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THE
DEVOUT
COMMUNICANT



THE
Debout Communicant,
EXEMPLIFIED IN
HIS BEHAVIOUR BEFORE, AT, AND AFTER THE
SACRAMENT
OF THE
Lord's Supper:
PRACTICALLY SUITED TO ALL THE PARTS
OF THAT SOLEMN ORDINANCE.

— ♦ —
"This is My Body."

Seventh Edition, revised.

Oxford and London:
JAMES PARKER AND CO.
1869.



138. g. 401.



NOTICE.

THE volume here reprinted was once very popular in the English Church. The present Edition is a thoroughly revised issue of the Sixth Edition of 1683; the Editor aiming at the restoration of a devotional book, not for purposes of curiosity, still less for purposes of controversy, but for actual devotional use. It is thought that, to many, a Eucharistic Manual of purely Anglican origin will not be unacceptable at the present time. The date of the original publication of the book seems, from the title-page, to have been June 1, 1670. The Editor, of course, is not responsible for every expression or doctrine in the book.

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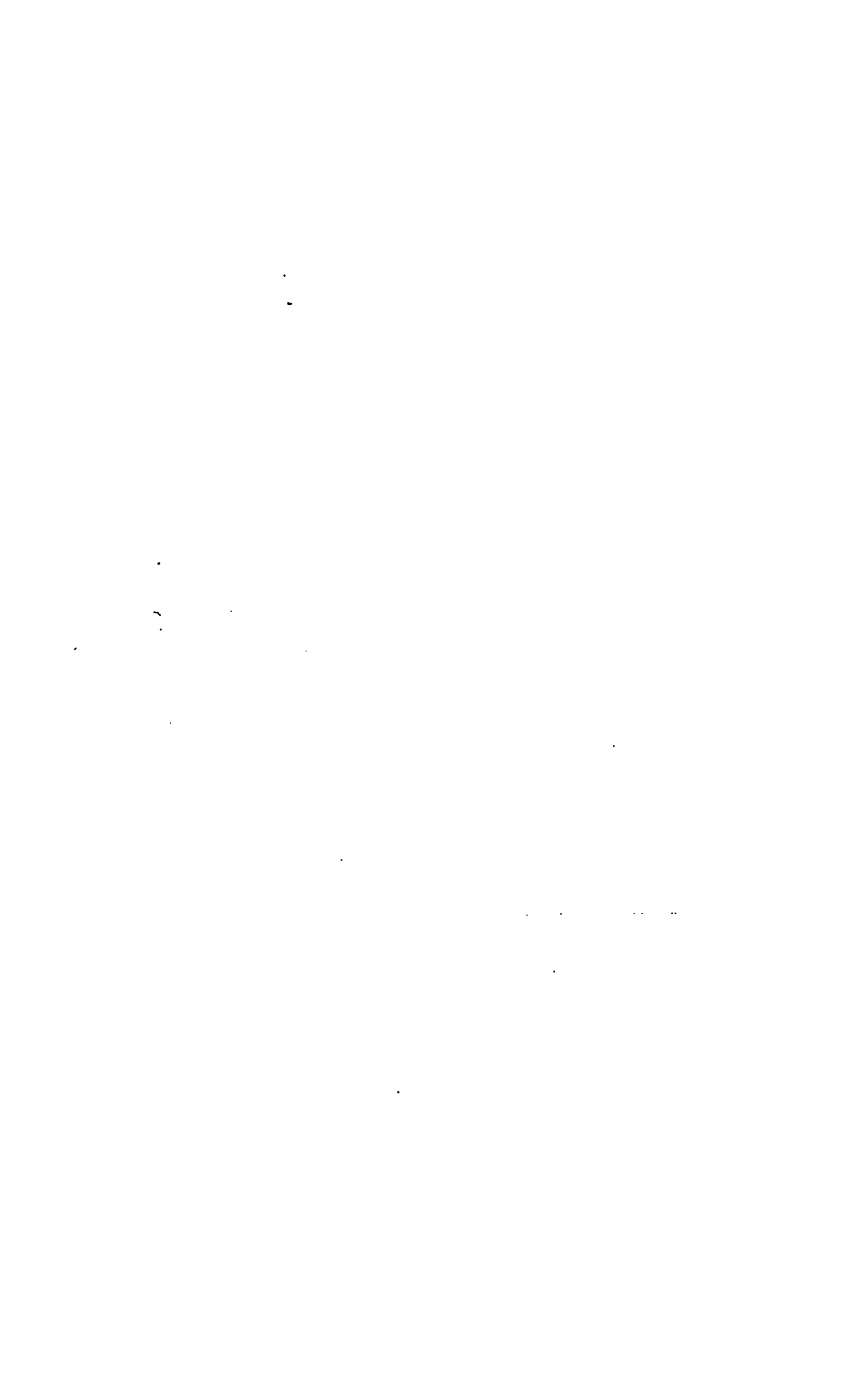
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PART I.

**Containing Examination of the Soul before
Communion, and Devotions for the
Celebration.**



The Debout Communicant.

FREQUENT COMMUNION.

“DO THIS IN REMEMBRANCE OF ME” is not only a permission but an injunction. It is our duty as well as our benefit to receive Christ: and indeed not to receive Him is both sin and misery to us. It is more than a command, for it is the charge of a dying testator and Saviour. As the benefit is of infinite merit, so should the acknowledgment be an eternal memorial. His death should always live in our hearts, and we ought to be so careful in “doing this,” that when He comes again He may find us so doing. Doth He not now thus invite us? Will the King of kings take it kindly at your hands, when He hath killed the fatted calf, and hath sent forth His servants, saying, “Behold I have prepared My Supper, come, eat of My Bread, and drink of My Wine which I have mingled, all things are ready, come unto the Marriage,”—and you make light of it (so mean are your thoughts of His fare and His company), or desire to be excused because you are not dressed, when indeed

you have taken no trouble to make yourselves ready? Do you not provoke Him to leave you, and let you go sorrowing to your graves, and to say, "None of those that were bidden, though they see the plenty, shall taste of the abundant sweetness of My Supper?" Was ever any supper so dear, so precious? Did it not cost the Master of it His own life, to make it? To take an example from yourself: if out of kindness you invite a poor man to the best that you have to give him, and he ungratefully finds fault with your dinner, and asks you why you troubled him to come to so poor provision, or sends you word that you have nothing worth coming for, and that he can provide for himself, that he hath better at home and better company, what would you say? Would you think that he deserved the least portion of your dinner, or another invitation to it? "Is it not," your Lord may say in like manner, "a sign that you value not communion with Me, in that you thus slight it? If you really loved Me you would ever be seeing Me, looking upon Me, and desiring to be with Me, where I am wont to walk and to manifest Myself. You would long to sit at My table, and to sup with My disciples, and never to be at rest without a renewed sense of My love to you. Ye are they for whom I live and die, for whom I do and suffer so much, in whose thoughts I love to live. When My departure was at hand and I was about to go

away from you, this memorial I left with you, to put you always in remembrance. When you see it, think of Me who, in the very night that I was betrayed, was so mindful of your good and your comfort as to arm, establish, and refresh you with it. And will you neglect it, despise it, and hold it in low esteem? Doth not the benefit of My Passion, offered for you without any deserving of yours, plead for the constant meditation on it in your heart? The frequent, faithful remembrance of all that I did and suffered for you is My chief request and your only requital: and yet do you neglect even this, and endure not to think of what I refused not to endure? Do you loathe the cup of salvation which cost Me a cup of astonishment? Have I left the glory of My Father to be clothed with, and to dwell in, human flesh; have I led a life of suffering, undergone a shameful, painful, accursed death, risen again, ascended, prepared mansions, and taken possession for you, where I plead your cause, and whence I shall come ere long to absolve you before all the world, and to call you to be with Me for ever,—have I given such costly evidences of My love unto you, and yet do you not love to do this in remembrance of Me?"

“Do.”

But for Thee, dear Saviour, I should have been for ever undone: for Thee then, and for Thy sake,

what is it that I should not "do?" Thy desire should be as commands to me, Thy love as an authority to me, that I should do Thy pleasure. Since Thou wouldest have no nature but mine, I will have no will but Thine. And when Thou hast once signified this Thy will by command, I am bound by my fealty to Thee, the King of the Church, and the Sovereign as well as Saviour of my soul, to obey Thee. I ought not, I may not, I must not dispute nor delay; I dare not but must "do." Else how must I be looked upon when the King commands all His loving subjects to take the oath of allegiance, and I stay away and refuse? Do I not publicly disown Him for my sovereign, who hath enjoined the celebration of this as a means of my communion with Him? Is not this appointed for a memorial of His death, whereby He delivered His people and destroyed their enemies. Is it not far more to us than what the Passover was to the Jews? Yet of the Passover God saith, "The man that is clean and is not on a journey, and forbearth to keep the Passover, even the same soul shall be cut off from among His people: because he brought not the offering of the Lord in His appointed season, that man shall bear his sin^a." There is, alas! a punishment annexed to the neglect of the blessed Sacrament as well as to the ill-performance of it. He that eats irreverently is

^a Numb. ix. 13.

guilty of profaning the Lord's Body: ne that eats not at all, is guilty of despising it, and of preferring himself and his own pleasures and fancies before the Lord Jesus. The one eats damnation to himself; the other, by not eating, judges himself to be in a damnable state. It is more than dangerous to stay in that condition, wherein we judge ourselves to be unfit society for Jesus Christ. If I cannot partake of His Supper here, how can I think myself fit to feast with Him in heaven? or how can I hope to look on His face with comfort *there*, when I take no pleasure to behold, to remember, to come near, or to have anything to do with Him *here*? Will not His visible presence then be most terrible to those, to whom His remembrance is in no way delightful now? Am I troubled for the neglect of other duties and not of this, when Christ's items at the last day are made up of sins of omission? Dare I pick and choose, when I know that whosoever shall keep the whole law, yet offend in one point, is guilty of all?

“ *This.* ”

Not to mount a cross, or to undergo a bitter passion for Thy sake, (that would not be much to do for Thee who hast done so much for me); not to be led to a scaffold, but to come to Thy table; not to go to a slaughter, but to a feast; not to bleed or to burn, but to eat and drink; and indeed

not to eat the bread of affliction or to drink the water of adversity, which causes the spirit to faint, but such bread and wine as confirms and comforts my heart ; not a mourner's bread—tears, nor a martyr's cup—blood, but a Saviour's banquet, blessed Wine and Bread, yea, in them (what both is and makes blessed) His Body and Blood, meat and drink, the bread of life and the fountain of life, which both delights my heart and saves my soul. Didst Thou upon the Cross drink vinegar, made infinitely more bitter by my sins, for me, and shall not I at Thy table drink wine for myself, made infinitely sweeter by the blood which it conveys? Didst Thou drink a cup of water, and shall not I drink the cup of blessing? Didst Thou eat the bread of affliction, and shall not I eat the bread of life? Didst Thou suffer Thy Passion, and shall not I enjoy it? Didst Thou stretch out Thy hands upon the Cross, and shall mine be withered and shrunk towards Thy table? Hadst Thou bidden me do some great thing for obtaining such an inestimable benefit, so that there would have been no disproportion between the service and its reward, would I not have endeavoured to do it? how much more when Thou biddest me eat and live? I am not saved but by Thy Body, I shall be damned without Thy Blood. Didst Thou offer them for me upon the Cross, and shall I refuse them from Thee at Thy Supper? Shall I rob myself of Thy mercy and my right, of

no less than the price of my redemption? Dare I be guilty of so heartless a robbery as to violate Thy will, to reject at once Thy bread and Thy cup, against Thine express will and testament; to take the bread and the cup from mine own hand and the sceptre from Thine; to deprive my soul of Thy Body and Blood, and Thee of Thine authority? Pour upon me Thy grace, O loving Saviour, and I will never but observe as Thou hast appointed. If this be Thy command I am as much an enemy to mine own soul as to Thy law, and shall perish everlastingly with the lost, if I do not "*this*."

"In remembrance."

I blush, Lord, to see that I need to be reminded of Thee. Have I a room for the vanities of the world, and none for Thee? Have I a memory for the ordinary pleasures of life, and yet none for Thee? O Thou who hast so done Thy marvellous acts that they ought to be had in everlasting remembrance, whose Name is Wonderful, and whose works are wonderful as Thy Name, can I ever forget Thee? Can I forget myself so much, who breathe not a moment on earth or out of hell without Thy support? If I forget Thee, O Saviour, let my tongue cleave to the roof of my mouth: if I remember not Thee let my right hand forget her cunning. I owe a thousand lives unto Thee, and Thou requirest not my body but my soul. Thou

sayest not, "Remember to die for Me," but "Remember that memory of Me die not within thee." O Thou loving one, and blessed above all beloveds, when Thy Passion is engraved by Thine own hand in an holy mystery for my mind to wear, shall not I keep this memorial? Manna of everlasting life who camest down from heaven, shall I not keep Thee in a golden vessel; not in a dull, barren, barely contemplative memory, or in a leaden vessel of the soul, but in humble and tender love casting itself down at Thy feet and praying, "Lord, I believe: help Thou mine unbelief." Such a memory as this will observe and do all duty to Thee; will admire and love Thee; obey, endure, do, and suffer for Thee; will establish faith, excite repentance, inflame love, maintain constancy. I cannot but repent, believe, and love to the end, if Thou be in my mind; if I fail in payment of duty to Thee or to man, it is because I do not remember Thee.

"Of Me."

Of Me? Yes truly, of My death and of thy redemption by it: it is nothing less than this. O my Saviour, what reproach does it cast upon me that Thou shouldest give Thy body for me, and I scarce give my mind to Thee! that I should have so great a room in Thy heart, and Thou hardly get any in mine! that Thou shouldest be more ready to bleed for me than I to think of

Thee! Dear Jesus, Thou didst empty all Thy veins for me, shall not I even find a vessel to preserve Thy precious blood? Do I not spill what Thou hast shed, if I let it run out of my memory? Do I not receive great honour in it? Reap I not rich benefits by it? Conveys it not the blood-royal of heaven into me? Am I not related to Christ, the heir of heaven, by virtue of that blood? Is not the Godhead bodily in Him, and His body mystically in me; and am I not nearly allied to God by the communion of that body? Can He want the power who is such a prince? Is not the earth Thy gift and heaven in Thy possession, O Thou Son and heir of all? And have not I Thy Spirit and Thy flesh as a pledge for all, the covenant sealed in Thy blood, and Thy merits imparted to me in Thy body? O Lord, I am so much concerned in honour and in interest to do what Thou commandest, that if I consider myself I shall "do" it to Thy memory in remembrance of *myself* as well as of Thee.

Wherever God hath bestowed a vital principle,—as He doth when He bestoweth faith, whereby the just live,—He affords nourishment to sustain it, and an inclination and earnest desire towards it. Christ crucified is both the cause of our new birth, and also the food which sustains and preserves us in it. Our faith is more vital to desire it than is the appetite of nature to desire its food,

and here we find joy such as no earthly satisfaction can impart. Oh, I know not what grace and comfort I have lost, which others have found in the conscientious use of this blessed Sacrament. Since I know that thereby God enlightens the soul to behold the evil of sin and its consequences, the wrath and the love of God, the consolations of the Gospel by frequenting it; might it not have been much better for me in my spiritual condition, if I had regarded it more? Do I not practise great hypocrisy and dissimulation, when I complain of the hardness of my heart, and yet do not apply the Blood of Christ to soften it; of the strength of my evil passions, and yet do not bring them to His Cross to subdue them; of my timorous spirit, and yet do not come where God gives me safety, and assures me of the discharge of His covenant and promise? What right have I to complain that God is departing, when I stand at a distance and will not come near Him? that He is withdrawn from my soul, when I withdraw from my duty? that I am a stranger to spiritual joy, when I will not draw water from the wells of salvation? of the weakness of grace, when I do not use all means of strengthening it? Can I refuse my food and yet be nourished? Can I grow in grace, when I neglect the means of grace, or not grow and be guiltless? Can I live in a known sin, by neglecting a plain commanded duty, and yet expect to

receive the rewards of obedience? Should not a partial and half-performed obedience to God's commands well increase my doubts of obtaining His favour? Is not this to slight and hold in low esteem the communication of Christ's purchased benefits here offered to the faithful? Be not thou surprised, my soul, if thou art deprived of the love of Jesus for ever, when thou art here so unwilling to bind thyself to thankfulness and obedience for His gifts. Meals which are for nourishment must be often received. It is not told me how often I should eat and drink: the sense and feeling of the need of food direct me to it and make me take it often. But how is it with the appetite of my soul? Does it in like manner long for and desire the mystical food of life? Am I not apt to grow dull, lukewarm, and cold to my duty, to contract guilt, to disturb my peace, to forget my dear Lord and His matchless love? Is He present to my serious thoughts as much as He deserves to be? Is it enough to have some occasional thoughts of Him? Do I not complain that I love and think of Him no more, can apply Him no better, have so little of Him, am so insensible of His kindness and affection to His members? Is it not a sin and a shame that I do not dwell more solemnly in meditation upon Him, and that I am not more earnest in praising Him and in rejoicing in Him? Do I not often need an help so powerful as He is,

to soften my hard heart, to renew my repentance, to strengthen and confirm my faith and hope, to aid me in carrying out my resolutions, to increase and inflame my love and thankfulness, to fix my thoughts more solemnly upon Him, to get and maintain more intimate communion with Him, to knit my soul more closely to Him and to His members? Is it not a bad sign that I perform no duties as I ought, nor in order to obtain what I ought to wish to obtain, but that I perform them out of mere custom, without expecting any great advantage from them, and therefore without finding it? Are the consolations of God small unto me? If they are so, is not this a sign that, when I was *there*, I missed receiving the benefit? Have I not cause to repent of my former receiving when it left not earnest longings for the like opportunity? Was it possible for me to meet with God, to taste the sweetness and the fulness of Christ, to experience the yearning of my love and my desire, and the pleasures of God's sanctifying grace acting in me, and yet not long for another meeting? By Thy grace I will therefore communicate with more devotion, repent with greater contrition, walk with more caution, pray more earnestly, receive with more reverence, and I doubt not that I shall find my affections increase, together with the spiritual benefit. Habitual devotion increases with the frequent exercise of God's grace, and the soul is

warmed by the nearer intimacy with her Lord. It cannot be that the blessed Sacrament becomes undervalued by frequent repetition, unless the person receiving be unworthy to receive it at all, and thus thinks lightly of that heavenly manna, and loathes it to his soul's perdition. For he who receives worthily increases in the love of God and in devotion to Him, and the fires of the Altar kindle into flame. But when our Lord enters into us and we grow weary of Him, or less fond of His frequent entrance and perpetual cohabitation with us, this is an infallible sign that we have given admission to His enemy, or are ready to do so. The world passes away and its joys. No earthly object retains its pleasure long, after the hope of attaining it has been fulfilled. The possession and enjoyment of what we have striven for, is found so empty that the soul soon wearies of it. But it is different with spiritual joys. The spiritual desire is less before attainment than after. The longing increases with fruition, and the appetite of the soul becomes more forward and receptive for the heavenly delights therein conferred.

Nor is it likely that they will suffer for Jesus who refuse to banquet with Him. They proclaim that they have no portion in Jesus, no inheritance in the Son of God. Had we any love for Him, we should begin early to adorn ourselves, to prepare ourselves for His presence, to be longing earnestly

for the enjoyment of Him. We should be like the Jewish Doctor who put on his best dress on Friday in the afternoon, and sat longing for the setting of the sun, at which time the Jewish Sabbath began, saying, "*Veni Sponsa*, 'Come my spouse,'" for so he called that sacred day. The ancients were wont to long for the communion, as the child for the breast of its mother. Oh, the fears of unwilling communicants should justly stir up the faithful to loathe the same in themselves.

HABITUAL PREPARATION.

THE death of Jesus Christ, in regard to His intention, was a sacrifice to God, but as wrought by the Jews it was a most cruel murder. When a profane person comes to Communion he sheds the blood of Christ, which a believer receives, who by faith feeding on it and being thereby made one with Christ, by virtue of that union is saved by Him who hath made satisfaction to God for us. This new wine must not be put into an old vessel, else the wine will be spilt and the vessel will perish. Christ and Belial cannot dwell together. He will not enter through a defiled door, nor abide in a polluted house. Feet which walk in impure paths are not to tread His holy place, nor a heart full of rancour, hatred, and uncharitableness to sit down at His feast of love. Hands dipped in blood, polluted with unlawful gains, stained with spots of the flesh or stretched out to injure Him in His members, are most unfit to be reached forth to receive Him in the Sacraments, and to handle those holy mysteries; those teeth that grind the face of the poor, to eat the bread of angels; the mouth that is full of corrupt communication, evil speaking, and reviling, or that thirsts after the blood of our neighbour, to drink the blood of

Christ; eyes gazing on vanity to look on Jesus. Oh, how pure ought I to keep those doors of my soul at which the King of Glory so often enters! Shall I kiss His hand with impure lips? Shall I go to that heavenly table as swine to their trough? Shall I contemn the grace and mercy of God which He here offers to me in His love? He will not be one with an harlot, nor seen with the same eyes. His body never saw corruption, nor will be mixed with it. It lay in a virgin womb and in a virgin sepulchre, and still resides only in virgin souls, devoted, consecrated, set apart to His use and service. His glorified body is now no more capable of dishonour, nor will enter into an earthly soul. When Jesus approaches to a soul, and finds it as a cage of unclean birds, He flies with wings of a dove to purer and holier habitations. But if we avoid and hate sin, and have no fondness nor affection for it, but go for cleansing to the fountain for sin and for uncleanness, then Christ hath washed our feet, and then He invites us to His Supper. The unavoidable infirmities of our lives, against which we daily strive, and for which we have no kindness nor affection, are not more spots in these feasts of charity, than they are instruments of humiliation and stronger invitations to come to rites ordained to strengthen us against infirmities, and for growth in the inner man. But cherished affection for any sin, enmity with our neighbours,

worldly occupations which we allow to fill us exclusively with care and trouble, these excuse not men's sin but increase it, and secure their misery. They will be cast out of the fold who refuse to prepare themselves for the Supper of the Lamb. The excuses wherewith they palliate their neglect in waiting upon our Lord and accepting His kindness, all grow from the bitter root of an unholy and careless life, loving the world and the lusts thereof. The real reason is that they have a mind to live as strangers to Him, and not to be His household servants and domestics. For then they might always come to Him. They think that they must not come so often, because it costs them so much time to prepare themselves. But if they would only endeavour to lead a holy life, and be at some trouble to please God in other things, they would not find it so laborious to please Him in this. If they kept always the fear of God in their souls, they would, without much pains, be fit to approach with fear and reverence into His presence. If they feared to do what God has forbidden, they would not fear to do what God has commanded. But while they refuse to obey him in one thing, it is no wonder if they disobey Him in another. Religion concerns not our actions only, but the frame and disposition of our hearts and minds ; and the same habitual graces are to be daily exercised, though in a lower measure and

degree. Every day is to be holy to the Lord, though every action in the day be not equally holy. When we labour conscientiously to stand to our first promise and covenant, all the actions of our lives become holy ; and so we are holy in our shop by diligence and uprightness ; at our board by temperance, thankfulness, and charity ; abroad by an innocent and useful conversation ; in our chamber by prayer and meditation. Indeed prudence and the care of health and cheerfulness will make our times of sleep and recreation holy, and not to be reckoned among mere pastimes, but as the necessary seasons for doing little or nothing, in order that afterwards we may be worthily employed. A Christian behaves himself, not for such a set number of days, as if so much time were to be spent in holiness and so much in sin, but as if he accounted his whole life an opportunity of serving God, and of cleansing himself from all that impurity which will not let him behold God's face. He receives daily what daily profits, and so lives that he may daily receive it. A holy life is a perpetual sacrifice ; and he who so lives, keeps his heart as an holy altar, always warm and glowing with God's love : he offers up daily such sacrifices as are acceptable to God, and will prepare him for a due commemoration of this great sacrifice. A constant abstinence from all forbidden things, and a care to perform such duties as maintain

a lively sense of God in our own souls, would make us earnestly hunger after this heavenly food. A circumspect life makes us both fit and desirous to converse with God every day. Good actions beget in us greater longings after grace, and good desires make us still do well, out of hope to have more grace. When a good man lifts up his heart to God, he draws down God into his soul, that he may work with his hands that which is good in his employment, or trade, or profession, wherein he is not so wholly absorbed as to allow his hands to get too heavy and defiled to be lifted up again to God in prayer. The yoke of Jesus is easy, and his burden is light to those who guard their footsteps with care in daily life. A holy behaviour in our calling, in our conversation, and in our use of the creature, disposes us to acts of immediate worship, which requites and returns the kindness, by disposing and fitting us for a holy behaviour in the future. And this is itself an invitation of God to our souls, much more when seconded by the impulse of holy prayers and affectionate desires. The sweetness of such converse with God, and the power of His grace which follows upon our hearty desires, gives us strength for a holy life, which brings us from familiarity with the devil to fellowship with God, the happiness of which is so great, that it excites us to do all we can to keep it, and to prevent our being tempted from it.

Good hearts, daily mortified and strictly watched over, will, like dry wood, with one breath kindle the flame of love and stir up the grace of God within them. Every day I ought to prepare for the day of my death. Is it less trouble to do this than to prepare for Communion? Can I really prepare myself to meet my God hereafter in any other way, than by learning habitually to meet Him here? How ought I to set myself in order and to meditate every day upon Christ's first and second coming? not to delay, but instantly to grieve for, and to condemn myself: to renew my resolution of amendment, and to pray for special strength against whatsoever I have found to be amiss? How should I consider the faults wherein I fall most often; from what evil principle the fault comes; what are the best remedies of it, and in what manner I may make a real and vigorous use of them? Ought not God to be so frequently in my thoughts that my dread and reverence of Him should be such, that I should be more really ashamed, troubled, and confounded, when I yielded to sin in His sight, than in that of the severest earthly judge? How ought I to have a perpetual intercourse and converse with Him, ever drawing nearer and nearer to Him in spirit, till on the day of Communion I am made one with Him, through Jesus Christ His Son our Lord.

ACTUAL PREPARATION.

ALL the interval of time after one Communion should be a time of preparation for the next ; and every receiving is a repeated strengthening against sin, the world, and the devil. He who is always well vested will yet prepare himself with care against a wedding-day. Wise virgins go forth to meet the bridegroom, having oil in their vessels and their lamps burning : but when they hear him coming they arise and fall afresh to trimming their lamps, to stirring the flame, and to applying the oil to make them burn brighter and more clearly. Now that another Communion is approaching I must deny myself in lawful things, win time for prayer from my' ordinary business, abstain from the most lawful enjoyment and most chaste embraces, that I may give myself unto prayer and may the more fully know the state of my soul. I must examine myself with greater earnestness and fervour of spirit, even about the coldness of my prayers, my negligence in the daily review of myself, the lightness of my sorrows for sin, the weakness of my services, my constant neglects, my ignorances and unavoidable infirmities as to God, myself, my relations and others, and in an especial manner any failing since the last Com-

munion. If there has been but a little passion, a rash word, a vain thought, for which I have felt sincere sorrow, and which I have also hated and amended immediately after its commission, I must now bewail it over again, call myself to strict account for it, drown it in another flood of tears, strengthen my resolutions against it more firmly, and prepare it to receive another wound,—a mortal stroke from the wounds of Jesus, that it may never more revive. It behoves me to be more deeply apprehensive of the evil of sin, more sorrowfully to bewail it, more rationally to resolve against it, to open a greater vent and passage for my tears, to feel my heart more deeply affected by a sense of my needs and the certainty of supply, and thus to increase yet more and more in humility, in desire for God, and in confidence in Him. I ought now to rouse my thoughts and meditations to a greater fervour; more solemnly to recollect what I have learnt; to stir up my remembrance and renew a sense of my wants and weaknesses; to imprint more firmly on my memory all the acts of love with which God instituted the blessed Sacrament, and what acts will be most proper for me at His Holy Table; to stir up those affections beforehand, which will prepare a more lively expression of them when I come there. I ought to renew acts of charity and forgiveness; to pass by all injuries and offences; to be reconciled per-

fectly to my brethren, and to take care that there be not the least spark of anger lying buried in my soul unquenched ; all passions hushed and laid ; the soul smooth and fair, with not a wrinkle upon her brow. More strictly and solemnly it becomes me to search for, to purify, to cleanse, and to cast out the leaven ; to pray with greater fervour, and to praise His Name with more continual delight ; not to allow the care of other things to draw me from Him, but to disburden myself and to lay aside every weight and the sin that doth so easily beset me, that I may get as near to heaven as possible ; to render my mind more sensible of God, and more fit to receive a deeper impression from His hand. I should excite the strongest acts of faith, the most vehement flames of love and of longing after Christ and His blessings, holy desires, joy and thankfulness at the approach of so blessed an opportunity. I ought to renew my resolutions and vows of holy obedience ; to mortify my lesser irregularities, and to bind the obligations faster which are upon my soul. I ought to have a livelier sense of the ends for which I go ; what I am to ask ; and for what I am to plead the Blood of Christ ; voluntarily to offer more of my time and thoughts to religious exercises, and to do that over again, with a greater fervour, which I have been doing since the last Communion. I should endeavour to recover myself to the same

or to higher degrees of zeal, of fervour, and of love; to apparel and adorn my mind with clearer thoughts and brighter ornaments; to get my address and behaviour rightly formed and decently composed for this feast with the great King.

He that understands the greatness and the holiness of the mystery, the glory of the Guest, the infinite benefit then designed, and the increase of degrees by the exercise of those previous acts of holiness; the manner so contrary, as worthy and unworthy; the effect of the ordinance so much depending on the manner of receiving; the advantage so great of Communion with Christ's Body; the danger, no less than damnation; that it will either aid us on the way to an eternity of everlasting bliss, or plunge us in an eternity of woe,—he that understands all this will never dare to be on the one hand indifferent, nor on the other hand too inquisitive into the just measure, but will do it heartily, devoutly, reverently; and will, as much as he can, put himself into a meet disposition to be so familiar with God.

SOLEMN SEQUESTRATION.

AN unfixed heart, not disburdened of worldly thoughts, travelling up and down, as on a journey afar off, unfits, like gross sins which are as the touch of death, for eating this Passover. Earthly cares in the temple, if not driven away before, will be annoying, troubling, and vexing me, and will corrupt the sacrifice. If I go with a loose, ungirt spirit, I cannot worthily entertain my Lord ; His work must stay till I am ready ; I must be girding myself when I should be working, or must do it awkwardly, and not with dexterity and activity. Let your loins therefore be girt, and you yourselves like unto men that wait for their Lord, that when He comes and knocks, you may open to Him immediately. It concerns me now to put myself into that order and condition, as if to-morrow I were to die ; to suppose myself seated before God's tribunal, and to see whether I can reasonably hope that my state is changed, that my sins are pardoned and mortified ; to consider that, unless I dare die on that day, if God should call me, there is little reason why I should dare to receive that which is either the sacrament of life or the ministration of death. If I be mistaken about the truth of grace now, I am undone for

ever, without true repentance: by going unworthily, I bind the guilt of all my other sins upon my soul, and add this to all the rest—GUILTINESS OF THE BLOOD OF JESUS CHRIST. He that communicates worthily is freed from his sins, and to him death can have no sting to whom the Sacrament brings life and health. And if I judge righteous judgment I shall soon find wherein lies the greatest danger, what makes me most afraid, what most criminal and least mortified. So shall I learn to make provision accordingly. Enter then, my soul, into thy chamber; solemnly sequester thyself from all other avocations, that we may tend upon the Lord without distraction. Close the gates of thy heart, and set a watch upon it, that it be not open till that solemn day be over. If other thoughts be troublesome and hanging about for entrance, testify against them, rebuke and threaten them, and let thy spirit rise up against them in an holy indignation: thus shalt thou drive them away, that from that time forth they come no more in such a season. Farewell, my wife and children, my friends, my worldly concerns: abide ye here at the foot of the mount: be hushed and laid, deadened and mortified, all ye irregular earthly passions and affections. I have something else to do; you are a clog upon my soul: tread not nor whisper in this solemn place, where is no room but for God alone. Trouble me not; the door is shut; I am

about a great work ; I will not, I may not, open to you.

And, O Thou that lookest down from heaven, that fashionest the hearts of men and considerest all their works, enlighten, enliven, and convince me : affect, assist, and prosper me ; own, accept, and bless me ; call in and restrain the looseness and wanderings of my thoughts. Do Thou, dear Lord, fix, unite, and fill my heart with awe, and dread, and reverence of Thee, with desires and meditations suitable to the present occasion, and let the warmth of my prayers be kindled by the fire of Thy love. Let all flesh be silent before Thee : let Thy Spirit rest upon me : let this season be improved, not carelessly, slothfully, and negligently, but sincerely and earnestly, with my whole soul, heart, and strength, to Thy praise and to my great advantage at Thy Table, and in the day when Thou shalt judge the secrets of men's hearts by Jesus Christ.

STRICT EXAMINATION.

I AM about to sit at the Lord's Table among his own children. I know beforehand that the King, attended by His glorious angels, will come in to see His guests. Christ's garment covers only Christ's members. He is too just to be bribed; too great to be slighted; too wise to be deceived; too jealous to be provoked; too good to be forfeited. Oh! what solemn provision shall I make for so sacred a Presence but a serious, diligent, and deep inquiry into the particular present state of my soul, with a full and awful sifting of it; whether I be such as may be assured that He will bid me welcome, being reconciled to Him and endued with some measure of that spiritual life which the Sacrament sustains and nourishes by conveying that true food of life—Christ crucified. I must be born before I can eat: uncircumcised persons were not allowed to eat the Passover. The inward parts of ordinances are enjoyed only by those that are inwardly Christians. They only who bring real graces receive real comforts. We take Christ and then eat Him. None find any nourishment, relish, or sweetness in His Blood but those who have received Him into their hearts and so have a title to Him. He must be mine, first in claim and title, then in fruition and com-

fort. No juice or sap flows from the Vine, except into the living branches : no grace is improved in the Communion but what I bear thither within me : I must prove my right to the purchase, ere I can take possession. It is high treason to annex the King's broad seal to forged writings. Thus I may not receive the benefit without shewing the conditions and my interest in the covenant which is sealed to those only that come up to the terms of it. "Now this is the covenant which I will make with the house of Israel, saith the Lord; I will put My law in their inward parts, and write it in their hearts, and I will be their God and they shall be My people; and they shall know Me from the least unto the greatest, and I will forgive their iniquities and remember their sins no more." And, oh my soul! have I an inward right, an actual interest, in this covenant?

IS THE LAW OF GOD WRITTEN IN MY HEART; so that no time, temptation, nor tribulation can obliterate it? Is it legible by others in my conversation? Do I find thereby that my soul is constantly inclined and disposed to all cordial, sincere, and cheerful spiritual obedience, out of a principle of love to God and an ardent desire to glorify and to enjoy Him; delighting, meditating in it day and night; being renewed according to His image in knowledge, righteousness, and true holiness?

HAVE I A COVENANT RELATION WITH GOD, AND AN INTEREST IN HIM? Am I one of His people by federal profession, not ashamed openly to declare and avouch myself to be His, rejoicing and glorying therein as my great privilege and happiness? Do I fear Him, love Him, obey Him, submit to Him, depend upon Him for direction, provision, and protection? Am I wholly at His disposal as my only wise, faithful, and loving Father? Do I forsake all other rivals and competitors, and cleave only unto Him, in all conjugal love and faithfulness? Do I delight in His Presence? am I unsatisfied without His Presence as my spouse? Do I purify and keep undefiled His temple? Do I demean myself towards Him as my inhabitant? Do I esteem Him, live upon Him, and rest fully contented with Him as my portion? Am I His verily and indeed? not the possession of sin, Satan, the world, or myself, but entirely His, in all I am, in body and in soul? Are my *eyes* His to behold His wonderful works? my *ears*, to hear His heavenly word of salvation? my *taste*, to relish His surpassing sweetness in the sacramental elements? my *tongue*, to proclaim and triumph in His praise? my *hands*, to work that which is good? my *feet*, to walk in His ways? Are all my senses and members, my abilities and faculties, instruments of righteousness? Is my understanding His to know Him, to discern Him,

and to contemplate Him? my *memory*, to treasure up and to retain His counsels, covenants, promises, and dispensations? my *conscience* His deputy, to accuse or excuse under Him? my *will* His, to will everything in subordination to Him? my *grief, hatred, and detestation* His, to mourn for, abhor, and fly everything offensive to Him, or which stands in the way of my full enjoyment of Him? my *desire, love, and delight* His, to long for Him, to embrace Him, to acquiesce fully and contentedly in Him? Am I His in all I have? Do I approve myself His in all my relations of life, in my inward qualifications and endowments, in my outward goods and possessions? Am I His in all I can do or procure, undergo and endure for Him? Am I willing and ready to give myself to and for Him; taking up my cross daily and following Him; rejoicing if I be counted worthy to suffer for His Name.

HAVE I A SANCTIFIED KNOWLEDGE OF GOD; as to His essence, attributes, words and works? Of man in his creation, fall, restoration, and perfection? Of Christ in His Person, offices, and estates? of the covenant of grace in its freeness, conditions, and benefits? Of the Lord's Supper, in its efficient, material, formal, and final cause? And is this my knowledge experimental, heart-purifying, and humbling, communicative, growing, affectionate, efficacious, and obedient?

ARE MY SINS FORGIVEN AND FORGOTTEN BY God? Do I groan under them as my greatest evil and heaviest burden? Do I forsake them, in affection, and in practice? Have I sincerely confessed them? Have I bewailed and loathed them, and myself for them, unfeignedly striving against, and desiring to be freed from the impurity, power, and dominion of sin, as well as from the guilt and punishment of it, from a love and sense of God's kindness and goodness to me? Is my heart calmed and quieted through faith in Christ, being thereby at peace with God? Is it enlarged to bless Him for pardon? Am I earnest with Him more and more for assurance of it, for purity of heart and a state established in His ways? Is there in me a hearty disposition and inclination to pardon the offences of others? Do I pity and lament their infirmities, and gently reprove and cover them? Am I ready to help them, rejoicing in their welfare as my own, and aiding the very lowliest of them for the sake of our dear Lord? Christ is not to be received to salvation by all comers, nor entertained by every guest^a, nor touched by every hand^b, nor found by every enquiry^c. He is offered in the Gospel to all^d, but gives Himself here for life eternal, and is worthily received by such alone as have a spiritual hunger and thirst after Him. Have I that spiritual hunger

^a John i. 29.^b Cant. iii. 4.^c Matt ix. 21, 22.^d Cant. v. 6.

and thirst? He is a sweet savour of life to those alone who have a spiritual hunger and thirst after Him^e, an ear to hear Him^f, an eye to see Him^g, a foot to come to Him^h, a hand to take Himⁱ, arms to embrace Him^k, a mouth to taste Him^l, to eat and to drink Him, a breast to retain Him^m, true affection towards Him and His members, a heart to mourn for my piercing of Him, to be truly thankful for Him, and to prize Him above all.

Are not these the infallible scriptural marks of Christ's disciples? Can I appeal to God and say, "Lord, Thou knowest all things, Thou knowest that it is thus with me?" Am I indeed willing to venture my eternal condition, my last breath, upon my present hopes? Have I a solid ground of confidence, when I shall appear naked before God's bar, when the secrets of all hearts shall be revealed? Will these pleas find acceptance in that day when all the world must be saved or damned by Him? Oh, my soul! make nothing the foundation of thy peace but what God hath made the condition of thy salvation. Let nothing satisfy us now but what will save us then. For if our hearts condemn us, God is greater than our hearts, and knoweth all things; but if our hearts condemn us not, then have we confidence towards God.

• Matt. v. 6. f Matt. xiii. 9. g 1 Cor. xi. 29. h Matt. xi. 28.
 i 1 Cor. xi. 24. k Cant. iii. 4. l Cant. ii. 3; Matt. xxvi. 26.
 m Eph. iii. 17.

DEEP HUMILIATION.

BEFORE I go to God for full absolution from my sins, I must narrowly look into the book of conscience, cast up my accounts, and see how infinitely I am indebted to my God. I must view myself in the glass of Thy law and Gospel; search my soul to the bottom, that none of my wounds may fester, but that they may be all discovered and cured; consider from whence I am fallen before and since the last Communion, and repent; and oh that I may be so sensible of my sin and misery that I may truly and thankfully feel my need of infinite love and mercy!

I dare not presume to come to Thine altar, most holy Lord, before I have washed my hands in innocence, and purified my heart by repentance through faith in the Blood of my Redeemer. I will therefore now call my sins to remembrance and set them in order before mine eyes, and remember mine own evil ways, and my doings which have not been good, and loathe myself in my own sight for mine iniquities and for my abominations.

Self-examination on the Rule of God's Commandments.

Alas! I am not able to reckon up or remember my innumerable breaches of Thy most holy Commandments:—

I. By not knowing or acknowledging Thee ; not thinking of Thee ; not remembering or choosing Thee ; not believing in Thee ; not esteeming, adoring, loving, desiring, fearing, obeying Thee ; not trusting in Thee, or rejoicing in Thee ; not demeaning myself towards Thee as God and my God ; but preferring sin, self, Satan, the world, anything, before Thyself.

II. By misapprehensions and gross ideas of Thee, by not setting my whole delight in Thee, by not reposing all my confidence on Thee, or expecting all my happiness from Thee alone ; by slowness in addressing all my complaints, prayers, praises unto Thee ; by not worshipping Thee in the manner and by the means which are agreeable to Thy holy Word.

III. By not acknowledging Thee or effectually remembering and delighting to speak of Thee as I have had occasion, and to make Thy praise glorious ; or by doing it irreverently, dealing falsely in my covenant with Thee ; not vindicating Thine honour, not grieving for Thy dishonour ; by weariness of Thy commands ; by non-observance, distrust, or misapplication of Thy providences ; by unthankfulness for great mercies ; by dejection and impatience under small crosses ; by insensibility and stubbornness under judgments and afflictions ; by not using Thy sacraments, ordinances, words, works, everything whereby Thou mayest be known, in

the way wherein Thou wouldest have me use them.

IV. By carelessness beforehand to prevent and avoid whatsoever might distract me in the duties of the Lord's day ; by not preparing myself for it ; by not resting from frivolous thoughts, words, and actions, upon it ; by mis-spending it in idleness and vanity, not performing my public and private duties of prayer, reading, hearing, and self-examination, meditating upon Thy law, contemplating Thy word and works with such care, reverence, sincerity, and pleasure as I ought ; not calling the Lord's day a delight, holy of the Lord and honourable.

V. By not behaving myself as I ought to behave to my several relations ; with all due reverence and respect to my natural parents, to my spiritual pastors and masters, and to those who are set over me by God ; in heart, in mind, in behaviour, and in prayer, seeking the welfare of my superiors, and covering their infirmities in love ; by not admonishing my inferiors and encouraging them in well-doing ; by not procuring glory to Thee, and preserving the honour and authority which Thou hast put upon me by a grave, wise, holy and exemplary demeanour ; by not regarding the dignity and worth of my equals, and studying how by word or gesture I may not hurt their feelings ; or by not rejoicing in their gifts, advancement, and prosperity as though it were mine own.

VI. By sinful anger, hatred, secret grudges, injurious thoughts, excessive passions, distracting cares, immoderate use of diet, of labour, of rest, of recreation ; by reviling, provoking, or discouraging speeches ; by falling short in maintaining mutual friendship, and in following peace with all men ; by sowing discord among brethren, and concealing their dangers from them ; by unprofitable conversation ; by quenching and suppressing holy suggestions ; by preferring things of time before things of eternity ; by pursuing what may tend to the prejudice, rather than to the health, of my own soul and body, or of the souls and bodies of others ; by not weeping with them that weep, or by being insensible, hard-hearted, and unaffected by public evils and the miseries of others.

VII. By unchaste thoughts, purposes, or affections, or by listening to the suggestion of them : being careless to quench my fleshly concupiscence by keeping strict guard upon my senses, heart, and ways ; by not shunning all occasions to uncleanness, or acts of uncleanness, in or with myself or others ; by not guarding my body and soul from all filthiness of flesh and spirit, but making my heart a receptacle of impure thoughts, my mind an abode of the unclean spirit.

VIII. By unbecoming acts in bargaining, by not dealing with others as I would that they should

deal with me ; by conforming to a low worldly standard of honesty in trade, commerce, or speculation ; by not endeavouring by all fair means to procure, preserve, and further the welfare of others, as well as my own ; by withholding good from them to whom it was due ; by suffering Christ to stand at my door, and to go away from it, hungry, cold, naked, succourless, and feeling no compassion in my heart when the leanness of His cheeks pleaded for pity.

IX. By slanderous, backbiting, detracting, reviling, harsh, flattering, misconstruing, discouraging, sinister intentions, words, and actions ; by listening to and spreading the faults of others ; by want of charity in my thoughts and speeches to them ; by not freely acknowledging their gifts and graces ; not readily receiving a good report, but willingly admitting an evil one ; not discouraging tale-bearers, flatterers, slanderers ; not loving, desiring, rejoicing in, caring for, defending, and upholding their good name ; not sorrowing for and covering their infirmities, but practising, or allowing others to practise, such things as raise jealousies and suspicions, and cause a bad reputation to myself or others.

X. By self-love, evil thoughts, inordinate love of temporal things, and a too anxious and distracting care in obtaining, keeping, or using them ; by discontent with my own condition or state of life,

and by repining because I think myself worthy of a higher and more responsible position than that in which God allows me to remain ; by jealously envying the good fortune of my neighbours, and by unlawful motions and affections to things that are his.

And to these I have added multitudes of sins against the Gospel, by not labouring, as I ought, to acquaint myself with it. By ignorance and neglect of it, in that I have not sufficiently esteemed, admired, and been thankful for that infinite love of God in my redemption ; by not loving and rejoicing in Jesus Christ and Him crucified ; not relying on Him and owning Him in all His work of boundless mercy ; not accounting all things as mere dross for Him ; not taking what pains I ought, to know Him and the power of His resurrection, and the fellowship of His sufferings, and to be made conformable to His death ; that, if by any means, I might attain unto the resurrection of the dead, and be made perfect as my Father in heaven is perfect. By not claiming His promises as my heritage, nor esteeming them the joy of my heart, and as unsearchable riches exceeding great and precious ; not believing, praying, and waiting for the blessings which flow from them, with as much earnestness and gratitude as their excellence and certainty requires, and applying them, as I ought to apply them, to this life and the next :

being not careful that they may have the due effects on my soul in making me partaker of the divine nature ; by daily falling into sin, and thus not growing in grace and in the knowledge of Christ ; not thirsting after righteousness and that meek, gentle, merciful and pure spirit which shall be blessed by God ; not confessing Christ, but being ashamed of Him before men and of my duty to Him ; not denying myself, and taking up my cross and following Him. Not doing all things to the glory of God, nor rejoicing in Him always. I have sinned grievously by absence of fear for the loss of my precious soul, and by paying more regard to the welfare of the body than of it, nor have I been troubled when I have seen others falling into the same fearful danger. I have sinned in not humbling myself for the corruption of my nature, my mind, my conscience, my will, my affections ; in disregarding the evil of sin and of lying under God's wrath ; in hiding and excusing my faults, and not making any narrow search for them, or being grieved for them, in proportion to their multitude and greatness ; loving darkness, hating the light ; receiving the grace of God in vain ; turning it into wantonness ; crucifying the Son of God afresh ; tempting, grieving, the Holy Spirit ; hardly forsaking my beloved sin for Thy sake, O heavenly Father, who hast freely given Thine only Son for mine. I find not in myself

that carefulness, that fear, that vehement desire, that zeal, that watchfulness, that brave resolution against sin which improves all opportunities for avoiding or subduing it—all these things I find not which are wrought in those who sorrow after a godly sort, nor am I earnest enough in applying myself to the only means of pardon and reconciliation in the Gospel.

How can I repeat how often I am partaker of other men's sins: by setting a bad example in provoking sin or consenting to it; by countenancing, permitting, or conniving at it, where I might correct or hinder it,—hating my brother in my heart by suffering sin in him; by taking delight in the society of evil-doers, and feeling pleasure in that which should be the cause of my humiliation—the seeing them pave the way to hell with their own hands; making that a matter of sport which nothing but the dearest drop of God's heart-blood may expiate; laughing at that which makes damned souls shed rivers of tears, knowing, as I do, that "they shall be damned that take pleasure in unrighteousness;" by not seeking the things of Christ as my own, nor preferring Jerusalem above my chief joy. My heart trembles not for the ark of God, nor is my soul vexed from day to day by the unlawful deeds of those among whom I live. Alas! how little do I mourn for the sufferings of others, for the signs of God's

anger, for the signs of the times. When do I go apart and sorrow for England's crying abominations, or look upon London,—oh, sinful city!—and weep over it?

Alas! for the infirmities and imperfections which attend on my performance of holy things. How much carelessness, deadness, indisposition, weariness, accompanies my attendance on so great a Majesty! How prone I am to rest in the mere outside of duty, when the whole service of my heart ought to be Thine! And dare such a miserable sinner feast with Thee at Thy Table? Dare I, who have so often trodden Thy mercies in the mire, approach my hand to those precious gifts of Thine, for I have many times either carelessly neglected or unworthily received those holy mysteries, rather defying them than adoring Thee, by bringing with me such troops of my Saviour's professed enemies—even unrepented sins; as if I came not to commemorate but to renew His Passion and to crucify Him afresh. Indeed I have too much reason to fear lest I may have been guilty of the Body and Blood of the Lord, by eating and drinking unworthily; in that I have not hungered and thirsted after it, nor partaken of it so often as my necessities and opportunities required, nor approached it with solemn preparation, examination, humiliation, and cleansing of the secrets of my heart from all sin, nor renewed the

covenanted conditions, faith and repentance, nor received it with duly reverent behaviour and inward disposition, nor been sufficiently careful in maturing my resolutions as becomes a worthy communicant. Alas! how can such a sinner as I am go to be entertained by Thee in so near a communion,—I who am not worthy to expect the least regard from Thy gracious eye? Oh! how dare I presume to drink of the Cup of blessing, who have deserved such a curse from Thy hands as that Thou shouldst hurry me to the bar of justice, rather than that Thou shouldst admit me to the covenant of Thy grace. In punishment for my many sins here I may find myself hereafter covered with shame and confusion of face when Thy children shall come with boldness and present themselves before Thee, O holy Father, arrayed in the righteousness of thy well-beloved Son. When they shall be lifting up their heads with joy, knowing that their redemption draweth nigh, I may be hiding myself in dens and rocks of the mountains, saying, “Fall on me, and hide me from the face of Him that sitteth on the throne.” I may be dragged away by cursed fiends to the place of torment, with hideous shrieks, to an innumerable company of devils and damned souls, instead of going to the house of God, to the assembly of the firstborn, with the voice of joy and gladness, amidst a multitude that keep holiday. While the

Sun of Righteousness arises with healing in His wings unto those that fear Thy Name, Thy wrath may burn against me as fire and consume me as the stubble. The day of joy and gladness, of feasting and rejoicing, of sacrifice and atonement to Thy sincere servants may be a day of wrath and trouble, of darkness and gloom, of distress and desolation to me. While they with joy of heart are saying, "Come, let us go into the house of the Lord; our feet shall stand within thy gates, O Sion, Thy courts, O God!" I may be saying, "The great day of His wrath is come, and who shall be able to stand?" Instead of holding out the golden sceptre, Thou mayest break me with a rod of iron, and dash me in pieces like a potter's vessel. While they are rejoicing and giving honour to Thee at the Supper, I may be lying under the wrath of the Lamb, lifting up mine eyes in hell, begging for a drop of water to cool my tongue. I may see them sit down with the King at His Table and myself thrust out into that place where is nothing but weeping and wailing and gnashing of teeth. Thou art ready to entertain those that are bidden, but I am not worthy. For making light of Thy provision and invitation, and preferring the things of the world before it, Thou mayest justly say to me,—“Thou shalt never taste of My Supper.” Or, if I go, it may be not for the better but for the worse. I may meet with a frown

instead of a smile, a blow and a rebuff instead of a blessing. Instead of bread Thou mayest give me a stone: for the Cup of the New Testament, a cup of wrath and trembling. Thou mayest turn my heart into a stone, instead of turning my heart of stone into a heart of flesh. The bread of life may be to me a stone of stumbling and a rock of offence, to fall on me and to grind me to powder. For my departure from Thee and defilement of myself, the wine that comforts and makes worthy receivers fruitful in grace, may be to me as the water of jealousy causing my belly to swell and my thigh to rot, and I may be accursed among the faithful. The Blood of Jesus may be laid to my charge for my condemnation, instead of being sprinkled upon my conscience to cleanse me from all sin.

Behold I am vile, viler than the earth, but look upon me, heavenly Father, in Thy Son, and Thou wilt love me, and be well pleased with me. My only hope is in that grace and mercy made known in and through Him. I have broken Thy commands, but He hath fulfilled them. I have affronted Thy justice, but He hath satisfied it. I have deserved Thy wrath, but He hath endured it. The chastisement of my peace was upon Him: let the merit of His righteousness be imparted to me, and by His stripes let me be healed. His Blood is my only refuge: oh, let it be my atonement, or

I perish eternally. Wherefore didst Thou shed it, but to save sinners? Remember not, O holy Father, what I have done against Thee, but what He hath done and suffered for me. Alas! when I consider Thy greatness and my unworthiness, Thy purity and my uncleanness, Thy glory and my shame, I am confounded and discouraged. But when I consider Thy mercy and wisdom, bounty and goodness, readiness to forgive, and desire to impart Thyself unto Thy servants, then I am encouraged to come with boldness unto Thee. Thou never despisedst him that called upon Thee, nor didst forsake any that abode in Thy fear. It was never known that any who trusted in Thee were ever confounded. Oh, look not upon the greatness of my offences, but to the infinite mercy of Thy love. Though I have so often sinned against Thee, yet be Thou pleased to be merciful to my unrighteousness, and to remember my sins and my iniquities no more. Thou knowest how intolerable a thing it is to lie under Thy wrath to all eternity, and therefore Thou workest Thy miracles of mercy, because Thou desirest not that a sinner should perish. Have mercy upon me, O Lord; according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquities and cleanse me from all my defilements by that most precious Blood which Thou hast so abundantly

shed for penitent sinners ; that I may with an undefiled soul eat of the purest sacrifice,—the Lamb slain from the beginning ; so that, when Thou makest inquisition, Thou mayest find no spot in me, for which Thou wilt judge me at Thy Table or condemn me at Thy tribunal.

O heavenly Father of Jesus Christ and of me, shew Thy fatherly love by bestowing on me a double portion of Thy grace, now, that Thou callest me to this Holy Sacrament. Who indeed is sufficient for these things ! I have neither in myself a meet sacrifice to offer, nor a meet vessel wherein to receive Thee. I know not what to say or do ; how to pray or to receive ; how to prepare or behave myself. I am not sufficient of myself to think anything as of myself, but my sufficiency is of Thee, the God, the Promiser, the Giver of all grace as well as of all glory, who hast invited all to come unto Thee with full assurance of receiving from Thee whatsoever is requisite for their refreshment, support, and comfort. “ Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price.” Thou preparest a table for us in this wilderness where we eat of Thine own Bread and drink of Thine own Cup : Thou omittest no expression of tender love to us. But shall the time of receiving come before Thou comest into my soul

to stir up Thy graces in me? Canst Thou neglect me now who didst love me even unto death when I lay yet in my sins? Canst Thou turn aside, when I give Thee myself? Shall I, whose only hope is to be saved by Christ, be sent away with the guilt of His Blood upon me instead of obtaining its comfort? Oh, of His fulness let me receive, and grace for grace. Let Thine Holy Spirit help mine infirmities, Thy grace be sufficient for me, Thy strength be made perfect, manifest in weakness. Array me with the righteousness wherewith the saints are clothed; put upon me the Lord Jesus. Let me be found having on a wedding garment at the wedding Supper, even such preparation of soul as may qualify me for it, such reverence and humility, saving knowledge, godly sorrow, renewed repentance, new obedience, lively faith, unfeigned love, joy and thankfulness, holy desires, self-denial, and heavenly meditations, as become a worthy communicant. O Thou true food of my soul, Christ Jesus, receive me who am to receive Thee. Quicken me with Thy Spirit, feed me with Thy Flesh, satisfy me with Thy Blood, vouchsafe to me Thy grace, communicate to me Thy nature, let me receive life from Thee, to act and to live unto Thee, who measurest not Thy gifts by our petitions or deservings, but by our wants and Thine own infinite mercy.

**EARNEST SUPPLICATION FOR REQUISITE
QUALIFICATIONS.**

To go to that Holy Sacrament, whose honour requires all imaginable activity of the soul, with dull and cloudy affections, will be a sin and a serious loss to me, if through want of diligent endeavour I find not my devotion kindled and inflamed by stirring up the grace of God within me. Whither, Lord, shall I go for this but unto Thee? How shall I do it but by Thee? Oh! do Thou effect it for me.

Holy Reverence and Humility.

Affect my heart with an awful reverence and self-abasement upon my so near approach unto Thee in this solemn ordinance; towards the greatness of Thy majesty whom I come there to honour; towards the excellency of Thy Son whom I come to receive into my soul; towards the holiness of Thy Spirit whose assistance I hope for, and by whom I come there to be established in my union and communion with Christ and His members. Oh, how dare I who am full of folly and infirmity, misery and sin, shame and death, presume to come so nigh to Thee whom the heaven of heavens

cannot contain, unless Thou hadst invited and commanded me. If so much sanctity, reverence and devotion were requisite as to the ark, the temple, and the receiving of Thy law, how shall I behave myself now that I go to receive Thy very self? How shall I communicate with Thee, who deserve not to approach Thee? Oh, how humble should I be who am to receive such a gift of free grace? Was He humble who was all purity, and shall I be proud who am so defiled? The high and holy One dwells not in a haughty heart, but with him that is of a contrite, humble spirit; nor will He who humbled Himself to death be taken into a proud soul. Oh that I may therefore have grace, whereby I may serve Thee acceptably with reverence and godly fear, and be clothed not only with the righteousness but with the humility of Jesus Christ, so that I may be low and mean in my own eyes. I am not worthy to be called Thy Son, make me as one of Thy humblest servants. I am not worthy of the lowest room at Thy Table; give my sins Thy pardon, my soul Thy grace, my person and service acceptance in Thy beloved.

Saving Knowledge.

Without knowledge there can be no reality of dutiful service; but the covenant which Thou hast made with Thy people is that they shall all know

Thee, from the least to the greatest. Oh let me come to Thee with such knowledge as is well-pleasing to Thee of the nature, the necessity, the use, and the ends of this Thine ordinance. Direct me now to meditate upon those divine mysteries, and so to behave myself at them that I may not be a blind offerer, nor bring a blind offering, but that I may offer unto Thee a lively sacrifice, a holy, acceptable, and reasonable service; that I may receive with understanding and discern the Lord's Body, looking with reverential love into the mysteries of the Sacrament; lest, not knowing the meaning of it, I feel not the comfort therein conveyed, but be alienated and estranged from Thee through the ignorance that is in me.

Godly Sorrow.

That I may eat the Passover with bitter herbs, give me a deep sense of my own impurity and unworthiness. Take away this heart of stone and give me a heart of flesh, that I may loathe myself in my own sight for mine iniquities and for my sins, and be filled with shame and sorrow, hatred and indignation against myself for offending so good and gracious, so loving and bountiful a Father, Redeemer, and Sanctifier: that I may look upon Him whom I have pierced, and mourn for Him with detestation and holy revenge against those sins which cost Him so dear, and were the

cause from me, as well as from other men, of His death, and would have cost me damnation; abominating them as the scourges and thorns, the nails and the spear which afflicted and crucified my dearest Saviour, the Lord of glory. The day of mourning for Him is at hand. Oh that I may then slay my most beloved lusts! that I may be revenged on them for their endeavouring to rob me of my spiritual birth-right, my eternal blessedness. Let me call to mind and be truly sensible of every sin and of the evil of it, and of Thine and my Saviour's love manifested to me in His sufferings. There where He appears most bloody, let sin appear most deadly, that I may receive a broken, bleeding Christ with a broken, contrite heart. A sacrifice which Thou wilt not despise, O God, prepare in me; that being weary and heavy laden, I may be capable of His refreshment; being watered in my own tears, I may be the more fit to be washed in His Blood.

New Obedience.

And seeing Thou givest Thyself for salvation to Thy disciples and friends alone, work in me fresh purposes of amendment, that being willing and obedient I may receive the grace of the Sacrament, nor put that new wine into an old and impure heart but into a heart made new for Thee.

I may not eat the Passover and stay in Egypt still. Let me do it with my loins girt, ready to march into the promised land, with the old leaven cast out and abandoned. As I am purchased to be Thine by the merit of Christ's death, by the power of it let me be dead to sin, and receive the life of grace, and change my life and conversation. Let me bring a wounded heart to Thy Table, and carry wounded sins from it. Let me die *to* sin, seeing Christ died *for* sin. Let me receive Him as a Saviour and submit to Him as a Prince. Let me set myself apart for Thee at that Feast of dedication. Let me approach with most sincere and fixed resolutions of entire resignation, and receive such grace and strength from Thee as may enable me faithfully to perform them; that I may find myself in the number of those to whom my Saviour allows such special manifestations of Himself by lifting up the light of His countenance upon them, as shew that He has indeed made His abode with them.

Purity.

Let no profane or unseasonable thought enter into my mind while I am about that holy solemnity. Let me lay aside, leave behind me, and be kept by Thee from all carnal, earthly, vain thoughts and imaginations. Drive away all drowsiness, carelessness, slothfulness, negligence of spirit; that I may

wholly contemplate and give myself up to Him who sacrificed His Soul and Body for me, and may come before Thee with such reverential hungering and holy affection as is due to the food that strengtheneth that spiritual life within us, without which we can never be happy. Oh Thou who callest me unto Thee, let Thy compassion pity my misery, let Thy grace cleanse my impurity, let Thy wisdom enlighten my darkness, let Thy strength support my weakness; adorn me with a wedding garment,—even the righteousness of Thy Son and the holiness of Thy Spirit, that I may be fit to draw near to Thy banquet. Pardon me by Thy mercy, that I may receive Thy grace; and fit me by Thy grace, that I may receive Thy mercy. Help me so to accuse myself that Thou mayest acquit me; so to judge and condemn myself that Thou mayest absolve me; so to exercise a holy revenge upon myself that Thou mayest spare me. Let Thy Spirit be Thy harbinger to provide entertainment for Thy Son in my soul, that He may find it swept of sin and garnished with grace. Make it day in my soul by hopes and desires, before I there receive the Sun of Righteousness.

Faith.

Faith, O heavenly Father, is Thine own gift as is Jesus Christ Himself. I believe; Lord, help

Thou mine unbelief, that I may besprinkle my soul and my conscience with His Blood, and not only look upon and remember Him there tendered, but receive Him to my salvation, eat His Flesh and drink His Blood, and thus be made partaker of His sinless nature which was offered as a ransom for sin: that I may not stagger at the promise through unbelief, but be strong in faith, giving glory to God; being fully persuaded that what Thou hast promised Thou wilt perform. When I see the elements upon the holy Table, let me see Jesus Christ there as a feast in token of my reconciliation with Thee, O holy Father: let me see Him on the Cross as a sacrifice offering up His Body and Blood to Thee. Observing the Bread broken, let me see Christ crucified for me and offering Himself unto me: when the Wine is poured out, let me behold how His Blood was poured forth for my sins. As I receive Bread and Wine for bodily sustenance, even so cause me to feed on and to live from His Body and His Blood, having the same expectation of spiritual and eternal life from Him that I have of temporal life from my food. I am about to receive not only the Bread of the Lord, but *the Bread which is the Lord*: grant that, as with my senses I receive the elements to my corporal nourishment, so with faith I may receive and apply Him to my spiritual nourishment. Let the Sacrament

be a lively resemblance, remembrance, and application of the sufferings of the Lamb of God and a foretaste of His heavenly Supper. Let Christ be so evidently set forth as if crucified before my eyes, dying for me, that beholding and embracing Him and even putting my fingers into the print of the nails in His hands and His feet, and thrusting my hand into His side, I may be so fully persuaded of His suffering for me that I may be not faithless but believing, and may say: "My Lord, and my God! He loved me, and gave Himself for me: my Beloved is mine, and I am His." O that I may so touch Him that I may find and feel strength, peace, and virtue come from Him, and may be healed of all mine uncleannesses; that they may not be unto death but unto the glory of Thy mercy in pardoning, and of Thy grace in purifying a sinner so deeply stained as I am: that the Communion of Thy Body may be the food and the feast of my graces,—the poison and the funeral of my corruption. Let me so feed upon His blessed Body and bathe my soul in His precious Blood that my soul may magnify the Lord, and my spirit may rejoice in God my Saviour; whom having not seen I may love; in whom, though now I see Him not, yet believing I may rejoice with joy unspeakable and full of glory.

Love.

Circumcise my heart to love Thee with all my soul and with all my strength. Let my heart be filled with gratitude for this infinite mercy of Thine to sinful, miserable man, in that Thou, O heavenly Father, didst give and send so glorious a Redeemer to ransom him from the bondage of sin, and now dost admit us into so near and so holy a Communion with Thyself through Him. For this let me be constrained into fervent love to Thee and to Thy Son, and to man for His sake; into a steadfast vow of living and dying in Thy service; that I may give and forgive, do and suffer anything for Thee. Let me be filled with holy raptures, joys, and hopes in this Thy so great goodness which hath done all this and will deny me nothing, but will enable me to escape the rage and malice of hell, nor will see my soul lost, for whom all this is done. O Lord Jesu, let me meet Thee with true warmth of affection, melting and flowing over towards Thee, languishing with desire to enjoy Thee, being wholly filled with love for Thee, that I may be as the disciple whom Thou lovest and may be laid in Thy bosom. Deal Thou with me as Thou often dost with them that draw near to Thee. Though I burn not with so clear a flame, yet through Thy grace I crave it of Thee, that I may be numbered amongst those who are nearest to

Thy heart. If I cannot say that I am sick of love, yet I am sick that I cannot love Thee as I desire. Here then wilt Thou give me Thy love, admission to more familiar fellowship with Thee, clearer manifestations, more sensible feeling and assurance of Thy love and affection unto me and that I am beloved of Thee. Give me grace to love Thee, O Lord Jesus, in sincerity. Dwell Thou in my heart by faith and love ; that being rooted and grounded in love I may be able to comprehend with all saints what is the breadth and length and depth and height, and to know Thy love which passes knowledge ; that the remembrance of Thee may pierce me with grief, transport me with love, captivate my will, engage all my affections to Thee and for Thee. And finally let me know that I have passed from death to life, because I love the brethren. Shed abroad Thy love in my cold frozen heart, and inflame it with fervent affections to Thee and Thine. While my love is burning towards Thyself, oh ! how can it fail to be imparted to Thy friends who sincerely love Thee, on whom Thou hast set Thine heart and shed Thy love, and to whom Thou hast given Thy Spirit, whereby they are made like unto Thee. They must needs be lovely in mine eyes to whom Christ is precious. Oh let me come to this love-feast not in a bitter spirit, but in a spirit of charity. Purge out, therefore, the old leaven of malice, that

there be no corruption within me, when I draw near to Thy banquet. Oh that our Father in heaven may look down upon His children feasting together in mutual love and delight, in the remembrance of all the love which He hath shewn to us, and in joyful expectation of the yet further manifestation of His love which He hath promised to us.

Joy and Thanksgiving.

Let me not sit sad and dejected, as if I liked not the provision or thought myself not welcome. Make this real, magnificent, solemn, and sumptuous feast, these celestial viands wherewith Thou feedest Thy people, to be by Thy gracious revelation of Thyself a spiritual banquet to my soul, a feast of wine on the lees well refined! Do Thou not only stand and knock, but open the door of my heart; vouchsafe to come in and abide with me. Sup Thou with me and let me sup with Thee, that I may be abundantly satisfied with the riches of Thy house. Give me to drink of the river of pleasure: quench my thirst after carnal pleasures, and let me be filled with divine pleasures from Thee, even with the heavenly contentment flowing from the inexhaustible fountain of God's love. Let me come before Thee with thanksgiving and praise Thee with my whole heart. Let there be angels' work at angels'

food ; joy and gladness and earnest adoration in the house of prayer. By and for my Lord Jesus let me offer the sacrifice of praise to God the Father, the fruit of my lips giving thanks to His Name in the great congregation, and the offering of praise among much people.

Spiritual Hunger and Thirst.

Thou art ready to give bread to the hungry, to fill them with good things, and the water of life to him that is athirst. Thou art not straitened in Thyself: the desire and the food, the necessity and the relief are all from Thee. Oh Thou that providedst the feast, give also the appetite for it! Bid and make me welcome. Say, "Eat, O friend! drink, yea, drink abundantly, O beloved!" Create and stir up in me earnest longings and a spiritual hunger, that I may come to be made partaker of the good things which Thou hast prepared for me, with enlarged affections and hearty yearnings for the Sacrament and Christ offered in it, as full nourishment for my soul, under the forms of bread and wine. With firm faith let me receive Him and His benefits. With desire let me desire to eat this Passover. Open my mouth wide, that Thou mayest fill it. As the hart panteth after the water-brooks, so let my soul pant after Thee, O my God!

THE EVENING CLOSE.

AND now, O gracious God, leave me not to the dulness, the deadness, the hardness, the impenitency, the unbelief, the barrenness, the earthliness, the impotency, the distraction of my own heart. O enrich the Ordinance with Thine own Presence. While the King sitteth at His Table, let my spikeward send forth the smell thereof. Descend into my heart, and fill it with Thy grace, and with the delight of holy joy. Awake, thou north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Make every grace in my soul lively, active, and fragrant by the breathings and inspirations of Thy Holy Spirit. O abide with me, because it draweth towards the time of receiving. If Thy presence go not along with me, carry me not hence. Let Christ appear unto me, and be known by me in the breaking of Bread. Thence let me carry away light, and life, and health; that with open face beholding, as in a glass, the glory of the Lord, I may be changed into the same image from glory to glory, even as by the Spirit of the Lord. Let me remember, and do Thou remember, O heavenly Father, what Thy Son hath suffered, that I may be thankful to Thee

and that Thou mayest be abundantly gracious to me, that I may taste and see how good the Lord is.

I am altogether unworthy of that which I desire to obtain ; but what Thou doest for any is not because they are worthy, but because it pleaseth Thee to do for Thine what they ask of Thee according to Thy will. With what confidence do we go even to our worldly traffic with money in our hand : we doubt not of returning without our errand. And to Thee we may come for the gift of grace, as though we were able to purchase it, for Thou hast bidden us "Come, buy wine and milk without money and without price," and hast promised to give the Spirit to them that ask it. Thou art more ready to give it to us than we are ready to give bread to our children. Our love to our children is but hatred in comparison of Thy love to Thine. Why then wilt Thou not hear me ? Turnest Thou a deaf ear to me ? Canst Thou deny me ? Did any of the seed of Jacob seek Thy face in vain ? Who ever approached to this overflowing fountain of sweetness and failed to carry away some drops ? Who ever sate by so great a flame and received not some warmth from it ? Why then lies my soul so cold, so frozen, so dead before Thee ? Wilt Thou not relieve me in my need ? Shall I go away empty from an inexhaustible treasure, hungry from a feast, thirsty from a fountain, cold from the sun, sad and comfortless from a banquet of love ? Oh

let me here have a foretaste of our eternal Feast: lead me nearer and nearer to Thee by faith and love. Away, my soul, from this dark and deceitful world. Love not thy disease, thy fetters, thy calamities. Join not with those who take up their rest on this side heaven, saying falsely, "It is good to be here." Woe is me that I dwell with Mesech, and have my habitation among the tents of Kedar; that I remain in this sinful abode of pollution among a strange people, and am kept so long from my Father's house. O that I had wings like a dove, then would I flee away and be at rest. Lo, then would I wander far off and remain in the wilderness, in the entire solitude of the soul, could I but free myself from sin for the enjoyment of my God. I would cast behind me the flattering world, I would hasten my escape from the windy storm and tempest. O wretched man that I am! who shall deliver me from the body of this death, which so often troubles, grieves, and overclouds me, distracts and hinders me, allures and entangles me. When shall I have done with trifling, repining, and disputing? When shall I talk and walk with Thee alone? When shall I be composed and fixed, spiritual and heavenly-minded, to love, to choose, and to obey Thee; to delight, to rejoice, and to glory in Thee? Oh when shall the wall of my mortal clay crumble into dust? When shall my earthly house of this tabernacle be dissolved? When shall I be carried

to those eternal mansions? Why is His chariot so long in coming? Why tarry the wheels of His chariot? Hath He not sped? Hath He not divided His gifts? Hath He not obtained His purchase? Hath He not prepared a place for me? Shall I for ever be at home in the body, and absent from the Lord? Make haste, O Thou whom my soul loveth, and come in glory, as Thou first camest in humility. Conform me to Thyself in glory, whom Thou makest conformable to Thy sufferings and humility. Strengthen our faith, our hope, and our love: by them let us have our conversation with Thee in heaven; and daily vouchsafe to us some beams of the directing light of Thy consolation, in this our darkness. Be not Thou as a stranger to Thy scattered flock in this distant state, this wilderness of desolation. Leave not Thy spouse disconsolate whom Thou lovest so well. O shew Thyself more clearly to us. Testify to our souls that Thou art our Head and our Saviour, that we may abide in Thee by the Spirit which Thou hast given us, abiding in us and overcoming us, and preparing us for eternal life. Let not our darkness and unbelief be increased by the absence of Thy visible presence, nor our new resolutions and sweet meditations be clouded by the corruption of our evil habits. These weak and wavering thoughts, these faint desires in my soul will not live a night, unless they be fanned into

a warmer flame of love by the breath of the Holy Spirit. O Thou who hast granted to me to feel some care for my soul and to conceive some hopes of salvation, let not these hopes and desires be dashed in pieces in so short a moment. Spread the wings of Thy mercy over me, and maintain that which hath been wrought within me not by myself but by Thy Spirit. Let me find all, when I awake, still there: let me still be with Thee, O blessed Trinity, to whom be ascribed kingdom, power, and glory, now and for ever. Amen.

THE COMMUNION MORNING DRESS.

AH, where am I? What do I? All the children of the Bride-chamber are up and ready, and do I still slumber? Tell me, ye fairest, wherefore are ye up so early and dressed so soon? Alas, our Lord was up before us all; He called us by break of day, and wondered that we were not trimming our lamps nor arraying ourselves, knowing whom we are to meet, with whom we are to feast to-day. Our Beloved spake and said unto us, "Rise up, my love, my fair ones, and come away." This is the day which the Lord hath made, we will rejoice and be glad in it. How shall we welcome it with sufficient joy and thankfulness for the approach of so great a blessing, which brings our Saviour so near to us?

It is too, too late; I will arise and get me ready: but wherewith shall I clothe myself? Oh how poor, how destitute, how naked am I! Oh, for a heart full of holy inspirations and desires! Oh for the graces of knowledge, faith, repentance, and humility, love and thankfulness, and sincere resolutions of new obedience to adorn myself with! Where is the wedding garment, the long white robe of my Saviour's righteousness, to take the place of my mean apparel—all the coldness, distraction, hypocrisy, weakness, and worldliness that attend the

best of my preparations and performances? I must endeavour to clothe myself with that, to robe my soul with the love of Jesus, and to deck it with the grace of the Holy Spirit.

Alas! this vain world, the envious devil, this evil and deceitful heart, have been disturbing and stealing my love away, or have hidden it from me, so that I must seek for it again now, even as closely as I sought for, and seemed to find it last night. Oh, whither shall I go, what shall I do to recover it? Behold the Bridegroom cometh and I am not ready! I cannot, I dare not, go to-day. How will my Lord be angry when He comes in to see His guests! Looking over them He will say, "Where is such an one? was he not bidden? I am sure I invited him." And if I go undressed, He will ask how I came in, not having on a wedding garment? To either question I shall be speechless. Ah, foolish, careless heart, to let earthly thoughts entangle thy thoughts of heaven! Heed and care might have prevented this, and now thou knowest not how to unloose them. Thy negligence and guilt makes thee tremble to go, and yet thou darest not keep away; for where may the polluted soul be washed but in that Fountain set free for sin and for uncleanness? O Thou who wilt in no wise cast him off who cometh unto Thee, disengage my thoughts from all worldly things and clothe me as seemeth best to Thee.

Overlook my manifold weaknesses and the imperfections of my preparation, which can win for itself nothing but death, unless thou clothe me in the robe of Thy Righteousness, and sprinkle me with the Blood of Thine Atonement. O Thou who, for our sakes, didst take upon Thee our passions and sensibilities, our weaknesses and sufferings, and art therefore become a merciful High Priest, touched with pity for our infirmities, receive a weary sinner, even an overburdened conscience, an afflicted penitent soul, to Thy care, Thy guardianship, and Thy cure. No humility and sorrow, no love and purity of my own are sufficient to make me worthy to be fed with Thy Body, to be nourished with Thy Blood, to be united to Thee and to dwell with Thee and be one with Thee. But what I cannot be of myself let me be made by Thee, who of God the Father art made unto us wisdom, righteousness, sanctification and redemption. Thine is the merit which I plead before Him. This is the odour of a sweet smell, a sacrifice acceptable and well-pleasing unto Him by Thee, Lord Jesu, the life of them that believe and the resurrection of the dead. From Thee I hope for victory over my sins, strength in duty against my infirmities, succour in my life against temptation, in my death against despair, after death against damnation. I presume upon Thy help, not because I have de-

served it, for I have been an unprofitable servant, but because Thou hast redeemed me, whose blood cannot be unprofitable. Help me, I pray Thee, if not because of my misery which I have deserved, yet for Thy mercy's sake which Thou hast promised; for Thy love is infinite as Thy power, and Thy Blood cries louder for pardon than my sins for punishment. Thou hast not yet forgiven so much as Thou hast promised, nor hast Thou promised more than Thou hast purchased. Hath Thy Blood satisfied for more sins than I can commit, and shall it not satisfy for the sins which I have forsaken and do detest? Hast Thou purchased mercy for more than repent, and wilt Thou not shew it on those to whom Thou hast given the grace of repentance? Hast Thou been so long calling me, and wilt Thou at last reject me? Wilt Thou at last deny me the salvation for which I have striven so long? I plead not the merit of my obedience but the mercy of Thy tender compassion and the fulfilment of Thy loving promise, who art a God that keepeth covenant to a thousand generations.

The Soul fixed.

O that I could now lay aside my body with my business, that I could put off this outward man, for a more spiritual inward sight, that my mind might be rendered more sensible of Him,

more fit to receive a deeper impression from His hand, that nothing but He may enter in. Away! begone, ye wandering, vain, and worldly thoughts! for I am going to my God. Stir not up nor disturb the beloved of my soul. Come not near, I charge you; make no noise to displease Him or to call me away from entertaining and enjoying Him: yea, Lord, bid them begone, nor to dare to appear before Thee. It is the voice of my Beloved; I hear Him inviting me to His Table. I see Him coming to receive me. Let all flesh therefore be silent, nor be so bold as to whisper in His presence.

Welcome, holy thoughts and pure desires. O happy time wherein I may embrace my Saviour and solace myself in the arms of my dearest Love. Awake my understanding, my will, and my affections: awake all ye powers, faculties, and graces of my soul, and let all that is within me be summoned in and intent upon this holy service. Be my costliest box of ointment ready for my Saviour; love, and care, and attention at the memorial of His death.

And inflamed with Love.

And how shall I better kindle the flame of His love within my heart, than by contemplating the wonders of His love to me. Oh, how free, how unmerited was that love, anticipating not only our

desires but our knowledge ; surpassing our wishes as well as our deserts.

HE LOVED US FIRST. Had we deplored our apostasy, implored His grace, reformed our ways, returned to Him before we were invited, and made the first overtures of reconciliation with Him,—this might have offered some appearance of inducement for procuring His love. But that He who had received the injury should address Himself to him that did it, that He who was offended should pray and beseech the offender to be reconciled, that He whose right was to punish should first offer terms of grace and pardon to them that had done Him the wrong, and should make compensation for it to Himself! Herein is love, not that we loved Him, but that He loved us, even before we had a being. When no eye pitied, no person interceded, no hand could relieve, He visited and redeemed us who were unable to add to or to diminish from His essential happiness. If thou sinnest what dost Thou unto Him? If thou be righteous, what givest thou Him? Our best services are dues, not tributes ; not to advantage Him but to discharge ourselves, acknowledging that we have all from Him. We stand amazed at the lowly condescension from Thy sacred majesty, O Christ, in entering upon so humble an estate as ours. Thou tookest not upon Thee the nature of angels but the seed of Abra-

ham, that Thou mightest through the communication of a common nature, even Thy sinless but perfect humanity, make us to sit in heavenly places with Thee. Thou, O Christ our God, didst assume the manhood of the sons of Adam into Thy Godhead, that they, being partakers of that sinless manhood through the Communion of Thy Body and Thy Blood, may be made one also with the Godhead which is inseparably united to it. Thus are we men made one with Thee the Son of Man: thus being one with Thee we are one also with the Father and the Holy Ghost, with whom Thou Thyself art one in substance, in power, and in eternity. What man is, Thou, O my God, didst will to be; that man too may be able to be what Thou art.

HE LOVED US WHEN WE WERE ENEMIES. Not only when we knew Him not, but when we were worthy of His detestation. To have spared our lives would have been an unexpected, an undeserved mercy: for who is it who finds his enemy and slays him not? Was ever eye enamoured of deformity? was ever love set upon pollution? But behold! I was running from Him and hating Him: He was loving me, following me, and entreating my return. I was undoing my soul; He was pitying it. I was finding His arms open to embrace me, though I was lifting up my hand against Him, for when we were without strength

Christ died for the ungodly. Though I was as forlorn as sin could make me, He united me to Himself. His heart burned with affection to those that cruelly pierced it. When we were fighting and rebelling He was dying: when we had the weapons in our hand, He had the spear in His side. Herein God commended His love to us, in that while we were sinners Christ died for us. He shewed as great love and kindness to the bitterest enemy as could be shewn to the dearest friend, and received me, not to mercy only, but to the endearment of a son. That the General should die for the soldier, the Physician for the patient, the Workman for the work, the Shepherd for the sheep, the Master for the servant, the Just for the unjust, the Innocent for the guilty, the Prince for the rebel, the Lord of glory for the children of disobedience, He that was without sin for him that was sold under sin, God for man; that the Beloved should be wounded to staunch the blood of a traitor; that the Judge should pardon, and vest Himself in the garb of the malefactor and suffer for him; that He should die for those that killed Him, and bleed to wash His own Blood from the hands of them that spilled it; that the kind balsam-tree of the Cross should open its healing wounds, to weep sovereign balsam to cure those that inflicted them; that He who hung thereon should interpose His own breast to re-

ceive the arrows of death: herein indeed was love, such as no earthly love can fathom, nor human faith conceive of.

HE LOVED US UNTO DEATH. No sooner born than persecuted, nor circumcised than designed for the slaughter. Behold the God of heaven flying in a woman's arms from the rage of mortal man: the God of Israel driven to be nursed, away from the bosom of His Church: Him who made the heaven of heavens, subject to a poor foster-father and busily working in his homely trade: the Owner of all, possessing nothing but the punishment due to our sins: Him that commits the devils to their chains, exposed to the temptation of that presumptuous Spirit: Almighty God suffering hunger and thirst, weariness and danger, grief and contempt, reproaches, affronts and calumnies; blasphemed by those whose God He had been in a peculiar manner; confined in the womb, vexed in the world, abased from the cradle to the Cross, rejected by churls, persecuted by wretches, tempted by reprobates. And yet the Son of Man must suffer many things, be sold and arrested, bound and dragged to trial, arraigned and condemned, stripped and scourged, reviled and spat upon, and then—"It is finished." Thou seemest now, O blessed Redeemer, to have finished, in Thy Passion, what Thou hast continually suffered in the whole course of Thy life. How many slaves sold

under the vassalage of an enemy fare better than Thou didst fare at the hands of ungrateful man whom Thou camest to save! Thy whole life was a continual Passion,—Thy birth and Thy death but one protracted act. Christmas Day and Good Friday were but the evening and the morning of Thy Passion. Thou didst find a Golgotha even in Bethlehem. The saints die as martyrs, but Thou, O King of saints, wast *born* a martyr among beasts, and after a life of perpetual martyrdom, wast crucified between the thieves. Blessedness became earth and sorrow, to bring earth and sorrow to eternal blessedness.

Behold Him now, O my soul, hanging upon the Cross, and thy sins putting Him to that agony! Hear Him saying, “Weep not for Me who endure it, but weep for yourselves who cause it: read in Me the cruelty of your sins: see how barbarously they have used Me, how miserably I am torn and wounded by you; how many thorns in this crown of thorns are your sins; how My Blood with My warmest love runs out, to fetch you home to God. Alas, My head, My side, My hands and My feet! Look through these gaping wounds into My heart, pierced first by love and then by a spear for you. Was ever any sorrow or love like unto Mine? Can I do more than die for you? Will you not be persuaded what an evil and bitter thing sin is to Me? Do you not see how it penetrates My side, and

rends My very heart? how greedily it sucks My Blood? Behold the pits which it diggeth—the very print of its nails! See the very place where it hath thrust its spear! Canst thou, O man, embrace such a parricide as sin? Canst thou shew any kindness to so deadly an enemy? Canst thou harbour those who have used Me, thy Lord, thus? You say that you are My friends: will you not take My part against them? Have not all these wounds mouths enough to persuade you to fall out with sin? Would you have Me used thus again? Could you find it in your heart to see Me once more upon a gibbet? Will you tear open My wounds and crucify Me afresh? Else why cannot you be prevailed upon by this sight? Why do you not spit in the face of your sins, and avenge Me perfectly on them? Nail them to My Cross, if you would have Me embrace you.”

Ah! how ought our stony hearts to melt, when we hear all Thy strong crying and tears for us. And yet, as if once were not sufficient, how often do we join with those that crucify Thee afresh! By hypocrisy we bend the knee with mock devotion, saying, “Hail, King of the Jews!” By presumption we put a reed in Thine hand. We smite and buffet Thee with the works of darkness, saying, “Prophesy who smote Thee.” By profaneness we spit in Thy face the evil of our lips. By sacrilege we cast lots for Thy garments. By

schism we divide Thy seamless coat, which the rude soldiers did not. By love of popularity we wash our hands as innocent, and to please men we condemn Thee. By unhallowed cups we give Thee gall to drink. By superstition we betray Thee with a kiss, and despise Thee with seeming honour. By apostasy we deny and forswear Thee. By heresy we wrack and dismember Thee. By ribald laughs and scoffs, oaths and blasphemies, we tear and rend Thee. By any common sin we prefer Barabbas before Thee. O Saviour, were Thy pains so light that we must every day redouble them? Is this the kindness and the treatment which Thou deservest? Is this the recompense of Thine inestimable love, thus cruelly to vex and to wound Thee? How can we hope to find redemption by Thy Blood, while we continue by our sins to make new gashes in Thy side, to smite Thy wounds afresh and to cause them to stream anew? Is not this an act more cruel than the act of the Jews? Unto Thee indeed I sigh for want of grief for Thy grievous sufferings. Would that I could turn myself into tears, that I might wash the wounds which I have made. Seeing that Thou diedst for my sins, how ought I to despise myself who have so cruelly offended and tormented Thee,—myself, who am the very person whose offences have brought that miserable agony and death upon Thee. What have my sins

done! What wounds have they made in the Body of my Lord! How were they His betrayers, His crucifiers, the cause of His death! Oh that all my sinful passions, my corrupt affections and inclinations might now receive their mortal wound, never to live again! Oh that the thoughts of my dying Redeemer and the sight of yonder Blood might fill me with courage and resolution actually to mortify every lust and evil desire as before they were virtually crucified on His Cross by the meritoriousness of His death! Oh that I may never suffer them to live more, when I consider that because of them Christ died! Oh that I might be pricked and wounded at the heart when in that mirror I look upon Him whom I have pierced to the shedding of his heart's Blood! Oh that I might offer up unto Him the sacrifice of a broken and a contrite heart for those sins for which He made His soul an offering; that sin may not reign in my mortal body that I should obey it in the lusts thereof.

Ends in Going.

And now what remains but that I renew a quick and lively sense of the ends of this rite, of my own object in going, and of what lies hidden under the ceremony. O my soul, whither art thou going? What is that Table which I see yonder spread for us? What is thy chief design in going to it?

What means that broken Bread which is provided? For what end was that Body crucified? Are men wont to drink a cup of Blood? Let us approach and contemplate the mystery with awe and reverence, so far as God has permitted.

Renouncing my own righteousness and preparation; in Thy Name, O Jesus, Thy merits, mediation, strength and righteousness; in obedience to Thy command and Thy followers' practice; to renew my covenant with Thee; to commemorate and make memorial of Thy death; to increase my spiritual union and communion with Thee and Thy members; to further my joy in the Holy Ghost, peace of conscience and hopes of eternal life; for the nourishment of my soul; to get power against my sins; to strengthen myself in grace; to make fresh application of Thy Blood,—therefore, Lord Jesus, I go to Thy Table. Stir Thou up within me thirsting desires and longing expectations to receive these blessed ends and benefits; and do Thou make them good unto me.

To strengthen my Inner Man.

Alas! how weak, how imperfect are my endeavours! here I see and know but in part, and therefore I love and obey but in part. Oh, how many temptations, adversaries, difficulties, assault me! How seldom have I a will to do good! And when I would do good, evil is present with me.

All I am, or have, or can do, is from Thee, and therefore due unto Thee, but all still unworthy of Thee. Yet how heartless and contracted is that little all of service which I do Thee. I pray, as if afraid to be heard ; I hear, as if unwilling to be saved ; I communicate, as if loath to receive Thee ; I serve Thee, as if I would not please Thee. And therefore I go to Thy Table, where is set forth provision suitable and sufficient to nourish my inner man, where are rendered most familiarly and effectually Thy Flesh and Thy Blood, which are meat and drink indeed. May I have such spiritual life from Him, as I have temporal life from my food. May I so eat the Body and drink the Blood of my incarnate Lord, that I may find and receive refreshment and sweetness, quickening strength and life from Him, and that I may live by Him, and in Him, and He in me. By the power of the Holy Spirit accompanying the Sacrament, may I partake yet more and more of a new and divine nature ; that I may find strength and vigour diffused through my whole man, and may receive some communications of that light and life which Jesus Christ came into the world to give to His people, and that they might have it more abundantly. Oh that His death and resurrection may have their power and efficacy upon me, crucifying my lusts and passions, and raising me up to all the acts of the spiritual life.

Oh that something may be done this day against my pride and passion, my worldliness and carnality, my hypocrisy and uncharitableness, my doubtings and unbelief, my distrustful fears and discontents, my backwardness and indisposition to my duty, my listlessness, dulness, and distraction in its performance. Oh that I may find my heart thereby drawn nearer to Thy service and engaged in it with more unwearied cheerfulness. Let me come from thence with my corruptions subdued, my grace quickened, strengthened and confirmed; my heart enlarged, my soul refreshed and encouraged to run the way of Thy commandments, and so inseparably united to Thee, that no temptation may avail to divide me from Thee, and to hide me from the light of Thy countenance.

*To maintain Union and Communion with Christ
and Him Crucified.*

How painful and intolerable is the condition of those who separate themselves, or are separated from the union and communion with Jesus Christ, our heaven upon earth. Therein we enjoy His person, and all the blessings which flow from our union with it; His death, and all the fruits and privileges whereof we are partakers thereby. To maintain and increase my union with the Godhead, I receive the Cup of Blessing which is blessed,

even the Communion of the precious Blood of Christ ; and the Bread which is broken, even the Communion of the Body of Christ ; which to my soul, my faith, yea even to my outward senses signifies and instrumentally conveys my spiritual communion with Christ, in and through His death. Thereby I partake of, and am strengthened in this fellowship with Him, as really as I partake of, and am nourished by that Bread and that Cup. Oh that He, being united to me in these holy Mysteries, may comfort, rule, and direct me in all my ways ; that His Holy Spirit may turn me into His image and likeness. Oh that I may there find Him whom my soul loveth ! There are the signs, but where is the Body and Blood of my Saviour, the Lamb for the Sacrifice ? I go not for the Bread and Wine, but to see Jesus. What are the elements without His Presence ? Let Him kiss me with the kisses of His mouth, for His love is better than wine.

*To maintain and increase Spiritual Union and
Communion with Christ's Members.*

If we forsake Communion with our Head, how can we maintain it with our fellow-members ? What need then have I, especially now, when there are so many divisions and disagreements within the bosom of the Catholic Church,—to go with devout and careful love to this ordinance

whose special grace it is to unite and knit together the disjointed members of Jesus Christ. For we, being many, are one Bread and one Body, for we are all partakers of that one Bread; and hereby we profess to be one, and to walk as fellow-members in Christ, with all Christian love and tenderness towards one another. Oh let my heart be enlarged towards them, and my delight be in them for their relationship to Thee and for Thine image in them. Let me sympathize with them, have a fellow-feeling with them, and interest myself in their several states and conditions; rejoicing with those that rejoice and weeping with those that weep. Seeing that Thou hast so loved me, let me be perfectly reconciled to every man. Let every spark of anger, envy, and malice be utterly extinguished; and let me remember that he who comes in hatred to Thy Table, is a Judas to Christ and a Cain to his brother.

To Commemorate Christ's Death.

Through the death of Christ my sins are pardoned, my reconciliation with God is obtained, His curse is removed, the enemies of my salvation are subdued, my eternal inheritance of salvation is obtained, my deliverance from worse than Egyptian bondage is effected, the New Covenant is established, all the gifts of God's mercy are made

available for man. Yet how ungrateful for it, how insensible and forgetful of it am I? So deeply ungrateful as to bury in oblivion the greatest expression of His infinite love, when I am invited, in honour of Him, to make rehearsal of His wonderful acts, to speak of the glorious honour of His majesty, and to talk of His power, and by this lasting memorial of the Passion to shew forth His death till He come. Oh let me join in celebrating it with an affectionate and thankful remembrance, with an enraptured heart filled with joy and sorrow, love and admiration, that I may desire and rejoice, mourn and tremble, and feel such confusion before Him as though this were the very day on which He suffered. Let me not conclude that I have received Christ profitably till my heart has been filled with love from His remembrance, with ardent desire for His presence, with faith and joy in my Redeemer, and with sorrow for my sins which were the cause of His suffering. Let me think of it as of a history to improve my knowledge, an example to increase my patience, a benefit to procure my happiness. Oh that I may so remember Him at His Table, on His Cross, that He may not forget me on His throne, in His kingdom! Lift up my mind, O heavenly Father, from the contemplation of Him as He hung on the Tree, to Him as He sits now in glory at Thy right hand, making intercession for me,

and presenting to Thee the invaluable merits of His death, to win Thy forgiveness for the sins which I commit daily against Thee. Oh let me draw very near to that loving heart of my dear Lord, that I may be never forgotten but ever remembered and kept safely by Him; that passing through life under His guidance, I may arrive there where faith and remembrance shall cease in the full enjoyment of the unveiled vision of Emmanuel.

To have my personal Claim and Title to the New Covenant cleared.

By reason of my infirmities, my carelessness, my sins, how apt am I to doubt the pardon of them and my interest in Thy love! The mists of corruption, rising up within me, interrupt the light and lustre of my contemplation, and fill me with diffidence and anxiety; lest my hopes hitherto may have been ungrounded, my faith mere presumption, my claim to union with Jesus Christ uncertain and fanciful. But He hath shed His Blood meritoriously for me, and I go to the Blessed Sacrament, as Thou hast appointed it, to have my pardon assured unto me in His Blood, and to renew my engagements and resolutions, that I may be bound yet faster to Thee with new cords of Thy love, and may no longer be in danger of loosing myself from Thy service. Make

therefore, I beseech Thee, the Communion of this Sacrament effectual to all those blessed ends and purposes for which Thou hast appointed it. Let it be not only a sign to represent but an instrument to convey Christ, with all the power and virtue of His death, unto me, and a seal to assure me of my interest in the Covenant; that in those holy mysteries I may not only commemorate but effectually receive my blessed Saviour, and that Thou mayest communicate Him to me and all the benefits of His Passion: that I may have not only a representation but a participation of Him in the Sacrament through the power of Thy Holy Spirit.

Thou knowest, Lord Jesu, all my temptations, my wants, my weaknesses, my imperfections, my poverty and nakedness, my troubles and dangers: how often I am led astray and defiled, grieved and indisposed; what strong corruptions have to be subdued and mortified, how my fainting grace has to be quickened and strengthened, my weak purposes and resolutions to be enlarged and confirmed. Trusting confidently in Thy great goodness, faithfulness, and mercy, I Thy creature come to Thee my Creator; Thy son, to Thee my Father; Thy servant, to Thee my Lord; in danger, to Thee my Saviour; needy, to Thee the Possessor of heaven and earth; diseased, to Thee the only Physician; unclean, to Thee the Fountain of grace and

mercy ; desolate, to the God of all consolation ; guilty, blind, lifeless, to Thee the Author and the Giver of pardon, light, life, and salvation. Oh heal me of the guilt of my sins by Thy most precious Blood, of the power and corruption of my sins by the sanctification of Thy Holy Spirit. And do Thou, O Holy Ghost, inflame my coldness with the fire of Thy love ; soften my hardness with the dew of Thy grace ; enlighten my blindness with a beam of light from heaven ; anoint the eye of my soul with Thine unction, that I may be able to see ; clear up spiritual things to my apprehension ; heal all the distempers, ease all the pains, supply all the necessities of my spirit. Make me more humble, more holy, more believing. Fill Thine House with Thine own glory : let me see the outgoings of my God and my King in His sanctuary. Do thou, O merciful Saviour, bestow Thyself fully upon me. Change me into Thy likeness ; lift up my heart to heaven : turn all earthly things unto me to bitterness, contempt, and oblivion. Be Thou my meat and my drink, my hope and my strength, my shield and my portion, my honour and glory, my love and joy, my delight and solace, from henceforth and for evermore.

These are the mercies which Thou hast promised to Thy people, which Thou hast bidden them to ask of Thee, and which Thou art wont to convey to them by this ordinance. This is the

legacy left me by the will of a dying Saviour to be possessed by all the faithful. For this blessing therefore do I go to Him this day. With no lower aims do I go to His Table: with such precious things is the Lord Jesus wont to feast His guests. Of his infinite fulness it is that I hope to partecipate; through Him to be strengthened with might in the inner man, even to be made strong by the grace that is in Him. Thou, O my Saviour, hast provided for my soul, as well as for my body. Shall there be bread enough in my Father's house and I here perish for hunger? Pertains it not to Thee to keep in repair that habitation which Thou hast thus made for Thyself? Must not the Author and the Food of our spiritual life nourish and cherish it, repair the decays and uphold the frame of it in us? Will the Head let a member perish? Shall a branch wither for want of sap? Thou art the true Vine, we the branches: Thou art the root of all spiritual growth to those engrafted on Thee? Oh, of the fulness of Thy grace communicate to me, for without Thee I am powerless. Art not Thou as willing to bestow the fruit of Thy Blood upon us as to shed it for us? Hast not Thou, who didst once so readily heal diseases and cure all who came to Thee, as much mercy to soul as to body? Art not Thou as merciful, as tender, and as willing to help as ever? If Thou wilt Thou canst make me clean. Outward means

without the work of Thine Holy Spirit avail me nought, yet hither Thou hast invited me and I await Thy Presence. Oh, let me be so refreshed and strengthened by that celestial banquet that I may cheerfully walk on my way to glory, through Thee, who art both Sacrifice and Priest, the Feast and the Master of it, and dost invite us to Thyself, and feedest us with Thyself; to whom with the Father and the Holy Spirit be ascribed all honour, glory, and praise, now and for ever. Amen.

GOING TO CHURCH.

COME away, my soul! let us go. Oh that we may see how He loved us, and how dear we are to Him. Let us go and die with Him and for Him,—die to sin which slew Him, and consecrate ourselves wholly to Him, that we may never leave Him nor forsake Him. We were unworthy that He should speak to us or look upon us: He comes to us and dwells with us in our nature. We are unworthy of the crumbs which fall from His Table, and behold He calls us to a banquet furnished with the richest of His blessings. Oh that I may find Him whom my soul loveth! Oh that He would speak words of comfort to me; that my heart may burn within me while He talketh with me, and openeth unto me those holy mysteries of His love and affection. His Sweat and His Blood, O my soul, drowned not His affections to us: His Compassion brake through His Passion. In the same night, so full of anguish and dolour to His soul, wherein He was betrayed; when death was in sight, and all those unspeakable fears and sorrows, terrors and sufferings were ready to invade Him; when His disciples were ready to betray, forsake, or deny Him; when injuries from men were ready to load Him, and

the justice of God upon sin to be demonstrated on Him; He even then forgot His own sufferings, to remember and dispense His mercies to us, and to provide this banquet for us, whereby He should continually present Himself to us; lest after He had endured so much for us, we should forget or distrust His love towards us. How was He burned between two fires, the fire of His affections to us, and the fire of His afflictions for us! At that time wherein men were designing the greatest cruelty against Him, was He bestowing the most precious gift upon us; Himself leaving us a legacy, a pledge, at parting, of His dearest love which was stronger than death. Death held Him on the Cross to finish our salvation: death could not hold Him in the grave, when love called Him to His own. Before He gave Himself to be crucified for us He provided an ordinance as the means whereby He should communicate Himself to us: He gives us in the Sacrament what He did and gave, prepared and purchased, for us on the Cross.

Oh the infinite love of God, that He should give His own Son! Oh the infinite love of Jesus, that He should so graciously come and save us, and leave us these remembrances and tokens of His love! that He should die for us when He was on earth, and be so mindful of us, and nourish us with Himself, now He is in heaven! O wonderful mystery! that the Body of Christ now reigning in

heaven should be laid upon the Holy Table : that the Author of life should become the Bread of life : that under the broken form of Bread and Wine whole Christ should be conveyed to every believer ! His personal union is with the single nature, but His mystical union with every believing Communicant. The participation of His Body and Blood for strength and refreshment (sweet to faith as meat and drink is to hunger) could not be better shadowed forth than by Bread and Wine, comprising all sorts of spiritual provision for the inner man : and faith is to the soul what natural heat is to the Body, by virtue of which the nutritive faculty turns the food into nourishment. They present Christ to us as the most perfect nourishment of the New Man, as the Bread and Wine are nourishment to the body. Christ crucified both preserves us from eternal death, and is to us the fountain of spiritual and eternal life. Faith is the hand and the mouth of the soul, and through it the Bread and Wine as really convey and unite whole Christ, together with the vital influences which proceed from Him, to the soul, as the hand doth convey them to the mouth, or the mouth to the stomach. As we expect to receive bodily strength and reparation from Bread and Wine, even so do we expect to receive strength and refreshment for our soul from Jesus Christ. Life maintained, grace quickened, deadness en-

livened, resolutions enabled, hope raised, faith strengthened, lusts subdued,—all these blessings are consequent on our union with Him in the Sacrament of His Body and Blood.

Lift up your heads therefore, O ye gates of my soul; and be ye lift up, ye everlasting doors, and the King of glory shall come in. And be thou well assured that such additions of grace as thou art fitted for, and infinite wisdom sees meet to deal out, shall be conferred upon thee.

Fear not, I charge thee, do not faint. Let not thy weakness, thy poverty, thine inability discourage thee. All have not talents alike. A soul richly adorned with love and ravishing delights is not given to all, and is expected only from those to whom it is given. If only thine attire be whole, sincere, clean and white, and free from spots of the flesh and spirit, though not so inflamed with heaven as thy brethren's, thou wilt be welcome. Thy God and Saviour will not ask, "How camest thou in hither, not having on a wedding-garment?" He knows thy heart, and sees that thou hast it. He will not break the bruised reed nor quench the smoking flax. Wilt thou, my soul, dishonour, by thy doubts and fears, that price which God hath made sufficient for the whole world? Cannot that sacrifice, which reconciled man to God, satisfy thee? What manner of guests were they whom He commanded to be brought in to the wedding

supper? Were they not such as were found in the streets, and lanes, and hedges, and highways,—the poor, and the maimed ; the lame, the halt, and the blind ; the starved, the forlorn, the undone, the lost ?

Oh, blessed is the man whom Thou choosest and causest to approach unto Thee, that he may dwell in Thy courts. He shall be satisfied with the goodness of Thine House, even of Thine holy Temple.

AT THE LORD'S TABLE.

“WHAT shall I render unto the Lord for all the benefits which He hath done unto me? I will receive the cup of salvation and call upon the Name of the Lord. I will pay my vows now in the presence of all His people.”

Come forth, O my gifts of grace! stir up yourselves: be ye lively and active before the Lord. Awake, my faith, and see the atonement for my sins in the broken Body of my Saviour; the price being paid, the ransom laid down, the thing in the act of being done. Awake, repentance, and hear the strong cries, and behold the doleful agonies of Him who bore our chastisements. Awake, my memory, and call to mind that Egypt wherein I was held captive, and the Blood of the Passover which removed the destroying angel from my soul. Now let the altar smoke with the sacrifice of a loving heart, inflamed with the holy fire of God's love to me. Flame, O love! come ye warm desires, and faint with longing. Let fear with all veneration do its obeisance. Let reverence bow hushed before the presence of the Lord of the whole earth. Behold! God the Father is shewing forth to me the death of His Son for me. Oh marvellous sight! Oh wonderful, ineffable love!

Having liberty and access with boldness to the throne of grace by the Blood of Jesus, the High-Priest of our profession, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Oh Thou that providest food for all creatures and hast given them to be food for man's body: who givest for his soul not only Thy holy Word, but the blessed Body and Blood of Thy Son, cause all our hearts to burn with desire for Thee who art so full of love to us. Prepare every one, by a full reception of Thy heavenly Word, to receive likewise this divine nourishment. Make it, through the lively operation of Thine Holy Spirit, the Bread of spiritual life and the Wine of spiritual comfort to all our souls. Cause us to long for and to relish the things of God. Be this the constant language of our souls,—“Lord, give us evermore this Bread.” Compose and spiritualise all our thoughts at this solemn ordinance. Pardon every one that prepareth his heart to seek Thee, though he be not cleansed according to the purification of the sanctuary. And, O Thou who drawest us to Thee, pity the frailty of mankind. Despise not the price of Thy Son's Blood: let it not be as water spilt on the ground. Convert, direct, unite us. Support and comfort all of us. Enable us to take a mutual charge of one another.

Bind us together in the mystical Body of Thy Son, that we may keep the unity of the spirit in the bond of peace. Afford us Thy Gospel in its power and purity, its liberty and efficacy, so long as the sun and moon endureth. Let us never want pastors and magistrates after Thine own heart, to protect and encourage Thy people, and to feed them with knowledge and understanding.

*On the Communicants separated from the
Congregation.*

See, my soul, thy Saviour surrounded by a handful of His disciples, who lay in common with the rest of the world: by nature children of wrath even as others, born in the same state of distance from Him, and with the same principles of enmity against Him. What is this that is come to pass? how is it that Thou, O Lord, dost manifest Thyself to us, and not to the world? What moved Thee to make a difference where Thou foundest none? Why were we not left a prey to our sins, and at enmity with Thee? Why wast Thou not provoked by our obstinacy and unbelief to leave us beyond the possibility of an Atonement? Why hast Thou so long suffered our disrespect and unkind repulse of Thee, O merciful Saviour, who in Thy love didst persuade us, till Thou hadst overcome and made us yield? Why hast Thou not cut off all hopes of a blessed immortality from us who have

repaid so great bounty with contempt, so many benefits with ingratitude, love so inexpressible with forgetfulness, neglect, and hatred? What hast Thou done? What hast Thou not done and suffered for us? Why wouldst Thou buy us with Thine own Blood, and redeem our shame by the shameful death of glory and immortality itself. Thou hast exalted us who were so defiled in God's sight, to be spectacles grateful to Him: Thou hast raised us who were in the arms of the devil to be laid in His bosom: Thou hast crowned us kings of heaven who were slaves condemned to the prison of hell. Thou didst not only pardon our sins but didst relinquish Thy throne and give up Thy life to enthrone us in Thy kingdom: Thou didst bestow Thy greatest mercies on us who were unworthy of the least. Thou didst set us down as sons at Thy Table, who were unworthy to catch the crumbs which fall from it. Thou didst win us to obedience, who mightest not only command us to it, but instantly punish our disobedience. Thou didst promise a reward to us who are so far from deserving it that we are continually provoking Thee; and glory to us who are more apt to be ashamed of our duties than of our offences.

Oh, how ought we to be transported with love and thankfulness when we consider who it is that hath chosen us, who it is that He hath chosen, and what is His peculiar care of us and kindness

to us! How shall the remembrance of this dear love of our Lord make us burn with ardent affection towards one another! How shall we offend one of those for whom Christ died, or deny ourselves to them to whom He hath given Himself. Shall we hate, and be envious, and uncharitable, where Thou art so loving and so liberal? Shall we condemn or despise the humblest, when Thou distributest Thyself to all? Now that we see Thy love to Thine enemies, let all our enemies find us friends. Let no malice, heartburning, or uncharitableness enter into my soul, or fester there any more. With all Thy people let me interest myself, and own them in all that conduces to their welfare, pity them in all their miseries, be ready to relieve them in all their wants, to comfort them in all their distresses, to take pleasure in their society, to bear with their infirmities, to pardon their errors, to study their happiness, to do all the good I can to them both for soul and body.

The Priest at the Holy Table.

Now I see the priest at the Holy Table, to consecrate the Bread and Wine by prayer and the words of Christ's institution. With joy and admiration think, my soul, how Christ was ordained for the office of a Mediator, whom the Father sanctified and sent into the world. And for this cause He sanctified Himself as Priest, Altar, and

Sacrifice, for our redemption, spiritual nourishment, and eternal salvation. The eternal wisdom of God became incarnate to reveal and communicate His will, His love, His spirit, His glory, to sinful miserable man. Oh the immensity of His mercy, the unutterable treasures of His grace! Neither the provocations of our sins, nor the exactness of His all-holy justice, could in any way constrain the Father to despise the works of His own hands, or not to compassionate the misery of His creatures, though it cost the humiliation and abasement of the eternal Son. Oh how great, how amiable, appear His love and goodness in passing by so many offences and requiring no satisfaction from us for such insufferable wrongs, when He transferred the punishment from us unto His own Son; whose love also was so great, that He willed to bear our iniquities, that we might be saved! What more loving way could He choose of redeeming us, than by thus displaying the severest justice and the highest mercy, the greatest hatred of sin and the greatest love to sinners? How fearful were the sufferings both of soul and body to which He delivered up for us that Son who is so near to Him that He is one with Him; at once manifesting both how much He hated sin which He so heavily punished in Him whom He most loved, and how much He loved sinners in that He gave up what He so loved for a ransom of those who

were guilty of what He so much hated. O the miracle, the amazing prodigy of this love! That heaven should so condescend to earth, and that man should be so united to God! That God should dwell in flesh, and that His Flesh should be our food! That the Son of God should love us better than His life, and be the meat of sinners and enemies! That He should make Himself present to the apprehension of our faith, and, as though He would do more than die for us, should desire to live for ever in us and to be united to us! Was ever kindness like unto this? Was ever such a furnace of love burning in any breast? Oh, who can abide the heat of it? Who can dwell in such flames and not be consumed? What instances can parallel it? What words can express it? What apprehensions can commemorate it? What raptures can be sufficient for the admiration of this so infinite love? Be thou swallowed up, O my soul, in this depth of divine love, and hate to spend thy thoughts any more upon other things, when thou hast such a Saviour to occupy them.

The Priest coming towards him.

Fear, trembling, and confusion cover my face, and an awful dread is overwhelming me, at the approach of so great a Guest! Lord, I am not worthy that Thou shouldest come under my roof, or to eat the crumbs that fall from Thy Table.

Who am I that I should dare with my hands, which are defiled with original and actual sin, to receive those high and holy Mysteries, and that Thou shouldest desire to come unto me and to be entertained by me? What findest Thou in me that can invite Thee to me? Thou art not ignorant of my lowly beginning and origin,—dust and ashes, polluted dust and ashes. Thou knowest my poverty, my need, my impurity. This poor bosom is an habitation unfit for Thee. Whence is this to me that my Maker and my Redeemer should come to me, thus favour, thus dignify me? Why have I found grace in Thy sight, O my Saviour, that Thou shouldest take account of me, seeing I am a stranger? Lord, what am I that Thou shouldest remember me, be mindful of me, visit me, cast Thine eye upon me, set Thine heart upon me, unite me wholly to Thyself through the Church which is Thy Spouse? Whence comes it that Thou, whose throne is in heaven, where Thou art adored by those who know so well how to love and serve Thee, shouldest condescend to me who know little else but how to offend Thee? Canst Thou not be content to be without me? Did Thy mere love draw Thee from heaven for my sake, to give Thyself for me, to redeem me from my sins, and dost Thou still give Thyself to me to be the strength and health of my soul? It is as if Thou couldst never give Thyself enough, or be never

enough mine. Oh how am I astonished at this inconceivable love! O that I were able to comprehend it! O that I had a thousand hearts to receive it! Stay Thou, my gracious Lord, for the full measure of my love, till Thou hast made me able to do nothing else but love Thee. Since Thou art pleased to come and offer Thyself to me, my soul thirsteth for Thee. I humbly stretch out my hands unto Thee: my longing desire is for Thee. I open my heart with all humble thankfulness to receive Thee, never to be separated from Thee; for ever to cleave to Thee. O enter in and stay with me. Satisfy my soul with Thyself: say,—“This day is salvation come unto thine house.” Be not offended, dear Jesus, at the sight of a fainting soul, into which Thou art entering. Do not disdain me for those many maladies, but come and cure me.

THE BREAD.

SEE, my soul, thy Saviour in the priest, and the benefits that come by Him in the Bread and Wine; believing that these benefits, together with Himself, are given thee in the elements by His ambassador, saying,—“Take, eat; This is My Body which is broken for you: by faith receive, apply, appropriate Me unto thyself, crucified for you. This Bread consecrated by Me, is the Sacrament of My Body, offered as an expiatory sacrifice for you. Hereby I infuse My righteousness, I impart My loving-kindness, I give unto you My whole Self,—God and Man as Mediator,—in My Blood and merits, grace and spirit, virtue and benefits, satisfaction, expiation, and sufferings. All that I have, am, or have purchased for you, I make yours by gift; and I make you Mine by faith, when this is put into your hand and mouth. Mine were the pains, the sufferings of death; yours the benefit. Mine the stripes, yours the balm. Mine the thorns, yours the crown. These are the holes in My hands and side, the Blood that issued from them is yours: the price Mine, yours the purchase. See here in My wounds your safety, in My stripes your healing, in My anguish your peace, in My Cross your triumph. I came out of My Father's

bosom that thou mightest lie in Abraham's. Own Me for thy Lord, who have thus brought thee out of slavery. Accept Me for thy Redeemer, who have paid so dearly for thee. Follow Me in the way which I have shewn thee, that I may bring thee to Him unto whom I have reconciled thee. Do this, in and for a remembrance of me. Think on what I suffered for you, what I have done for you, what I am unto you."

Dear Saviour, biddest Thou me "Remember Thee!" How should I forget Thee? How can I but remember and adore Thee? But oh that I could more affectionately, more constantly remember Thee! With all the passionate affections of a heart full of love to Thee, wholly in love with Thee, with all zealous desires to glorify Thee, with all fervent longings after Thee, always to remember Thee, never to forget Thee! Oh that the fire of love would now kindle and burn in my soul! Oh that I had the hymn of a seraph, the voice of an angel to sing Thy praise! Oh that I could go out of myself when I remember Thee, and never think of Thee without ecstasy: that I could forget and quit all the world, to live on Thee! The thought of what Thou hast done is able to break a heart of marble with love, to turn a rock into a fountain of tears, to unloose the tongue of the dumb that they may sound forth Thy loving-kindness.

After all His foregoing sufferings seest thou not Him, my soul, fastened to the Cross, bearing the weight and burden of our sins. Behold how His whole Body is stretched and wracked, His Hands and Feet bored through, His Side pierced; how His precious Blood trickles down, and how miserably the thorns pierce His holy Head. See how His looks are changed, His cheeks pale, His Blood going, His neck too weak to support His Head, which lies dying on His bleeding Breast. Look how He shakes and stirs His dying limbs, what gasps and sighs He fetches, as if His soul were struggling to get out. Hear you not His expiring groans, the taunts of the Jews, yea, the groans of the earth under the weight of His Cross? See the sun blushing under a veil of darkness, to behold the Sun of Righteousness under an eclipse. Can, O can my bosom refrain, now that I see the innocent Lamb of God that taketh away the sins of the world, a bleeding Victim on the purple altar of death? This, this, my soul, might have been the day on which thou mightest have been the suffering malefactor, and have drunk the cup of the fierceness of God's wrath: but there is He that hath done it for thee. He harboured no grief of His own, but is acquainted with the just and deadly griefs of others: He takes our sorrows upon Him to bestow upon us His joy: He sorrows for us, who hath neither cause nor likelihood of

sorrow for Himself. What but the perfect justice of Almighty God could inflict such His sad and pitiful dolours? What but His all-sufficient patience could endure them? What but man's heinous sins could deserve them? Ah, sinful sons of men, we are the cause of His sufferings. It is our sin, but His pain; our trespass, His punishment. His breast receives our cares; His back supports our load. He was delivered for our offences; He was slain, but not for Himself: He bore our griefs and carried our sorrows: He was wounded for our transgressions and bruised for our iniquities,—for the transgressions of His people was He smitten. Why then are we angry with the Jews, and yet find no fault with ourselves, who are far more guilty than they? They were the instruments, we the cause of His sufferings. Their sins effected His death, our sins provoked it, and were the true and principal actors of that woeful tragedy. "He was delivered for *our* offences;" and these were indeed the traitors who, by the hand of Judas, delivered Him up. "He that knew no sin was made sin for us," was accused, condemned, and executed as a sinner. We by our sins impeached Him: the malicious priests were but our advocates; we by them adjudged and sentenced Him. Pilate was but drawn in against his conscience, to be in that behalf our spokesman. We by them inflicted this heavy

punishment on Him. The Roman executioners were but our representatives. The rude multitude, the foolish people, did but act our part. Our sins, with clamours more loud and importunate than the shouts of all the Jewish rabble, cried out, "Crucify Him! Crucify Him!" We pity His abused innocency, but think not of our own unworthiness. We bewail the event, and redress not the cause. They grieved Him in His Body, we in His Spirit. It is we who make His wounds bleed afresh. He takes it as unkindly that we should despise Him now as that they persecuted Him then. They were but our executioners, to inflict those punishments which our sins deserved, and which God's justice imposed on Him. It was thy sins, O my soul, which conspired to crucify Him: thine hypocrisy was the kiss that betrayed Him: thy pride and covetousness, the thorns that crowned Him: thine oppression and cruelty, the nails that pierced Him: thine unbelief and apostasy, the spear that gored Him: thine idolatry, superstition, lukewarmness, the knee that mocked Him: thy contempt of religion, the indignity that defiled His face: thine anger and bitterness, the vinegar and gall which embittered His taste: thy scarlet sins, the crimson robe that dishonoured Him: my drinking iniquity like water made Him drink a cup of wrath: my forsaking my Father made Him forsaken by His: all the members of

His Body were subjected to such cruelty, because mine are instruments of iniquity. Alas! I am the cause of Thy sorrow, O Jesus. I am the stroke of Thy grief, the inflicter of Thy passion, Thine agony, and Thy death. O wonderful condition of censure! O ineffable disposition of the misery! The unjust sins, and the just is punished: the guilty transgresses, and the guiltless is stricken: the impious offends, and the pious is condemned: what the bad deserves, the good suffers: what the servant perpetrates, the Lord pays: what man commits, God undergoes. Whither, O Son of God, whither descends Thy humility? Whither flameth Thy charity? Whither proceedeth Thy pity? Whither reacheth Thy love? Whither cometh Thy compassion? I have been proud, Thou hast been humbled: I have done unjustly, Thou art punished: I have committed the fault, Thou art tortured. How deep a debt of gratitude do I owe Thee, most blessed Redeemer! How great is the price which Thou hast paid for me a miserable sinner! Alas! I blush to see my soul so polluted that nothing less than Thy precious Blood serves to wash and to cleanse it.

Oh how was that justice injured which required so costly an atonement! How odious and intolerable is every sin which demanded no cheaper blood for a sacrifice than the Blood of the Son of God, and which not suffering only

but the extremity of death must expiate! How heinous was the commission of sin, when even the remission of it was so grievous! Which so separated between God and us as to require such sufferings of the Lord of Glory! Alas that I should cost my God so dear! I am not worthy that He should have suffered the least care or trouble for me, much less the torments of soul and body which He endured. And yet how deceitful I am towards Him! How have I broken His commands and my vows, even since the last Communion! Can I kiss the nails, embrace the spear, and desire that which is the Blood of Him who there laid down His life? Can I account that to be light which made His soul heavy unto death? Can that be my joy which made Him a Man of Sorrows? Can that be sweet to me which was so bitter to Him? Shall those sins not be forsaken by me, which made Him to be forsaken by the Father? O my sins, how is my heart provoked against you! Would that none of you might escape here! That ye might all lie bleeding as sacrifices on this altar of my Lord! That ye might feel the weight and sharpness of the Cross of Jesus, and being slain at its foot might never rise again to trouble me!

How can my heart refrain from tears of sorrow and of joy, to think of its own unkindness and of the strange love of my Lord? What heart can be

so hard as without pain to think that we love Him no more, who put Himself to such pains for us? How am I troubled that my heart should be so cold when His was so warm with love as to send forth its life-blood for my redemption! And yet when I consider that in this stream of Blood my sinful soul is washed, and that by His stripes I am healed, that instead of sin and death and hell which I have deserved, righteousness and life and heaven are purchased,—how can I choose but rejoice in His love, and hope that He will accept my poor acknowledgment? By the love of God and the sufficiency of His sacrifice I hope for acceptance with Him. I am justified by faith, and at peace with my Creator. The flames of hell shall never touch me. Death is swallowed up in victory. I am heir of a blessed immortality.

But, O my Lord, let me take upon me to speak unto Thee, who am but dust and ashes,—How sayest Thou that Thou lovest me, if Thou discover Thyself no more unto me? if I have no more love unto Thee, no more life from Thee? if I be so barren and unfruitful towards Thee, so dull and cold in Thy service, so unwilling to execute Thy commands, so weak and unstable against assaults? If Thou be with me, who can be against me? What can be too hard for me? What cannot be done by me through Thee? Since, O Lord, it is Thy pleasure to be so familiar with me, if Thou

lovest me so much, fulfil in me all the good pleasure of Thy will and the work of faith with power. Let the merit of Christ's death free me from the guilt which lies upon me, and let His Spirit cleanse me from the stains of sin within me. Let "Holiness to the Lord" be written upon my whole soul and body, that they may be a delectable habitation for Thee. Unite my heart to Thee; transform me altogether in Thyself.

All that is my own I wholly abandon to Thee. To Thee I resort as my Maker and Preserver, Lord and Sovereign, Priest and Prophet, King and Captain, my Head and my Spouse, to be ordered, disposed, and provided by Thee. Thee I invite to dwell within me as the alone Prince of my soul, which I surrender up for ever to Thee. I renounce the devil, the world, and the flesh, and I renew my sacramental vow to Thee, to fight manfully against them under Thy banner. O come, Thou dear Redeemer, to the price of Thine own Blood. Take Thine own and save me; assist and strengthen me; feed and preserve me; never leave me nor forsake me.

THE CUP.

COME, my beloved, now that I have drunk thy cup of wrath, take thou this Cup of salvation for which I pierced My side. This is the Wine which I won for thee when I trod the winepress of My Father's wrath alone. This Cup is the New Testament in My Blood, whereby the covenant between God and man is ratified, and remission of sins is obtained. The glorious liberties of this new covenant I hereby confirm to you; a full release and discharge from all your debts, from the house of bondage, from sin, the grave, and hell. Here I deliver you your protection; from all your enemies will I save you; from the powers of darkness, from the temptations of the world, from the curse of the Cross: none shall prove too hard for you, all shall work for good unto you. Hereby I give you all My royal gifts which I have received for men: behold I give MYSELF to you, even your God. I will be a Friend and Physician, a Shepherd, a Sovereign, and a Spouse to you. I will counsel and heal you, feed and comfort you, watch over and defend you. Lo, I give you Myself in all My essential perfections: Mine Omnipotency shall be your guard, My Omniscience your protector, My Omnipresence your companion, My Mercy your store, My Wisdom your

counsellor, My Justice your avenger and rewarder, My Holiness a fountain of grace to you, My Infinitude the lot and extent of your inheritance, My Faithfulness the rock of your security, My Eternity the date of your happiness. With Myself I give you all things: Mine Angels for your guardians and attendants; My Word and Ordinances, My Ministers and Providence, for your guide and good. Whether life or death, or things present or things to come, all are yours.

And that you may know that I love you, lo! I establish My Covenant with you, ordered in all things and sure, written in the Blood of Me, the well-beloved Son, in whom the Father is well pleased. My death made this Testament unchangeable for ever, so that your name can never be blotted out nor your inheritance alienated. I here solemnly deliver it to you as my bequest, sealed with the Blood of God, who engages here His own Body for security. Come, ye blessed, fear not. The donation is free and full: I have received a ransom for you. All that you have to do is to believe, to know, and to accept of your own blessedness. Behold the Blood of the Covenant which the Lord hath made with you; receive the instruments of your salvation. This I give you as a pledge of My love, and of the truth of all that I have promised. I hereby plight you My troth, and take you to My bosom.

Amen, Alleluiah. O be it unto Thy servant according to Thy word. But who am I, and what is my Father's house that Thou hast brought me hither? What shall Thy servant say unto Thee? I am silenced with wonder, and must sit down in astonishment; for I cannot find words to utter Thy praise. O what meaneth the fulness of this strange love? That the Lord of all should descend to sinful man, and take to His bosom those who have so often wounded His tender heart! I am not worthy to wash the feet of the servants of my Lord: how much less to be made one with Him! Wonder, O heaven, and be moved, O earth, at this great thing! Rejoice, O angels, shout, O seraphim, strike up ye celestial choirs. Heaven and earth assist! Sing unto the Lord, O ye His saints! prepare an epithalamium, O all ye friends of the Bridegroom: be ready with a marriage song; for Heaven and earth, God and man, are reconciled: Jehovah cometh to His Bride, and the Church is ready to receive Him. He is become one with us, and we are one with Him. O had I the tongue of men and of angels, all were too little for me. The whole choir of heaven and earth united is not sufficient to utter His praise.

And will the Lord be mine? will He indeed receive me to His mercy? I will bow myself before His footstool and will say, "O Lord, I have heard Thy words, and do here lay hold on Thy

Covenant. I take Thee as my Mediator and Intercessor before the throne of God. I trust my whole hope of salvation and of happiness both here and hereafter to Thy promises. O my God, I subject my whole soul to Thee. O my Rock, in Thee will I build all my confidence. O Staff of my life, Strength of my soul, Life of my joys, and Joy of my life, I will abide under Thy shadow with great delight, and glory in Thy salvation. In this Blood of Thine, O Saviour, I believe, I receive it as mine, I drink it eagerly with reverential love, in full faith that I shall receive all those blessed benefits which have been purchased by it.

I am defiled by the stains of sin, but this Blood was shed to make me precious before Thee. O my beloved Lord and Redeemer, I hear Thy still small voice saying to my soul, "Since thou wast precious in My sight, thou hast been honourable, and I have loved thee." Now indeed Thou mayest call us a dear, a precious people; since Thou hast bought us with that Blood, a drop of which is of worth to purchase heaven and earth.

I am a child of fallen Adam bearing the infection of his nature even past the waters of the baptismal font. But was not this Blood shed for our good and in our stead? Hath not Jesus made full satisfaction? Hath He not undergone the curse of our sins, and borne them all in His own Body on the Tree? Hath He not endured as

much as they deserved and Thy justice demanded? Was He not once offered up, to bear the sins of many; and did He not become subject to the law for us, in our nature? Hath He not reconciled us again to the Father, and performed that service which we owed to Him as our Maker? Is not the creditor satisfied when the debt is paid, and can I pay anything in addition to the full acquittal of the debt paid by my Redeemer? Is not the least drop of this Blood of God of greater value than a sea of mine? Is it not of value to ransom as many worlds of men as there are men in this world to be ransomed? This is a sufficient satisfaction for all my sins, an all-sufficient price for my redemption; for I am justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His Blood.

I am guilty of many grievous sins against love and light, against Thy mercies and warnings; against my own conscience and the light of nature; and without shedding of Blood is no remission. But here the Blood which was shed is indeed offered for our remission. To the praise of the glory of Thy grace we are accepted in the Beloved. Once in the end of the world Thou hast appeared to put away sin by the sacrifice of Thyself, and we have redemption through Thy Blood, even the forgiveness of sins. At the Day of Judgment

Thou wilt claim us for Thine own, and there will be no condemnation to them that are in Christ Jesus.

I am naturally and by evil works at a distance from Thee, 'O heavenly Father, at enmity with Thee, an enemy to Thee. But God was in Christ, reconciling the world unto Himself, His Blood was given to make an atonement for our souls; through Him there is peace on earth, good-will towards men from Thee. Christ our passover is sacrificed for us, the propitiation and sacrifice for our sins; that Thou mightest "pass over" and look on us with the smile of Thy countenance; that expiation might be made for sin, and we ourselves brought near to Thee and pardoned. Jesus Christ made peace through the Blood of His Cross, to reconcile all things to Himself. Us, who were sometime aliens and enemies, He hath reconciled in the Body of His flesh through death; to present us holy, unblameable, and unreprouceable in Thy sight. We who were afar off, are made nigh by the Blood of Christ: for He is our peace who hath made both one, and hath broken down the middle wall of partition between us, by whom we have also now received the atonement.

Lord, we were in worse than Egyptian bondage, captives to Satan, slaves to our lusts, destitute of grace, and of every good thing. But is not a sufficient price laid down for our ransom here? Hath

He not obtained eternal redemption for us, who came to give, and who gave Himself a ransom for many,—for all. Hath He not delivered, redeemed, and bought me out of the hands of justice, out of the power of sin and Satan? If while we were yet sinners Christ died for us, much more being justified by His Blood shall we be saved from wrath through Him. For indeed He condemned sin in the flesh, He overcame death, and destroyed him that had the power of death,—even the devil. I beg of Thee and I rely upon Thee for supplies of my soul-pressing wants; grace, peace, and comfort, more love unto Thee and fear of Thee, and I ask no more than what He hath bought for me, who hath not only purchased me with His own Blood, but hath won all good things for me by the redundancy of His merit, after satisfaction made unto Thee for our debt.

I have no righteousness of my own but what comes from Jesus. Thou hast made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. We are clothed with Him, and appear in Thy sight as parts and portions of Himself, the fulness of Him that filleth all in all. O make me holy by His most holy nature, cleanse me by His most precious Blood. Behold me in Him whom Thou hast made mediator between Thee and sinners, whose sufferings fulfil the penalty of all my sins.

And, O Thou loving Saviour, who without repining didst bear my burden when Thou stoodest at the bar of accusation, when Thou shalt sit in the seat of judgment wilt Thou refuse my pardon? Since Thou Thyself hast paid the debt, Thy tender love cannot suffer Thee to condemn or reject a member of Thy Body, a part of Thyself. Thou who didst suffer for me here and whose sacrifice doth plead for me now, canst not forget to be gracious for me then.

The law, Satan, and my sins not only silence me so that I cannot plead my own cause, but they plead against me and cry unto Thee for vengeance. But is not this Blood of Jesus as a visible prayer in every wound, as so many mouths open to intercede with Thee for pardon and mercy for me, saying, "Behold, O Father, the travail of My soul, the purchase of My Blood, the fruit of My agonies; for him I wept and sweat, I bled and died. He hath sinned, but I have satisfied: he departed for a season, that Thou shouldest receive him for ever, not as a servant only but a Brother unto Me, both in the flesh and in the Lord. For My sake, therefore, if Thou account Me Thy beloved Son, receive him as Myself in whom Thou art well pleased. If he owes Thee aught, I will repay it. I, Jesus, give the price of Mine own Blood: that his imperfect satisfaction may be acceptable in Thy sight through Me."

Behold, O Father, the bleeding wounds of Thine Own Son. Remember how His Body was broken: think upon His precious Blood, shed for us. Let us die if He hath not made a full satisfaction. We desire to be pardoned, only through Him. But canst Thou behold Him and not be well pleased with us? Canst Thou look upon His Body and Blood which we present to Thee, and turn Thy face from us? O let us plead with Thee and prevail, in virtue of His sacrifice, for the graces and blessings which we need! Take pity upon us: have mercy upon us, for His sake whom we now desire to hold up between Thine anger and our souls; and hide not Thyself from us, unless Thou canst hide Thyself from Him, whom we bring with us unto Thee. While we are remembering Him at His Table, He is remembering us at His Father's right hand; making our peace and appearing in our stead in the court of heaven before the throne of God.

I am not only guilty but defiled; yet I remember who it is that loved us and washed us from our sins in His own Blood, which hath both power to purify me, and merit to plead with Thee, O heavenly Father. To this fountain which Thou hast opened I bring my polluted soul. What hinders but that I may wash and be clean; be purged from the stain of all my sins, as well as pardoned, and saved from their guilt? It is indeed

the Blood of Jesus Christ Thy Son which cleanseth us from all sin.

Alas, how often is my soul cast down within me? my omissions and commissions, my sins and neglects of duty discomfort me. I am ashamed and blush to see them. My petitions for pardon stand in need of pardon; my tears, of washing; my best intentions, how often do they fail and help to fill up the measure of my sins. I should be altogether lost but for the Priest who offers, the Altar that sanctifies all my services, the sweet incense which He offers with our prayers.

His Priesthood is for ever available and effectual for us. Here is wine sweetened with the love of God, perfumed with the Divine Nature. It cheers the heart of God by way of satisfaction and the heart of man by way of pacification, and makes peace in heaven and within us, and all our sacrifices well-pleasing unto Thee. For we offer them through and by our Advocate who, when He had Himself purged our sins, sate down on the right hand of the Majesty on high, and ever liveth to make intercession for us. If Thy grace assisted us before repentance, that we might return; shall it not much more assist returning sinners, that we may not perish? How canst Thou but love them that love Thee, seeing that Thou lovedst us when we hated Thee?

O stony, unrelenting heart, how unaffected art

thou by the sight of the evil of sin and the excellence of grace, the worth of the immortal soul and the death of thy Saviour! But the Blood of Christ is able to soften even the hardest. O that thou couldst feel the power of it, dissolving this rock into a fountain of tears, beneath the touch of the Cross of Jesus!

My lusts and evil desires are many and mighty. They are too strong for me, but not too strong for Thee. Man fell by the flesh, the substance of the first Adam; even so by the flesh, the substance of the Second Adam must man be recovered. The first man is of the earth, earthy: the Second Man is the Lord from heaven, by whose sinless manhood here communicated, we are recovered from sin and made heirs of everlasting life. For death entered into the world by sin; and when sin was condemned in the flesh by the union of the flesh to the Godhead in the person of Jesus, life and immortality were brought to light. And shall not I hasten to unite myself to the manhood of Jesus, if I may thus unite myself also to His Godhead? Shall not that Blood here received mortify my pride, my worldliness, and my inordinate affections, and subdue the whole body of sin? Shall I, by continuance in sin, make void His death to my soul? How shall we, who are dead to sin, live any longer therein? For our Old Man is crucified with Him, that the body of sin

may be destroyed, and that henceforth we may not serve sin. O that I may find myself to be dead unto sin but alive unto God, through Jesus Christ our Lord.

Yet so am I tempted and assaulted that I am sometimes ready to say that I shall one day fall by my spiritual enemies. But the faithful have a share in the victories of Christ. Having spoiled all principalities and powers, He made a show of them openly, triumphing over them as our enemies in and on the Cross,—His triumphant chariot. He took away from them the irresistible power to hurt. Though they assault us still, we are assured of an absolute victory. The accuser of the brethren is cast down, who accused them before God, day and night: and they overcame him by the Blood of the Lamb of God, who taketh away the sins of the world.

Ah, my Lord, how often do sin and the world deaden my heart and affections towards Thee! How dull, how indisposed I am. How difficult I find it to pray with life, to meditate on Thee and Thy acts, work, and Person without irreverent distraction. But this Blood was shed to set the prisoners free, and is the life of all our duties and the source of reviving spiritual energy. Let its power quicken and enliven me, and strengthen me for the holy work of serving my Lord, that I may pray and hear, meditate and discourse in due sea-

son, of spiritual things with reverential earnestness and love to Thee.

May I no more, as I have too often done, disbelieve or question the promises of this life or of that which is to come. For this Blood ratifies and confirms the covenant of grace: it not only has purchased for us all good things, but it gives us the faculty of understanding God's love in the purchase. Christ's Will and Testament, wherein He hath bequeathed to the faithful such precious legacies, is now of force: for a testament is of force after the testator is dead.

How ought I to be affected when I think of my betrayal of the innocent Blood! He was holy, harmless, undefiled, separate from sinners. In His hands no wickedness, in His heart no sin, in His mouth no guile. I and my brethren are guilty; but, for this spotless Lamb, what hath He done? And where is no sin, there punishment is not inflicted. But He was numbered with the transgressors, for Thou, O righteous Father, hast laid on Him the iniquity of us all: for the transgressions of Thy people was He smitten; by His knowledge shall He justify many, for He shall bear their iniquities. The wages of sin were inflicted on Him, that we might be acquitted and discharged.

Of many sins am I guilty in thought, in word, and in deed. But with Thee is plenteous re-

demption through Jesus Christ Thy Son, who shed His Blood, not because we were righteous, but to make us so. That Blood is of infinite virtue and merit, and is as sufficient for me as if none else were justified or saved by it. For Jesus is able to save to the uttermost all who come unto Thee by Him.

Yet, alas! how cold my love, how weak my faith, how faint are my desires after Thee. But the least degree of grace, even the smallest, is the fruit of this Blood. O that I may find its efficacy, perfecting that good work which Thou hast begun in me, that I may advance from strength to strength, till grace be consummated in glory. Through the Blood of the eternal Covenant, make me perfect in every good work, to do Thy will; working in me that which is well-pleasing in Thy sight.

What mere trifles are they which disturb my charitable affections to others! How inconstant is my love to those who, by one Spirit, are all baptized into one Body! But Jesus Christ hath reconciled us into one Body by the Cross, having slain the enmity thereby. O that henceforth I may be of one heart with His disciples, and love them as He hath loved us!

“Our God is a consuming fire.” How great must be my dread when I consider the fuel that there is about me and within me. But in Thy

Son, O my Father, I see flesh of my flesh and bone of my bone. He gave Himself for us. By Him man is reconciled to Thee through the offering of His atoning Blood. O how comfortable are those words of Thine to my guilty soul: "The Father judgeth no man, but hath committed all judgment to the Son." His first coming was in the flesh, when He took upon Him our nature; His second, when He comes to us by the might of the Holy Spirit, to impart of His Spirit to us; His third will be in power, when He shall communicate to us His glory. His first was to redeem; His second to comfort; His third will be to reward us. If we be careful not to offend, He will not be extreme to mark what we do amiss. He will deal with us not according to the Law, which requires an absolute obedience without sin, and condemns all who have been guilty of any sin, but according to the Gospel, which admits of repentance for the forgiveness of sin, and will condemn none but the unbelieving and impenitent sinner. The Blood of the immaculate Lamb is applied to the repentant soul if the repentance be full and perfect: and the Father will not condemn him who after repentance appeals to Him through the merits of the well-beloved Son.

Sin hath shut us out of Paradise; but the Blood of Jesus Christ hath opened the kingdom of heaven to all believers. It gives us power here to

recover ourselves and to present ourselves pure before God, so that hereafter we shall have admission to His Presence. Through this Red Sea we enter into the heavenly Canaan. And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they who are called may receive the promise of eternal inheritance.

And He who hath thus purchased for us a kingdom, hath provided all necessaries for our passage thither. He will not neglect His members, nor starve His own Body. He will refresh the weary pilgrim. He will furnish and supply us with provision to serve us by the way, till we come home to Himself. How shall He refuse our prayers for anything now that we are united to His Person, our souls joined to and nourished by His Body, sanctified by His Blood, and clothed with His robes, marked with His character, sealed by His Spirit, and adopted to His inheritance; when we represent His death, and pray in virtue of His Passion, and imitate His intercession, and do what He commands, and take Christ along with us in our arms and offer Him whom the Father essentially loves? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things."

THE COMMUNION CLOSE.

BUT here is no continuing banquet. I must arise and go hence, though my soul may be unwilling to leave the place of her delight. What plentiful banquets doth my Lord afford me! surely He need not fear lest I surfeit on Himself, or be weary of His company? What shall I do in yonder unsatisfying, soul-starving world? I have been eating my paschal Lamb, and now must I return to my bitter herbs again! If it be His will I must obey: but do Thou, O my beloved Lord, take me by the hand, lead and uphold me, and still be with me. Let me see Thee always with me. I know that Thou hast prepared the endless feast above where I shall ever lie in Thy bosom, under the uninterrupted beams of Thy smiling and all-cheering countenance, and shall satisfy my hungry soul on the banquet of Thine ever-blessed self. In comparison with this perfect fruition I now rather fast than feast, and enjoy but drops of the river of pleasure, an antepast of the eternal supper, a vigil of the eternal rest where my appetite shall be satisfied and my thirst quenched in the Ocean itself; where I shall see Thee in Thy glory, and be enraptured with the sight of Thy beauty, and drink of those overflowing joys which stream from the light of Thy loving

face. There body and soul shall be subject to corruption, imperfection, or decay, nor stand in need of such viatica to support us on our journey. There the veil of our mortality shall be rent, our wall of clay be made spiritual and transparent, the shadows and resemblances shall be abolished, the glass removed, the vapours of corruption expelled, and the patience of our expectation rewarded. There the glory of God shall be revealed around upon the multitude of the elect from the holy presence of Emmanuel. In this ordinance we have a foretaste of that eternal feast. Feeding on His Body is a pledge of seeing His Face. The same company is there, and Christ is in the midst of them; where He shall be seated and make us to sit down to meat, and shall come forth and serve us. O the glorious lot of His servants whom Majesty itself condescends to attend at the Table!

Yet here I must continue on earth and do my daily work, however toilsome and full of vexation as it may seem. God has enjoined it for me as my trial, the faithful performance of which will win me the reward of heaven. And continue on the way He refreshes my sinking spirit, as by pouring in the cordials of His Blood, the comforts of His Spirit. Little worthy am I to be cared for by Him who is attended by the presence of the heavenly host. My conscience would

kept me away, but He called me to Him, ran to meet me, embraced me with the arms of His love, and rebuked my timorous spirit, saying, "Wherefore didst thou fear?" I called myself prodigal and one not worthy to be called His son: He called me child, and chid me for questioning His love. He hath forgiven me the sins which would have deserved hell. He hath purified my soul with the Blood of His Son. He hath put upon me the best robe, the righteousness of His Son. He hath given me a ring upon my finger as a pledge of His love. He hath put shoes upon my feet, and hath prepared me for going on the difficulties of the rugged way, and hath given me to bear in my bosom the Gospel of peace and of atonement. He hath killed the fatted calf for me instead of mingling my blood with the sacrifice: He hath entertained me with joy, with music and feasting. He hath embraced me with His sustaining and consoling arms when He might have spurned my guilty soul from His presence, saying, "Depart from Me, I know you not."

O how shall I mention the loving-kindness and praises of the Lord according to His mercy, according to the multitude of His benefits, according to all that He hath bestowed on me, and His great kindness to the Israel of God? O that I could proclaim my love to all the world, and make the whole earth ring with Thy praises, and awaken

every creature to do it with me! O that I could laud Him with the celestial choir, and join my heart and voice with the spirits of just men made perfect! To Him who hath created a whole world so large, bountiful, and magnificent, to serve us; subjected so fair a territory to our dominion; consigned to our use so numerous a race of goodly creatures, to be managed, enjoyed, and governed by us: to Him who hath endued our bodies, so fearfully, so wonderfully made, with souls resembling His essential perfections in knowledge, righteousness, and true holiness, capable of serving and adoring Him: to Him who supplies our manifold needs, protects us from innumerable dangers, gives us whatsoever is necessary, convenient, and pleasant for our use, sustenance, and delight; accepts our acknowledgments of former blessings as opportunities of conferring fresh ones; who might utterly have cast us off when we threw off our obedience, and long ago have fanned us as chaff from off the face of the earth by the breath of His nostrils into unquenchable fire: to Him who remembered us in our low estate when we had lost His image and favour, our excellence and happiness; who descended from His imperial throne, took upon Him our nature, abode as it were on equal terms with us that He might assume us to a nearer affinity, and win for us crowns which fade not away, sceptres which cannot be taken from

us: to Him who hath saved us, and called us with an holy calling, quickened us who were dead in trespasses and sins, opened our eyes, bowed our wills, spiritualised our affections, changed us from darkness to light and from the power of Satan unto God, that we might receive forgiveness of sins and an inheritance among them that are sanctified by faith in Him: to Him who redeemeth our life from death and destruction and crowneth us with loving-kindness, and tender mercies: to Him who hath adopted us and receives us as heirs of God and co-heirs with Himself, fellow-citizens with the saints and of the household of God: to Him who hath not lately begun His love nor will suddenly cease from it, but continues from everlasting immutable in His tenderness, and will to eternity persevere in it; who hath delivered us, doth deliver us, and will deliver us, and will never leave nor forsake us: to Him whom no ingratitude or disobedience of ours could remove or turn aside from His steady purpose of caring for us: who regards us though we attend not to Him, procures our welfare though we neglect His service, turns His watchful eye on us, exerts His almighty arm for us, is always mindful of us and tending us with love; who guards us when we sleep, remembers us when we forget ourselves, with infinite patience endures not only our manifold infirmities and imperfections but our petulant

follies and treacherous infidelity, who endures patiently the many insults which He here receives from the ignorant or the unfaithful: to Him who hath loved us and washed us from our sins in His own Blood, and hath made us kings and priests unto God His Father, and hath given us a share in the song of the angels and archangels before the throne of His holy presence: to Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding great joy: to Him who vouchsafes to us hearts to wait upon Him, constant intercourse and familiar acquaintance with Himself, who esteems and calls us friends and children; who invites us frequently and entertains us with these incomparable delicacies of spiritual repast, with an affection as warm as our fare is costly; yea who stands at the door of our souls and entreats us to admit Him, and there indulges us with the joy of that presence wherein the life of all joy and happiness consists, and gives us to behold the light of His loving countenance: to Him who giveth freely and upbraideth no man with former unkindnesses and neglects of His love, which we are heartily ashamed of; who exacts of us no impossibility, no difficult burden or costly return, being satisfied with the cheerful acceptance of His favours, the grateful acknowledgment of His goodness, the sincere performance of such duties as would really

conduce to our own welfare could we but rightly apprehend it: to Him, the celebration of whose praise opens heaven itself and gives the life of angels, the quintessence of joy, the foretaste of infinite beatitude,—be glory, majesty, and dominion, now and for ever.

And, O Thou the blessed Fountain of all mercy and goodness, inspire our hearts with Thy heavenly grace, and thereby enable us rightly to apprehend, diligently to consider, faithfully to remember, worthily to esteem this and all Thy manifold favours and benefits conferred upon us. And blessed be the Lord God of Israel from everlasting to everlasting, and blessed be His glorious Name for ever; let the whole earth be filled with His glory, and let all the people say, Amen.

SUBSEQUENT DUTIES AFTER COMMUNION.

How great a Lord hath my soul entertained!
How glorious a guest dost thou now harbour!
How sweet a companion, how faithful a friend,
hast thou now taken in! How dear a spouse
dost thou now enjoy! O the inestimable benefits
received in these high and holy Mysteries! What
am I, O Lord, or what is in me that Thou should-
est do me this great honour, and reveal unto me
Thy heart and love which is secret unto others?
Thou mightest have prepared torments, but behold
privileges for me! I am unworthy to touch the
threshold of Thine house, and Thou hast taken
me to Thy Table. I am not worthy to stand
among Thy servants, and Thou hast made me to
sit with my Saviour. I am not worthy to fall
down before Thy footstool, and Thou hast smiled
upon me, come in to me, and made my heart Thy
throne. While others eat the bread of violence
and drink the wine of deceit, what am I that I
should eat the Body and drink the Blood of Thine
own Son? I am not worthy to eat the bread of
men, and Thou hast given me the bread of angels.
What they admire I have received. Whom they
adore I have entertained. Their wonder is my

meat. Christ and they are two : I and my Saviour are one ; O unspeakable mystery ! O incomparable mercy !

This is He who came from Edom, with dyed garments from Bozrah, whom we have seen glorious in His apparel, travelling in the greatness of His strength, returning in triumph from the slaughter and conquest of His enemies and ours ; mighty to save us from our sins, which were mighty to overthrow us. And He hath upon His vesture and on His thigh His title written, "King of kings and Lord of lords." Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth the wine-vat ? "I have trodden the wine-press of the fierceness and wrath of God, and of the people there was none with Me : I have discomfited My people's enemies and trodden them down as grapes in a wine-press ; their blood is sprinkled upon My garments, and I have stained all My garments." I beheld His Blood streaming down through the wound in His Side ! What a flaming fire of love did I see in His blessed heart, and myself portrayed upon it ! My name among the rest, O with what joy and comfort to my soul ! He hath set me as a seal upon His heart ; love is strong as death : many waters of affliction cannot quench it, nor the floods of trouble or persecution drown it. The pleasures, profits, and honours of the world, compared with it, are as nothing. How

easy do I find His yoke ! His burden how light ! Watching and prayer to the soul whom Jesus has called in the Sacrament are as joy and refreshment. It was the voice of my Beloved that knocked, saying, "Open unto Me, My sister, My love, My dove, My undefiled." He put His hand by the holes of the door and my heart was moved for Him ; my soul failed when He spake. I sought Him in the Sacrament and He was found of me ; I called Him and He gave me answer. I sate under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting-house, and His banner over me was love. His left hand is under my head, and His right hand doth embrace me. A bundle of myrrh is my Beloved unto me : He shall lie all night betwixt my breasts ; He shall abide in my heart by affection and faith. I will make Him my continual joy, my comfort and my delight, and will solace myself in Him. O that His Name may be graven upon my heart, and His image remain fair and lively upon my soul, that the divine atmosphere of His love may lie between me and all earthly objects and transform them into the likeness of Himself.

And now my utmost care and diligence is required that I may avail myself of the strength imparted in the Sacrament for living more religiously and watchfully according to my resolutions made

at the Communion : that my heart and life may be answerable to the prayers which I have offered at the throne of God.

*O my Soul, make a solemn Reflection on Thyself
and thine entertainment.*

How was my heart and my behaviour before God? What welcome did He give me? Reflection is necessary after every duty : what good have I got? what warmth of affection? what more love for God, more desire after Him, delight and confidence in Him? What greater ability and readiness to discharge duty, to bear affliction, to resist temptation, to walk in God's ways? Especially after communicating at the Sacrament, was my heart hard, dull, and indisposed? If it was, I must suspect that there was carelessness in preparation for it or some irreverence during the celebration, and must strive to find out wherein the fault lay, and must pray earnestly to God for pardon, beseeching Him that He will now help me by prayer and humiliation to avert the danger of being condemned by Him. Sorrow for our carelessness of God, and a deep sense of its reality and danger, is one of the fruits of Christ's death which we undoubtedly receive in the blessed Sacrament. We may not judge of our gain in the Communion, or of the profit which we have received from it, by our present feeling. Nor are

we to suppose that the only evidences of acceptance with God through profitable Communion are to be found in the sensation that our souls are lifted up and enraptured with sensible joys. Our uprightness, and the sincerity with which we perform our daily common duties, and the steadiness with which we continue their performance, may minister most ground of comfort when we reflect upon it. For it is a sign that we were then really acceptable to God, who looked down upon us and read our thoughts, and that we have received favour and grace from Him and hope of eternal life, though He did not mark His bounty in the gift by causing us to feel the excitement of extraordinary joy. He looks not so much at fits of passion as at the steady bent and tenour of the soul. Christ requires not so much an appreciation of His suffering by a present expression of sorrow as by a perpetual and effectual remembrance of it. As the brave Germanicus, when lying upon his deathbed, desired his friends not to follow his funeral with useless tears, but if they would shew their love to him to do it by remembering his will and executing his commands; so the truest way whereby the faithful may shew their love and gratitude to their redeeming Saviour is by doing what He would have them do rather than by ecstatic professions or by tears of unavailing sorrow. The soul which hath received communion with

God enjoys thereby a communion of His grace whereby she is made conformable to Him and wins to herself the saving influences of His Holy Spirit, even when she does not feel His more abundant consolations. Though immediate joy may not at present come from the Sacrament, yet the communion of it may afterwards yield the peaceable fruits of righteousness to those who are conversant therein. It cannot be well known what grace we have received, till we come to the exercise of it in duty and against temptation. Yet how much cause have I to rejoice in His love and goodness, and to render Him hearty thanks for His quickening and refreshment, when He might have left me as well as others to myself; for His satisfying me so abundantly with the riches of His house and making me to drink of the river of His pleasure, especially now that I find—and O that I could find more and more!—such real benefit received by it, my soul more deeply broken and humbled under the sense of sin, and sin itself become more loathsome, hateful, and burdensome to me. My heart is truly thankful for what I have enjoyed, and sorrowful that I have enjoyed it no more. It is more strongly engaged and resolved to inward holiness. My faith in Jesus is more increased and settled; my love to Him more inflamed; my soul strengthened and emboldened to undergo anything for Him; my spiritual delight

and joy in Him raised, and lessened for other things; my longings after full enjoyment of God and Christ in glory more enlarged. If He had been minded to destroy me He would not have accepted a burnt-offering and a meat-offering at my hands; neither would He have shewn me all these things, nor, as at this time, have given me to experience such things as these. O that I may always retain a thankful sense of all His benefits! How much am I beholden to Thee, O my God! I have indeed been praising Thee, but how can any praise of mine sufficiently magnify Thee? How can I cease to glorify Thee for what I am and have, for the use of Thy creatures and the marvellous gift in them? for Jesus Christ, in whom Thy love and mercy are bound up, and who sweetens and sanctifies every mercy in Himself? for this feast upon His Body and Blood, for the joys of Thy house and the banquet of heaven, for life and affection, comfort, grace, and goodness given therein to the children of men? Bless the Lord, O my soul, and all that is within me bless His holy Name. While I live I will praise Thee; I will sing praise unto my God, while I have any being. What is here wanting to Thy due praise, I will pay hereafter in everlasting Alleluiahs.

*Rest not in thy Work done, though done never
so well.*

Beware lest, by spiritual pride and negligence, thou lose the things that thou hast wrought. Even had I done all that was commanded me well, I should say, "I am an unprofitable servant, I have done but my duty." But, alas, how short do I come of it! O let not the Lord lay to my charge my want of due preparation, my coldness and indifference, distraction and unbelief, my so many failings before and at the Celebration: that my heart was in no better frame: that I took no more pains with it to fit it for Thyself: that it was no more broken for my sins when the priest broke the Bread: that when I took it I was so dull, so dead, and did not better reach forth the hand of faith to receive Christ and His benefits: that when the Wine was poured forth and I saw how Christ shed His Blood for sinners, I scarce dropped a tear of compassion and sorrow from a heart sensible of my sins and of His love to my soul: that when I took and drank the Cup, I did not remember Him as I ought: that my heart was not so seriously intent and reverent, so deeply affected as becomes the importance and excellence of the duty and the majesty of Him with whom I had to do.

Spend some time in strengthening and confirming thy holy Purposes and Resolutions.

O that some fruit may be seen of this day, and that I may go on from strength to strength in the power of my Lord! that the thoughts and meditations which I had there may be so deeply fixed and rooted in my heart, that nothing may be able to pluck them up: that I may so feel that Christ is in and united to me, that when a temptation comes and knocks for entrance I may readily and naturally say, "I am not he that I was before. I live, yet not I, but Christ in me. I am become the habitation of the high and holy One: I cannot arise and open to you." O how shall I treat Him who hath taken up His abode with me? shall I take the members of Christ and make them the members of a harlot? Shall I defile that body wherein He hath chosen to reside? Shall I force Him out of His habitation by any impurity, offend Him by any evil thoughts? Shall those hands which have received the sacred Elements work deceit? shall those eyes which have been filled with tears at the Lord's Table be filled with envy? Shall I be so full of the world's delights as to forget to retire to converse with my Saviour? Shall I so perplex myself in business as to omit to pray, to meditate, to sing praises unto Him? Alas, I can never equal His love, yet let me shew

myself thankful to Him. He gave Himself as a sin-offering for me ; let me give myself as a thank-offering to Him. Let me offer myself a living sacrifice to my Redeemer, who offered up Himself a dying sacrifice for my redemption.

Beware of Crucifying Christ afresh.

To them that believe He is precious. Now that the Bridegroom hath indeed come to me, let me never throw off the wedding garment, or seek after other lovers ; nor eat His Bread and lift up the heel against Him ? nor after I have received Him cast Him out of my heart, nor live in that for which He died. As the Sacrament is a memorial of Christ crucified for sin, let it be a remembrancer to me that I may abhor, crucify, and abstain from sin. Else I do but serve Satan and seek to keep him on his throne by doing those things which Jesus is more unwilling that I should do, than He Himself was unwilling to suffer all the indignities and torments which the Jews inflicted upon Him. He was willing to die by their hands rather than that any evil should fall upon me, or that sin and Satan should rule over me and keep possession of me. He was not troubled so much to die as to see me live in sin ; for He died that I might cease from sin. And do I hesitate, when a temptation is presented, whether Jesus or Barabbas shall be preferred ? Whether my lusts shall be denied or

my Lord crucified? Whether I shall spare that which will murder my soul, or Him who suffered to save it? Alas, how sad! that he who approaches Christ as his God in the Eucharist should vilify Him in His members, and that such as pretend to eat and drink His Body and Blood at the church should not be ashamed to eat the bread of wickedness at home and drink the cup of violence.

Abandon and Crucify all Sin more than ever.

I have put off my garment of corruption, how shall I put it on again? I have washed my feet in the Blood of the Lamb, how shall I defile them? The Lord hath spoken peace unto me, let me not return again to folly. Hath He taken off the burden of our sins and laid it upon the shoulders of His dear Son, and shall I lay more burden upon Him? Hath He loved me and washed me from my sins in His own Blood, and shall I return again to pollution? Hath He been so gracious to me as to give me a pardon of all my sins, and shall I abuse His goodness and thus shew my ingratitude? Is not this to account the Blood of the Covenant, wherewith I am sanctified, an unholy thing? May I not fear that His anger will kindle against me, and that He will no more have mercy upon me? O let not those hands which were reached forth to receive Christ, be stretched out to oppression and violence, but be henceforth

sacred and do no deed that may offend Thee. Let not those lips which have touched those holy mysteries be defiled with the evil communications of the devil, but be hallowed from all words which may displease Thee. Let my soul, which by Thy Sacrament is made so happy by her union with Thee, be never so wretched as to think anything too dear for such a Saviour. Let nothing make me leave my first love, who for love of me left the glory of His eternal Father, that He might espouse me.

*Walk on in the Strength of this Spiritual Food, till
thou comest to Perfection.*

O that I may still drink of the spiritual Rock ! O that I may find the efficacy, virtue, and benefit of the Sacrament follow and stream after me, while I travel in this wilderness ! O that I may be stronger and stronger in all graces, more active and exact in all spiritual duties ; hear more heedfully, pray more fervently, receive more believingly, keep the precepts of the Church more exactly, watch over my heart and ways more diligently ; be more humble and pious towards God, more just and righteous to man, more sober and temperate toward myself ; that I may walk worthy or Christ, of the Covenant, of the Sacrament, kingdom, Gospel, and grace of God, and of my birth and calling ! O that there may be some propor-

tion between the frequency of my Communion and my growth in grace ; that I may shew forth His death till He come, in respect to its influence on my soul !

Delight in Spiritual Fellowship with Christ's Members.

O that I may now bury all envy, malice, hatred, uncharitableness, and follow my master Christ in loving my enemies, but especially those who are partakers of the same benefits with me. May that sentence still run in my mind, "If God so loved us, we ought also to love one another." May I shake off all ungodly society, and in heart be joined only to those that fear the Lord ; make intimate friends only of those who really love Jesus, and in everything may I study to promote their spiritual welfare. O that I may henceforth behave myself as a stone of the same building, a branch of the same vine, a servant of the same family, a member of the same Body, a son of the same Father ! O merciful and eternal High-Priest, let that sacrifice which Thou once offeredst on the cross for the sins of the world, which Thou dost now and ever represent in heaven to Thy Father by Thy never-ceasing intercession, which this day hath been exhibited Sacramentally on Thy Holy Table, obtain mercy and peace, faith and love, truth and unity, safety and establishment, grace,

glory and all good things, to Thy whole Church ; and let not the gates of hell ever prevail against it.

*Cheer up and Comfort thyself against all
Discouragements.*

If I have worthily communicated, my sins are pardoned, and how little ought I to be dismayed at inward or outward troubles! Let me be fed all my days with the bread and water of affliction, I have another Bread and Cup to sweeten both. Let not my soul say that she is sick: her sins which were many are forgiven her. I have received an all-sufficient Saviour, and I would desire nothing in myself, having so much in Him. How can I be dejected and cast down to whom Jesus brings the peace of God which passes all understanding when He comes and makes His abode with me. Whatever I need He will give me; health and recovery from sickness, deliverance from my ghostly enemy, content and patience, liberty and joy, and cheerful poverty. In all my troubles and difficulties may this thought comfort me and strengthen my faith, that Jesus hath engaged to be with me in all conditions of life and to order all things for my advantage. I resign myself to Him, let Him do with me what seemeth Him good. He cannot deny Himself: His promises are as the sure mercies of David. Let me but be void of all care but only to preserve the

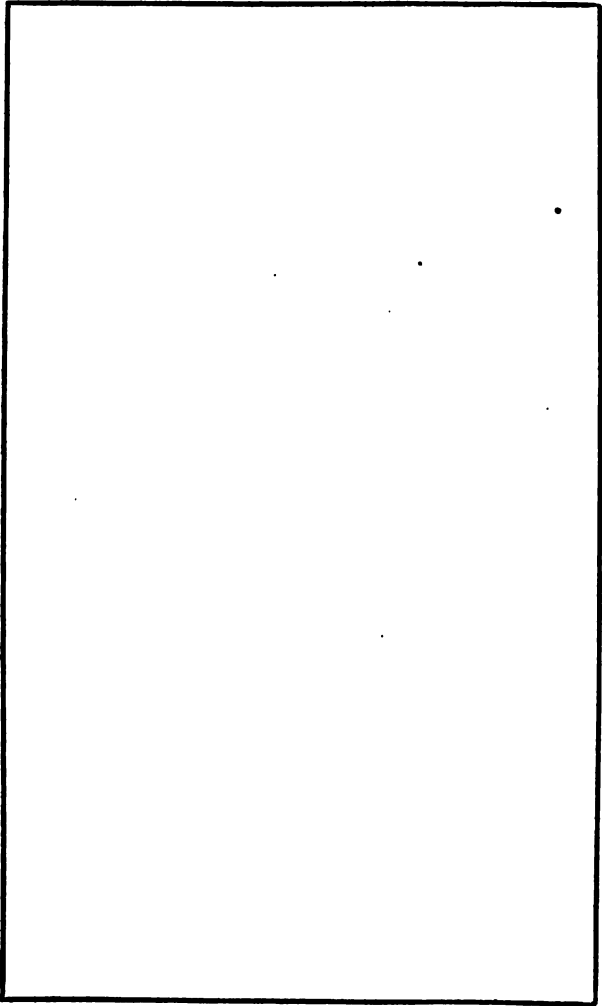
love of Jesus, and I cannot want. Then shall I rest secure under the shadow of my Father's love. All things are mine, and I am Christ's, and Christ is God's.

Keep up Earnest Longings after this and the Eternal Supper of the Lamb.

When will another Communion return again to me? When shall I come again and appear before God? When shall I see His power and His glory, taste His love and goodness, as I have done in the Communion of the Sacrament? When shall I again feast my soul on those heavenly dainties, those satisfying pleasures of His Table? The time seems long to that day of gladness and rejoicing. The King of glory, O my soul, hath now espoused thee to Himself. Mount up, and ever stand wistfully looking for His appearance. Never slacken thy vigil, nor let thine expectation cool, till He take thee to Himself, where thou shalt see Him without intervening mist: where He shall lay aside His veil, and the Countenance of His love shall be dimmed by no sadness nor hidden by the clouds which rise from the valley of the shadow of death: where mysteries shall be turned into revelations, commemoration into vision, sighs and tears into the songs and festivities of the marriage supper, transient glances into the direct beams of the ever-radiant Sun of Righteousness,

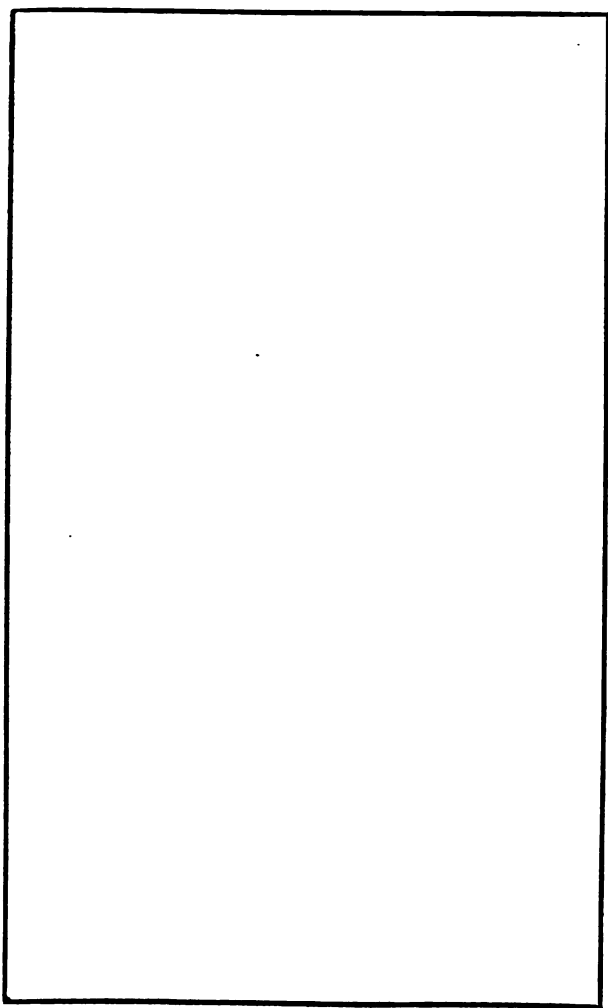
a moment's work into an eternity of rest: where is satiety without weariness; perfect happiness without care or encumbrance, envy or successor, alteration or end: for every chain a ray of light, for every tear a pearl, for every prison a palace, for every affront endured in God's service an eternal honour; for every hour of sorrow, a thousand years of comfort, multiplied with a never-ceasing numeration. Where Job who sate in humiliation sits among the angels; where Lazarus who lay among the dogs is at peace in Abraham's bosom; where the saints who went through great tribulation walk in white; where are riches and pleasures, true and real, lasting and eternal; where I shall see Thee, my Saviour,—O infinite sweetness and delight!—without a veil; where I shall have not a sacramental but a beatific vision of Thy face; where I shall not remember but behold Thee; not in faith but in clear and full fruition.

Come Love! come Lord! and that long day
For which I languish, come, I pray:
When this faint soul those eyes shall see,
And drink the unseal'd source of Thee;
When glory's sun faith's shade shall chase,
Then for Thy veil give me Thy face.



PART II.

**Containing more Particular Directions and
Meditations for the Time of the Service,
with a Prayer before it.**



A PRAYER AT HOME BEFORE THE SACRAMENT.

ETERNALLY blessed and infinitely glorious Lord God, Thou art greatly to be feared in the assembly of Thy saints, and to be had in reverence of all that draw nigh unto Thee. Look down from heaven, the habitation of Thy holiness, in much mercy, pity, and tender compassion upon me who am prostrate at Thy footstool, unworthy to look up to Thy throne or to receive anything at Thy hands. O free me from the guilt of my sins, that nothing may separate me from Thy love and from the manifestation of it at Thy Table. That I may be a meet and worthy communicant make me fit to receive Thy favour; let Thy mercy pardon my sins, Thy grace sanctify my soul, Thy goodness supply my wants, Thy merits enrich my poverty, Thy precious Blood wash away all the spots of my impurity, Thy Holy Spirit prepare and direct and assist me. Let me so remember my sins that Thou mayest forget them; set them so before my face that Thou mayest cast them behind my back. Fill my soul with fervent love for Jesus in the Holy Communion, that I may love Him ever after without dissimulation. Remove far from me all

blindness of mind, hardness of heart, earthliness and irreverence, and whatsoever may hinder the blessing of the soul-nourishing Sacrament. Give me an understanding heart, O God, and renew a humble, contrite, and right spirit within me, prepared for Thee. O be not Thou as a stranger unto me; hide not Thyself from me; lift up the light of Thy countenance upon me. Let me feel the comfortable breathings of Thy Holy Spirit in my soul at Thy Sacrament; sanctify it to me, that I may receive it acceptably with due preparation, with lowly humility, with repentance and faith, love and charity, joy and thankfulness, a deep sense of Thine inexpressible love and my own unworthiness.

And O that all of us who this day approach Thy Table may so eat the Flesh of Thy dear Son, which He hath given for the life of the world, that we may live for ever, and so drink His Blood that it may be to us for remission of sins. Meet us there as a loving Father, to whom we are reconciled through Thy beloved Son, whom Thou gavest, and who gave Himself, for us when we were estranged from Thee. Let us depart thence more under the power of Thy love and grace, and with greater resolutions and abilities to do Thee faithful service all our days, through Jesus Christ our Sacrifice and Redemption, our hope and confidence, the food, the health, the life, and salvation of our souls,

who hath taught us when we pray to say,—OUR FATHER, &c.

PSALM xliii. *Judica me, Deus.*

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

For Thou art the God of my strength, why hast Thou put me from Thee: and why go I so heavily while the enemy oppresseth me?

O send out Thy light and Thy truth, that they may lead me: and bring me unto Thy holy hill and to Thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto Thee, O God, my God.

Why art thou so heavy, O my soul: and why art thou so disquieted within me?

O put thy trust in God: for I will yet give Him thanks, which is the help of my countenance, and my God.

Glory be to the Father, &c.

As it was in the beginning, &c.

THE
ORDER OF THE ADMINISTRATION
OF THE
Lord's Supper,
OR
Holy Communion.

¶ *The Priest standing at the North side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

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

The Collect.

ALMIGHTY 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.*

¶ *Then shall the Priest, turning to the 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.*

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but Me.

People. Lord, have mercy 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 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 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 man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and 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.

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

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.

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.

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

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,

ALMIGHTY 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.*

COLLECT.

EPISTLE.

GOSPEL.

¶ *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I 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 Catholick and Apostolick 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.

¶ *Then the Curate shall declare unto the people what Holy-days, 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 Briefs, Citations, and Excommunications read.*

SERMON.

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory.*

LET your light so shine before men, &c.

As soon as ever the Sermon is ended, look towards the Lord's Table and say within yourself,

THIS Sacrament which I am about to receive is a continual memorial of my Saviour's Passion,

wherein He once offered up Himself to God ; and a sign of the nourishing and strengthening grace from His Presence, which He now offers to me under the form of food. O that I may rightly use it for the benefit of my own soul.

In the making and ordering of those elements see and consider, O my soul, the heavy blows and bruises, the piercings, pains, and sufferings of thy Saviour at the hands of wicked men. The malice and violence of His murderers crucified Him as a malefactor, and He offered Himself as a burnt-sacrifice of atonement ; and under both these sufferings He is become to me meat indeed and drink indeed, the stay and support, refreshment and life of my soul, nourishing and preserving it to eternal life.

That Bread and Wine could never sustain and nourish me, if the one had not fallen into the earth and passed under the sickle, the flail, the millstone and the fire ; the other under the hook and the press of the husbandman. Nothing less than the cross, the wounds, and the death of my Lord and my God made for me a Saviour, who in this Sacrament gives me, with Himself, a supply of all necessary blessings, as certainly as He gives me to taste that Bread and Wine, the ordinary means for preserving my life and strength.

Whilst we sons of men were lying under condemnation the Son of God looked upon us and

took our condemnation on Himself, and died in our stead. Thus by the sacrifice of the Lamb of God the sins of the world were taken away, God the Father forgave my sin, and God the Son procured my life.

Then fall upon your knees with all imaginable reverence, and say,

LET the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord my strength and my Redeemer.

Most gracious God, who of Thy great goodness hast ordained this Sacrament for a continual memorial of that ever-prevailing sacrifice which Thine infinite wisdom and love hath appointed and accepted upon the Cross for us miserable sinners, make us truly sensible of all our offences against Thee, and of the love and sufferings of Thy dear Son for us, and accept us through Him to the praise of Thy grace. Rebuke all unseasonable thoughts and imaginations; stir up within us the grace of Thy Holy Spirit, and grant that we may now so behave ourselves that we may not provoke but glorify Thee, and be partakers of that redemption which we now commemorate, and be found and kept in the number of Thy redeemed for ever.

Blessed Lord, who revivest in this sacred banquet the memorial of Thine ineffable love and of

my Saviour's sufferings, enable me by faith so to apprehend His Passion that healing strength and saving virtue may proceed from it, the strength and sweet odour of whose oblation is as fragrant and efficacious as when first offered up unto Thee. Enlighten Thou my understanding, prepare my heart: help, O help me, that I may now abate nothing of those affections which are due unto Thee and to my ever-blessed Redeemer. And let me obtain the fruits and benefits of His death and Passion, even the remission of my sins and the fulness of Thy grace: and grant that I may not increase my guilt by abusing what Thou offerest me, but may receive a blessing from Thee.

Holy, righteous Father, who seest all my weaknesses and defects, O look upon some few resemblances of Thine image within me, some rays and beams of Thy Spirit, some small workings of Thy grace which are from Thee in me, and supply the deficiencies with Thy mercy by the merits and sacrifice of Thy Son. Turn Thine eyes, O Father, to His satisfaction and intercession who now sits at Thy right hand, and to all the wants and distresses which Thou seest in my soul, that by the offering of the Blood of the Covenant being reconciled to Thee we may be filled with joy and spiritual delight.

Blessed Jesus, so dispose me by Thy grace and Holy Spirit to feed spiritually and really upon that

sacrifice which Thou offeredst without the gate and which this Sacrament sets before me here in Thy court, that I may be admitted into that holy place which Thy sacrifice hath opened, and to which this Sacrament invites me. And help me so to drink of this fruit of the vine that I may drink it new in my Father's kingdom, where I shall be delighted and refreshed and converse with Thee, without the intervening veils which hide Thee here from my sight.

¶ *Then the Priest shall say,*

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

ALMIGHTY and everliving God, who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all 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.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, &c.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees.*

¶ *When the Minister is confessing sin and praying for you, let your heart concur with him, and put in your particular failings with their aggravations, and the mercies you are especially in need of, which he omits. Prostrate your soul in the sense of your own wants and necessities. Join with all earnestness in his confessions and petitions, as one who knows the evil of sin, and the need and worth of the blessings which he requests.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our

Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name ; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, &c.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COME unto Me all that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and He is the propitiation for our sins. *1 St. John ii. 1.*

¶ *After which the Priest shall proceed, saying,*
Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's
Table, and say,*

IT is very meet, right, and our bounden duty,
that we should at all times, and in all places,
give thanks unto Thee, O Lord, *Holy Father,
Almighty, Everlasting God.

* *These words [Holy Father] must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to
the time, if there be any specially appointed: or else
immediately shall follow,*

THEREFORE with Angels and Archangels,
and with all the company of heaven, we laud
and magnify Thy glorious Name; evermore prais-
ing 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.*

PROPER PREFACES.

Upon CHRISTMAS-DAY, and seven days after.

BECAUSE 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.

Upon EASTER-DAY, and seven days after.

BUT 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.

THROUGH Thy most dearly beloved Son Jesus Christ our Lord ; who after His 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.

THROUGH 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, 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.

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

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

THEREFORE 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.

¶ *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.*

WE 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.*

¶ *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.*

ALMIGHTY God, our heavenly Father, &c.

Let the solemn Consecration mind thee how thy Saviour was consecrated and set apart for thy salvation, and say,

How wonderful is Thy wisdom and love, O God, in our recovery and redemption! How justly mightest Thou have dealt with us as with

the fallen angels, and have left us to perish without a remedy! Even Thou, our God, whom we had offended and provoked to ruin us eternally, hast out of Thine own treasure satisfied Thine own justice, and hast given us a Saviour by such a miracle of love as men and angels shall never be able fully to comprehend. So didst Thou love the sinful world as to give Thine Only-begotten Son, that whosoever believes in Him should not perish but have everlasting life.

*When you see the breaking of the Bread and
the pouring out of the Wine, say,*

O HATEFUL sin! O wonderful love! O dreadful justice! O precious sacrifice! O merciful Saviour! How gracious art Thou, Lord, to sinners! How hast Thou given Thine only Son for us! How small a matter hath tempted me to that which cost so dear before it was forgiven.

Lo, before me the great Memorial of the Sacrifice and Passion of my dear Redeemer! Thus the Bread of life was broken. Thus the Lamb of God was slain. Thus His precious Blood was shed. Thus His Father gave Him once to die, and gives still the virtue of His death to bless and save every one that comes unfeignedly to Him.

¶ *While the Ministers and others are communicating before you, say,*

WHO can sufficiently admire and adore Thee, most gracious God, for reconciling us unto Thyself. Though we were sinners, Thou treatest us as familiar friends, as dear children. Thou mightest have brought us together hither for a sacrifice to Thy justice, and behold a sacrifice of Thine own making for us—even the Son of Thy love. We are unworthy of the least crumb of our daily bread or to lift up our eyes to heaven, and Thou givest us Bread from heaven and liberty to tread Thy courts, and Thy Spirit to breathe in our hearts that we may worthily make our requests unto Thee, O compassionate Father. And now, since love will choose us for Thy guests, and mercy will invite us to Thee, make us acceptable and graciously receive us.

O Jesu Christ, Author of our salvation and of these holy mysteries, the truth of which I am now going to receive, Thou art as able to perfect me with Thy blessing and with grace from Thy presence as Thou wast to redeem me by Thy sacrifice on the Cross. Perform Thou in me by Thy sufferings what Thou dost exhibit and present. By this Thy Body broken give me also nourishment and maintenance unto eternal life. Look upon a poor sinner at Thy Table, as Thou didst

on him that hung by Thy Cross, and remember me now that Thou art in Thy kingdom.

I am unworthy of the crumbs which fall from Thy Table,—of the common mercies of food and raiment—much less that Thou shouldest come and sup and dwell with me. But seeing it is Thy good pleasure to vouchsafe me this favour, O cleanse me from all my sins, that I may entertain Thee in a pure and sanctified heart. Make me a temple for Thyself to dwell in ; strengthen my faith ; assist me by Thy grace and Spirit ; that I may worthily receive Thee, for the hope of eternal salvation.

O Thou that art the Bread of life that camest down from heaven and givest life unto the world, enable me while I am feeding upon these elements which represent unto me that universal and complete sacrifice propitiatory for the sins of mankind, by faith to feast upon them and to rejoice in the satisfaction made by my Redeemer's Passion ; until I find my soul nourished with joy, peace, and comfort which is drawn from thence. Convey unto my soul all the saving benefits of that great expiation. Let me, with Thy precious Body and Blood, receive such portions of Thy Holy Spirit as may mortify my worldly affections and corruptions, revive my dead heart, comfort my dejected mind, turn my knowledge into practice, and make that practice sweet and easy to me.

*When * the Priest gives you the Bread, think that you hear Christ say to you in particular,—*

“ TAKE EAT, THIS IS MY BODY WHICH IS BROKEN FOR THEE ; THIS DO IN REMEMBRANCE OF ME.”

My Lord and my God! didst Thou offer up Thyself for me a forlorn sinner as well as for any other, and dost Thou now give Thyself unto me and bid me remember Thee, the Redeemer of my soul, the author, the object, and the truth of this Sacrament? I thankfully receive this pledge of my redemption. I humbly receive Thee, entertain Thee, love Thee, remember Thee, serve Thee, express my gratitude to Thee, and my deep sorrow for having so often offended Thee.

Now, O Father, I know that Thou lovest me, seeing Thou hast not withheld Thy Son, Thine only Son, from me. By His merits and bloody sacrifice I hope to be received into the fellowship of His sufferings here, and into the communion of His glory hereafter.

Behold what manner of love is this, that God should undergo the suspicions, the censures, the contempts, the scorn, the derision of sinful man! That He should suffer Himself to be treated as a servant, in order that, with our life and liberty, we might recover the honour which we had forfeited. How stupendous is that goodness! what

* These prayers and those of the following section may be used while you are awaiting your turn to go up to the Altar-rails to communicate.

obligation doth it lay upon us! That He should lay down His life, pour forth His Blood, and be clothed in shame; that He should become obedient to the death of the Cross for us who were His enemies. When He saw so plainly and felt so thoroughly the blindness, ingratitude, and cruelty of mankind,—all these surrounding, invading, and discharging themselves upon Him,—what imagination can devise any expression of love, kindness, and friendship like this! That He should leave the unapproachable glory of the throne of heaven, and lay aside the majesty and felicity of God, for the infamies and dolours of the Cross: that He should endure the severest pains, and give up His life in the most hideous manner for us, that He might rescue us from the depths of misery, and restore to us the place of our inheritance in heaven and glory,—what condescension can be greater, what love more profound?

This is the sacrifice whence is won the righteousness whereby I am justified and sanctified by my Redeemer's merits. As Thou hast accepted it, O Father, for the world upon the Cross, behold it still on the behalf of sinners; hear His Blood that cries unto Thee for mercy to the miserable, and for His sake pardon us and accept us as Thy reconciled children. It was to save me from my sins that the Saviour suffered. It was thus that He shewed His love. O that I may detest and

never more commit those offences which pierced His hands and side, which crowned His head with thorns, and filled His soul with grief. Bestow Thou upon me such a measure of Thy spirit through which He offered Himself without spot unto Thee as may sanctify the body and the soul which now I offer up unto Thee, and help me to discharge the service which I promise unto Thee.

O blessed Lord Jesu, who hast ordained this holy Mystery for a Communion of Thy Body, for a means of advancement and proficiency in holiness, and for an infallible pledge of eternal salvation, which Thou hast purchased by Thy sufferings, and preparest Thy people for, by Thy grace ; grant that this blessed Sacrament may be efficacious to settle me in the Communion of Thy sufferings which it sheweth forth, to feed me with that living Bread which it presents, and to sanctify me for that eternal happiness which it promises and secures.

*Take the Cup from the Minister as from Christ,
saying to you,*

“THIS IS MY BLOOD OF THE NEW TESTAMENT,
WHICH IS SHED FOR THEE, FOR THE REMISSION OF
THY SINS.”

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable is His goodness, and His love past finding out!

How hast Thou surpassed all human apprehensions! What a matchless gift is this to us sinners! Will God stoop so low to man, and come so near him? Will He pardon my sins? will He take me to His family and love? Will He feed me with the Flesh and Blood of His Son? O the great and unmerited goodness of the holy and Almighty God of heaven and earth in admitting me to the privileges of a son: in providing so plentifully for my body and my soul this heavenly banquet. Alas! how great a portion of mankind, made after Thine Image, live and die in darkness, and perish for want of vision; who cannot or will not enjoy opportunities of meeting their Saviour thus; who are unavoidably kept from them, or who wilfully and sinfully separate and exclude themselves from His Communion. How few of those who draw near to Thee sincerely wait upon Thee and are graciously accepted by Thee. Yet how dearly hast Thou purchased our love, O Jesus! How strangely hast Thou sought it! O what shall I say unto Thee? What shall I do or suffer for Thee! How shall I express my gratitude to Thee? O make such deep and lasting impression on my soul of Thine infinite love towards me that I may ever remember Thee, faithfully serve Thee, never offend Thee, eternally enjoy Thee.

O that I could love Thee as much as I should, as I would, and as I shall love Thee when I shall

do nothing else but praise Thee, serve Thee, and love Thee, without ever offending Thee or doubting of Thy love unto me. Meanwhile, O that it may be the delight of my soul to think of Thee and Thy loving-kindness, to reverence and worship Thee, to pray to Thee and praise Thee, to wait upon Thee in Thine ordinances and at Thy Table, and to be wholly ordered and guided by Thee.

I offer up unto Thee, O Lord, my soul and my body, all I am and all I have, to be ruled and disposed of by Thee. O that I may be full of zeal to follow Thee, to rejoice in being loved by Thee, humbly to confide in Thee, and absolutely to resign myself to Thee, and to be filled with constant devotion towards Thee and earnest longings for Thy love.

O Father of everlasting compassion, forsake not in this wilderness a feeble Israelite, whom Thou hast brought thus far out of Egypt. Let not the soul, which Thou hast blessed with desires for Thee and helped thus far towards eternal happiness, ever faint or fall from the right way. Let not mine infirmities deprive me of the benefit of this blessed Communion, of the effects of my Redeemer's Passion, of pardon and peace, grace and relief, courage and strength, support and protection in the whole course of my life, and of eternal happiness in that which is to come.

O Son of God, Thou life of them that believe, quench not, but cherish and kindle the smoking flax: break not but support and strengthen the bruised reed. Feed with Thy divine love this tender branch, this weak member of Thine, which without Thee cannot but wither away and perish. Despise not the small growth of grace within me, but carry it on with power, until Thou hast made me meet for the inheritance of the saints in light.

O blessed Spirit of all grace, cleanse me from all my sins; keep and increase in me, notwithstanding all my infirmities, Thine own work and carry it on to perfection. Descend upon me, and unite me here to the well-beloved Son, my incarnate Lord, that I may become one with Him and He with me beneath the shadow of Thy wings. Amen.

¶ *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.*

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

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 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 fatherly 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 Thy 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,*

GLORY be to God on high, and in earth peace, good will towards 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; 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 sittest 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.

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

THE peace of God, which passeth all understanding, &c.

Fill our hearts, most gracious God, with love and kindness towards one another: let there be no strife or differences between us or any of Thy people, for we are brethren. Supply all the necessities of our souls and bodies: provide for us as Thou seest to be best for us. Give us content under all Thy dispensations towards us: let us take all as in love from Thee. Mortify all our inordinate affections and desires. Draw Thine image in clearer and clearer distinctness upon our souls. Let our chief pleasure consist in serving and pleasing Thee. Let nothing disturb or displease us but Thy dishonour.

Send Thy Gospel where it is not preached: make it successful for the drawing of souls to Thee, where it is: let all who enjoy it walk wor-

thily of it, and let them be taken care of, preserved, and defended by Thee.

Forgive us what Thou hast seen amiss in us: what is ours graciously pardon: what is Thine own graciously accept. Pour upon us who have received this Sacrament the continual influences of that Holy Spirit which Thou hast promised to pour upon all flesh, that thereby Thy Church, the world, our souls and bodies may glorify Thee, now and ever, Father, Son, and Holy Ghost. Amen.

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest Thou Thy servant depart in peace, according to Thy word:

For mine eyes have seen Thy salvation,

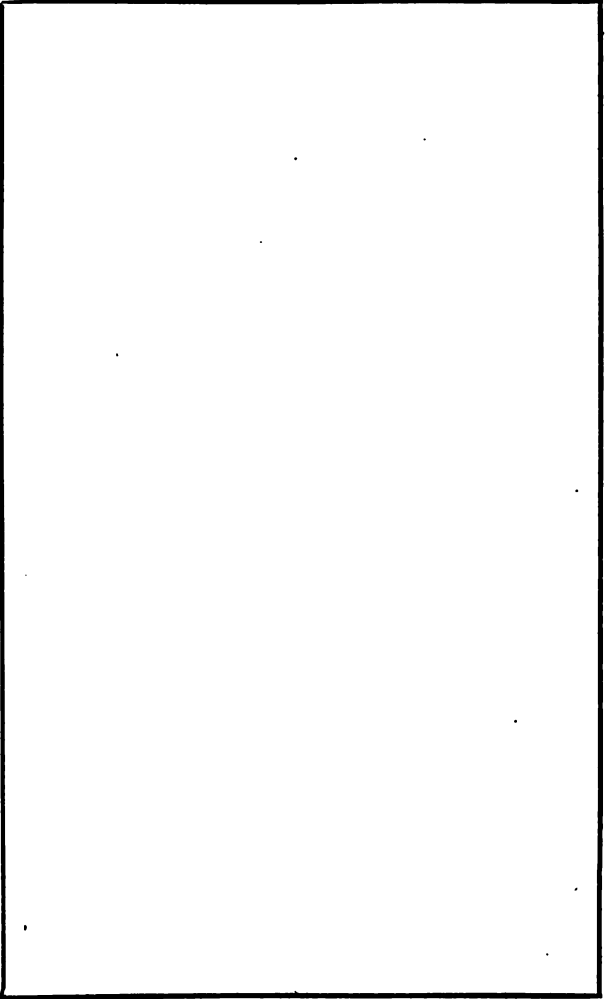
Which Thou hast prepared, before the face of all people;

To be a light to lighten the Gentiles, and to be the glory of Thy people Israel.

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

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





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