. 12. *If we deny him, he will also deny us.*

How many deny thee, O Jesus, without *thought* and without *dread*! Do they know what they do, who *lightly* turn their backs upon this ordinance?—Who make a mock of sin, which cost thee thy life?—Who are ashamed of thee, and of thy Gospel, out of regard to men?—Who by their *unchristian* lives do renounce thy service? Do they consider what it is *to be denied by thee*?—That it is to have *no interest* in thy *death*, thy *merits*, and *mediation*!—Gracious God, deliver me from this dreadful *sin and judgment*!

Matt. xxvi. 35. *Peter said, Though I shall die with thee, yet will I not deny thee.*

Preserve me, gracious Lord, from a presumptuous opinion, and dependence on my own *strength*, without the aids of thy *grace*: Let me see, in this sad instance, my weakness without thy assistance, and my ruin without thy help.

Luke xxii. 61, 62. *And the Lord turned,*

*and looked upon Peter ; and Peter remembered the words of Christ ; and went out, and wept bitterly.*

O Jesus, look upon me with the same eye of compassion, whenever I shall do amiss, that I may see my fault, and forthwith return to my duty :—Let this instance of thy mercy be our comfort, since so great and repeated a crime did not exclude *this penitent* from thy mercy : but let not this make us fearless of offending thee, lest we never repent.

Luke xxii. 3, 4, 5. *Then entered Satan into Judas, and he communed with the chief priests how he might betray him unto them :—And they covenanted to give him money, &c.*

If I should provoke thee, O God, by resisting thy Holy Spirit, to leave me to my own *natural corruption*, and to the power of *Satan*, I see in this wretched man what wickedness I am capable of. Lord God, *abandon* me not to my own choices. *Shut* my heart against that *covetousness*, which was the root of so great a sin. *Keep me from presumptuous sins, lest they get dominion over me ;* and secure me under the conduct of thy Holy Spirit, for Jesus Christ's sake.

Deut. xvi. 16, 17. *They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee.*

Shall I appear before thee, O God, worse than a *Jew*? Can I give any thing to *the poor*, but what I have received *from thee*? How can I say that I love thee much, if I give sparingly to them whom thou hast appointed *in thy place* to receive *our alms*? Give me an heart, O God, to give according to thy blessing upon me, and as I expect thy blessing upon myself and substance.

1 Pet. iv. 10. *As every man hath received the gift, even so minister the same one to another, as good stewards.*

O God, thou hast taught us, that we are all but thy *stewards*:—Keep me, I beseech thee, from that great injustice of defrauding *thy poor* of their right:—give me grace to *moderate* all my vain *desires* and *expenses*, that I may have to give to them that need:—and that the *measure* of thy blessings to me may be the *measure* of my charity to others.

1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Enable me, O Lord, so to examine, and to judge myself, before I go to this Holy Sacrament, that I may not be condemned by Thee, when Thou comest to judge the world in righteousness. And pardon, O Lord, the

## 54 Introduction to the Lord's Supper.

many times in my life past that I have gone to this Ordinance without that care and devotion required of all worthy communicants, for Thy mercy's sake. *Amen.*




THE ORDER  
FOR ADMINISTRATION OF  
THE LORD'S SUPPER,  
OR  
HOLY COMMUNION.

With suitable Observations, Directions,  
and Devotions.



## INTRODUCTION.

HAT you may profit by the following assistance, be advised to read the *Communion Service*, with the *Directions* and *Meditations*, some time before you go to the Sacrament, that you may attend to every part of the Public Service without distraction.

Whenever you have time for your private devotions, let them be so *secret* that nobody may be disturbed by you.

And if instead of *repeating* the Prayers, and other parts of the Service, after the *Minister*, as the manner of too many is, to the disturbance of such as are near them; if, instead of doing so, you would secretly say, AMEN, at the end of every petition, you will find this the very best way to keep your mind intent upon your devotions.

If any person, who is ordained to administer this Sacrament, shall think fit to cast his eye upon this Book, I would beseech him to consider seriously, how many Communicants there are, who have no ordinary way of coming to the knowledge of this great duty, or other help to their devotion, besides what the Church has provided for them in this Office: that, therefore, in compassion to such, this Service ought to be performed with the greatest *deliberation* as well as *devotion*, that the *unlearned*, who are generally the greatest number, may be *edified*, as well as *instructed*.



THE ORDER  
OF THE ADMINISTRATION OF  
THE LORD'S SUPPER.

*First Rubric.*

**S**O many as intend to be partakers of the holy Communion, shall signify their names to the Curate, at least some time the day before.

*Second Rubric.*

And if any of those be an open and notorious evil-liver, or have done any wrong to his

*Observations upon it.*

**I**T is with great reason that the Church has given this order; wherefore do not neglect it.

You will have the comfort of knowing either that your *Pastor* hath nothing to say against you; or, if he has, you will have the benefit of his advice: and a good blessing will attend your obedience to the Church's orders.

If you are conscious to yourself (though your *Pastor* should not know it) that your life has been such as hath given *offence* or

*Rubic.*

neighbour by word or deed, so that the congregation be thereby offended the Curate having knowledge thereof shall call him, and advertise him, that in any wise he presume not to come to the Lord's Table, until he has openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

*Third Rubric.*

The same order

*Observations.*

*scandal* to your Christian profession, do not go to the Sacrament, until you have given some plain proof of your repentance and purpose of leading a new life.

But then, as you hope for God's grace and mercy, do not put off the doing of this one moment, lest you provoke God *to leave you to yourself*; for then you never will repent.

The Lord's Supper being a sacrament and token of

*Rubric.*

shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table until he know them to be reconciled.

And if one of the parties so at variance, be content to forgive from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate; Provided

*Observations.*

reconciliation and friendship with God and man, such as will not forgive the injuries they have received, nor make satisfaction for the injuries they have done to others, must not presume to go to the Lord's Table, lest they receive a *curse* instead of a  *blessing*.

But then *such* would do well to consider, that while they are under these bad dispositions, they are at enmity with God as well as with their neighbour; and therefore are not qualified even to *ask*, much less to *hope*, for any favour from him: there being *no mercy for him*, who will not *show mercy* to his neighbour:—this being an express condition of our peace with God. *Matt. vi. 14.*

And we should always remember, that *He that loveth not his brother abideth in death.* 1 John iii. 14.

It is God who saith this: and dare we delay to be at peace with our neighbour, even one day, if we can help it?

*Rubic.**Observations.*

that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubric, shall be obliged to give account of the same to the Ordinary, within fourteen days after, at the farthest, and the Ordinary shall proceed against the offending person according to the Canon.

*Fourth Rubric.*

The Table at the Communion time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said; and the Priest standing at the North side of the Table, shall say the Lord's

It may so happen, that you did not know that the Sacrament was to be administered, until you saw the Communion-table covered: However, if you have been a constant communicant before, do not turn your back upon the holy ordinance; but say in your heart — *I will most gladly close with this blessed occasion of remembering the death of my Redeemer.*

*Rubric.*

Prayer, with the Collect following, the people kneeling.

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## THE COMMUNION SERVICE.\*

*When the Minister begins, lay aside all other Books, and attend to the Service of the Church, than which there never was provided a better Help to Devotion.*



OUR † Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us

\* *The following Prayer was used by the pious Author before receiving and administering the Sacrament.*

Give me grace, O merciful God, now that I am going to Thine Altar, that I may in some measure answer the work appointed me, in offering a sacrifice unto Thee, in order to communicate the Bread of life to Thy people.

O that I may never obstruct Thy graces by any unworthiness, for Thy Son Jesus Christ his sake. Keep from my heart and mind, O God, all vain and worldly thoughts. Bless my devotions, — increase my faith, — pardon my infirmities, and make me an acceptable guest at Thine Altar.

† The Lord's Prayer should always be said with the greatest deliberation and devotion; and especially at

our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*The Collect.*

**A**LMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

*Observations.*

**B**ECAUSE the love of God will make all his commands easy, and to be obeyed with cheerfulness: we, therefore, beg of him to purify our hearts by faith, that we may love and fear him, and keep his commandments, upon which all our happiness depends.

*Rubric.*

Then \* shall the Priest, turning to the

*Observations.*

We see with what great judgment these *command-*

this time, when we beg of God the bread which must nourish us unto life eternal, and all the graces necessary to obtain that invaluable blessing. [Here the Lord's Prayer is said aloud by the Priest only, while the people join with him secretly.]

\* When it is considered how many people there are who have no other way of coming to the knowledge

*Rubric.*

people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling, shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth:

*Observations.*

*ments* were appointed to be read in this service, since by the law is the knowledge of sin: and when we are convinced in our own conscience, that we have not kept a law which is *holy, just, and good*, we shall then see the *NEED and the BLESSING of a REDEEMER*; and how earnestly we ought to beg God, for his sake, *to have mercy upon us; and to incline our hearts to keep these laws.*

OBSERVATIONS AND DIRECTIONS.

**T**HAT you may obey the following commands of God with cheerfulness, you ought to be firmly persuaded, — That God, who standeth in no need of our obedience and service, hath given us these laws merely for our own good, to restrain the disorders we are subject to, and to hinder us from ruining ourselves.

Consider these commands in this view, and

of their duty; it will appear with what great reason the Priest is required to read these *commands of God distinctly*; and how religiously this Rubric ought to be observed.



as they are the effect of the great love of God for his poor creatures; or else you will look upon them as a burden, and obey them with an unwilling mind.

Prepare, therefore, to hear them with an attention and reverence suitable to Him whose commands they are; and then you will be more sensible what a blessing it is, that Jesus Christ hath by his death delivered us from the curse and punishment due to those that break them: having prevailed with God to accept of our repentance, and to enable us, by his grace, to observe them better for the time to come.

*Communion.*

*Observations.*

*Minister.*

**G**OD spake these words, and said; I am the Lord thy God: thou shalt have none other gods but me.\*

*People.*

Lord, have mercy

**W**HEN you consider how apt every man is to have his idol — something which he admires or loves, or fears, or trusts in, or adores, more than the God who made and redeemed him, you will see the reason and

\* The law of nature and right reason, being the law of man in the state of innocence, would still have been a sufficient guide, had it not been much obscured, and almost blotted out, and rendered ineffectual, by

*Communion.*

upon us, and incline our hearts to keep this law.

*Minister.*

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in

*Observations.*

the necessity of this command; and will most heartily beg of God to keep you from such idolatry, and that you may love him with all your heart, and above all things.

The proneness of all nations to the vile idolatry of making and worshipping images, and the creatures

the transgression of our first parents, and the wickedness of their posterity. It was then that God republished these laws by *Moses* in writing, to awaken men, and to be a standing witness against all such as would not consult their own consciences, and the law written in their hearts.

[“ The other addition was also made upon good consideration [in 1552] in the office of the Communion; to which the People were observed to come without due seriousness or preparation: therefore for awakening their consciences more feelingly, it was ordered that the office of the Communion should begin with a solemn pronouncing of the Ten Commandments: all the congregation being on their knees; as if they were hearing that law anew: and a stop to be made at every commandment, for the people's devotion, of imploring mercy for their past offences, and grace to observe it for the time to come. This seemed as effectual a mean as they could devise, till Church penitence were again set up, to beget in men deep reflections on their sins, and to prepare them thereby to receive that Holy Sacrament worthily.” BURNET, *Hist. of Reformation*, vol. ii. P. 2, B. I.]

*Communion.*

heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

*People.*

Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.*

Thou shalt not take the Name of the Lord thy God in vain: for

*Observations.*

they represent, shows the absolute necessity of the authority of God, to prevent so great a sin and contempt of the Divine Majesty; and the judgments that would follow.

At the same time, God has given us the greatest encouragement to obey this, and all his commands; assuring us, that both we and our children's children shall reap the blessing of our obedience.

Happy it is for the world, that men are restrained (as far as a command, and the fear of God and his judg-

*Communion.*

the Lord will not hold him guiltless, that taketh his Name in vain.

*People.*

Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.*

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and

*Observations.*

ments will restrain them) from profaning his Name to idle and wicked purposes. — Were it not for this, all reverence for oaths, and for God himself, would be lost among men.

When we consider how backward we are to learn our duty, how apt to forget it, and unwilling to put it in practice, we cannot but acknowledge the necessity and kindness of this command; — which obliges every man, who loves and fears God, to keep one day in seven holy to the Lord; in order to preserve the knowledge of the true God and his glorious perfections, and of our creation and redemption, that we may fear, and love, and adore him as we ought to do: — the neglect of this duty, commanded from the beginning, having, in all probability, been the

*Communion.*

earth, the sea, and all that in them is; and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

*People.*

Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.*

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

*People.*

Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.*

Thou shalt do no murder.

*Observations.*

occasion of that deplorable state of ignorance and idolatry in the heathen world; as it has been of very remarkable judgments upon many of those among Christians, that have profaned this day.

And indeed to profane the Lord's day, is, in a manner, to deny the God that made us, and the world.

The infinite mischiefs occasioned by undutiful children, by rebellious subjects, by unfaithful servants, and by the little regard had to those that watch for our souls, show the great goodness of God, who, in order to prevent those evils, hath given this command, with a promise of an especial blessing to such as obey it.

Men must be abandoned to all inhumanity, who do not acknowledge the great

*Communion.*

*People.*

Lord, have mercy upon us, and incline our hearts to keep this aw.

*Minister.*

Thou shalt not commit adultery.

*People.*

Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.*

Thou shalt not steal.

*People.*

Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.*

Thou shalt not bear false witness against thy neighbour.

*Observations.*

mercy of God, in forbidding us, upon pain of his displeasure, to shorten *our* own, or other men's lives, by *violence, intemperance,* or by such *evil usage,* as may make their lives miserable and a burthen to them.

If the sins of *impurity, uncleanness,* and that *luxury, drunkenness,* and *slotb,* which leads to them, had not been forbidden by God himself, the world would have set light by them; and, as bad as it was, would have been much more wicked.

Every one, whose *rights* and *properties* have been invaded by *violence,* or *fraud,* or *injustice,* or *thievery,* do easily see the *reason,* and *goodness* and *necessity* of this law of God, and therefore ought to pray most earnestly that it may be religiously observed by themselves and others.

Evil-disposed people being capable of doing the greatest mischief to the *estates, reputations,* and *lives*

*Communion.**People.*

Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.*

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.*

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

*Observations.*

of their neighbours, by false *oaths*, and lying *stories*, God hath most mercifully consulted the good of mankind, by a law forbidding them, at their peril, to ruin themselves and others by such wicked ways.

The wisdom of God, and his goodness to us, appears in this command:—Laying a restraint upon the very evil *desires* of our hearts, because this is the *source* and *spring* of all manner of wickedness.

By this law he shows us, that all our *thoughts* are known to, and will be judged by him at the great day.

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WHOEVER considers the sad effects of men's disobedience to these laws, in the lives of idolaters, common swearers, profaners of the Lord's Day, undutiful children, rebellious subjects, murderers of men's lives and reputations, adulterers, thieves, perjured witnesses, and covetous persons, and the judgments that attend them,

will have reason to bless God, who has given us rules to live by; and will most earnestly beg him to write and keep them in his own and all men's hearts.

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*Communion.*

Rubric.

Then shall follow one of these two Collects for the Queen, the Priest standing as before, [and saying,]

*Observation.*

So great are the blessings of a righteous and peaceable government, that we are commanded, in an especial manner, to pray for kings, and for all that are in authority, for *them* first, that, remembering they are in the place of God, they may endeavour to promote *His* glory whom they represent, defend the persons and rights of men, and punish evil-doers according to the tenor of these laws, and secondly, for ourselves, that we may obey our governors out of a principle of conscience, and in obedience to God.

*Communion.*

Let us pray.




ALMIGHTY God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Church; and so rule the heart of thy chosen Servant VICTORIA, our Queen and Governour, that she (knowing whose minister



she is) may above all things seek thy honour and glory; and that we and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance, through Jesus Christ our Lord; who with thee, and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

Or,

LMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of VICTORIA thy Servant, our Queen and Governour, that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

## Communion.

## Observations.

## Rubric.

Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle, [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — verse.\* And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the people all standing up,) saying, The holy Gospel is written in the — chapter of — beginning at the — verse. And the Gospel ended, shall be sung or said the Creed following, the people standing, as before.

We are all required to *stand up* at the reading of the Gospel, to show, that we have a very particular respect for, and with reverence attend to, every thing that was said or done by, or recorded of, our most blessed Lord and Master.

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\* [The ancient rule of the Church of England was to say or sing the anthem "Thanks be to God" at the end of the Epistle, "Glory be to thee, O Lord" at the giving out of the Gospel, and "Praise be to thee, O Christ" at its close. The anthem at the giving out of the Gospel is still universally retained by tradition, and in some places "Thanks be to God" when the Gospel is ended.]



**BELIEVE** in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God. Begotten of his Father before all worlds. God of God, light of light, very God of very God. Begotten, not made, being of one substance with the Father: By whom all things were made. Who for us men, and for our salvation came down from heaven. And was incarnate by the Holy Ghost, of the virgin Mary: And was made man. And was crucified also for us under Pontius Pilate: he suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven: and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the lord, and giver of life: who proceedeth from the Father and the Son. Who with the Father and the Son together is worshipped, and glorified: who spake by the Prophets. And I believe one catholic and apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

*Now you will have time to say secretly :*

—Lord, increase my faith:—Grant that I may die in this faith, and in the communion of thy holy Church; and be united to thee and to all thy members, by a faith and charity that shall never end.

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*Communion.*

*Observations.*

**Rubric.**

Then the Curate shall declare unto the people what holidays or fasting days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion: and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service but by the minister: nor by him any thing but

The church having taken care that her Clergy shall do their duty, in giving notice of such holidays, &c. as are to be observed; every good Christian will endeavour to observe them, not as is the manner of thoughtless people, in idleness and intemperance; but in going to Church, and praising God for his mercies, vouchsafed us in Jesus Christ, and for his holy Apostles, by whose labours we were brought from the power of *Satan* unto God.

*Communion.**Observations.*

what is prescribed in the Rules in this Book, or enjoined by the King, or by the Ordinary of the Place.

*Rubric.*

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.

If you hear the *Sermon* with a religious attention, you will be much better disposed to receive the Sacrament worthily.

*Rubric.*

Then shall the Priest return to the Lord's Table, and begin the Offertory,\* saying one or more of these sentences following, as he thinketh most convenient in his discretion.

*Now say secretly:* I will give as I am able, according to the blessing of the Lord my God, which he has given me.—And when you give your *alms*, say, Lord, pardon all my vain expenses; and accept of this testimony of my gratitude, for what I have received from thee.

\* [The Offertory is an anthem or hymn sung (or said) while the people are making their offerings. It was directed to be *sung* in king Edward the Sixth's first Prayer book, and has continued to be sung (by tradition) on several occasions.]

*Communion.*

*Observations.*

**L**ET your  
light so  
shine before  
men, that they may  
see your good works,  
and glorify your Father  
which is in heaven.  
St. *Matth.* v.

O heavenly Father, give us all grace, that we may honour thee, both in our *lives* and by our *alms*, and that thou mayest be glorified by those that receive them.

Lay not up for yourselves treasures upon earth, where rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. St. *Matth.* vi.

Magnify the power of thy grace, O God, upon us, in freeing our souls from the *love of riches*. — That we may have the greatest part of *our treasure in heaven*; and that *our hearts may be there also*.

Whatsoever ye would that men should do unto you, even so do unto them; for

May this rule of eternal justice be ever present with us, that neither *self-love* nor interest may lead us to transgress it.

*Communion.*

this is the Law and the Prophets. St. *Matth.* vii.

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. *Matth.* vii.

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four fold. *Saint Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the

*Observations.*

Grant, O God, that we may never build our hopes of salvation upon an *outward* profession only, without a life of *holiness* and *good works*.

If thou, O God, givest me ability, give me an heart to be both just and charitable, that thou mayest say unto me, as thou didst unto this *publican*, *Salvation is come to thy house*.

Shall the *soldier*, the *husbandman*, and the *shepherd*, all have their wages, and thy *Ministers* only, O Jesus, be grudged theirs; God forbid! Vouchsafe

*Communion.*

fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter, if we should reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things, live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel, should live of the gospel. *1 Cor. ix.*

He that soweth little, shall reap little;

*Observations.*

unto me, and to all Christians, a better mind, I beseech thee.

May the good Spirit of God bless the heavenly seed sown by his Ministers, that both *they* and *we* may reap the fruit of their labour.

Since thou, O *Jesus*, hast ordained this, far be it from me to *envy*, or to *deprive* thy servants of the right which thou hast given them.

It will be our own fault, if we reap not a plentiful crop.



*Communion.*

and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. Gal. vi.  
10.

*Observations.*

“ Let us proportion our  
“ alms to our ability, lest  
“ we provoke God to pro-  
“ portion his blessings to  
“ our alms.” Bishop *Beveridge*.

There is nothing, O God, which we can give to thy ministers, equal to the blessings which we receive from them, who *minister* unto us the means of *grace* and *salvation*.

Blessed be God, that I have yet time! Lord, give me an heart to do good, *before the night cometh, when no man can work.*

*Communion.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous that he will forget your works and labour that proceedeth of love, which love ye have showed for his Name's sake, who have ministered unto the

*Observations.*

Give me, O God, a *pious* and a *contented* mind: and, for the rest, *Thy will be done.*

Bless God, ye that have riches, if he has given you *grace* and *power* to give them with a liberal hand and cheerful heart, without which they will be the occasion of certain ruin.

My God, we have nothing but what is thine; and yet thou makest thyself a *debtor* to us, for what we give to *thy poor*, and to thy ministers.—How great is this goodness!

*Communion.*

faints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii.*

Who so hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *John iii. 17.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit iv.*

Be merciful after thy power. If thou hast much, give plen-

*Observations.*

May our prayers and our alms go up before thee, O God! And graciously accept them for Jesus Christ's sake.

Thou, O God, canst support all thy *poor* without our assistance; but it is by *them* that thou triest our faith, and our love for thee.

Give me, O Lord, a true compassion for the miseries of others, that thou mayest have compassion on me *at the great day.*

I thank thee, O God, that thou judgest not by the greatness of the *gift,*

*Communion.*

teously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv.*

He that hath pity upon the poor, lendeth unto the Lord : and look, what he layeth out, it shall be paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psalms xli.*

*Rubric.*

Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall re-

*Observations.*

but by the *heart*, and the ability of the giver : and wilt reward accordingly.

To thy account, O God, I place my charity to the poor thou sendest unto me ; and I know that I shall be no loser.

Keep me, O God, from all idle and vain expenses, that I may *always* have to give to him that needeth. At the *hour of death*, and in the *day of judgment*, good Lord, deliver me.

You will now have the comfort of seeing your *alms* presented unto God by his minister, in order to bring down his blessings upon yourself, and upon the rest of your substance and la-

*Communion.*

ceive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose: and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

*Observations.*

bours, according as you have been a *niggardly* or a *cheerful* giver.

*Rubric.*

And\* when there is a Communion, the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.

The priest now, and not till this time, placeth the *bread* and *wine* upon the Lord's Table, in the sight of the communicants, as a *public acknowledgment*, that our lives, and whatever is necessary for their prefer-

\* If this Rubric is not strictly observed, as in many places it is not, the intent of the Church is defeated, and a very instructive circumstance is omitted. [Where there is a credence, the ancient rule is to have the chalice, paten, and other vessels, with the bread and wine, placed thereon, decently covered, until the offertory, when the deacon or gospeller brings them to the right-hand of the Priest, who places them on the Lord's Table, making a separate oblation of each.]

*Rubric.*

*Observations.*

After which done,  
the Priest shall say,

vation, are owing to the  
gift of God.

Let us pray for the  
whole state of Christ's  
Church, militant here  
in earth.

We are now going to  
exercise another and most  
extensive branch of Chris-  
tian charity towards the  
whole Church of Christ;  
which you should seriously  
attend to, that you may  
add (secretly) *Amen* to  
every petition.



ALMIGHTY and everliving God,  
who by thy holy Apostle hast taught  
us to make prayers and suppli-  
cations, and to give thanks for all  
men; We humbly beseech thee most mercifully  
[*to accept our alms and obla-  
tions,\* and*] to receive these our  
prayers, which we offer unto  
thy Divine Majesty; beseech-  
ing thee to inspire continually  
the universal Church with the  
spirit of truth, unity, and con-

*If there be no  
alms or oblations,  
then shall the  
words [of ac-  
cepting our  
alms and obla-  
tions] be left out  
unsaid.*

\* [Questions have been raised as to the meaning of the  
word "oblations." The word is applied in the ancient  
Liturgies, as synonymous with the "gifts" of bread and  
wine, flour, grapes, &c. which were originally furnished  
by the people for the use of the Communicants. The word  
included however, not only the offerings of the people.

cord : And grant that all they that do confess thy holy Name, may agree in the truth of thy

but also the act of presenting them to God prior to consecration. S. Justin Martyr, and S. Irenæus speak of the offering of bread and wine made by the people, and the same idea of these gifts being the people's offering pervades all the ancient liturgies. These voluntary gifts, were, in the sixth century, when zeal had become less fervid, rendered peremptory by the decrees of councils. They were made by the people during the singing of the offertory. At first all the faithful presented loaves of bread and vessels of wine, but at a later period the clergy exclusively the breads for consecration, which were *selected* with prayer, thence called *secreta*. The wine was put in a vessel set apart for the purpose, then strained, and a part poured into the chalice. This practice continued in the West till the tenth century, and some vestiges of it still remain, as at Milan and elsewhere. The oblation of the elements was originally made by the Priest in silence, but afterwards it was accompanied with prayer. The Priest, after the above ceremonies ceased, still continued to receive the paten from the deacon as the representative of the people. The oblations of bread and wine were at first made by the Priest together, but afterwards separately. Mohren, Canon of Cologne (Institutio) considers that the Prayer "Orate Fratres" in the Roman Liturgy "Pray, brethren, that mine and your sacrifice be acceptable to Almighty God," and similar Prayers which follow the Offertory, and even the words of the Canon "Pro quibus tibi offerimus" &c. "For whom we offer, or who offer unto thee the sacrifice of praise" refer to these offerings or oblations. The oblation, he observes, at the offertory was threefold :—(1) that of ourselves,—(2) of alms for the poor, and offerings for the support of the Church

holy Word, and live in unity and godly love. We beseech thee also to save and defend all

and her Ministers,—and (3) of the bread and wine for the Sacrament. By King Edward's Injunction (1547) the "oblation and alms" were ordered to be put in the poor man's box (which was close to the altar,) and this by "such as were disposed, while the Clerks do sing the offertory," as well as to offer the price of the "holy loaf" and "such money and other things as were wont to be offered with the same"—(Book of Common Prayer, 1549;) after which the Priest was directed to place the Bread and Wine on the Altar. But in Edward's Second Book (1552) the Churchwardens "or some other by them appointed" were ordered to *gather* the devotion of the people, and put the same into the poor men's box." At the last revision of the Book of Common Prayer (1661) the "alms and other devotions of the people" were ordered to be *received* at the offertory in a decent basin by the "Deacons, Churchwardens or other fit person" who were "reverently to bring it to the Priest" who shall humbly present and place it on the Holy Table." After which he was directed *then* to place the Bread and Wine upon the Table, as in Edward's first Book. From the circumstance of the word "*oblations*" being now introduced after "alms" simultaneously with this rubric, into the Prayer which follows the offertory, it would appear that in the term "*oblations*" was at least *included* the offerings of bread and wine. Wheatley indeed after Bishop Patrick (Christian Sacrifice, p. 77) considers that the term "*oblations*" refers exclusively to the elements of bread and wine, offered for consecration.

In the primitive Church non-communicants were not allowed to offer the bread and wine for the Sacrament; they were not however, excluded from making other oblations.



Christian Kings, Princes, and Governours ; and specially thy Servant VICTORIA our Queen, that under her we may be godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may, both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments : And to all thy people give thy heavenly grace ; and especially to this congregation here present, that with meek heart, and due reverence, they may hear and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace, so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

*Communion.*

*Observations.*

Rubric.

When the Minister giveth warning for the celebration of the holy Communion (which he shall always do upon the Sunday or some Holy-day immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following :

If you seriously attend to the following exhortations or warnings, you will learn what you ought to do, in order to be a worthy communicant.

And you would do well to read them over again, when you return home, that you may fix them in your memory, and that they may be a *standing rule* to go by through your whole life.



EARLY \*  
beloved,  
on ———  
day next,  
I purpose through

Believe it for a certain truth, that such as are not religiously disposed to go to this ordinance, are unqualified to *ask* or *receive* any  *blessing* or *favour* from God.

\* When it is considered how many poor Christians there are, who have little or no other means of coming to the knowledge of this ordinance, and the manner of preparing themselves for it, but by what they learn from hearing these exhortations; every pastor will think himself obliged in conscience, and as he values the edification of his flock, to read these exhortations with the greatest deliberation, and with an affection that shall even force the attention of his hearers.

*Communion.*

God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious Cross and Passion: whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and

*Observations.*

That therefore you may lay hold on every occasion offered you — consider seriously what you are called to.

*First*, to obey the express command of Jesus Christ, by whom alone you can hope for salvation.

*2dly*. To testify to the world, that you *belong to Him*; and to join with his *family*, in order to recount and acknowledge the most inestimable blessing, which he hath purchased for his Church.

And *3dly*, To devote yourself to him, and to his service, who is continually interceding for all such as go unto God by him.

And very many will be the benefits of embracing every occasion that is offered you.

You will not easily fall into a state of *sin* and *security*, being so often put in mind of the danger of going carelessly and unprepared.

You hear in what a good

*Communion.*

comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily, my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God: but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means

*Observations.*

preparation consists, in confessing your sins to Almighty God, with full purpose of amendment of life: — In exercising the duties of *charity*: in *giving* and *forgiving*, &c.

All which being done in obedience to the command of Christ, must needs be acceptable to the Divine Majesty, and in time gain you all those graces which you can desire or stand in need of.

And, for your comfort, remember that if you are *prepared*, as you ought to be, for this sacrament, you are prepared for *death*, and for a *blessed eternity*.

Consider how many there are, who, to their sorrow, are deprived of this means of grace and salvation: — And how many, through a most stupid ignorance and negligence, *deprive themselves* of it: And you cannot but give God thanks, both for the opportunities which

*Communion.*

thereto is; First, To examine your lives and conversations by the rule of God's commandments, and whereinfoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and

*Observations.*

he affords you, and for the graces he gives you, by your resolving to close with them.

But still take care, that you go not with an evil conscience, as *Judas* did, with any bad design of malice in your heart;—or while you live or resolve to die in any known sin unrepented of. Or,

Lastly, without fully purposing, through the grace of God, to lead a life becoming a Christian.

*Communion.*

being likewise ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction

*Observations.*

Consider, therefore, the great hazard you run of going to the sacrament, while you live in any known sin: you will provoke God to leave you to yourself, and to that evil spirit, which is continually seeking whom he may be permitted to devour.

or secure your condition  
believing assuredly, that  
make you full amends  
what you want or suffer  
to his will.

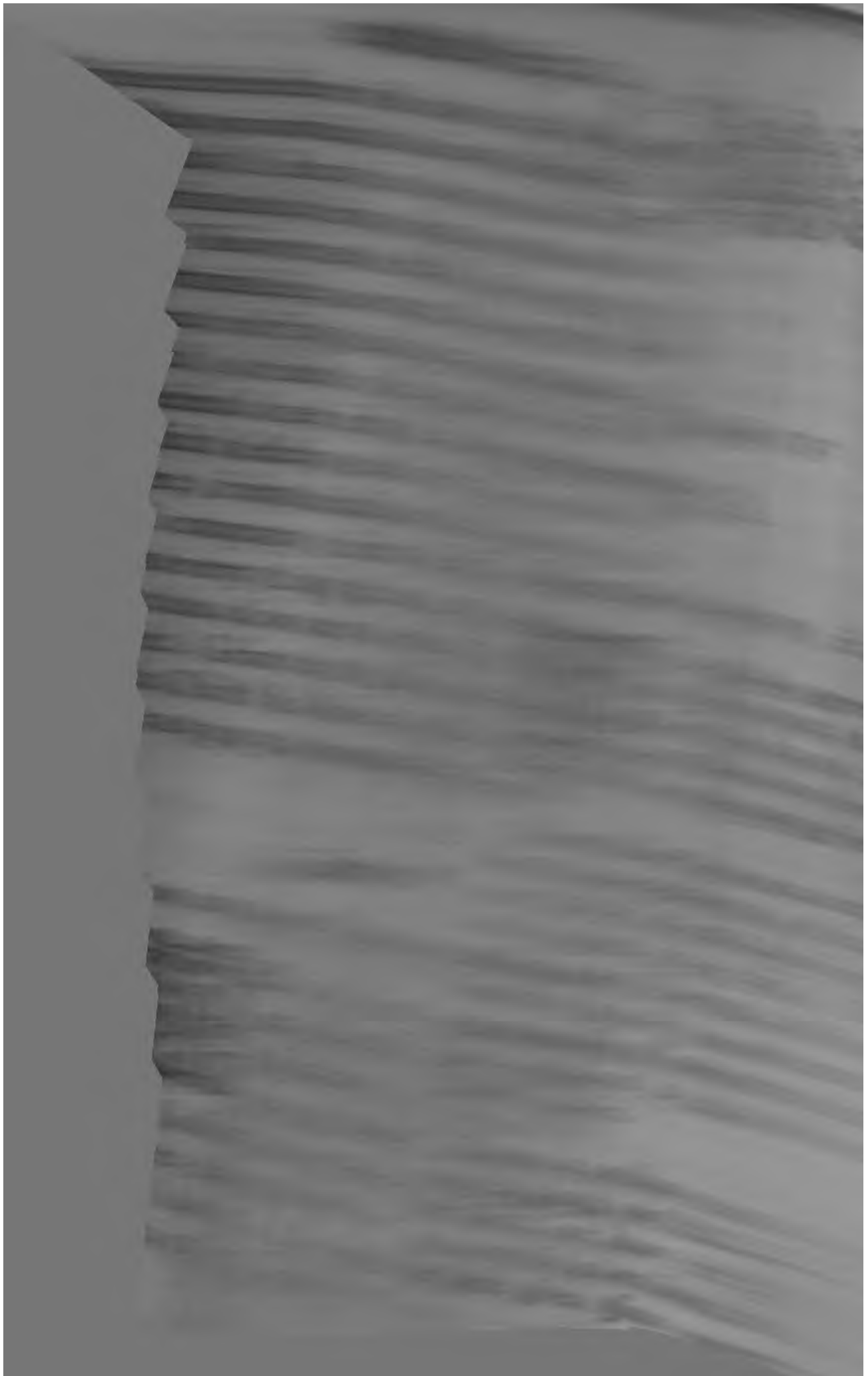
Lastly, your duty *is to*  
— The way to be so is, to  
*mercy* you receive as the  
*danger* you escape, as owing  
*providence*; every good  
*purpose*, every occasion of  
effect of his *good Spirit*.

*Think*, and *act*, and *pray*  
will be as natural to thank  
dispensations of his providence  
to beg any blessing from him  
in most need of.

Stop awhile, until you have  
things, and until you have your  
in the following prayer:

### The PRAYER

**T**HIS is indeed the first  
mand, *to love thee*, O  
*heart*: for on this depends our  
even this must be the gift of  
this grace I now apply to thee  
love and fear of thee the gov  
of my whole life; that I may





*Communion.*

both of body and soul.

And because it is requisite that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief, that, by the ministry of God's holy word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoid-

*Observations.*

Do not despise so kind an *offer* as the *minister* of God now makes you, if you have any doubt upon your spirits, the advantage being greater than you can at present imagine.

You will give him an opportunity of convincing you of sins, which, perhaps, you were not before aware of, and which may arise in judgment against you: or clearing up *some doubts*, which might proceed from a *disordered mind* or *state of health*; rather than from an *evil conscience*.

And do not entertain a thought so injurious to the merciful promise of your Saviour to the pastors of his Church, St. *John* xx. 23, or imagine, that the *Absolution* given by his Minister after he hath inquired into the *motives* and *manner* of your repentance, according to the rules of the Gospel — do not imagine that this will be of no avail to the health of your soul, and to the comfort of your mind.

*Communion.*

ing of all scruple and doubtfulness.

*Rubric.*

Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation :

*Observations.*

No Minister of God must say, that he cannot get such a convenient number as the Rubric requires to communicate with him as often as he himself is disposed, until he can truly say, that he has applied to his people more than once in the words of this Exhortation following.—And until he has begged of God to touch their hearts with a sense of their duty and danger, as he promises and will not fail to do, considering how very much depends upon so sacred and saving an ordinance.

*Communion.*

DEARLY beloved brethren, on ——— I intend by God's grace, to celebrate the Lord's Supper; unto which, in God's behalf, I bid you all that are here present, and

*Pious Reflections.*

When the *tender love of God* will not prevail with Christians to consider their ways, they will learn from this *Exhortation* what they must expect from the *despised offers* of mercy.

*Communion.*

befeech you for the Lord Jefus Chrif's fake, that ye will not refufe to come thereto, being fo lovingly called and bidden by God himfelf. Ye know how grievous and unkind a thing it is when a man hath prepared a rich feaft, decked his table with all kind of provifion, fo that there lacketh nothing but the guefts to fit down, and yet they who are called (without any caufe) moft unthankfully refufe to come. Which of you in fuch a cafe would not be moved? Who would not think it a great injury and wrong done unto him? Wherefore, moft dearly beloved in Chrif, take ye good heed, left ye, withdrawing yourfelves

*Pious Reflections.*

Say therefore to yourfelf, Why am I fo earnestly, fo lovingly invited? Why is my *Pastor*, why is the Church, fo much concerned for my going to the Lord's Supper? — Is it not becaufe fhe knows that this is the moft acceptable way of ferving God, of fecuring his favour, and my own falvation?

Is it not becaufe fhe would have me to look into the ftate of my foul, as I muft do before I go to this Sacrament, that I may not live in the way to ruin, till I am furprifed by death, and utterly unprepared for the account I muft give?

Shall my *Saviour's* and his *Minifter's* love and care be loft upon me? Is this the way to fhew my thankfulness for the mercies I hope for on account of his death — Is *He* the

*Communion.*

from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses

*Pious Reflections.*

*better* for my services? Or do I not indeed serve myself most, when I obey his commands, and accept of his invitation?

*They that be whole, indeed, need not a physician;* but dare I say this is my case, when I so sensibly feel the corruption of my nature, and how much I stand in need of help?

Must I be *invited, entreated, compelled,* to give God thanks for the greatest blessing he ever bestowed on men? And to lay hold on the only means of making my peace with him?

Doth it repent me that I was dedicated to God in baptism?

How shall I tremble, if I should be required to *renounce* my Saviour, and all my hopes in his death?

What can be more like it, than frequently *turning my back* upon this ordinance, when I am invited?

How many tears did it cost St. Peter for saying, that he was not Christ's

*Communion.*

will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready; and, according to mine office, I bid you in the name of God; I call you in Christ's behalf; I exhort ye as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion

*Pious Reflections.*

disciple! Will it be accounted a *less* crime in me to deny him *in deed*, by refusing to join myself with his disciples?

What if this should be the *last* opportunity that God will vouchsafe me? This having been the case of many before.

Can I expect to be received, after *so many wilful neglects*, when I am compelled by death to flee to Jesus Christ for help and comfort, when I shall most stand in need of it?

Let me consider what I am invited to; to thank my *Saviour* for my *redemption*:— To engage him to be my *advocate* with God for my pardon:— To declare my *love* and *charity* for all mankind, which he has been so good as to redeem:— And to declare my resolutions of living as becomes a Christian.

It is true, I am *unworthy* (and who is not of himself unworthy of God's mercy?) and so am afraid of going *unprepared*. But

*Communion.*

in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will, by God's grace, return to a better mind; for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

*Pious Reflections.*

then I will consider that these very *fears* of offending God are *some desires* of preparation; and to refuse when I am invited, will but increase my guilt.

I will therefore go that I may obtain grace to be better prepared, every time I have an opportunity of going to this Sacrament.

*Communion.**Observations.*

## Rubric.

At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation:

If you seriously attend to the following *Exhortation*, you will be better able to judge how well you are prepared: — You will see the *benefits* you may depend on by a worthy preparation, and the *evils* you expose yourself to, by going rashly, or out of mere custom, to this holy Sacrament.

*Communion.*

**D**EARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For, as the benefit is great, if with

*Communion.*

a true penitent heart and lively faith, we receive that holy Sacrament; for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us; so is the danger great if we receive the same unworthily:—For then we are guilty of the Body and Blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that

*Directions and Devotions.*

*Here say secretly, May it be according to this word to me and to every soul here present.*

Suffer us not, O God, to draw these judgments upon ourselves, by going presumptuously to thy holy table.



*Communion.*

we laud and magnify  
thy glorious Name,  
evermore praising  
thee, and saying,

*Directions, &c.*

worthy both to join in this  
service here, and in heaven,  
with the angels of God,  
hereafter.

¶ Holy, holy, holy,  
Lord God of Hosts,  
heaven and earth are  
full of thy glory: Glory  
be to thee, O Lord  
most High.\* *Amen.*

\* [A practice has been very prevalent in the Church of England for the people to join with the Priest from the words "Therefore with angels," &c. but this is incorrect. The saying or singing of the Trisagion or Sanctus at all times commenced at "Holy, holy," &c. Nearly all our church musicians have adhered to the ancient practice. It was the custom for the Priest alone to sing or say the Preface, which was set from a remote antiquity to a beautiful varied melody. Soon after the Reformation this melody was changed for a monotone, (the least solemn form of the ecclesiastical tone) and this again degenerated into common reading, or saying, even when the Service was sung. This it was which probably led some musicians as early as the reign of King Charles the First to join the latter part of the Preface "Therefore with angels" to the Sanctus, and compose music for both. After this the Sanctus ceased to be sung at all in its place, even in most of the Cathedrals. Neither this, nor any of the Communion hymns have been sung even at the Coronations of our Sovereigns since that of King George

Proper Prefaces.

Upon CHRISTMAS-DAY, and seven Days after.

**B**ECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who by the operation of the Holy Ghost was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*These short Prayers following may be made use of in your private Devotions, either in Church or at Home.*

**F**ORM in me, O God, by the power of the same Spirit, all the graces and virtues which thy *Holy Son* came to teach us, when *he clothed himself in our flesh* in order to restore us to thy favour, and to fit us for heaven.

the Third. The more ancient and correct custom of saying and singing the Sanctus has of late become frequent in many parish Churches, and is partially restored in some Cathedrals. Common reading, or saying, has also in many instances been superseded "in choirs and places where they sing" by the monotone,—and in some by the ancient and more festal varied melody.

The ancient practice also was for the people to stand up at the Sursum Corda and throughout the Preface, kneeling at the Sanctus. This posture for the Sanctus is founded on ISAIAH vi. 2.]

## Communion.

## Devotions.

Upon EASTER-DAY,  
and seven Days after.

**B**UT chiefly, are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon ASCENSION-DAY,  
and seven Days after.

**T**HROUGH thy most dearly beloved Son Jesus Christ our Lord, who after his

**M**AY that all-powerful Spirit, which raised up Jesus our Lord from the dead, raise me from the death of sin unto the life of righteousness; that living in thy favour, I may die in peace, and rest in hope of a blessed resurrection!

ST. JOHN xii. 26.

*Where I am, there also shall my servant be.*

**G**IVE me, O God, such a lively faith in this promise, as may influence my will, my heart and life — That, devoting myself entirely to thy ser-

*Communion.*

most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon WHIT-SUNDAY,  
and six Days after.

**T**HROUGH Jesus Christ our Lord, according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles,

*Devotions.*

*vice*, and following the holy *example* of thy Son, I may, through his merits and mediation, be made eternally happy.

**I** ADORE thy goodness and mercy, O God, for the invaluable blessing of the Gospel, established in these nations by the power of the Holy Ghost—May the same good Spirit *sanctify, govern, and preserve* this Church!—Keep all her members from the spirit of error and delusion!—Guard her faith against the restless attempts of *Satan* and his agents; and lead all in the way of life eternal, through Jesus Christ our Lord. *Amen.*

*Communion.**Devotions.*

to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations : whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

Upon the Feast of  
TRINITY only.

**W**HO art one God, one Lord ; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of

**O** ETERNAL God, who hast manifested thyself to us Christians, by thy mighty love to lost mankind ; — accept of my devoutest thanks, O Father, for sending thy Son to redeem us ; — For thy compassion, O Jesus, in laying down thy life for us. — And for thy grace, O

of the Lord's Supper. 115

*Communion.*

the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

*Devotions.*

Holy Ghost, to make us fit objects of the divine mercy.

After each of which Prefaces shall immediately be sung or said,



HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

¶ Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

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*Rubric.*

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.

*Directions.*

When the Priest acknowledges in the following humble form, his own and the communicants' *unworthiness*, and God's unmerited *kindness*, in admitting them to his Table; make this act of humility *your own* by attending to it most devoutly.

*Communion.*

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies.

We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

*Rubric.*

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

*Directions.*

*Here there will be a decent pause, when you will have time privately to offer this short prayer for yourself and for all present.*

*Devotions.*

**T**HE good Lord pardon me, and every one here present, who hath prepared his heart to seek the Lord, though he be not cleansed according to the purification of the Sanctuary! 2 Chron. xxx. 18, 19.

**A**LMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who in the same night that he was betrayed, Here the Priest is to take the Paten into his hands: **took Bread:** and when he had given thanks, And here to break the Bread, he brake it, and gave it to his disciples, saying: **Take, eat.**

And here to lay his hand upon all the Bread.

**THIS IS MY BODY, WHICH IS  
GIVEN FOR YOU.**

Do this in remembrance of me.

Likewise, after supper, Here he is to take



the Cup into his hand : he took the Cup: and when he had given thanks, he gave it to them, saying : Drink ye all of this.

And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

**FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.**

Do this, as oft as ye shall drink it, in remembrance\* of me. *Amen.*

\* [“ *Αναμνησις* II. A memorial, occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord’s Supper; and Christ saith, *do this for a memorial of me*, that is, not only in remembrance of me, or that you may remember me, and the expiatory sacrifice of my death, but also as a memorial or commemorative sacrifice presented to God, that He may remember the blood of the everlasting covenant, and be gracious to your sins.” Parkhurst’s Lexicon.

The Holy Eucharist is frequently called by the Fathers, the mystical and *unbloody* sacrifice, either, according to some ritualists, from its supposed analogy with the unbloody sacrifices of the old law, which consisted of offerings of first fruits, corn, new wine, the shewbread, &c., or according to others, to distinguish the commemorative sacrifice of the Eucharist, in which Christ was offered in mystery only, from the proper sacrifice of the cross, in which the blood of our Redeemer was, as in the bloody sacrifices of the old law, actually shed for the sins of mankind.]

*Directions and Devotions.*

*Say Secretly,* — Send down thy Spirit and blessing upon this means of grace and salvation, which thou thyself, O Jesus, hast ordained.

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*Rubric.*

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present)

*Directions.*

While the Minister and others are receiving the communion, you may employ the time you have to spare in reading some of the *Scriptures* following, and the *meditations* upon them.

Remember that no posture can be too humble,\*

\* [Standing, was probably, (as at the institution of the Passover) the most ancient posture of receiving the holy communion. Eusebius, (book VII. chap. 9) speaks of one who had "been in the habit of hearing "the Thanksgiving (Eucharist) and repeating the Amen, "and standing at the Table, and extending his hand "to receive the sacred elements." St. Cyril (Cat. Myst. 5. § 19) adds that "it was with fear and trembling, "with silence and downcast eyes, bowing themselves in "the posture of worship and adoration." This practice has continued to this day in the Eastern Church. It is not certain when the custom of kneeling at Communion began in the West. Some ritualists consider it to have been introduced simultaneously with the custom of placing the Sacrament in the mouth, as is still the usage in the Latin Church and among the Lutherans. Wheatley (on the Common Prayer) says that "it hath "obtained above 1,200 years." But this applies to the

*Communion.*

and after that to the people also in order into their hands, all meekly kneeling.

*Directions.*

when we are to receive a pardon, and a pardon which must deliver us from death eternal.

## DEVOTIONS.

*St. Luke xv. 2. The Pharisees murmured, saying, This man receiveth sinners, and eateth with them.*



THANK thee, O *Jesus*, for this instance of thy charity for sinners: I do indeed confess that I am one of that wretched number: and do beseech thee to receive me, though a very

people only; it has been invariably, and still continues, the practice of the celebrating Priest in both the Eastern and Western Church to communicate standing. And although a contrary practice has in modern times prevailed in the Church of England, it is devoid of rubrical authority. "There being no rubrical instruction for change of position, the Priest who consecrates receives the Communion standing." (*Elementa Liturgica*, by G. Walker, A. M. of Christ's College, Cambridge, 3rd. ed. p. 112, London, 1848). The Puritans in the early part of the reign of Charles II. requested the same privilege for the laity, but this was refused, as their request was founded on a want of reverence for the Sacrament. The Lutherans everywhere, and the Presbyterians in Geneva and France receive standing. In Scotland the Presbyterians receive sitting.]

unworthy *guest*, that I may eat at thy table, and be partaker of thy favours.

*St. Matt. xx. 32, 33. Jesus said, What will ye that I should do unto you? The blind men said, Lord, that our eyes may be opened.*



LORD, thou knowest the *desires* of my heart; for it is thy grace that has wrought them in me, and besides thee there is none else that can help me;—I pray thee, therefore, that thou wouldst have compassion *on me*, as thou hadst *on these blind men*—That the *eyes* of my mind may be opened—That I may recover *the light* which sin has deprived me of:—That I may see the *great goodness* of God, in sending thee to redeem us:—That I may see the due *reward* of sin in thy *sufferings* and *death*:—And that I may follow thy *holy example* all the days of my life.

*St. Mark ii. 17. I came not to call the righteous, but sinners to repentance.*



LORD, who hast called me to repentance *by thy word*, and *by this ordinance*, call me also by thy *grace*: but call me so powerfully, that I may not turn a *deaf ear*, and that I may not resist thy call. I am forced indeed

to bring my sins along with me ; but it is to *crucify* them with thee, and with a full purpose, through thy grace, never to return to those sins I have repented of.

*St. John vi. 58. He that eateth of this bread shall live for ever.*



JESUS, who hast made the life of our souls to depend upon this bread, grant that I may never render myself unworthy to receive so great a blessing, or deprive myself of it by my own negligence. — Make it a *principle* of immortal life to me, by uniting me to *thee*, and to thy *body*, that I may be made partaker of a divine nature.

*Exod. xii. 23. When he seeth the blood (of the paschal Lamb) on the door, he will not suffer the destroyer to come in to smite you.*



JESUS, the true *paschal Lamb*, who by thy precious blood hast paid the *debt* due to the divine justice, and hast delivered us from the *power* of the destroyer ! Let me never want this *token* of my redemption, this saving *mark* of thy almighty protection, against the power of the devil, who is continually seeking whom he may devour.

1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

**W**HAT I am invited to thy table, is not because *I am worthy*, but because thou, O God, art infinitely *good and kind*. Pity my *infirmities*, which are *known* to thee, and accept of my *imperfect obedience* to this command. I acknowledge my *unworthiness*; — I place all my hopes in thy *mercy* and *promises* in Jesus Christ: I sincerely purpose to lead a Christian life, and to use all diligence, *to make my calling and election sure*. With these purposes I go to thine altar, trusting in thy goodness for the pardon of my *defects*, and for an increase of all those graces that are necessary to make me more worthy to eat of that bread, and drink of that cup.

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*Communion.*

Rubric.

And when he delivereth the Bread to any one, he shall say,


**T**HE Body of  
our Lord  
Jesus Christ,  
which was given for

*Communion.*

thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

*Rubric.*

And the Minister that delivereth the Cup to any one shall say,

HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

*Rubric.*

If the consecrated Bread or Wine be all

*Devotions.*

*Amen.*—May it be unto me according to thy word, a seal of my pardon, and a pledge of my salvation!

*Amen.*—May the blood of Christ cleanse me from all sin! And may the remembrance of his death be ever seasonably present with me.

Blessing, and honour, and glory, and thanksgiving, and power, be unto God, and unto the Lamb, for ever and ever! *Amen.*

*Communion.*

spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.\*

\* [In the Oriental Liturgies the words of Institution, ("In the same night," &c.) are followed by an invocation to God to send down his holy Spirit on the oblations of bread and wine, in order to bless and sanctify them and make them the body and blood of his Son. This is not found in the Liturgy of the Latin Church which only contains a prayer to God to "make the oblation blessed, ratified, rational and acceptable, that it may be unto us the body and blood of thy most dearly beloved Son." And most ritualists of the Latin Church hold that the consecration is effected by reciting the words of Institution. Both the Eastern and Western Churches, however, acknowledge the validity of the consecration in each other. In King Edward the Sixth's first Prayer Book the forms of both Eastern and Western Liturgies were combined, but the invocation preceded the words of Institution. The Prayer in this book was "with thy Holy Spirit and word vouchsafe "to bless and sanctify these thy gifts and creatures of



*Communion.*

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.\*

“bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son, who in the same night, &c.” In King Edward's second Prayer Book the invocation was omitted, and the consecration reduced to its present form—nearly corresponding with that of the Latin Church. The invocation was restored in Laud's Liturgy (1637) and in the American (1790). Dr. Short (Bishop of St. Asaph) observes (Hist of the Church of England, Append. E. § 745. n.) that “it is difficult to understand why the invocation of the Second? [word] and Third Persons in the Trinity was left out; it has been wisely restored in the American Prayer Book.” Wheatley (Rational Illustration of the Book of Common Prayer, 3rd. ed. folio, London, 1720, p. 290) while he gives the preference to the form in Edward's first Prayer Book, conceives that in the present Prayer of Consecration “the sense of the former is still implied, and consequently by these [viz. the words of Institution] the Elements are now consecrated and changed into the Body and Blood of Christ.”]


\* [This was called the palla corporalis (or corporal)]

*Communion.**Directions.*

## Rubric.

Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.

Now return to your seat, that you may not hinder others from coming to the altar. At the end of this service you will find proper *meditations* wherewith to entertain yourself, until all have received the communion.

UR FATHER, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day

Now being made *one with Christ, and Christ with us*, we have full liberty to apply to God, as our heavenly *Father*, and to hope for all the blessings which a *tender Father* knows to be necessary for us.

to distinguish it from the *palla altaris* (the white cloth which covered the upper part of the Holy Table.) The corporal was formerly so large as to require two deacons to spread it, and its ends were used to cover the elements. The large corporal is still used at Lyons, but in other parts of the Western Church, since the people were deprived of the cup, a very small corporal was found sufficient. The corporal was kept in a case to keep it clean, and spread by the Deacon at the offertory to receive the holy vessels, before which it was placed on the credence,—or prothesis, (as in the Eastern Church). The cards, or small linen cloths stiffened with pasteboard (still called *palla*,) which are used to cover the chalice, are supposed to represent the ends of the corporal cut off and folded.

*Communion.**Directions.*

our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.\*

After shall be said as followeth.



**O** LORD and heavenly Father, we thy humble servants entirely desire thy father-

Now join with the Church, and dedicate your whole self, your *spirit, soul, and body*, unto God, and to his service, with the greatest *sincerity* and *devotion*.

\* [Before the time of St. Gregory the Great, the Lord's Prayer was said after the administration of the Sacrament, as in the present English Liturgy. Since his time it was placed in the Roman Liturgy before the administration, which place it occupies in Edward's first Prayer Book, and in the Scotch Communion office.

In the Roman Liturgy it is set to a beautiful varied melody, like that of the Prefaces, and is so set in Marbeck's "Book of Common Prayer noted." But in the English Church it has degenerated into the monotone, —and in many places even to common reading.]

ly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this, our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.  
*Amen.*

Or this :



ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our

Saviour Jesus Christ : and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thine everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom, with thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said or  
sung.

*Observations.*

**G**LORY be to  
God on high.  
And in earth  
peace, good will to-  
wards men. We  
praise thee, We bless  
thee, We worship thee,  
We glorify thee, We  
give thanks to thee  
for thy great glory, O Lord God, Heavenly  
King, God the Father Almighty.  
O Lord, the only-begotten Son Jesu Christ;

After the example of  
our *blessed Lord*, who,  
when he had instituted  
and ordained this Sacra-  
ment, sung an hymn ; so  
do we praise God the  
Father, Son, and Holy  
Ghost, for our redemption,  
in this most excellent  
hymn.

O Lord God, lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that fittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; Thou only art the Lord; thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

*Communion.*

*Directions.*

Rubric.

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing:

Receive *this blessing*, as coming from God himself, with all imaginable devotion. The reason and manner of receiving this blessing, see below.\*

\* The solemn blessing with which the priest dismissed the people after the daily sacrifice (by God's especial order, *Numb. vi. 24.*) was this — *The LORD bless thee, and keep thee! The LORD make his FACE to shine upon thee, and be gracious unto thee! The LORD lift up the light of his countenance upon thee, and give thee peace!*

And with what devotion they received this blessing, we are told, *Eccles. i. 21.* *The priest lifted up his hand over the congregation, to give the blessing of the Lord with his lips: and they bowed themselves down, that they might receive the blessing from the Most High.*

And lest any one should think too lightly of this

**T**HE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always! *Amen.*


## COLLECTS.


### *Rubic.*


Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.\*

blessing, because pronounced by a poor mortal like himself, it is added, (*Numb. vi. 27.*) I (*the Lord*) will bless them: Showing, that the effect of the blessing does not depend upon man, but upon the ordinance of God from the mouth of his own minister, whom GOD hath chosen to bless in the name of the LORD. Deut. xxi. 5.

\* [By a comparison with the ordination services, it is manifest that those final collects, if used when the Communion is celebrated, are immediately to precede the Blessing. This rule also applies to the State Services, when used.]

SSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

ALMIGHTY Lord, and everlasting God, vouchsafe we beseech thee to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

RANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*



**P**REVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

**A**LTMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

**A**LTMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name, we beseech thee mercifully to incline thine ear to us, that have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

*Rubric.*

¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissention, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest

*Rubric.*

Wheat Bread that conveniently may be gotten.\*

¶ And if any of the Bread and Wine remain

\* [In the primitive Church the oblations were made in common and leavened bread, and leavened bread is still used for Communion in the Eastern Church. Bona (b. 1, c. 23) is of opinion that when the general communion of the faithful had “ceased, and a small portion of bread was sufficient, the confection of which was committed to the clergy, they found it easier to make it unleavened, and this was gradually introduced throughout the Western Church.” Its use according to this eminent ritualist, commenced somewhere about the tenth century. It had now become usual to prepare breads, expressly for the purpose, made of the finest flour. These, which were called *oblata* (oblations) were in process of time formed round and thin, of the shape of a penny, like wafers. Hence the German *oblata* and *offlete*, and the Irish *abblann*, (the common term for a wafer,)—also the French *oublie*.

These breads were originally plain, but afterwards were marked with the holy name, or a cross, the resurrection, &c.

In 1548 it was directed in the rubric that “the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces at the least or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Christ.”—*Order of Communion*.

In 1549 it was ordered that “the bread prepared for the Communion be made, through all this realm, after one sort and fashion: that is to say, unleavened, and round, as it was before, but without all manner of print, and something more larger and thicker than i

*Rubric.*

unconsecrated, the Curate shall have it to his own use : but if any remain of that which was “ was, so that it may be aptly divided in divers pieces.” In 1552 the rubric declared that it “ shall suffice that “ the bread be such as is usual to be eaten at the table “ with other meats, but the best and purest wheat bread, “ that conveniently may be gotten.” In the Scotch Prayer book (1637) it is directed that “ (though it be lawful “ to have wafer bread) it shall suffice that the Bread be “ such as is usual,” and in 1661 it is merely said that “ it “ shall suffice that the bread be such as is usual to be “ eaten ; but the best and purest wheat bread,” &c. It had been however, ordered in the Injunctions of Queen Elizabeth, published, as well as her Book of Common Prayer, in the first year of her reign, that “ where also “ it was in the time of King Edward the Sixth used to “ have the Sacramental Bread of common fine bread ; “ it is ordered for the more reverence to be given to these “ holy mysteries, being the Sacraments of the Body and “ Blood of our Saviour Jesus Christ, that the said Sacra- “ mental Bread be made and formed plain, without any “ figure thereupon, of the same fineness and fashion, “ round, though somewhat bigger in compass and thick- “ ness, as the usual Bread and Wafer \* heretofore named “ singing cakes, which served for the use of private “ mass.” Bishop Cosin, upon our present rubric, observes that “ it is not here commanded that no unleavened or “ wafer-bread be used ; but it is only said that the other

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\* [Another reading is “ Water.”]

Wafers for sealing letters were also at this time termed singing cakes, in proof of which Mr. Robertson adduces the following passage from a text in the Harleian Miscellany, 1590, “ the letters . . sealed up with “ singing cakes.”]

*Rubric.*

consecrated,\* it shall not be carried out of

“ bread *may* suffice. So that, though there was no necessity, yet there was a liberty still reserved of using wafer-bread, which was used in diverse Churches of the kingdom, and Westminster for one, till the seventeenth of King Charles.” Mr. Jebb (Choral Service) states, that “the order of the Church is frequently transgressed in another way, utter disregard being had to the quality of the bread.” Care should also be taken that the wine be made of the pure juice of the grape. (Canon 20.)

In the Eastern Church, at the offertory, five loaves of leavened bread (made for the purpose) are laid on the Prothesis; out of one of these loaves, each of which contains the print IC. XC. NI. KA. (Jesus Christ conquers) a square piece, with the print is cut; that part is called the lamb, and is laid by the Priest in the middle of the Paten; and of that, after consecration, the communicants receive, together with the Sacrament of the blood (mixed in the chalice). The rest of that loaf is laid on a separate plate, and the other four loaves on a plate by themselves. Particles are cut from each of these, as oblations for the living and the dead, commemorations of the Saints &c, and are laid on the paten with the agnus, and finally consumed by the Priest. Each loaf is called an oblation. The Lutherans, (who however use wafer-bread) employ a similar term, *hostie*.]

\* [This Rubric (added in 1661) is omitted (with many others) from all former editions of this book. It is evident from it that the communicants should not leave their places in church until the solemn ceremony of consuming the remains of the consecrated elements is completed.

This ceremony has descended from a remote antiquity, although the modes in which it was effected were

*Rubric.*

the Church, but the Priest and such other of the Communicants as he shall then call unto

various. It was originally left to the charge of the deacon, but the most ancient Liturgies do not prescribe the way in which this duty was executed. A custom prevailed in the Eastern Church of giving the consecrated remains to innocent children. Nicephorus Callistus (b. 14, c. 25) states he was "one of those to whom when a child the remains of the sacrament were given to be consumed. . . . In some parts of the Western Church also, as France, the consecrated fragments were administered to children fasting, on Wednesdays and Fridays." (Mohren Expositio, pp. 345, 359). This practice ceased under Charlemagne. Wheatley (Common Prayer) observes that "in the primitive Church, whatever of the consecrated Elements were left after all had communicated, were either reserved by the Priest to be administered to infirm persons in cases of exigency, that they might not die without receiving the blessed Sacrament;" (Euseb. Hist. Ecc. l. 6, c. 44: C. excerpt. Egbert. 22, Concil. tom. vi. col. 1588) "or else were sent about to absent friends. . . ." (Just. Mart. Apol. i. c. 85. Euseb. l. 5, c. 24). But this custom being abused, was afterwards prohibited by the Council of Laodicea (Can. 14) and then the remains began to be divided among the clergy: (Const. Apost. l. 8, c. 31) and sometimes the other communicants were allowed to partake with them: (Theoph. Alex. Can. 7, ap. Bevereg. Pandect. Canon Apost. &c. tom. ii. p. 572. F.) In the Western Church they are now consumed at the altar by the Priest, or (on some solemn occasions) by the deacon and sub-deacon. In the Eastern Church the ceremony takes place at the Prothesis, during which the clerks repeat the *Nunc Dimittis*.]

him, shall, immediately after the Blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.

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*Rubric.*

And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.

After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

*Observations.*

THREE TIMES A YEAR.  
— God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity! And *Woe be to that Pastor*, who will not give the well-disposed part of his flock more frequent opportunities of testifying their love to Jesus Christ! — Of increasing their graces, and securing their pardon and salvation.

“ **W**H<sup>H</sup>EREAS it is ordained in this Office  
“ for the Administration of the Lord's  
“ Supper, that the Communicants should re-  
“ ceive the same kneeling; (which order is  
“ well meant, for a signification of our humble  
“ and grateful acknowledgment of the benefits  
“ of Christ therein given to all worthy Re-  
“ ceivers, and for the avoiding of such profa-  
“ nation and disorder in the holy Communion,  
“ as might otherwise ensue;) yet, lest the same  
“ kneeling should by any persons, either out of  
“ ignorance and infirmity, or out of malice and  
“ obstinacy, be misconstrued and depraved; It  
“ is hereby declared, That thereby no adora-  
“ tion is intended, or ought to be done, either  
“ unto the Sacramental Bread or Wine there  
“ bodily received, or unto any Corporal pre-  
“ sence of Christ's natural Flesh and Blood.  
“ For the Sacramental Bread and Wine re-  
“ main still in their very natural substances,  
“ and therefore may not be adored; (for that  
“ were Idolatry, to be abhorred of all faithful  
“ Christians;) and the natural Body and  
“ Blood of our Saviour Christ are in Heaven,  
“ and not here; it being against the truth of  
“ Christ's natural Body to be at one time in  
“ more places than one.” \*

\* “ [At the end of the whole office is added a Pro-  
“ testation concerning the gesture of *kneeling* at the



“ Sacrament of the Lord’s Supper, and explaining the  
 “ Church’s notion of the presence of Christ’s Body  
 “ and Blood in the same. This was first added in the  
 “ second book of King Edward, in order to disclaim  
 “ any adoration to be intended by that ceremony *either*  
 “ *unto the Sacramental Bread or Wine there bodily re-*  
 “ *ceived, or unto any real and essential presence there be-*  
 “ *ing, of Christ’s natural Flesh and Blood.* But upon Queen  
 “ Elizabeth’s accession this was laid aside. For its being  
 “ the queen’s design (as I have already observed more  
 “ than once) to unite the nation as much as she could  
 “ in one faith; it was therefore recommended to the  
 “ divines, to see that there should be no definition made  
 “ against the aforesaid notion, but that it should remain  
 “ as a speculative opinion not determined, but in which  
 “ every one might be left to the freedom of his own  
 “ mind. And being thus left out, it appears no more  
 “ in any of our Common Prayers till the last review :  
 “ at which time it was again added, with some little  
 “ amendment of the expression and transposal of the  
 “ sentences; but exactly the same throughout as to  
 “ the sense; excepting that the words *real and essential*  
 “ *Presence* were thought proper to be changed for *cor-*  
 “ *poral Presence.* For, a *real Presence* of the Body and  
 “ Blood of Christ in the Eucharist, is what our Church  
 “ frequently asserts in this very office of Communion,  
 “ in her Articles, in her Homilies, and her Catechism.”  
 — Wheatley on the Book of Common Prayer. See  
 Appendix.]

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[RUBRIC.]

(From the Order of Morning and Evening  
Prayer.)

AND here it is to be noted, That such Orna-  
ments of the Church, and of the Ministers

thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the second year of the reign of King *Edward the Sixth.*]

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[RUBRIC.

*(From the Book of Common Prayer, authorized by Act of Parliament 2nd and 3rd Edward the Sixth, Chap. 1.)*

**U**PON the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say: a white Albe, plain, with a vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite: and shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with tunicles.

¶ Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions: Or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain Albe or surplice with a cope, and say all things at the Altar (appointed to be said at the celebration of the Lord's Supper,) until after the offertory. And then shall add

one or two of the Collects aforewritten, as occasion shall serve, by his discretion. And then turning him to the people shall let them depart with the accustomed blessing.

¶ And whensoever the Bishop shall celebrate the holy Communion in the Church, or execute any other public ministration, he shall have upon him, besides his rochette, a Surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his Chaplain.]

[From a comparison of the above rubrics it would appear that whenever the Holy Communion is actually celebrated, the Priest who celebrates is to wear an Albe with a vestment (chafuble), and his assistants albes with tunics — but that when no consecration takes place, the Priest is at liberty to wear a Surplice, and that instead of the vestment, he is then to wear a Cope.

The chimere \* worn by the bishop (which is now of black satin, and of scarlet cloth at convocations) not being an ecclesiastical vestment, should never be used in officiating, unless there be put on over it a Surplice or Albe. †

Mr. Robertson (How shall we Conform, &c.) believes that, “as to the preaching dress, it was the intention of the compilers of the Liturgy that the previous practice of the Church should be a guide.” “As

\* [Or sleeveless gown, as it was (not inaptly) termed by the Puritans. The sleeves of the Rochet, extravagantly widened, are now usually, but incorrectly, attached to the chimere.]

† [Before the last revision the Bishop laid aside his Cope, and preached in his chimere and rochet, (Cotton M.S. in Strype.)]

“to this,” he adds, “we learn, that sometimes the celebrant preached from the altar, in which case he retained the chafuble (the vestment of King Edward’s Rubric); if he ascended the pulpit, the chafuble was laid aside for the time; if another than the Celebrant preached, the dress was a Surplice with a stole.” (Gavanti Thesaurus, l. 209; iii. 105.)

Beneath the ecclesiastical dress there was always worn a black gown reaching to the feet (the talaris or cassock), except in case of the Bishop whose cassock was of purple.

The Chafuble is still worn at the Communion not only in the Greek and Roman churches, but by the Lutherans in Sweden, Norway, and other places.\*

The vestments, which are clearly prescribed by the rubric, have been lately resumed in a few places in England. Their use makes a marked distinction at the holiest office of the Christian Church between the officiating clergy and the laity, for the surplice is a dress common to both, as in the case of choristers, students in colleges, &c. &c.

*(Injunction of Edward the Sixth respecting lights and images.)*

“Item, that such images as they know in any of their cures to be, or to have been abused with pilgrimage or offering of any thing made thereunto, or shall be hereafter censured unto, they [viz. Deans, Archdeacons, and other ecclesiastical persons] (and none other private persons) shall, for avoiding that most detestable offence of idolatry, forthwith take

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\* [“It was the first time we had entered a Norwegian Church, and we were struck with the appearance of the highly decorated altar, and rich embroidered vestment which hung by its side.” (Norway in 1848 and 1849, by T. Forester, Esq.)]

“ down, or cause to be taken down and destroy the  
 “ same; and shall suffer from henceforth no torches  
 “ nor candles, tapers or images of wax to be set afore  
 “ any image or picture, but only two lights upon the  
 “ high altar, before the Sacrament, which for the  
 “ signification that Christ is the very true light of the  
 “ world, they shall suffer to remain still: admonish-  
 “ ing their parishioners, that images serve for no other  
 “ purpose but to be a remembrance, whereby men may  
 “ be admonished of the holy lives and conversations of  
 “ them that the said images do represent: which im-  
 “ ages, if they do abuse for any other intent, they com-  
 “ mit idolatry in the same, to the great danger of their  
 “ souls.”

King Edward's Injunctions were issued in the beginning of the first year of his reign, (7th February, 1547) by authority, according to Burnet (*Hist. of Reformation*, vol. ii. p. 4.), of 31 Henry VIII. chap. 8., \* — and are referred to in Edward's first Book of Common Prayer, sanctioned by Parliament in January 1549. Images were within a few days of the issuing of these Injunctions, ordered by the privy council, in a letter to the Archbishop, (21st Feb.) to be removed throughout the Province of Canterbury, but were restored by Queen Mary.† The Crucifix, and other images, were retained by Queen Elizabeth for many years of her reign. Images were revived under Charles I., but the Crucifixes, images of Moses and Aaron in wood, and innumerable paintings on glass were destroyed by the Puritans. Images of various kinds,

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\* [This Statute, which gave Royal Proclamations the force of an act of Parliament, was repealed in 1 Edward, but after the Injunctions were issued.]

† [See also the statute 4 and 5 Edward, re-enacted 1 James I.; and cited on the trial of Archbishop Laud.]

especially paintings on glass and canvases have been introduced at various times since the restoration; more especially in the reign of Queen Ann. Paintings, especially those on glass, are now no longer objected to. If these were in use by authority of Parliament in the second year of Edward, they have the sanction of the rubric prefixed to the present Book of Common Prayer.

The following extracts will serve to illustrate their use in the English Church, where they are not objects of worship, but used as memorials, according to the terms of the Injunction.

“ For the images and pictures of the Saints, in their  
 “ former estate here on earth, if they be made with  
 “ discretion, if they be the representations of such  
 “ whose Saintship no wise man calls in question, if they  
 “ be designed as their honourable memorials, they who  
 “ are wise to sobriety do make use of them : and they  
 “ are permitted in Geneva itself, where remain in the  
 “ quire of St. Peter the pictures of the twelve Prophets  
 “ on one side, and on the other those of the twelve  
 “ Apostles, all in wood ; also the pictures of the Virgin  
 “ and St. Peter in one of the windows. And we give  
 “ to such pictures that negative honour which they are  
 “ worthy of ; we value them beyond any images beside  
 “ that of Christ, we help our memories by them ; we  
 “ forbear any signs of contempt towards them. But  
 “ worship them we do not so much as with external  
 “ positive signs. For if we uncover the head, we do  
 “ it not *to* them, but *at* them to the honour of God,  
 “ who hath made them cogent instruments in the  
 “ Christian Church to the subordinate praise of the  
 “ Saints themselves.” — *Archbishop Tenison on Idolatry*,  
 p. 296.

The following testimony includes other rites and usages of the Church of England.

“ When I entered the great western door [of the  
 “ cathedral of Calcutta] the whole length of the sacred

“ edifice opened before me — 248 feet including the  
 “ walls; a sea of heads on all hands; the beautiful  
 “ picture of the crucifixion rising above them in the  
 “ great eastern window; the holy Table with Her Ma-  
 “ jesty’s superb service of communion plate; the stalls  
 “ for the clergy on the south and north sides of the  
 “ choir; the Governor General’s and Bishop’s seats, and  
 “ the pews thronged with anxious auditors — all was  
 “ a magic scene. In a moment the organ burst forth,  
 “ and the procession began. Forty clergy were present,  
 “ and twenty Divinity Students. . . . When the Peti-  
 “ tion had been read in front of the sacred table, the  
 “ procession proceeded down the choir, repeating the  
 “ sublime 24th Psalm. . . . When I ascended the pul-  
 “ pit, which of itself is a beautiful work of art, I  
 “ was overpowered by the sight. The vast multitude  
 “ was singing the 100th psalm, led by the superb or-  
 “ gan, of which the fine rich and mellow tones charmed  
 “ every ear. The anxious eyes of the multitude were  
 “ fixed in devotion. . . . The holy Communion then  
 “ commenced. The clergy kneeling round the sacred  
 “ table, all in their surplices, as in cathedrals at home,  
 “ was a most touching scene. Between 140 and 150  
 “ communicants partook of the blessed Sacrament of  
 “ the Body and Blood of the Lord.

“ Daily service has been celebrated since, and two  
 “ full services on the Lord’s day, with every prospect  
 “ of steady congregations, about 400 on Sunday morn-  
 “ ings, and from 30 to 40 in week days. . . .

“ I trust the pure Gospel of Christ, free from all  
 “ Romanizing tendencies, will be preached in this  
 “ new edifice from generation to generation and that  
 “ the edifying usages and rites of our Protestant Epif-  
 “ copal Church, as settled by Cranmer, Ridley, Jewel  
 “ and Hooker, may be most carefully and strictly ob-  
 “ served.” — (*Letter from the Lord Bishop of Calcutta*

(*Right Rev. Daniel Wilson, D. D.*) to the Secretary to the Christian Knowledge Society, dated, Calcutta, Oct. 30, 1847.)

Some members of the Church of England object to the Crucifix, preferring a plain cross, which was doubtless the most ancient emblem, and is that still generally used in the Eastern Churches. Thus Dr. Hook, after observing that the crucifix is much used by the Roman Catholics and the Lutherans, "to excite in their minds a strong idea of our Saviour's passion," but that it has "scarcely been used in the Church of England since the Reformation, it having been in but too many instances abused to superstition and idolatry," adds that "Pious persons desire, that the cross may continue to stand on every sanctuary devoted to the true worship of the *Crucified*, and on every altar whereon his sacrifice is commemorated." — (*Church Dictionary.*)

The Rubrics of the Roman Church direct a cross between *two* lights at least to be placed on every altar—but it is allowed to substitute a picture for the cross.

Lights on the altar were forbidden by an Article of Edward the Sixth, in the third year of his reign, (June 1549). They were revived by Queen Elizabeth, and were burning at the altars in the Royal Chapels for some years in her reign. They were removed for a short time, in 1562, and afterwards restored, and remained during the rest of her reign, although it does not appear that after this they were burning. They were probably not lighted again until the reign of Charles I., when they burned during Communion in Whitehall, and probably in other Royal Chapels. They were revived under Charles II. and hence continued to be placed on the altars in most Cathedrals and Colleges, besides many parochial churches and chapels. There is no evidence however, of their having been lighted.




There are some instances at present of their being lighted at Communion, and the practice is increasing. The Lutherans always use lighted candles at Communion: and a cross (crucifix) with burning lights is directed to be placed on the altars by the Liturgy of the Evangelic Church in Prussia. Some Lutheran commentators have founded the use of lights on Acts xx. 24. Kuinoel observes that these "many lights" were used "not merely to dispel the darkness, but for the solemnity of the occasion;" adding that "both Jews and Pagans burned lights in "their Temples."]



PRIVATE DEVOTIONS AFTER  
THE SACRAMENT,

EITHER AT CHURCH OR AT HOME.

FTER you have received, and, are returned to your seat you may (as you have time) continue your devotions.

And remember, that *now is the proper season* to beg of God the *grace and blessings* you most desire; whether *for yourself—for your friends—or for your enemies*, who should always have a place in your prayers.

And be not under any concern for suitable words to make known the desires of your heart—*God is our Father*, and will understand his *children's* meaning, however imperfectly expressed. You know how the humble publican was heard, though he said no more than—*God be merciful unto me a sinner!*

The following Scriptures and the meditations upon them, may help your devotions, either now or at any other time, to obtain the graces you stand in need of; to preserve in your heart a spirit of piety; or to keep in your mind the vows that are upon you.

A SHORT FORM OF THANKSGIVING.\*

I Thess. v. 18. *In every thing give thanks;—for this is the will of God.*

**O** LORD and Father, I am not worthy of the least of all the mercies which thou hast showed thy servant; neither can I render due thanks and praise for them; but, O God, accept of this my sacrifice of praise and thanksgiving. For this, and for all thy known and unobserved favours of nature and of grace, I bless thy good providence;

\* If Christians would but accustom themselves to render to God the glory of his mercies—to take notice of and to give him thanks for, the many *favours, deliverances, visitations, or chastisements*, they every day meet with, they would most surely engage the divine goodness and providence to multiply those blessings upon them, which they put a stop to by their ingratitude.

beseeching Thee to pardon my ingratitude, and that I have passed so many *occasions* without *observing* and without *acknowledging* thy great goodness to thy unworthy servant. For when I consider *my dependence* upon Thee, for my *life*, for my *preservation*, for my *redemption*, and for the means of *grace* and *salvation* which thou hast afforded me, I cannot but be very thankful. *As long, therefore, as I live, I will praise thee.*—GLORY be to GOD, my *Creator*,—GLORY be to JESUS, my *Redeemer*,—GLORY be to the HOLY GHOST, my *Sanctifier*, my *Guide*, my *Comforter*!—All love, all praise, and *glory* be to God most high. *Amen.*

St. John xvi. 23. *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*

**I**N all humility, O heavenly Father, I lay claim to this thy Son's most faithful *promise*, confirmed by his *oath*.—In his name, and for his sake, I beseech thee to give me an heart truly sensible of his great love in paying the debt due by me, to thy divine justice;

and grant that the merits of his *death* and *sacrifice* may not be lost upon me.

Give me a saving *faith* and *knowledge*;—A sincere *love* for thee, and for thy holy word;—An hearty *desire* to please thee;—a *fear* of offending thee;—a *zeal* for thy glory, and a great *regard* for every thing that belongs to thee.

Give me such a *love* for my neighbour as thou hast commanded; a due regard for my betters, and an utter abhorrence of all manner of *fraud*, *injustice*, and *wrong*.

Give me a *tender conscience*, a *meeke* and *quiet* spirit, a *charitable*, an *humble*, and a *contented mind*.

Give me a *just sense* of my own infirmities, a *dread* of *sensual* pleasures, a *power* over my *appetites*, and a *fear* of the world and its idols.

Leave me not to my own choice;—keep me from *pride* and from *presumptuous sins*;—from wicked *principles*, and wicked *company*; and from the vices of the *age* and *place* I live in.

Make me ever mindful of my latter end, and of the account I must one day give of my *life*, and of the *talents* with which thou shalt entrust me.—And

grant that I may lead an *innocent* and a *useful life*, by doing good in my generation.

Take possession of my soul, until I am *restored* to thy divine *image*, from which I am sadly fallen.

For these, and for all the graces I stand in need of, I plead thy gracious goodness, and my Saviour's *merits* and *promise* to all that ask in his name: and I know thou wilt not deny me, because the very *will* to *ask* these mercies is from thee, and thy good Spirit. *Amen.*

Rom. viii. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

**T**HIS is indeed, O God, a sure *pledge* of thy infinite love for thy poor creatures.—Upon this I depend, *when my heart is in heaviness*.—This is my *refuge*, when I remember my sins, and thy divine justice.—O make me truly sensible of this thy great love: and give me the graces which that love sees needful for me, for Jesus Christ's sake, the Son of thy love. *Amen.*

St. Luke xxiv. 26. *Ought not Christ to have suffered these things, and to enter into his glory?*

**I**T was necessary for thee, O *Christ*, to suffer, because thou tookest upon thee to answer for sinners; and to show us what *treatment* our sins deserve. O make *my sufferings* in this life, in union with thine, acceptable to God; and enable me to *bear* them, as *thou* didst, with *patience* and *resignation*, this being the only way to glory. *Amen.*

2 Cor. v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.*

**F**ROM this moment, O *Christ*, I consecrate *that life* to thee, which thou hast *redeemed* by thy most precious blood from the *slavery of sin* and *Satan*. Fortify my soul, I beseech thee, against all the *temptations* of the *world*, the *flesh*, and the *devil*, by the remembrance of this thy love; that I may live to thee, and to the glory of God. *Amen.*

2 Cor. vi. 16. *Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.*

**M**AKE me, O God, truly sensible of this great *honour* and *blessing*, of being the *habitation of thy good Spirit* : and the holiness required of me, and of the great *danger of profaning a temple consecrated to thee*—Make me worthy of thy continual *abode* and *presence*. Take possession of my heart and soul ; and let me know that thou dwellest in me, by the fruits of thy Spirit. *Amen.*

Heb. xii. 1, 2. *Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.*

**G**RANT, O God, that I may bear all the *troubles* of this life with a *meeke* and *patient* spirit, without repining at what thou shalt appoint for the punishment of sin, and for the salvation of the sinner. I will look unto thee, O *Jesus*, when thou wast in the place of sinners, with what patience thou didst



bear the *scorn*, the *indignities*, the *unrighteous judgment*, the miserable *death* of the cross; and this, by thy grace, shall be my pattern. *Amen.*

*St. Luke xxiii. 41. We receive the due reward of our deeds: but this man hath done nothing amiss.*

**I** CONFESS, O God, with this *malefactor*, that whatever I suffer in this life, I suffer most justly for my sins! And therefore, with the submission of a *penitent criminal*, under the righteous sentence of death, I offer my life a *sacrifice of obedience* to thy divine justice, in union with that of my Saviour's, at what time and in what manner to thee shall seem meet; trusting in the merits of my Redeemer at the hour of death, and in the day of judgment. *Amen.*

*St. Luke xv. 6. I have found my sheep which was lost.*

**O** *GOOD Shepherd*, I thank thee for thy tender care and concern for thy lost sheep.—I had indeed been for ever lost, had not thy love sought and found me *when I was astray*. For thy goodness' sake keep me, for the time to

come, from wandering from thee, and from thy fold. *Amen.*

*St. John v. 14. Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

**L**ORD, the frailty of man without thee cannot but fall; in all temptations, therefore, I beseech thee to succour me, that no sin, no evil spirit, may ever get the dominion over me. *Amen.*

*St. Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.*

**M**AKE me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful and more earnest for grace, for the time to come; that the adversary of my soul may never find me off my guard, or from under thy protection.

*St. Luke xi. 13. Your heavenly Father will give the Holy Spirit to them that ask him.*

**O** HEAVENLY Father, let it be unto thy servant according to this word. Abandon me not, I beseech thee, to the opposition that I shall at any time make to thy Holy Spirit, that

I may never render myself unworthy of so great a blessing.

*St. John viii. 51. If a man keep my saying, he shall never see death.*

**O** JESUS, who hast made known to us another death besides that which separates our souls from our bodies, let thy grace and mercy deliver me from the bitter pains of eternal death. *Amen.*

*St. Matt. xi. 29. Learn of me, for I am meek and lowly in heart ; and ye shall find rest unto your souls.*

**O** HEAVENLY Master and Pattern, how am I astonished when I consider thy *humility*, thy *poverty*, thy *meekness*, thy *resignation*, in the midst of injuries, oppression, and wrongs ! It must be thy almighty grace which must enable me *to follow* thy example, and submit to this way of peace, to which our nature is so averse. For this grace I now pray, through thy merits and mediation, O Jesus. *Amen.*

*St. Luke xxiii. 34. Jesus said, Father, forgive them ; for they know not what they do.*

**W**E do not indeed consider what we do, when we provoke that justice which could not be appeased, but by the death of the Son of God;—If I have any enemies, *O God*, I beseech thee for them after this example, not for *judgment and vengeance, but for mercy*; for their pardon, and for their eternal happiness. *Amen.*

*St. Luke xiii. 26, 27. Then shall ye say, We have eaten and drunk in thy presence, &c.—But he shall say, I tell you, I know you not; depart from me, all ye workers of iniquity, &c.*

**L**ET me not depart from thy Table and presence, *O Lord*, without obtaining the grace to lead a godly and a Christian life;—that I may escape this terrible and just judgment to be passed upon all those who enjoy the means of grace and salvation, without being bettered by them, but continue to lead unchristian lives. *Amen.*

*St. John i. 12. As many as received him, to them gave he power (and right) to become the sons of God, even to them that believe on his name.*

**I** *WILL* not live in sin; knowing, O God, that I am accounted thine.—  
 O Jesus, who hast obtained for us this mighty privilege, give me grace to live as becomes the child of so great, so good, so holy a Father; that I may never abuse this mercy, nor forfeit the right of the inheritance of the children of God, by infidelity, or disobedience to the commands of my heavenly Father. *Amen.*

*St. John xiv. 27. My peace I leave with you; my peace I give unto you.*

**I**T must be thy Spirit, O *Prince of Peace*, that must put us into possession of this thy last and dying *legacy*. *O give me this peace which the world cannot give;—which passeth all understanding!*—The peace and pleasure of being in the favour of God!—And that I may possess my soul in peace, in the midst of the *temptations*, and *troubles*, and *allurements*, of this present evil world. And let this peace which thou hast purchased with thy precious blood, be with me and with thy whole Church evermore. *Amen.*

## CONCERNING SPIRITUAL COMMUNION.\*

**T**HE *Church*, for the comfort and advantage of such Christians as through any just impediment are hindered from receiving the Lord's Supper, (in the manner which

\* [There are three senses in which the term *spiritual* is applied to the Holy Communion. Two of these have been already noticed; one being applied to denote the mode of Christ's presence (as in the Saxon Homily, &c. see supra, p. 206) the other to signify the beneficial or worthy reception, in which sense it is used by Saint Augustin (as we have already seen) and in the Book of Common Prayer (1548, 1549, 1552—1662). The third sense is that in which it is here used by Bishop Wilson, in which the Communion is said to be received spiritually, that is mentally only, and without any oral reception of the species, according to the Rubric in the office for the Communion of the sick, which is that here referred to, and which in Edward's first Book is as follows:—“But if any man either by reason of extremity of sickness, for lack of warning given in due time to the Curate, or by any other just impediment, do not receive the Sacrament of Christ's body and blood, then the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood

she has appointed,) that is, from the hands of Christ's own Minister, has given us this instruction :

*“ That if we do truly repent of our  
 “ sins;—have a lively faith in God’s  
 “ mercy through Christ, with a thankful  
 “ remembrance of his death, &c. we do  
 “ eat and drink the Body and Blood of  
 “ Christ profitably to our soul’s health,  
 “ although we do not receive the Sacra-  
 “ ment with our mouth.”*

They that composed this Rubric, had, it is very probable, an eye to the *daily sacrifice*, which under the law of *Moses* was offered for the whole people of

*“ for his redemption, earnestly remembering the  
 “ benefits he hath thereby, and giving him hearty  
 “ thanks therefore, he doth eat and drink spiritually  
 “ the body and blood of Christ our Saviour profitably  
 “ to his soul’s health, although he do not receive the  
 “ Sacrament with his mouth.”* This rubric is an extension of an analogous one in the *Sarum Ritual*.  
*“ Deinde communicetur infirmus nisi prius commu-  
 “ nicatus fuerit, et nisi de vomitu vel alia irreverentiâ  
 “ probabiliter timeatur : in quo casu dicat sacerdos  
 “ infirmo : Frater, in hoc casu sufficit tibi vera fides,  
 “ et bona voluntas : tantum crede, et manducasti.”*  
 (Maskell’s *Monumenta Ritualia*, vol i. p. 89.)

Among instances of Spiritual Communion may be also enumerated Communion in one kind or species, which is prohibited in the Reformed Church of

*Israel*; at which all such pious persons who could not possibly be present, yet offered their daily prayers to God in union of spirit, and in virtue of that sacrifice offered in the temple, and

England "except necessity otherwise require." (See Statute 1 Edward VI. chap. i. and 1 Elizab. chap. i.) It was only in analogous cases that Communion in one kind was permitted in the primitive Church; as in the case of infants, &c. Pascal (Lit. Cat.) observes "that it was only those who had a natural  
 " aversion for wine that were dispensed with com-  
 " municating in the cup, but that in the 12th century  
 " Communion in one kind had become nearly  
 " general in the western Church, and that the  
 " Council of Constance in 1415 first abolished the  
 " use of the cup altogether in the case of the laity." Roman Theologians give, among the reasons for the disuse of the cup, the risk of irreverence, and the aversion that many persons had to drink out of the same vessel, but its total prohibition is also ascribed to theological grounds. Vain are the attempts which have been made to defend the prohibition of the cup from texts of Scripture. The passage most usually cited with this view is 1 Cor. xi. 27. "Who-  
 " soever shall eat this bread, *or* drink this cup (ἢ πίνη)  
 " unworthily," &c. The authorized version, after the Geneva translation into English, 1557, here reads "and drink," (καὶ πίνη) and Roman Catholic controversialists frequently urge this as a dishonest translation made to support a false position contrary to the authority of all texts. But they surely would not do so were they aware that the authorized version is supported by the Syriac (published 1555) and by



which, no doubt of it, were accepted of God.

Now, forasmuch as very *many pious souls* do labour under this sad impediment, especially in many *country churches*, where the Sacrament is but *too seldom* administered: to supply this defect, some such help as the following may be made use of *on the Lord's Day*, or on any other *Holy Day*, in order to preserve in our minds,—*the memorial* of our redemption,—to improve our

the Codex Claromontanus,—subsequently confirmed by the additional testimony not only of the Codex Alexandrinus, not known until a century later, but also by some manuscripts of the Latin Vulgate, as the Charlemagne MS. which is above a thousand years old, and which reads “Quicumque manduca-  
“verit panem hunc, ET biberit calicem Domini  
“indigne,” &c. The reading  $\eta$   $\pi\acute{\iota}\nu\eta$  is however the better supported of the two: while at the same time many eminent scholars think that the sense requires that  $\eta$ , if it be the genuine reading, should be here rendered as it is in the authorized version. The context “Let him eat of this bread, *and* ( $\kappa\alpha\iota$ ) drink of this cup,” together with the acknowledged practice of above 1,000 years, and the unanimous interpretations of the Fathers, combined with the uniform usage of the Oriental Church, are sufficient to show that the Church of England was not only justified, but entirely guided by Scriptural and Catholic principles in restoring the use of the cup.]

grateful affections towards our Redeemer,—to keep up a continual *correspondence* with Heaven,—to preserve in us a *spirit of piety, devotion, and charity*, that we may always be prepared to receive the Lord's Supper, whenever we shall have an opportunity of doing it, *in public*, as a public and solemn acknowledgment of our being in communion with Christ, and with every member of the Church of Christ; and which no good Christian will neglect, on any pretence of *spiritual Communion*.\*

St. Luke xxii. 19. *Do this in Remembrance of me.*

O GOOD Saviour, I will, through thy grace, *do this in remembrance of thee*, and in obedience to thy command, as well as I am able.

I do therefore this good day *join* in desire and spirit, with every Christian

\* We do not want examples for recommending this SPIRITUAL COMMUNION. The learned and pious Bishop Taylor, and others—[the worthy and ingenious author of the *Unbloody Sacrifice*,—the devout author of the *Spiritual Combat*, &c.] have proposed some such help as this, for the use and comfort of those devout souls, who are deprived of this holy Sacrament in the Church.

congregation in the world, which truly celebrates this holy mystery.

With them I *join* in giving my devoutest thanks to thy Almighty Father and our gracious God, who did not overlook lost mankind; but sent thee, his only Son, to *redeem us*.

With them I call to remembrance what thou hast done and suffered for us;—thine *incarnation*,—thy *laborious life*,—thy *bitter passion*,—thy *death and resurrection*,—*the great deliverance* thou hast thereby wrought for all mankind; and the *obligations* thou hast laid upon us.

I acknowledge and receive thee, O *Jesus*, as our heavenly Teacher,—as our *example and pattern*;—as our only *Mediator and Advocate* with God;—and as the *Sovereign Judge* of all mankind.

With thy Church I join in pleading the merits of thy all-sufficient sacrifice with thy eternal Father; I rely upon *that sacrifice* for the pardon of all my sins; for the *assistance* of the divine grace; for *deliverance* from the corruption of my own nature, and from the *malice and snares* of the devil; for the *fellowship* of the Holy Ghost; and for a blessed *resurrection*; the Lord At-

mighty, for thy sake, being reconciled unto me.

I devote my spirit, soul, and body to thee, and to thy service, beseeching thee to give me grace, never wilfully to depart from thy laws.

I join with thy Church, and plead the merits of thy *sacrifice*, for all estates and conditions of men ; that none may deprive themselves of that happiness which thou hast purchased by thy death ; For all Christian *Kings* and *Governors* ; for all *Bishops* and *Pastors* ; that they may preserve the sacred rights committed to their trust : for all that strive to propagate thy Gospel ; for a primitive *zeal* in all that fear thy name ; for all that sit in darkness, are in error, or are destitute of necessary means of instruction ; for all that sincerely seek the truth ; for all sinners, that they may have grace and strength to break their bonds ; for all that are in adversity ; for all that suffer wrongfully, or that are deprived of their *just rights* : for all that are in pain of *body*, or *anguish of mind* and *spirit* ; for all that are tempted, or in danger of falling into despair ; for all that are in *slavery*, under *persecu-*

tion, in *prison*, or in *poverty*; for all *persons* and *places* in distress by the *sword*, *pestilence*, and *famine*; for all that are in their *last sickness*, that they may omit nothing that is necessary to make their peace with God: for all *widows* and *fatherless children*; for all that call upon God, and have none else to help them; for this *land* and this *Church*, that the Lord may avert the judgments which we justly deserve; for our *friends*, our *relations*, our *benefactors*, and for our *enemies*: for all that have desired our prayers, and for the whole mystical body of Christ: Beseeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom he has made and redeemed, and to give unto all, grace and help, according to the necessities they labour under,—for thy sake, O Lord Jesus, to whom with the Father, and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever. *Amen.*

