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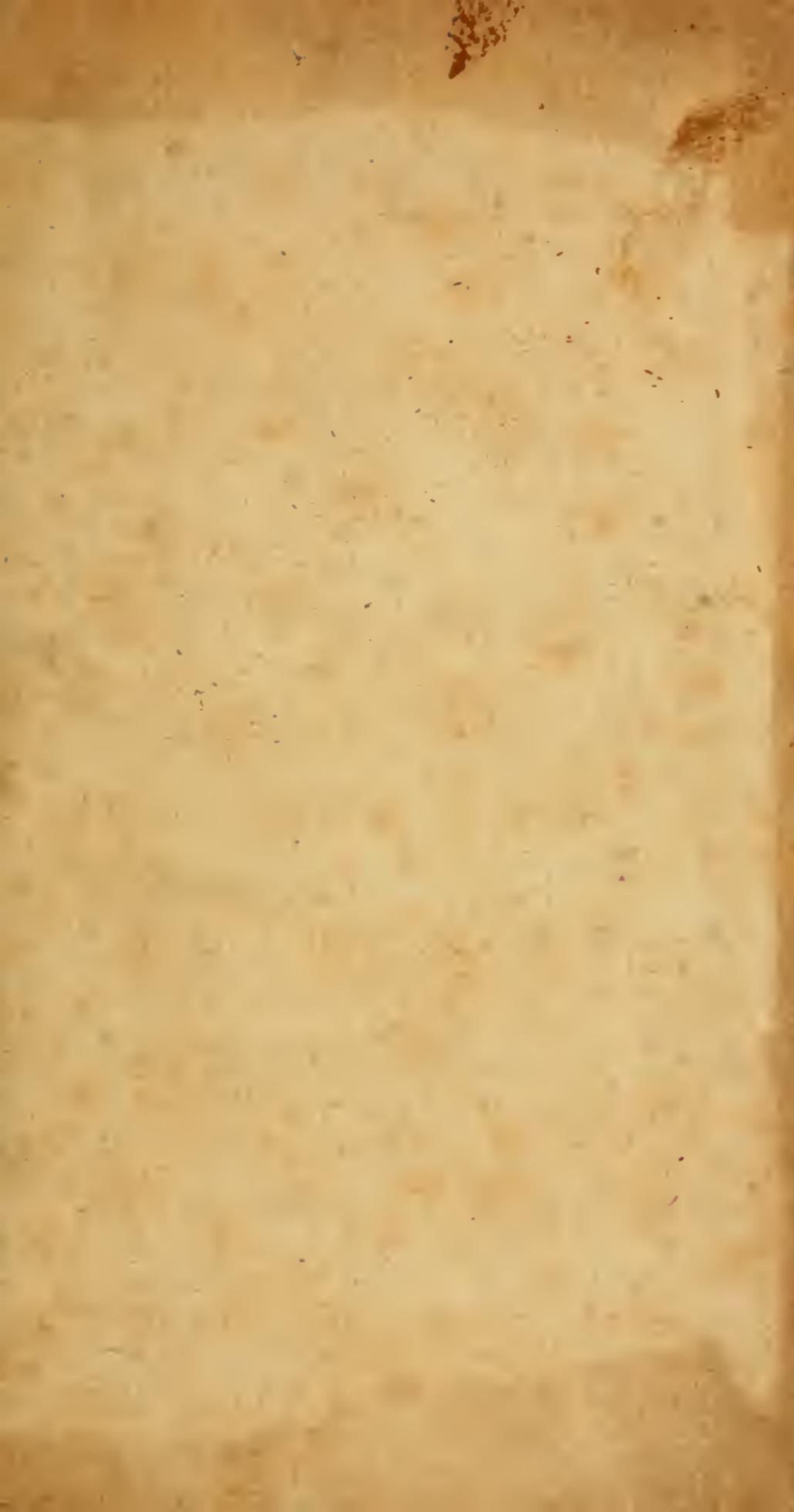
Liturgy of the Theological Seminary,

PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No. 1

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A
P R A C T I C A L
E X P O S I T I O N
On the OFFICES of
Baptism *and* Confirmation ;
And on the
COMMUNION SERVICE
O F T H E
Church of *ENGLAND.*



[Price One Shilling Bound.]

THE

EXHIBIT

OF

THE

COMMISSION

ON

THE

REVENUE

OF

INDIA

IN

THE

YEAR

1911

AND

1912

1913

1914

1915

1916

1917

A
PRACTICAL
EXPOSITION
On the OFFICES of
Baptism *and* Confirmation;
And on the
COMMUNION SERVICE
OF THE
Church of *ENGLAND*,
As prescribed by the BOOK of
COMMON PRAYER.
BEING

The Substance of Eight SERMONS, preached at
the Chapel at *Highgate* in *Middlesex*.

To which are annexed

PRAYERS and DEVOTIONS
Suitable to those SUBJECTS.

By EDWARD YARDLEY, B. D.
Archdeacon of *Cardigan*.

L O N D O N:

Printed by J. and W. Oliver,
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MDCCLXIII.

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OF

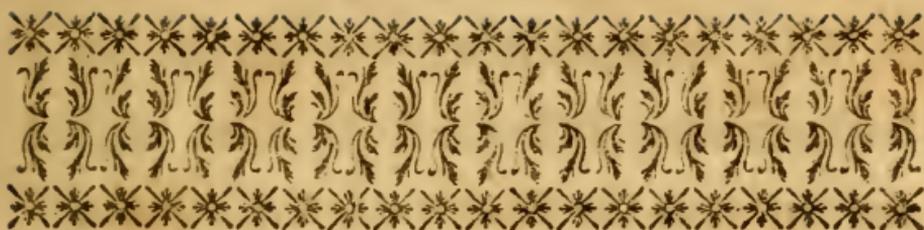
B R E F A C E

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It is the purpose of this work to present a comprehensive account of the history of the United States from its first settlement to the present time.

The author has endeavored to give a full and accurate description of the various events and circumstances which have shaped the course of our nation's development.

1850



T H E

P R E F A C E.

I T will be wholly needless to spend Time in proving to the Members of the Protestant Church of *England*, to whom these Discourses are addressed, the Obligations they are under to have a competent Knowledge of those Offices of Devotion of which our Public Service consists.

The Administration of the Two Sacraments instituted by our blessed LORD, and the Order of the Apostolical Rite of Confirmation, are of such interesting Concern to every one of us, that it is hardly pardonable in any to be wholly ignorant of what is therein transacted between GOD and us, for our Spiritual and Eternal Advantage.

Baptism is the Sacrament by which we are admitted into the Church of CHRIST, and therefore is never to be repeated. And as we are but once baptized, and most of us received that Sacrament whilst we were in our Infant State, when we were incapable to understand either the Promises which were then made in our Names, or the Benefits

Benefits which we then became intitled to; this Sacrament is ordered to be administred, as often as may be, publicly in the Church; to the End that we may be frequently reminded of our own Duty, and of the Heavenly Blessings which were then conferred on us.

Hence ariseth the Necessity of understanding aright that holy Office of our Church, that whenever we are present at the Reception of any into the Church by Baptism, we may not stand as mere idle Spectators, or Witnesses to the naming of a Child, but may seriously recollect and renew the Promises which were made on our Behalf when we ourselves were baptized, and

and the Happiness which, upon the Performance of those Promises, will infallibly accrue to us.

Those who were baptized in their Infancy, and had Sureties to engage for them, are ordered, when they come of Age, to take these Engagements on themselves, and in their own Persons to promise the Performance of them in the Presence of the Bishop; and to this End the Church hath provided the Office of *Confirmation*: And therefore the Necessity of understanding this, as well as the Office for Baptism, must appear plain and evident.

What hath been said in this Treatise on Baptism and Confirmation is the
Substance

Substance of Four SERMONS lately preached, and now first presented to the Public. What followeth under the Title of *The Rational Communicant*, contains Four DISCOURSES, formerly published, with the Addition of several Notes, attempting to shew the Agreement of our present Communion Service with the ancient Liturgies; and of an Eucharistical Office, taken chiefly from those venerable Remains of primitive Christianity.

As the Author modestly hopes the former Edition hath, through God's Blessing, done some Good, he is encouraged to reprint it in a smaller Form, that the Cheapness of the Book may be a means of its being more
widely

widely dispersed, and thereby come into the Hands of the greater Number.

In order to reduce the Treatise to this Size, the Notes are many of them omitted, especially such as were intended only to satisfy the learned Readers; and those which were thought necessary to be retained, are thrown into the Text, that they may neither be neglected as useless, nor cause any Interruption in the Course of Reading.

The Design of all these Discourses is, to inform the pious Christians in the true Sense and Meaning of the Sacred Offices, and to direct their Zeal and Devotion to that Decency and Propriety of Behaviour which the several

veral Parts thereof justly require of them. And it is hoped that the Prayers which are added, taken from Authors of great Piety, may be of Spiritual Benefit to those who are destitute of other Helps of the same Nature.



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N. B. Some few of the *Rational Communicant* in Octavo, on a large Letter, with Notes referring to the ancient Liturgies, &c. are in the Hands of B. D O D, Price 2 s.



A N

E X P O S I T I O N

On the OFFICES of

Baptism and Confirmation.



OF BAPTISM.



MATTHEW XXVIII. 19, 20.

Go ye therefore, and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all Things whatsoever I have commanded you: And lo, I am with you alway, even unto the End of the World.

THE Evangelist St *Matthew* having given us a large Account of the Birth and Circumcision, the Preaching and the Miracles, the Crucifixion and the Resurrection of the Blessed **JESUS**, concludes his Gospel with relating the solemn Manner in which he instituted the holy Sacrament of Baptism. He tells us, that when the Eleven **B** Apostles

Apostles were gathered together, according to the Appointment of their Master, *Jesus came, and spake unto them, saying, All Power is given unto me in Heaven and in Earth, ver. 18.* As if he had said, I have finished the Work which my Father gave me to perform; I have constituted and built a Church which I have purchased with my own Blood; I was obedient unto Death, but now Death is swallowed up in Victory; I am risen from the Dead, and have triumphed over the Grave, and am by GOD the Father exalted to be a Prince and a SAVIOUR; He hath given all Things into my Hands, and my Power is unlimited and unrestrained; all Things both in Heaven and Earth obey my Will, and as an Act of this Authority, *As my Father hath sent me, even so send I you,* and give you, by Virtue of the following Commission, Power to make Disciples; and in my Name to admit them into the Church: What ye shall do herein according to my Institution, I will ratify and confirm your Act, for *Lo, I am with you alway, even unto the End of the World; Go ye therefore, and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

The Word *Baptism* implies dipping or plunging in Water, or sprinkling or washing with it; and as the Element of Water hath a natural Property of cleansing, so this hath very anciently been used both by *Jews* and *Gentiles* as a Sacred Rite to signify inward Purification, and the washing away of Crimes and Guilt; and

and to this the *Jews* introduced another use of Baptism, and besides Circumcision, adopted it as a Ceremony at the Initiation of Members into their Church. After this, *John*, the Fore-runner of the Messiah, in order to prepare the way for the Reception of the Gospel, did in the River *Jordan* administer the Baptism of Repentance. The *Jews* then, being accustomed to this Rite, did not look upon it as a new or uncouth Ceremony, when our LORD exalted it into a perpetual Sacrament for the Admission of Members into his Church.

All the Essentials of Baptism were pointed out by the Founder of our holy Religion, and these were to remain without any Alteration: But as to other Circumstances relating to the Administration, He hath left the Church at Liberty to order such Ceremonies as shall seem fittest to the State and Condition she is at any time in; and to make such Orders in relation to the Manner of administering this Sacrament, which, though they are in themselves indifferent, yet it becomes our Duty to comply with them, because she prescribes them.

The Primitive Churches were not without their Forms for the decent and solemn Administration of this Rite; and the Church of *England* hath not been wanting in making the same Provision; and hath in her Common Prayer Book inserted three several Offices for the Ministration of Baptism, to be used according to her Direction. One of them is for the Sake of such whom the ancient Church stiled *Adults*,

who were of Riper Years, and were come to the Use of their Reason, and capable of answering for themselves when they came to be Baptized. The other two are for the Use of *Infants*, one of them to be performed in the Church; and the other in Private Houses, out of Compassion to such Children, whose Health will not permit them to be carried out of Doors.

As all our Offices of Religion ought to be well understood by those who join in them, that their Zeal may be well guided, and their Behaviour suitably and properly directed; and with this View the *Communion* Office hath been already explained, as being a Service which every good Christian ought frequently to be present at: So the *Baptismal* Office will require the same Pains, though it be but once used in Behalf of every Member of our Church, and his Baptism is never to be repeated. For as to those Few who were Baptized since they came to Years of Discretion, and answered for themselves, it is very fit that in attending to the Baptism of others, they should be reminded of the Things they themselves promised, and of the Engagements they entered into, which it is their bounden Duty to comply with. And as the far greatest Part of us were Baptized in our tender Age, when we knew neither the Benefits of this Sacrament, nor the Vows and Promises which the charitable Care of our God-fathers and Godmothers made for us, and, in our Names undertook that we should Perform them; so it is exceeding useful for us seriously

to listen to the Baptismal Service whenever it is performed, and to consider the Advantages we are entitled to from having received that Sacrament, and the Obligations which from thence we are bound to fulfil.

In order therefore to make this divine Service the better understood, I shall proceed to a Practical Explanation of *The Ministration of Public Baptism of Infants, to be used in the Church.* This is the Title it bears in the Common Prayer Book ; and this will remind us to make two Observations. First, That the Lawfulness of Infant Baptism is maintained by our Church, who in her twentyseventh Article of Religion declares, that it ought to “ be retained in the Church, as most agreeable with “ the Institution of Christ,” and hath here furnished us with a peculiar Office for the Ministration of it. The Baptizing of Infants is no novel Practice, but was in use in the Primitive Church : And certainly when our LORD commanded his Apostles to Baptize all Nations, He would have expressly forbid the Baptizing of Infants, if he had meant that they should be excluded ; but as he hath not, his Permission must be understood, and even Infants comprehended under the Term of *all Nations.* Baptism succeeded in the Room of Circumcision, and those who were then capable of the one, are undoubtedly now qualified for the other. If Children of eight Days old were fit to enter into Covenant with GOD by Circumcision, no Reason can be given why Infants

should at any Time be debarred from entring into Covenant with God by Baptism: Nor is it any new Thing for Children or Minors to agree to, and Promise those Things by their Guardians or Sureties, which themselves are not able either to understand or perform at the Time in which they enter into that Engagement.

A second Observation is, That this Office is intended to be used only *in the Church*; and therefore whenever this *Public Service* is used in any other Place, the Design of the Church is opposed, who hath provided another Office for *Private Use*. But I shall defer entring farther on this Topic, until I come to consider that other Form.

After the Title there follow some Rubrics of Direction. 1. Though, “ If Necessity so
 “ require, Children may be Baptized on any
 “ Day, yet the People are to be admonished,
 “ that it is most convenient that Baptism should
 “ not be administred but upon Sundays and
 “ other Holy-days, when the most Number
 “ of People come together; as well for that
 “ the Congregation there present may testify
 “ the receiving of them that be newly Bap-
 “ tized into the Number of CHRIST’S Church;
 “ as also because in the Baptism of Infants,
 “ every Man present may be put in Remem-
 “ brance of his own Profession made to GOD
 “ in his own Baptism; for which Cause also
 “ it is expedient that Baptism be ministred
 “ in the Vulgar Tongue.”

2. “ There

2. “ There shall be for every Male Child
“ to be Baptized, two Godfathers and one
“ Godmother; and for every Female, one
“ Godfather and two Godmothers.” It will
interfere less with the Explanation of the Of-
fice, if I here speak of this Institution; which
seems to be borrowed from the *Jews*, who
formerly did, and even now do require Spon-
sors to answer for those who are to be Cir-
cumcised. Baptism is a Covenant, wherein on
one Side *G O D* promiseth to convey Pardon
and Grace, and expects that Man should, on
his Part, promise Faith and Obedience: And
so when Infants, not yet arrived at the Use of
their Speech or their Reason, are Baptized, it
becomes necessary for some other Persons to
lend their charitable Assistance, and to under-
take in the Name of such Infants for the Per-
formance of their Part of the Covenant.

In the first Ages of Christianity this Custom
was introduced into the Church; and then in-
deed there was especial need of it: For if those
who were related to, and had the Care of any
Child which was Baptized, were, by the Per-
mission of Providence, taken off by Persecu-
tion;—or if, through their own Frailty they
fell from the Faith, and revolted to Heathenism
for fear of Persecution;—in these Cases the
Church had still in reserve some who had so-
lemnly engaged themselves to see the Children
brought up in the Faith and Fear of *CHRIST*.
And as the Case stands now with us, consider-
ing the Coldness and Indifferency of most Peo-
ple

ple in Affairs of Religion, the Ignorance which incapacitates some Parents, and the wicked Slothfulness which hinders others from Instructing; it from hence becomes very fit, that some other Persons, besides the Parents, should promise to overlook the religious Education of the Children to be Baptized. The Parents are already bound by an inviolable Law to promote the Spiritual, as well as the Temporal Happiness of their Children; and therefore they are not admitted as Sponsors in Baptism, but the Church requires this from others, as a supernumerary Security. If the Parents of the Children take all possible Care to give them a virtuous and religious Education, the Sureties are then eased of their Charge: But if the Parents omit this;—if the Children have the Misfortune to lose their Parents, and to be left Orphans;—if they take to ill Courses, and neglect the Duties of Religion;—in these Cases, Godfathers and Godmothers are obliged to exert themselves, and to remind them what a solemn Vow, Promise and Profession was made in their Name at Baptism; for they have a Sort of Paternal Right to admonish, exhort and rebuke those for whom they are Sponsors. If this Kind of Guardianship be thought by any to be too great a Burden, let them remember, that as soon as the Child is come to Years of Discretion, and is instructed in the first Principles of Christianity, they may discharge the Obligation, and quit themselves of the Trust, by bringing the young Person to the Bishop to be *Confirmed* by

by him, and to take upon himself those Vows which his Sureties formerly made in his Name.

3. The next Rubric enjoins the giving decent and timely Notice of a Christening to the Minister, either “over Night or before the beginning of Morning Prayer;” and that when he hath “appointed” the Time of the Day, they are all, immediately after the last Lesson, “to be ready at the Font,” where “Pure Water” is to be provided for the Performance of this sacred Rite. Water is the Element appointed by our SAVIOUR as an Essential, without which the Sacrament cannot be administered; and it ought to be “Pure,” both with regard to Decency, and to the spiritual Significancy of it, as employed to wash away Sins. The Apostles and Primitive Christians Baptized in Ponds and Rivers, and in any Place which had Water convenient; but when the Empire became Christian, and Churches were built for the Worship of CHRIST, Baptisteries were joined to them, or *Fonts* (receiving their Name from the Fountains or Springs formerly used for the same Purpose) were set up at the Entrance of them, to signify by their Situation the Admission of Members into the Church by Baptism.

The Time being now come, and every thing ready for the Celebration, the *Priest*, who under the Bishop, and by Authority derived from him, is the proper and ordinary Minister of Baptism, or the *Deacon*, as his Deputy or Assistant, *standing* at the Font is to enquire whether

ther “ this Child hath already been Baptized, “ or no ? ” The Reason of this Question is founded upon this Christian Maxim, that Baptism is never to be repeated. There is but “ one LORD, one Faith, one Baptism.” *Eph. iv. 5.* As we are by that Sacrament admitted into the Church of CHRIST, the very Nature of it shews that it ought to be but once administered. Circumcision under the Law, and Baptism under the Gospel, were instituted as Sacraments by which Men were to enter into Covenant with GOD ; and if through Malice or Frailty they afterwards break his Covenant, they were not to be re-entered by those Rites, but other Means were provided whereby they might be reconciled to GOD, without being Circumcised or Baptized again : And thus in the *Nicene Creed* we profess to believe “ one “ Baptism for the Remission of Sins.” If indeed this Rite should be administered in any other Manner than that in which our LORD instituted it, and any of the Essentials of Baptism should be omitted, it then ceaseth to be a Sacrament, it is of no Value or Efficacy, and the Person in Behalf of whom this vain Ceremony was used, is obliged to receive the true Christian Baptism, attended with all its essential Parts. Neither is this Rebaptization or a Repetition of the Sacrament, because the other was not according to the Institution of CHRIST, and so no Baptism.

If the Minister, upon Enquiry, is informed that the Child hath not been already Baptized, he

he then begins the Office with a Preface, in which is declared that “ all Men are conceived
“ and born in Sin, and none can enter into the
“ Kingdom of God, except he be regenerate
“ and born anew of Water and of the Holy
“ GHOST;” and therefore he desires the Congregation
“ to call upon GOD through CHRIST,
“ that he will grant to this Child that Thing
“ which by Nature he cannot have, that he
“ may be Baptized with Water and the Holy
“ GHOST, and received into CHRIST’s holy
“ Church, and be made a lively Member of
“ the same.” Then, after the usual Invitation,
“ Let us Pray,” follow two devout Prayers: The former of them commemorates GOD’s Mercy in
“ saving *Noah* and his Family in
“ the Ark from perishing by Water, and in
“ safely leading the Children of *Israel* through
“ the *Red Sea*,” which were two remarkable Types of Baptism; and also the Baptism of his Beloved SON, who thereby did “ sanctify
“ Water to the mystical washing away of Sin;” and then GOD is besought “ mercifully to look
“ upon the Child, to wash him and sanctify
“ him with the Holy GHOST, that he being
“ delivered from Wrath, may be received into
“ the Ark of CHRIST’s Church, and being
“ stedfast in Faith, joyful through Hope, and
“ rooted in Charity, may so pass the Waves
“ of this troublesome World, that finally he
“ may come to the Land of everlasting Life.” All here is so easy to the meanest Christian, that it needeth no Explanation; only thus

much must be remembred, that every one in the Congregation ought devoutly to join in this and all the other Prayers, and to shew their Piety, their Zeal and their Chârity, in interceding for the Child or Children here offered to God, that they may effectually receive all the Benefits annexed to this holy Sacrament.

The next Prayer, by the most awful and prevailing Titles, begs of God, that “ the Infant coming to his holy Baptism, may receive
 “ Remission of Sins by Spiritual Regenera-
 “ tion; that God, according to his Promise,
 “ would give to those who ask, let them that
 “ seek find, and open the Gate unto them
 “ that knock; that this Infant may enjoy the
 “ everlasting Benediction of his heavenly Wash-
 “ ing, and come to his eternal Kingdom.”
 What is meant here by *Spiritual Regeneration* requires to be spoken to; to “ be regenerate
 “ and born anew of Water,” are in the Beginning of this Office spoken of as the same Thing; “ the Inward and Spiritual Grace,” conveyed to us in this Sacrament, is by our Church Catechism said to be “ a Death unto
 “ Sin, and a new Birth unto Righteousness; for
 “ being by Nature born in Sin, and the Children of Wrath, we are hereby made the
 “ Children of Grace.” “ We are buried with
 “ CHRIST by Baptism into Death, that like
 “ as CHRIST was raised up from the Dead
 “ by the Glory of the FATHER, even so we
 “ should walk in Newness of Life.” *Rom.*
 vi. 4. And the same St *Paul* styles Baptism the
 the

“ the Washing of Regeneration ;” *Tit.* iii. 5. because in Baptism the Holy Spirit works in us a Change something like a new Birth, translating us from a natural State in *Adam*, to a spiritual State in *CHRIST* ; both the Water and the Spirit at the same Time concurring to this new Birth : For as we are but once born into our natural Life, so we are but once born into our Spiritual or Christian Life : We are but once Baptized, and once Regenerated ;— Regenerated at the very Time when we are Baptized. This is the Language of Scripture, thus this Term was applied by the ancient Fathers, and thus it is used by our Church : So that to speak of a Christian’s being Regenerated in any other Stage of his Life ; or to apply the Term of Regeneration or new Birth, to the turning from a lapsed State to a State of Holiness,—to that Renovation, Amendment or Renewal of the Heart of Man, which is the Duty of a Christian, and which the Word of God exhorts us to acquire,—to make it signify Conversion or Repentance ; is, if there were no worse Consequences attending it, mixing and confounding of distinct Notions, misapplying Scripture Phrases, and abusing the ancient and known Language of the Church.

After this Prayer is ended, the Minister reads that Portion of the Gospel by *St Mark*, in which is related the kind Reception which little Children met with from the Blessed *JESUS* ; and then he is ordered to make “ a brief
“ Exhortation on the Words” which he hath
read ;

read; observing to the People that “CHRIST
 “ commanded little Children to be brought
 “ unto him; how he blamed those that would
 “ have kept them from him; how he exhort-
 “ eth all Men to follow their Innocency; how
 “ he declared his Good-will towards them, by
 “ Embracing them, Laying his Hands upon
 “ them, and Blessing them:” Hence we ought
 to believe that he will be equally indulgent
 towards this present Infant, and favourably
 allow the charitable Work of those who bring
 him to Baptism: And upon this he begins a
 Thanksgiving to Almighty GOD, for having
 “ vouchsafed to call us to the Knowledge of
 “ his Grace, and Faith in him,” begging that
 he would “ increase this Knowledge, and con-
 “ firm this Faith in us evermore, and give
 “ his Holy Spirit to this Infant, that he may
 “ be born again, and be made an Heir of
 “ everlasting Salvation, through our LORD
 “ JESUS CHRIST.”

Next follows an Address to the Godfathers
 and Godmothers, reminding them of what
 they have prayed for, and that they may surely
 depend on CHRIST’s performing his Promise
 of granting their Petitions. But as in all Co-
 venants there must be an Engagement on both
 Sides, so in the present Case, the “ Infant must
 “ also faithfully for his Part promise by his
 “ Sureties, until he come of Age to take it
 “ upon himself, that he will renounce the De-
 “ vil and all his Works, and constantly be-
 “ lieve

“ believe GOD’s holy Word, and obediently
“ keep his Commandments.”

These Queries ought regularly to be made to, and answered by the Person who is to enter into Covenant; but as the Infant is not capable of understanding the Questions, or of making any Answer, this Incapacity must be supplied by those who undertake for him, who must answer in his Name: And the Questions might without any Absurdity be put to the Infant, “ Dost thou Promise? Wilt thou be Baptized?” And the Answers made by the Sureties, representing the Person of the Infant, might without the least Impropriety be, “ I promise,—I will:” Or the Demand may be addressed directly to the Sponsor, “ Dost thou in the Name of this Child?”—But however this be done, Answers ought to be made in the Words set down in the Common Prayer Book, and not, as is too much the Practice of the Times, Assent to be given only by Silence or a consenting Bow.

The first Demand relates to the Renunciation of the Devil, and every Work which is opposite to the Design of Christianity, which are to be abjured by all who enter into Covenant with GOD by Baptism. The Second requires a stedfast and lively Faith in the Holy Trinity, and in all the several Articles of the Religion of CHRIST, which are there briefly summed up in the Words of the Apostles Creed. The Third regards the Will and Desire of the Child to enter into the Church by
Baptism,

Baptism, or “ be Baptized in this Faith ?” and the positive Answer is, “ This is my Desire ;” charitably supposing that if the Infant understood what is now transacting for his eternal Benefit, and was capable of explaining himself, he would do it in these Words ; and if when he comes of Age, he doth not willingly and heartily confirm every Thing which is here done and promised for him under every one of these Demands, he thereby forfeits all the Benefits which Christian Baptism confers. The fourth and last Question is, whether “ he “ will obediently keep God’s holy Will and “ Commandments, and walk in the same all “ the Days of his Life ?” And the Answer is, “ I will.” Thus then Wickedness being renounced, Faith declared, Obedience vowed, and Baptism requested, the Ministrations of the Sacrament may solemnly proceed.

But let me stop to remark, that it is supposed that the Sponsors who undertake this kind Office in Behalf of another, do for themselves renounce all Sin, believe the Truths of Christianity, and resolve to live as the Servants of CHRIST ; for otherwise they are unfit Representatives of an innocent Child, and shame themselves when they enter into this Engagement. Whilst these Demands and Answers are making, the rest of the Congregation are not to join therein ; the whole Transaction being between the Minister on the one side, and the Godfathers and Godmothers on the other. But that this Time, instead of being lost, may be employed

employed to their Spiritual Advantage, let every one seriously recollect what passed at his own Baptism; and let him take this proper Opportunity of renewing the Vows which were then made in the Behalf of himself. When the Minister begins, “Dost thou renounce?”—Let him say, not aloud so as to disturb the Congregation, but to himself, with a devout Heart, “I do renounce the Devil and all his
“ Works, the vain Pomp and Glory of the
“ World, with all covetous Desires of the
“ same, and the carnal Desires of the Flesh,
“ so that, God being my Helper, I will not
“ follow nor be led by them.” When the Minister saith, “Dost thou believe?”—repeat to yourself the Articles of your Christian Faith, and at the End say in your Heart, “All this I stedfastly believe.” When he saith, “Wilt thou be Baptized?”—say softly, “LORD, I thank Thee that I have been Bap-
“ tized in this Faith.” And when he comes to the last Demand, “Wilt thou then obedi-
“ ently keep?”—say within yourself, “I will
“ obediently keep God’s holy Will and Com-
“ mandments, and walk in the same all the
“ Days of my Life; and may the Grace of
“ God assist me herein.” Thus shall we turn this Part of the Service to our own use, into an Act of true Devotion, beneficial to our own Souls, and acceptable to Almighty God.

The Stipulations being made, the Priest offereth up to our merciful God four short Petitions, to every one of which, as to every other

other Prayer in this Office, the People are to answer “*Amen.*” The Purport of them is, that GOD would “Grant that the old *Adam* “in this Child,” the Original Corruption which every one brings with him into the World, “may be so Buried, that the new Man “may be raised up in him:”—That all carnal Affections may die in him, and that all Things belonging to the Spirit, may live and grow in him:—That he may have Power and Strength to have Victory, and to Triumph against the Devil, the World, and the Flesh:”—And that all who are here (that is at this Font, erected in the House of GOD, and set apart for this sacred Office) dedicated to GOD by his Ministers, “may also be endued with heavenly Virtues, and everlastingly rewarded, through GOD’s Mercy.”

Next after this, follows a Prayer for the Consecration of the Water. As in the other Sacrament we hold, that after Consecration the Elements retain the same Nature, and are Bread and Wine still: So here we think not that there is any material Change of the Water, but that it is nevertheless proper, that by reciting the Words which our LORD used when he Instituted this Sacrament, and by Prayer, we should set apart this Water from profane and common Uses, and dedicate it to GOD for the sacred Purpose for which it is designed, entreating him that it may become the Laver of Regeneration to the Child to be Baptized therein: And therefore the Church prayeth, that
He

He “ whose most dearly beloved Son, for the
“ Forgiveness of our Sins, did shed out of
“ his most precious Side both Water and
“ Blood, and gave Commandment to his Dis-
“ ciples, that they should go Teach all Na-
“ tions, and Baptize them in the Name of the
“ FATHER, and of the SON, and of the Holy
“ GHOST; would regard the Supplications of
“ his Congregation, sanctify this Water to
“ the mystical Washing away of Sin, and
“ grant that this Child now to be Baptized
“ therein, may receive the Fulness of Grace,
“ and ever remain in the Number of his faith-
“ ful and elect Children, through J E S U S
“ C H R I S T O U R L O R D.”

The Minister then, taking the Child into his Arms, requireth of the Godfathers and Godmothers to *Name* it. The *Jews* always named their Children at the Time of their Circumcision, and Christians have always given them a Name at the Time of their Baptism, both which were Sacraments of their Initiation into their respective Churches. The Option of the Name undoubtedly belongeth to the Parents, but as it is a Token of our new Birth, those who undertake for us are enjoined to acquaint the Minister with it: Who calling the Child by his Name, and either *dipping* him in the Water, or *pouring* Water upon him, saith,
“ I Baptize thee in the Name of the FATHER,
“ and of the SON, and of the Holy GHOST.”
This Form of Words is an essential Part of this Sacrament; it was prescribed by our Blessed
LORD,

LORD, and none but Heretics ever presumed to make any Alteration in it. It denotes not only the Authority of the Administrator, and by whom he is empowered to admit new Members into the Church; but also declareth the Three Persons in the holy and undivided Trinity, into whose Faith, Worship and Obedience every one is Baptized.

As to the Manner in which the Water is used, either by *pouring* it upon the Child, or *dipping* him in it, our Church hath not determined, but left it at large that either Way may be used according to Discretion. In the first Ages of the Church, the most common Custom was that of plunging or dipping the new Converts, numbers of whom were grown Persons, into the Water: And as long as the warm Climates of the East, and the Strength of the Persons Baptized prevented any Inconveniency from following it, this was observed; but yet not so rigidly as never to be altered; for even then, in the Primitive Times, in the Case of Clinics or Sick Persons who were confined to their Beds, and could not attend the public Baptisteries, this Sacrament was permitted to be administred by Aspersion or pouring of Water on them. This Method afterwards grew more common; and as the Gospel spread towards the colder Countries of the North, sprinkling was more commonly used, lest the Person's Health should be endangered by the other Practice of dipping: And surely Infants require as tender Usage as Sick Persons,

sons, and if sprinkling with Water hath always been thought sufficient for these, it cannot with any shew of Reason be denied to the others. Water must be used; as to the Quantity it is indifferent; nor must we think that the Grace given by GOD in Baptism is measured by, or bears any Proportion to the Quantity of Water used in that Sacrament.

The Baptism being compleated, and the Infant thereby made a Christian, the Minister, still holding him in his Arms, solemnly declares his “ Reception into the Congregation of
“ CHRIST’S Flock, and signs him on the Fore-
“ head with the Sign of the Cross, in Token
“ that hereafter he shall not be ashamed to
“ confess the Faith of CHRIST crucified, and
“ manfully to fight under his Banner against
“ Sin, the World, and the Devil, and to con-
“ tinue CHRIST’S faithful Soldier and Servant
“ unto his Life’s End.”

This ancient, harmless and significant Ceremony hath met with much Opposition from the Adversaries of our Church, and by some been made an Argument for dissenting from us. The Rubric at the End of this Office refers us to the thirtieth Canon of our Church for Satisfaction herein; and therefore instead of saying any Thing of my own on this Head, and because many have not the Book of Canons by them, I shall beg Leave to make a large Extract from it. It bears for its Title, “ The lawful Use of the Cross in Baptism explained.” In it the Convocation “ com-
“ mends

“ mends to all the true Members of the Church
 “ of *England*, these their Directions and Ob-
 “ servations ”

“ First, That although the *Jews* and Hea-
 “ thens derided both the Apostles, and the rest
 “ of the Christians, for preaching and believ-
 “ ing in him who was Crucified upon the
 “ Cross; yet all, both Apostles and Christians,
 “ were so far from being discouraged from
 “ their Profession by the Ignominy of the
 “ Cross, as they rather rejoiced and triumphed
 “ in it. Yea, the Holy GHOST, by the Mouths
 “ of the Apostles, did honour the Name of
 “ the Cross (being hateful among the *Jews*)
 “ so far, that under it he comprehended not
 “ only CHRIST crucified, but the Force, Ef-
 “ fects, and Merits of his Death and Passion,
 “ with all the Comforts, Fruits and Promises
 “ which we receive or expect thereby.”

“ Secondly, The Honour and Dignity of
 “ the Name of the Cross, begat a reverend
 “ Estimation even in the Apostles Times of
 “ the Sign of the Cross, which the Christians
 “ shortly after used in all their Actions, there-
 “ by making an outward Shew and Profession,
 “ even to the Astonishment of the *Jews*, that
 “ they were not ashamed to acknowledge him
 “ for their LORD and SAVIOUR, who died for
 “ them upon the Cross. And this Sign they
 “ did not only use themselves with a kind of
 “ Glory, when they met with any *Jews*, but
 “ signed therewith their Children when they
 “ were Christened, to dedicate them by that
 “ Badge

“ Badge to his Service, whose Benefits be-
“ stowed upon them in Baptism, the Name of
“ the Cross did represent. And this Use of
“ the Sign of the Cross in Baptism was held
“ in the Primitive Church, as well by the
“ *Greeks* as the *Latins*, with one Consent and
“ great Applause. At what Time, if any had
“ opposed themselves against it, they would
“ certainly have been censured as Enemies of
“ the Name of the Cross, and consequently
“ of CHRIST’S Merits, the Sign whereof they
“ could no better endure. This continual and
“ general Use of the Sign of the Cross, is evi-
“ dent by many Testimonies of the Ancient
“ Fathers.”

“ Thirdly, It must be confessed that in pro-
“ cess of Time the Sign of the Cross was
“ greatly abused in the Church of *Rome*, e-
“ specially after that Corruption of Popery had
“ once possessed it. But the Abuse of a Thing
“ doth not take away the lawful Use of it.
“ Nay, so far was it from the Purpose of the
“ Church of *England* to forsake and reject the
“ Churches of *Italy, France, Spain, Germany,*
“ or any such like Churches, in all Things
“ which they held and practised, that it doth
“ with Reverence retain those Ceremonies
“ which do neither endamage the Church of
“ GOD, nor offend the Minds of sober Men:
“ And only departed from them in those par-
“ ticular Points, wherein they were fallen both
“ from themselves in their ancient Integrity,
“ and from the Apostolical Churches which
“ were

“ were their first Founders. In which respect,
 “ amongst some other very ancient Ceremo-
 “ nies, the Sign of the Cross in Baptism hath
 “ been retained in this Church, both by the
 “ Judgment and Practice of those Reverend
 “ Fathers and great Divines, of whom some
 “ constantly suffered for the Confession of the
 “ Truth, and others being Exiled, did after
 “ their Return continually defend and use the
 “ same. This Resolution and Practice of our
 “ Church hath been allowed and approved,
 “ because indeed the Use of this Sign in Bap-
 “ tism, was ever accompanied here with such
 “ sufficient Cautions and Exceptions against all
 “ Popish Superstition and Error, as in the like
 “ Cases are either fit or convenient.”

“ First, The Church of *England* since the
 “ abolishing of Popery hath ever held and
 “ taught, and so doth hold and teach still, that
 “ the Sign of the Cross used in Baptism, is no
 “ Part of the Substance of that Sacrament :
 “ For when the Minister dipping the Infant in
 “ Water, or laying Water upon the Face of
 “ it, (as the Manner also is) hath pronounced
 “ these Words, *I Baptize Thee in the Name of*
 “ *the Father, and of the Son, and of the Holy*
 “ *Ghost*, the Infant is fully and perfectly Bap-
 “ tized. So as the Sign of the Cross being
 “ afterwards used, doth neither add any thing
 “ to the Virtue and Perfection of Baptism,
 “ nor being omitted doth detract any thing
 “ from the Effect and Substance of it.”

“ Secondly,

“ Secondly, It is apparent that the Infant
“ baptized is, by virtue of Baptism, before it
“ be signed with the Sign of the Cross, re-
“ ceived into the Congregation of CHRIST’S
“ Flock as a perfect Member thereof, and not
“ by any Power ascribed unto the Sign of the
“ Cross. So that for the very Remembrance
“ of the Cross, which is very precious to all
“ them that rightly believe in JESU CHRIST,
“ and in the other Respects mentioned, the
“ Church of *England* hath retained still the
“ Sign of it in Baptism: Following therein
“ the Primitive and Apostolical Churches, and
“ accounting it a lawful outward Ceremony
“ and honourable Badge, whereby the Infant
“ is dedicated to the Service of him that died
“ upon the Cross.”

“ Lastly, The Use of the Sign of the Cross
“ in Baptism, being thus purged from all Po-
“ pish Superstition and Error, and reduced in
“ the Church of *England* to the primary In-
“ stitution of it, upon those true Rules of
“ Doctrine concerning Things indifferent,
“ which are consonant to the Word of God,
“ and the Judgments of all the ancient Fa-
“ thers, we hold it the Part of every private
“ Man, both Minister and other, reverently
“ to retain the true Use of it prescribed by
“ public Authority, considering that Things
“ of themselves indifferent, do in some Sort
“ alter their Natures, when they are either
“ commanded or forbidden by a lawful Ma-
“ gistrate, and may not be omitted at every

“ Man’s Pleasure contrary to the Law when
 “ they be commanded, nor used when they are
 “ prohibited.”

To return to the Baptismal Office: After the Infant is received into the Congregation, the LORD’S Prayer is repeated: And after that, the Church, sensible of the great Benefit the Child hath been made Partaker of, heartily thanks GOD that he hath been “ pleased to Re-
 “ generate him with his holy Spirit, to receive
 “ him for his own Child by Adoption, and to
 “ incorporate him into his holy Church.” And then GOD is humbly besought “ to grant that
 “ this Infant being dead unto Sin, and living
 “ unto Righteousness, and being buried with
 “ CHRIST in his Death, may crucify the old
 “ Man, and utterly abolish the whole Body
 “ of Sin; and that as he is made Partaker of
 “ the Death of his Son, he may also be Par-
 “ taker of his Resurrection; so that finally he
 “ may be an Inheritor of the heavenly King-
 “ dom.”

All now *standing up*, nothing remains but an Exhortation which the Minister is to make to the Godfathers and Godmothers; reminding them of what they as Sureties have undertaken for the Child; and that this is no Matter of meer Form, but that it is their “ Parts and
 “ Duties to see that this Infant be taught, so
 “ soon as he shall be able to learn, what a so-
 “ lemn Vow, Promise and Profession he hath
 “ here made by them;” to do all that is in their Power towards having him “ Virtuouſly
 “ brought

“ brought up to lead a Godly and a Christian
“ Life;” that to this End he should attend
to “ hear Sermons, and should learn the Creed,
“ the LORD’s Prayer and the Ten Command-
“ ments in the Vulgar Tongue, and be in-
“ structed” not only in the Words, but the
Sense of the *Church Catechism*, and then they
are to bring him to the Bishop to be *Confirmed*,
and to take upon himself those Vows which
they his Sureties have now made in his Name.
And here the Service Ends.

After this is added this Declaration for the
Comfort of Parents, “ It is certain by GOD’s
“ Word, that Children which are Baptized,
“ dying before they comit actual Sin, are
“ undoubtedly saved.” For as full Pardon
and Remission of Sin, is one of the Benefits
of this Sacrament, the Baptized Infant can
have remaining in him no Taint of that Ori-
ginal Guilt which he derived from the Fall of
his first Parents; and if he die in his tender
Age, before there is any possibility of appre-
hending Good and Evil, or of offending by
the Commission of actual Sin, he must to that
Time have continued Guiltless, and so die in
the Favour of GOD, and through Mercy and
the Grace received in Baptism, be admitted as
one of CHRIST’s Fold into the Kingdom of
Heaven.





OF PRIVATE BAPTISM.

HAVING already explained in an easy and practical Manner, The Office of Public Baptism; I come now to consider the next Service in our Common Prayer Book, which is there intituled, *The Ministration of Private Baptism of Children in Houses*. And here my Labour will be much Abridged, as there are many Things in this Office which have been already explained in the former. The Essentials of Baptism are always the same, and are never to be omitted or altered: But the Time and the Place, the Manner and Circumstances admit of some Variation.

The first Rubric which precedes this Office, requires the Minister or “Curate of every Parish to Admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday after their Birth without great and reasonable Cause.” To delay any Point of Duty is dangerous, since Time and the Accidents it brings with it are not in our Power; and if Parents for no substantial Reason defer the Baptism of Children, when their precarious Life depends on so slender a Thread, and in the mean Time Death should snatch them away Unbaptized; how would they

they blame themselves for such a Neglect of Duty?

The Ministers are farther to warn their Flock, “ That without great Cause and Necessity they procure not their Children to be Baptized at Home in their Houses: But when Need shall compel them so to do, then Baptism shall be administered on this Fashion,” afterwards set down. From whence we may draw two Observations, first, That the Church is the Place in which Baptism ought generally and regularly to be administered; and, secondly, That whenever it is done in a Private House, this *Private* Office only must be used, I need not take any Pains to prove that no Part of GOD’s Service more properly demands Reyerence and Solemnity than the Administration of those Sacraments which CHRIST himself hath ordained. The *Jewish* Sacrifices were confined solely to the Temple, and the Christian Sacraments, are with great Propriety to be celebrated in our Churches, except in those Cases where Sicknes or Infirmity dispenseth with Solemnity: And surely we shall seem very undeserving of the Grace of GOD, if we think much to wait in his House to partake of the Means. And as to the Sacrament of Baptism, it cannot well be administered with so much Reyerence in private Houses, where it is frequently attended with Indecencies very unbefitting such an holy Rite;—where the Guests come as to an Entertainment or a Merry-meeting, and too often,

I fear, look upon the Ministration of it, and the Prayers used at it, only as a formal customary Introduction to their Jollity and Feasting, if not to their loose Mirth. In order to prevent this Custom as much as possible, let the Parents or those who have the Care of unbaptized Infants, neither deceive the Ministers nor their own Souls, by pretending the Children are weak and in danger of Death, when they are not; for to procure the Sacrament to be given in Private by a Lie, is a Crime which will certainly be very odious in the Sight of the GOD of Truth, and will not go unpunished.

Secondly, As our Church hath kindly provided for Cases of Necessity by a particular Office, she must be understood to forbid the Use of the other Office of *Public Baptism* upon such Occasions. The former was composed to be used when the Danger the Child is in requires Haste, and the Time and Exigence will not permit larger Forms or greater Solemnity; and therefore the Essentials being observed, the other Ceremonies must give way to Necessity; and if the Child survives its present weak State, it is to be brought to Church to be received into the Congregation, and the Sponsors are then to Promise for it: But all this is prevented when the whole Solemnity is performed in a Chamber, which is strictly ordered to be done only at the Font. Besides which I might add, that there are several Passages in the Public Office, which are peculiarly adapted to its Use

in

in the Church, and which are not free from Absurdity and Impropriety when they are delivered in a private Room.

The next Rubric limits the Performance of this Sacrament to “ the Minister of the Parish, “ or in his Absence to any other lawful Minister that can be procured.” So that Women and mere Lay-men are wholly excluded from intermeddling herein. When our LORD instituted Baptism, he gave his Commission to his Apostles, and in them to their Successors, and promised, as to what they should do herein, to be with them “ even unto the End of “ the World.” To admit Persons into the Church, is an Act of Authority which none should pretend to, but those who are thereunto impowered by CHRIST the Head of it: And in his Name it is that they on GOD’s Part promise Remission of Sins and Spiritual Regeneration, which come primarily and originally from GOD, and are never conveyed to Man in the Sacraments, but by those whom he hath been pleased to make his Instruments. That this is the Opinion of our Church is plain from her Declaration in the twenty-third Article, where she saith, “ It is not lawful for any Man “ to take upon him the Office of public Preaching or Ministry of the Sacraments in the “ Congregation, before he be lawfully called “ and sent to execute the same :” And in her twenty-sixth Article she discovers the Grounds on which she passeth this Judgment, because “ Those who have Authority in the Ministration

“ tion of the Word and Sacraments, do not
 “ the same in their own Name, but in CHRIST’s,
 “ and do minister by his Commission and Au-
 “ thority.”

When therefore an infirm Infant is to be Baptized at Home, and a lawful Minister is procured, he “ with them who are present, is
 “ to call upon GOD, and say the LORD’s
 “ Prayer, and as many of the Collects ap-
 “ pointed to be said before in the Form of
 “ Public Baptism, as the Time and present
 “ Exigence will suffer. And then the Child
 “ being named by some one that is present,
 “ the Minister shall pour Water upon it,” and use that divine and unalterable Form; “ I
 “ Baptize Thee in the Name of the FATHER,
 “ and of the SON, and of the holy GHOST.” After which he concludes the Service with a Thanksgiving from the former Office.

Left any one should imagine that the Sacrament administered in this short and concise Manner, is not complete, and the Child hereby not made a Christian; or should be apt to think or say, that the Child is only *half* Christened, as too many Ignorant People foolishly and absurdly express themselves; the Church adds, by way of Explanation, “ Let them not
 “ doubt, but that the Child so Baptized is
 “ lawfully and sufficiently Baptized, and ought
 “ not to be Baptized again. Yet nevertheless,
 “ if the Child which is after this sort Bap-
 “ tized, do afterward live, it is expedient that
 “ it be brought into the Church, to the Intent
 “ that

“ that if the Minister of the same Parish did
“ himself Baptize that Child, the Congrega-
“ tion may be certified of the true Form of
“ Baptism, by him privately before used :”
And then he is to declare this in the Words set
down in the Book.

“ But if the Child were Baptized by any
“ other lawful Minister,” then he is to exa-
mine those who bring the Child to Church, by
whom it was done,—in whose Presence,—and
with what Matter and Words the Child was
Baptized ; and if by their “ Answers he finds
“ that all Things were done as they ought to
“ be ; then shall not he Christen the Child
“ again, but shall receive him as one of the
“ Flock of true Christian People,” and in
Words set down, acquaint the Congregation,
that all having been “ well done, he is by the
“ Laver of Regeneration in Baptism received
“ into the Number of the Children of God,
“ and Heirs of everlasting Life.”

The Gospel is read, and the Exhortation
upon it, the LORD'S Prayer repeated, and the
Thanksgiving follows, almost all agreeing with
the former Office, except the change of a few
Words in regard to the Child's having been al-
ready Baptized. Then the Name of the Child
being asked, the Godfathers and Godmothers
have the same Demands put to them, and the
same Answers are required. After which the
Minister receives him into the Congregation,
and signs him with the Cross ; and after the
short Preface, returns GOD hearty Thanks in

Behalf of the Infant, and concludes with an Exhortation relating to the Duty of the Sponsors, all pretty nearly the same as in the former Office. So that here no farther Explanation is requisite.

There is a Possibility that when the Priest Questions those who bring the Child, whether he hath been rightly Baptized, their Answers may be so uncertain that he cannot learn whether the Infant hath had the true Christian Baptism, or whether any of the essential Parts of that Sacrament were omitted: And in this Case he is ordered to use the whole Service of Public Baptism, but when he comes to the Form of Baptism to say, “If thou art not already Baptized, I Baptize thee, &c.” And this Form of Hypothetical Baptism is; I think, made use of for those Children whose Parents have deserted them in their Infancy, when they fall into charitable Hands, and it is not known whether they have been already Baptized or not.



Of the BAPTISM of such as are of Riper Years.

IT hath been observed that our Church, in her Liturgy, hath furnished us with three different Offices to be used in the Celebration of the Sacrament of Baptism, each adapted to the

the particular Circumstances either of Place or Person. The third and last of these comes now to be briefly considered,—I say briefly, because the Essentials of Baptism being religiously preserved in them all, and the Addresses to the Almighty both in the Petitions and Thanksgivings being nearly the same, a Single Explanation of them is sufficient, and Repetitions would be useless and insipid.

This Service is entitled, “The Ministration
“ of Baptism to such as are of Riper Years,
“ and able to answer for themselves.” And therefore it is plain that, in this Case, some Parts of it must differ from the other Forms, which regarded only the Baptizing of Infants, who could not comprehend the Terms of the Gospel Covenant, nor were able to answer for themselves.

This Office was not originally in our Liturgy, but was composed and inserted at the last Review, soon after the Restoration of our Church and Nation; when with the Return of those invaluable Blessings, we were overflowed with *Jews* and Infidels, and an Inundation of Sectaries who called themselves Christians, when many of them had never been regularly admitted into the Church. On these Accounts the tender Care of our Governors in the Church, thought it proper to compose this Office, to be used in Favour of those who should be thoroughly persuaded of the Necessity of Christian Baptism, and desirous in that Sacrament to give their Name to CHRIST, and

who on Admittance into the Church would solemnly Promise and Vow to adhere to the Faith of CHRIST, and to live as his holy Gospel requires. And, besides this, as our Commerce extended itself far both into the Eastern and Western Parts of the World, and by the Care and Pains of good and pious Labourers in the Word and Doctrine, many were drawn from their Heathenism and Idolatry, and became persuaded of the Truth of Christianity; this was still another and a very powerful Reason for our having an Office suitable to the Occasions of receiving these Converts into the Church of CHRIST by Baptism.

But though our Desire is great to enlarge the Kingdom of our LORD, yet all possible Care is taken not to admit as his Subjects any who for worldly Motives or with indirect Views would croud into it. We desire no Converts, but such who are Sincere and Honest,—who are fully informed in the Nature of the Christian Covenant, and are persuaded in their Minds that it is their Duty and their spiritual Interest to come into it. The Hearts of Men are indeed deceitful, and desperately wicked, so that we cannot certainly know them. It is possible we may be deceived in the Judgment we make of them: And this should spur us up to a more diligent Enquiry into the State of their Souls, and the Sincerity and Soundness of their Intentions; and with this View our Church orders in her Rubric before this Office, that
 “ when any such Persons who are of Riper
 “ Years

“ Years are to be Baptized, timely Notice
“ shall be given to the Bishop, or whom he
“ shall appoint for that Purpose, a Week be-
“ fore at the least, by the Parents, or some
“ other discreet Persons ; that so due Care
“ may be taken for their Examination, whether
“ they be sufficiently instructed in the Princi-
“ ples of the Christian Religion ; and that
“ they may be exhorted to prepare themselves
“ with Prayers and Fasting for the receiving
“ of this holy Sacrament.” Where, by the
way, we may observe, that as Retirement from
the World, in order to give ourselves up for a
Time to serious Thoughts and Meditations,
and as Fasting and Abstinence attended with
fervent and earnest Prayers to God for his Par-
don and Blessing, are the fittest Means to ob-
tain his Favour before we enter upon any solemn
and weighty Work ; so Persons who desire to
receive the Christian Baptism will with the
greatest Propriety spend the Time immediately
preceding it in this devout and religious Man-
ner.

“ If they shall be found fit, then the God-
“ fathers and Godmothers (the People being
“ assembled upon the Sunday or Holy-day ap-
“ pointed) shall be ready to present them at
“ the Font immediately after the Second
“ Lesson, either at Morning or Evening Pray-
“ er, as the Curate in his Discretion shall think
“ fit.” The Godfathers and Godmothers here
mentioned present the Person at the Font to be
Baptized, as those mentioned in the other Office
bring

bring the Infants to receive that Sacrament; but in other Respects they are very different. At the Baptism of an Infant they are Sponsors to answer for him, and enter into an Engagement to see him religiously Educated; but here they are only Witnesses of the Person's entering into the Christian Covenant, when with his own Mouth he binds himself to comply with the Terms of it; and the only Duty incumbent on them, is to remind him of the solemn Vows he here takes upon him.

All being ready, and standing at the Font, the Priest is to enquire whether the Party hath been already Baptized; and being assured that he hath not; he acquaints the Congregation, that all Men are born in Sin, and commit many actual Transgressions, and that they cannot enter into the Kingdom of Heaven, except they be born anew of Water and of the Holy GHOST: He therefore beseeches them to call upon God for the gracious Acceptance of the Person now present, and goes before them in the Prayers commented upon in the former Office.

The Gospel is then read, being taken out of the third Chapter of *St John*, wherein the Evangelist records the Discourse which our blessed LORD had with *Nicodemus*, when he shewed the Necessity of being born again of Water and of the SPIRIT: A Portion of Scripture extremely well adapted to this Occasion. And in the Exhortation following the Minister makes the Application, and shews
 them.

them the Commission for Baptizing which the Apostles received of their Master, and the readiness with which the first Christians submitted to this sacred Ordinance, and gives them good grounds of Hope that to this Person truly repenting and coming unto CHRIST by Faith, he will grant Remission of Sins and the Gifts of the holy GHOST, and eternal Life.

Next follows the Thanksgiving for our being received into the Knowledge of Christianity, with a Petition for the Increase and Confirmation of it; and then the Priest, addressing himself to the Person to be Baptized, makes the same Demands as in the former Office, and he with his own Mouth is to answer every one of them particularly.

After this is done the Priest takes the Candidate for this Sacrament “ by the right Hand, “ and placing him conveniently by the Font, “ shall ask the Godfathers and Godmothers “ the Name; and then shall dip him in the “ Water, or pour Water upon him, saying” those solemn and invariable Words which the blessed JESUS appointed always to be used when this Sacrament is administered; and then he “ receives him into the Congregation of “ CHRIST’s Flock, and signs him with the “ Sign of the Cross;” and exhorts the Congregation to join with him in the LORD’s Prayer, and in humble Thanks for the Blessings received, and devout Supplications for him who is now admitted into the Church by Christian Baptism. He then addresseth himself
first

first to those who have been chosen Witnesses of this sacred Action, and chargeth them to put him in mind of the solemn Vow, Promise and Profession which he hath here made; and then to the new Baptized Person, exhorting him “to walk answerably to his Christian Calling, and as becometh the Children of Life.”

Here the Office Ends: Only a Rubric is added, declaring it to be “expedient that every Person thus Baptized, should be Confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.”



OF CONFIRMATION.

THE ancient and Apostolical Rite of Confirmation was in the first Times of Christianity administred with Prayer and Imposition of Hands; some additional Ceremonies were afterwards inserted in the Celebration of it; and the Church of *Rome* hath brought into it several ridiculous Superstitions, and hereby wholly excluded the Primitive Rite of laying on of Hands. But our pious and prudent Reformers, who thought Confirmation to be of too great Use and Advantage to be laid aside and neglected, rejected all those adulterate Novelties, and restored it to the Primitive and Apostolic

Apostolic Form; and composed a grave and solemn, a pithy and expressive Office, which in our Common Prayer Books carries this Title, "The Order of Confirmation, or laying on of Hands on those that are Baptized and come to Years of Discretion."

When a Day is appointed for the Celebration by the Bishop, to whom for honour Sake this Ministration is solely reserved, Notice is given to the Ministers, that they may enquire who there are in their Parishes of a proper Age who have not yet been Confirmed;—that when they have found them, they may examine them to discover their Proficiency in Christian Knowledge, and instruct them in the Expediency of this Rite, and how they are to behave at it.

The Office begins with a short Preface, declaring how convenient it is, that those who are come to Years of Discretion, and have learned the Purport of their Baptifinal Vow, should with their own Mouth and Consent openly before the Church ratify and confirm the same; and therefore it is thought good to Order, "that none hereafter shall be Confirmed, but such as can say the Creed, the LORD's Prayer, and the Ten Commandments, and can also answer to such other Questions as in the Church Catechism are contained." From which Words we must not imagine a bare Recital or saying by Heart of the Church Catechism is sufficient to qualify any for Confirmation; for then many Children of a younger Age than are usually allowed

allowed of, would, by the help only of a good Memory, be fit for Confirmation: But the Church really intends that none should be presented to the Bishop, before they can, not only say, but understand and give a rational Account of the Christian Doctrine, and in particular are well acquainted with their Baptismal Vow, which they come hither to renew.

The Preface ended, the Bishop demands of the Persons to be Confirmed, whether they do, in the Presence of God and the Congregation, renew their Baptismal Vow, and take it upon themselves to believe and do those Things which their Godfathers and Godmothers undertook and promised for them at their Baptism?

After every one of the Candidates for Confirmation hath shewn his readiness to renew this Vow by a direct Answer in an audible Voice; the Bishop and Congregation join to express their Joy in the Words of the Psalmist;—in acknowledging their good Intentions to be owing to the Help of God;—in Blessing him for inspiring them with good Desires;—and begging that their Prayers which they are now about to offer up may be heard and accepted.

After these Versicles and Responses, follows a Prayer, which hath, with little Variation, been used for several Ages in the Office of Confirmation; that those who in Baptism have received the holy GHOST the Sanctifier, may at this Time receive the sevenfold Gifts of the holy GHOST the Comforter.

When

When the Bishop hath in this Manner besought God, he lays his Hands on the Head of every one severally, and begs for them the Defence of GOD's heavenly Grace, and the daily Increase of his holy SPIRIT, which are the Benefits of Confirmation when rightly and duly celebrated.

After the mutual Christian Salutation of the Bishop and People, the LORD's Prayer is here subjoined, and is immediately followed by two Collects; in which the Bishop prays, that the Imposition of his Hands on those Persons, may not be a vain and empty Ceremony, but that what is now done may be effectual to their well Living here, and their Salvation hereafter: After which he dismisseth them with a solemn Blessing.

Thus is this short, but excellent Office of our Church drawn up, so as to avoid the two Extremes of Enthusiasm and foppish Superstition on the one Hand, and of slovenly Irreverence and Indecency on the other: And as the Rite is itself undoubtedly Apostolical, so our Manner of administering it is agreeable to the Practice of the Apostles.

At the End of this Office it is ordered, that
“none shall be admitted to the holy Communion, until they be Confirmed, or be ready and desirous to be Confirmed.”

I now proceed to apply what hath been said in the Examination of these Offices of Baptism and Confirmation, in an Address to those who are in a peculiar Manner concerned in them.

In regard to Baptism, I must first speak to those who have the Care of young Children who are not yet Baptized; that, whether they be Parents or Relations, it is a Duty incumbent on them to cause the Infants to be brought to CHRIST's holy Baptism; and there to be regenerated and born anew of Water and the SPIRIT, and be made Members of CHRIST, and Heirs of Salvation. Let them not dare to look upon this as a vain or empty Ceremony, which may safely either be complied with, or omitted; but as a Sacrament instituted by CHRIST himself for a Means of Grace, and for the solemn Entrance of his Disciples into the Christian Church. Let them not therefore detain the Infant by any unnecessary Delays, but cause it to be Baptized as soon after its Birth as they conveniently can, lest by some unforeseen Accident the Child should die before it hath received this Sacrament, and they undergo the heavy Weight of their criminal Neglect. If the Child is well enough to be brought to Church, let them, by no false Pretence of Illness or Danger, prevail on the Minister to Baptize it at Home, for Deceit and Falshood should never keep Company with religious Duties. When the Sponsors and others bring the Child to the Church, let them do it in such a decent and grave Manner, as may shew that they are properly disposed to perform an Office well-pleasing to God: And when they come to the Font let them there behave with a religious Composure. Let their Attention be fixed upon
the

the Service, the Prayers be offered up to God with Fervour, and all the Responses made with a becoming Gravity. The same serious Deportment will become them in their Return from the Church, and when they come Home they will have great Reason to rejoice that the Infant is made a Christian; but this Joy must be kept within decent Bounds, and not be suffered to degenerate into Ribaldry or Immodesty. They may express their Satisfaction by cheerfully entertaining their Friends, according to their Station and Circumstances, but it becomes a Sin when the Feast exceeds the Bounds of Temperance and Sobriety. And the Parent, who for Joy that his Child is dedicated to CHRIST, shall himself Sacrifice to the Devil in Rioting and Debauchery, will be far from finding any Excuse for his Behaviour: For what Concord hath CHRIST with *Belial*? What agreement hath Purity with Impurity?

As to Confirmation, there are three Sorts of Persons to whom I must address myself.

First to those who have not been Confirmed. Young People of the Age thought most proper for Confirmation, are subject to many and great Dangers, when they are coming into the World without Experience;—when their Passions have a greater Power over them than their Reason;—when they are weak and defenceless, and not well able to resist the Temptations of the World, the Flesh, and the Devil, which offer themselves to them in so many various Forms; and therefore they have need of some superior

superior Grace to enable them to withstand their artful Allurements and Insinuations ; and this GOD vouchsafes at Confirmation, and dispenseth to those who solemnly renew their Covenant with him, and submit to this Rite which the Church hath ordered and appointed.

Let them moreover consider, that none are, according to the Rules of our Church, to be “ admitted to the holy Communion, until “ they be Confirmed, or be ready and desirous “ to be Confirmed.” So that, if they have any Value for the Commands of CHRIST, and any Emulation to be admitted to his holy Table, and to communicate in that highest Act of Christian Worship, let them offer themselves to the Bishop to be Confirmed ; since that is the only regular Introduction, and the best Preparation to these sacred Mysteries.

Some are indeed admitted to the Sacrament of the LORD’S Supper before Confirmation, but then it is on this Condition, that they shall the first Opportunity that offers present themselves to be Confirmed. So that I must admonish all Persons, of what Age soever they be, not to think their Confirmation hereby superceded or dispensed with ; lest they should be found deceitful, or at least negligent, in not complying with that Condition, upon which they have been admitted to the holy Table.

When Persons are persuaded of the Necessity of this Rite, let them make themselves well acquainted with our short Catechism, so as to be able to render an Account of their Faith according

ording to it. Let them read over diligently and carefully the Office of Baptism, that they may there see what their Sureties then promised for them, and what they are now to take upon themselves: And let them read over with the same Care the Order or Office of Confirmation, that they may know beforehand what they are going to do, and may consider how to behave themselves at it with Decency and Propriety. Let them not look upon this solemn Rite only as a matter of Form and Custom, or attend upon it only to oblige their Friends, or satisfy their Importunity: But let them go to it with a due Sense of the great Usefulness and Necessity of it, and with a Design to become better Christians after it. They should fully resolve to let it have a right Effect upon their future Lives, and to live agreeable to the Will of God, that so they may be fitly prepared to receive the holy Sacrament on the first Opportunity that offers. And above all, let them be constant and earnest in their Prayers to God, for a Blessing on these their Endeavours; without whom we can neither will nor do any thing that is good, and who alone can assist them in the Performance of their pious Vows and Resolutions.

Secondly, I must address those who have the Care of young Persons, who have not yet been Confirmed. Youth is too apt to be giddy and thoughtless, and do not enough consider their own Advantage: And therefore, Parents, or those who are in their Stead, should remind

remind them of their Duty, instruct them in the Principles of their Religion, fit them for Confirmation, and see that they be Confirmed the first Opportunity that offers after they are fit for it. It is the Duty of Parents, because they ought to take care of the Bodies and Souls of their Children, and to provide Food for the one as well as for the other.

But, besides the Parents, Godfathers and Godmothers are particularly obliged to overlook the Education of their God-children, and to see that they be brought up in Virtue and Godliness. This was what they undertook, when the Children were Baptized, and they became spiritual Guardians of them. Then it was that the Minister told them they were to take Care, that the Children they were Sureties for should be brought to the Bishop to be Confirmed, when they should come to years of Discretion; and this they assented to: So that if they neglect to bring them, after fit Examination and Instruction, to this Apostolical Rite, Sin lieth at their Door: And to such I say, until Confirmation, the Care of bringing them up in the Christian Religion is incumbent on you; unless you see it taken off from your Hands by pious and careful Parents or Teachers. But when they are Confirmed, they take the Care of their Souls upon themselves, and release you from your Obligation.

Lastly, I must address myself to those who have already been Confirmed. For what hath been said, highly concerns us all. Let us therefore

therefore look back on our own Confirmation. Let us reflect on the Solemnity with which it was administred, and how great a Part we bore in it. Let us consider the solemn Vows we then made to God before many Witnesses;—the Engagements we then laid ourselves under of living as becometh Christians;—and that what we then did, was done voluntarily and knowingly, without any Force or Compulsion, and when the Age we were of made us capable of understanding what we did. When we were Baptized in our Infancy, our Sponsors promised for us, that we should enter into the Terms of the Gospel Covenant. Those Promises which were then made in our Names, were, indeed, obligatory to us, and we were bound to perform them when we came to Age. But as, in our own Persons, we have since solemnly renewed this Vow, at a Time when we were capable of understanding the Substance and Import of it: As at Confirmation we took upon ourselves to believe and do, what our Sureties undertook and promised in our Behalf at our Baptism; doth not this, think ye, highly increase our Obligation, and add to our Guilt, when we act contrary to this our sacred Agreement?

Let us remember that as Persons are but once Baptized, so they are never to be but once Confirmed; but that these Engagements once entered into, bind us for the whole Course of our Lives; and therefore let us never forget the Obligations we then laid ourselves under.

Let the Remembrance of them always keep us from giving way to the Enticements of Sin, and preserve us unmoveable and unblameable in the Faith of CHRIST. Let us look upon Christianity, not barely as a Religion which we have had the Chance to be Born and Educated in, but as a Religion which we freely Chose, willingly Embraced, and are resolved to Persevere in. Then may we reasonably hope, that GOD will bless with a large Portion of his SPIRIT us who have been entered into his Church by Baptism, and afterwards submitted to this Apostolical Ordinance;—that he will grant the Prayers we then made, and let his Fatherly Hand be over us, and his holy SPIRIT be ever with us, and so lead us in the Knowledge and Obedience of his Word, that in the End we may obtain eternal Life, thro' our LORD JESUS CHRIST, to whom, with the FATHER and the Holy GHOST, be ascribed all Honour, Praise and Adoration, now and for ever. *Amen.*



A Prayer on Baptism, to be added at any Time to our Private Devotions; from Bishop Jeremy Taylor.

O Holy and eternal JESUS, who in thine own Person wast pleased to sanctify the Waters of Baptism, and by thy Institution and Commandment didst make them effectual to excellent

excellent Purposes of Grace and Remedy; be pleased to verify the holy Effects of Baptism to me and all thy Servants whose Names are dedicated to Thee in an early and timely Presentation; and enable us with thy Grace to verify all our Promises, by which we were bound, then when thou didst first make us thy own Portion and Relatives, in the Consummation of a holy Covenant.

O be pleased to pardon all those indecent and wicked Interruptions of that State of Favour in which thou didst plant us by thy Grace, and admit us by the Gates of Baptism: And let that SPIRIT, which moved upon those holy Waters, never be absent from us, but call upon us and invite us by a perpetual Argument and daily Solicitations and Inducements to Holiness; that we may never return to the Filthiness of Sin, but by the Answer of a good Conscience may please Thee, and glorify thy Name, and do honour to thy Religion and Institution in this World, and may receive the Blessings and the Rewards of it in the World to come, being presented to Thee pure and spotless in the Day of thy Power, when thou shalt lead thy Church to a Kingdom and endless Glories. *Amen.*



A Prayer and Thanksgiving upon the Anniversary-day of our Baptism: From Bishop Cofins.

O LORD, heavenly FATHER, Almighty and everlasting GOD, who of thine infinite Goodness towards me, when I was born in Sin, and was no other than an Heir of everlasting Wrath, didst vouchsafe that I should, as upon this Day, be born again of Water and the Holy GHOST in the blessed Laver of Baptism, being thereby made a Member of CHRIST and an Heir of eternal Life: For this thine inestimable Favour I do here gratefully commemorate that happy Day, and in most humble and hearty wise I do extol the abundant Riches of thy glorious Grace; in thy Sight renewing that sacred Vow which was then made in my Name, to forsake this wicked World, and to live as a Christian ought to do, in Obedience to thy holy Faith and Commandments: Most humbly beseeching Thee of thy great Mercy to pardon me all former Breaches of my solemn Promise, and to endue me so with the Assistance of thy Holy SPIRIT, that henceforth I may walk in Newness of Life, worthy of that blessed Estate whereunto thou hast called me; and keeping myself unspotted from the World, the Flesh and the Devil, I may daily die unto Sin, for which Cause I was Baptized into the Death of CHRIST; and as I have had my Part this Day in the first Regeneration,

neration, so I may at the last Day have my Part in the second and great Regeneration of the World, to live and reign with Thee for ever, through the Merits of JESUS CHRIST OUR LORD. *Amen.*

A Prayer before Confirmation, to be used by those that are preparing for it: By Mr Nelson.

MOST merciful God, by whose gracious Providence I was born of Christian Parents, and early dedicated to thee in holy Baptism; make me thoroughly sensible, I beseech thee, of thy infinite Goodness in bestowing upon me the blessed Privileges of being made a Member of thy Church, a Child of God, and an Inheritor of the Kingdom of Heaven.

Grant, O LORD, that by the Assistance of thy Grace, I may carefully and zealously perform all those Conditions, upon which thou wert pleased to vouchsafe to me such inestimable Benefits: That I may constantly resist the Devil, and all those Temptations by which he seeks to destroy me: That I may renounce all covetous Desires of Honour, Riches, and Pleasure, and all those evil Customs and Maxims of the World, which alienate Mens Minds from the Love of God: That I may mortify the inordinate Appetites of my own corrupt Nature, of my own carnal Mind: That I may believe all thy holy Revelations, and keep thy

blessed Will and Commandments all the Days of my Life.

And now, O LORD, that I am about to renew the solemn Vow of my Baptism, and publickly in thy Presence to ratify all those Things I then promised by my Sureties; I humbly beseech thee to enlighten my Mind with the Knowledge and Understanding of that solemn Engagement I then made, and am now about to confirm; influence my Will, and all the Faculties of my Soul, heartily and sincerely to perform it. Let not the many and grievous Sins that I have committed, deprive me of those Assistances of thy Holy SPIRIT which I now expect to receive; but on my true Repentance, let the precious Blood of my SAVIOUR wash away all my past Sins, and grant that I may be enabled to mortify and subdue them for the Time to come. And forasmuch as without thee, I am not able to please thee, pour thy Holy SPIRIT into my Heart, that by his holy Inspiration I may think those Things which are good, and by his merciful Guidance may perform the same, through *Jesus Christ* our LORD; in whose blessed Name and Words I continue to pray, saying,

Our Father, &c.



A Prayer after Confirmation ; which may be said while others are confirming, and may be added to the Evening Prayer by the Party confirmed : By Mr Nelson.

BLessed and praised be thy Holy Name, O LORD, for those fresh Supplies of Grace, which thou hast been pleased to communicate to me.

Blessed be thy Name for those comfortable Assurances thou hast given me of thy Favour and Goodness towards me. Blessed be thy Name for that Privilege thou hast now bestowed upon me of approaching thy holy Table, and of strengthening and refreshing my Soul by partaking there of the Body and Blood of *Christ*.

Increase in me, O LORD, more and more the Gifts of thy Holy SPIRIT, that I may be wise for Eternity, and make it the chief Business of my Life to please thee in all my Actions ; that I may love and fear thee above all Things ; that I may be just and righteous in all my Dealings, and ready to communicate to the Necessities of others ; that I may keep a constant Watch over myself, so as not to exceed the Bounds of Temperance and Sobriety.

Grant, O LORD, that my corrupt Nature may be daily renewed and purified by thy Holy SPIRIT, that no Danger or Persecution may affright me from my Duty ; that no Pleasure may make me careless and negligent in

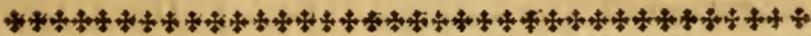
the Performance of it; and that under Afflictions most grievous to Flesh and Blood, I may be entirely resigned, and submit to thy holy Will and Pleasure. Let thy Holy SPIRIT, O LORD, so guide and govern me through the whole Course of my short Life in this World, that I may not fail to obtain eternal Life in the World to come, through *Jesus Christ* our LORD. *Amen.*





T H E

Rational Communicant.



I COR. XIV. 16, 17.

Else when Thou shalt Bless with the Spirit, how shall He that occupieth the Room of the Unlearned, say Amen at thy giving of Thanks, seeing He understandeth not what thou sayest? For Thou verily givest Thanks well, but the other is not Edified.

 **S**AIN T Paul, in the 12th Chapter of this Epistle, discourseth of the Diversity of those miraculous spiritual Gifts which were then distributed by the Holy GHOST among the Faithful, and had each of them their peculiar Use in the Church. The *Interpretation of Tongues*, and speaking in Languages which they had never learned, was at that Time conferred on many of the Primitive Christians; and was, as we understand by this Chapter, sometimes abused and misapplied. The Gift of Languages was given for the *Increase* of the Church of

CHRIST; that those Nations which spake in strange Tongues, might be informed in their own Languages of the Truth of the Gospel, and be brought hereby to receive it: And being converted to the Faith of CHRIST by this miraculous Sign, might, by the same Means, be more fully instructed in his Religion: Tongues then were not chiefly given for the Edification of the Church; for, in the Words of the Apostle, *He that speaketh in an unknown Tongue may edify himself; but except he interpret, the Church can receive no Edifying thereby.*

Hence it is that St Paul here argues largely against Praying in the public Congregations in a *Tongue unknown* to the People; and resolves for his own Part, though he *spake with Tongues more than they all*, so to pray that the Brethren might understand him, and join with him in his Petitions: *Else*, saith he in the Text, *when thou shalt Bless with the Spirit*; when thou, being a Minister in the Church, shalt use such Forms of Prayer and Thanksgiving as the Spirit hath dictated to thee, or, as being composed by the Church, are agreeable to the Mind of the Spirit, but shalt use them in an unknown Tongue, *How shall he that occupieth the Room of the Unlearned*, how shall any of the Congregation who hath neither learned the Language thou speakest, nor hath the Gift of *interpreting Tongues*; how shall such an one join with thee in thy Address to GOD, and say *Amen at thy giving of Thanks*, seeing he understandeth

standeth not what thou sayest? For thou verily givest Thanks well, but the other is not Edified.

If then it be unlawful to use Prayers in the Church in an unknown Tongue; we may from thence conclude, that it is the Duty of every one to *understand* aright those Prayers which are offered up in their Name as the *Common Prayers* of the Church, every time they meet together to serve God. For it is equally absurd, whether the Minister offers up Prayers in a Tongue unknown to the People; or in Terms above their Comprehension.

But as our Service in *general* should be a reasonable Service; as whenever we pray with the Spirit, we should pray with the Understanding also: My Text minds me of a *particular Office* which we should do our Diligence throughly and clearly to understand; lest we offer the *Sacrifice of Fools*, instead of performing rightly the highest Act of our Religion. The Words of St Paul seem to relate to the *Sacrament* of the *Lord's Supper*, which was celebrated with solemn *Blessing* of the Elements, with most solemn Actions of *Blessing*, *Praise*, and *Thanksgiving*; and therefore in the Christian Church the whole Action very early received the general Name of the *Eucharist* or *Thanksgiving*: And what confirms this Explanation of the Words is, what *Justin Martyr*, who lived in the Age after the Apostles, tells us, speaking of the *Prayer of Consecration*; *when the Bishop has finished the Prayers and the Eucharistical Service, all the People present con-*

clude with an audible Voice, saying, *Amen*. The Meaning of *St Paul* then, speaking to him who officiates in an unknown Tongue, is this:— When thou shalt *blefs* the Sacramental Elements, and *blefs* God the Fountain of Goodness, how shall a private and *unlearned* Person in the Congregation, be able to consent and say *the Amen* to thy giving of Thanks and Celebration of the *Eucharist*, seeing he understandeth not what thou sayest?

Our Church hath provided *An Order for the Administration of the Lord's Supper or Holy Communion*; an Office excellent for its Use and Beauty; which on the one Hand avoids any *Puritanical Irreverence* or Indecency in the Participation of the Holy Mysteries; and on the other, shuns with Caution the opposite Extreme of *Popish Superstition*. An Office which acquaints us with the Nature and Ends of this Sacrament; and is fitly contrived to excite us to the actual Exercise of those several Graces which are required in those who come to the LORD'S Supper.

But as this Care and Pains of our Church must come to nought, unless this Office be understood by her Members who make use of it: As without *this*, they cannot say *Amen*, or rationally assent to the Prayers which the Priest at the Altar offers up in their Name: I cannot but think that it will, through God's Blessing, be of great Service, if I should thoroughly examine and explain *the Communion Office*, as you have it in your *Common Prayer Books*, and point
out

out to you the Excellency and Propriety of every Part of it.

But first let us take Notice of what *preceeds* the Celebration. Because the Church would have none come to the *Holy Communion* but such as are fitly *prepared* to receive the Holy Mysteries, and to partake of the Sacramental Grace; she hath ordered *Warning* to be given of its *Celebration, on the Sunday, or some Holiday immediately preceeding*, to give them time for a proper Preparation; and hath composed an Exhortation to be read to this Purpose;— That as this Sacrament is a Remembrance of CHRIST'S meritorious Cross and Passion; we should render Thanks to GOD, *for that He hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our Spiritual Food and Sustenance in that Holy Sacrament.*— That the *Comfort of Receiving it worthily*, and the *Danger of Receiving it unworthily*, should teach us *to consider the Dignity of that Holy Mystery*; and strictly and sincerely to *search our Consciences, and examine our Lives and Conversations by the Rule of God's Commandments*; to *bewail and confess our Offences to God with full purpose of Amendment*; and to *reconcile ourselves, and make Restitution and Satisfaction to our Neighbours, if we have injured or offended them*; being likewise ready to forgive others that have offended us.— That without *Repentance*, the Holy Sacrament will profit us *nothing.*— That we must *come to it with a full Trust in God's Mercy, and a quiet Conscience.*— And that he
who

who by the former Method cannot ease his guilty and doubtful Mind, may *open his Grief to some Minister of God's Word, That by the Ministry of God's Holy Word he may receive the Benefit of Absolution, together with ghostly Counsel and Advice, to the quieting of his Conscience, and avoiding all Scruple and Doubtfulness.*

From hence we may observe the Doctrine of our Church concerning *Confession to the Priest*; she doth not hold it *absolutely necessary*, nor think it *criminal*. She neither *commands* it, nor *despises* it: But holds it in some Cases to be very *useful* and *expedient*. Here she recommends the Use of it: And in her Office for the *Visitation of the Sick*, the Priest is instructed to *move the sick Person to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty Matter*; and he is thereupon impowered to *Absolve him if he humbly and heartily desire it.*

These are the plain Directions which the Church gives her Members, that they *may come holy and clean to such an heavenly Feast, in the Marriage Garment required by God in Holy Scripture, and be received as worthy Partakers of that Holy Table*; all along supposing, that they are convinced it is their *Duty to communicate*; but as she is fully sensible that Men are too apt to be backward in coming to the Holy Table; another Exhortation is provided to be used by the Minister, instead of the former, *In Case he shall see the People negligent to come to the Holy Communion.* He is, in God's behalf, to beseech them

them *for the Sake of Christ*, not to *refuse* the Invitation which is made to them of being *Guests* at his Table, lest their *Unthankfulness* draw down the Wrath of God upon them. He tells them, that *Excuses* are *easier* made, than *accepted and allowed before God*: That worldly *Business* should not hinder them; and that *Impenitence*, and *Want of Preparation* will not be any *Plea*. He professeth his *readiness* to administer this Sacrament, and *bids, calls, and exhorts* them in the most moving Manner, to come and commemorate the *Death of Christ*; thereby performing what *himself hath commanded*, and avoiding the *fore Punishment* which *hangeth over* the *Heads* of those who *wilfully abstain from the Lord's Table*, *separate* themselves from their *Brethren*, and *do Injury to God*. And finally, that they may *return to a better Mind*, he promises to assist them with his *Prayers*.

These Exhortations are so plain and easy to be understood, that they stand in need of no Comment: And are of very great Use, in that they *remind* Men of this necessary *Duty*, and tell them *how* to perform it *aright*; in that they shew them not only the *Necessity*, but likewise the *Nature* of the Sacrament, and the *Qualifications* requisite in those who would partake of it.



The COMMUNION SERVICE.

PASS we now to the *Communion Service* itself, which is to be used at the *Altar* or *Holy Table*; which we, in conformity to the Practice of the Ancients, generally place at the *East End* of the Church; and encompass it with *Rails* to fence off Rudeness and Irreverence.

The *Habit* of the officiating Priest is plain enough to prevent any just Charge of *Superstition*; and, at the same time, such as may preserve an awful Respect to God's Holy Service and Worship.

As this is in itself a *distinct* and entire Office, so it was the Custom of our Church at the Beginning of the *Reformation*, to sing a *Psalms*, or a Portion of a *Psalms*, to distinguish it from the preceding Service. This laudable and ancient Practice is at present continued in most Churches amongst us; but with this Difference; that the Choice of the *Psalms* is now left at the Discretion of the *Clerk*; whereas in *King Edward the Sixth's first Liturgy*, every Collect, Epistle, and Gospel had a *proper Introite*, as it was called, prefixed, to be sung soon after the Minister had entered within the *Rails* of the *Altar*.

The Minister standing at the *North Side* of the *Table*, begins the *Communion Office*, as the Church of CHRIST formerly began her Services, with the divine *Prayer* of our Lord; which is inserted in every distinct Office of our Church,

Church, that we may not disobey his Command who said, *When ye pray say, Our Father, &c.*; and that we may pray for those Things which are needful for us, and yet our Blindness hath omitted in the other Prayers, in this perfect and comprehensive Form. It was anciently used by the Primitive Church at the Celebration of the Eucharist, as most of the ancient Liturgies testify: And *that*, amongst other Reasons, on account of the Petition, *Give us this Day our daily Bread*; which they thought referred to this *Holy Sacrament*, and therefore translated it our *super substantial Bread*; because it confirms the Substance of the Soul, and is distributed through our whole Person for the Benefit of Body and Soul.

When this divine Form of Prayer is said, the People being humbly on their Knees, are to accompany the Minister not only in their *Hearts*, but with their Lips: For though it be not particularly ordered in this Place; yet it is in the Rubric after the *Confession* in the *Order for Morning Prayer*; where the Minister is to use the LORD'S Prayer, *The People also kneeling, and repeating it with him, both here, and where-soever else it is used in Divine Service.*

After this follows a Collect, in which we beg of GOD to *Cleanse the Thoughts of our Hearts by the Inspiration of his Holy Spirit.* For as *David* washed his *Hands in Innocency*, so should we purify our *Hearts in Holiness* before we approach the Altar of our GOD. *The Thoughts of our Hearts* are for the Time of this sacred

facred Office to be employed wholly upon heavenly Things, and to be dedicated entirely to GOD: And if our Hearts be so *cleansed*, as that we may *perfectly love* Him; this perfect Love will teach us a zealous and willing *Obedience* to all His *Commandments*, which are presently to be recited. And if GOD grants us this Petition, we shall then be able *worthily to magnify* his *holy Name* in the *Eucharistical Service* which we are entring upon.

When the Children of *Israel* were to receive the *Law* from Mount *Sinai*, *Moses* charged them to *wash* and *sanctify* themselves: And now, we, having prayed for Purity of Soul and Cleanness of Heart, are the better prepared to attend to the Repetition of the same *Law* by the Mouth of GOD's Minister. To have the *Ten Commandments* inserted in the *Communion Office* is peculiar to the *Church of England*, and an Excellency which all other Liturgies, both *Ancient* and *Modern*, are destitute of. Now what can be more *proper* than to have the *Commandments* of GOD rehearsed, at a Time when we are going in the most solemn Manner to renew our Vows of *Obedience* to them? If it be required of those who would communicate worthily, to *examine* their *Lives and Conversations* by the *Rule of GOD's Commandments*, as one of the *Exhortations* I have lately mentioned says it is; then surely nothing can be more seasonable than to have these *Commandments*, this *Rule* set before us, that we may judge and *examine* our Consciences thereby,

by, before we presume to receive that holy Sacrament.

Here then, whilst the Minister *turning to the People, rehearses distinctly all the Ten Commandments*, let every one lay his Hand upon his Heart, and *ask* himself how he hath offended against *each particular Law*; and with the greatest Sincerity *resolve* earnestly to endeavour against the Attempts and Allurements to that Sin for the future: And lest he should be at a Loss for a *penitential Form* to express his Sorrow in, to ask Pardon of God for his *past Sins*, and to beg his assisting and preventing Grace for the *Time to come*; the Church hath ordered, that after each Commandment the People should say, *Lord have Mercy upon us, and incline our Hearts to keep this Law*; and at the End of the *Tenth Commandment*, that they should humbly *beseech* God to *write all these Laws in their Hearts*; so to *write* them in their *Hearts*, that they might have an Influence on whatever they say, do, or think; that being always governed and determined by them, all our Thoughts, Words, and Actions may tend to the Glory of God.

This Part of the Service is followed by a Prayer for the *King's Majesty*, by whom we are protected in the Exercise of the true Religion, and by whose Laws the Observation of God's *Commandments* is enforced with *Temporal Penalties*. Herein the *Church of England* shews her *faithful Loyalty* to God's *Vicegerent*, that she hath no ordinary Service of her *Common Prayer*

Prayer Book, in which his *Authority* is not particularly recognized, and his *Person* prayed for.

And herein particularly she imitates the ancient Church of CHRIST, in which the Sovereign was always prayed for at the Celebration of the Holy Sacrament.

But here we must observe, that this *Collect* for the *King* is introduced by that primitive Liturgical Form, *Let us Pray*. The Sense of which, as it is *here* used, seems to be as followeth; We have been attending to the Word of God, and hearkning to his Law in the *Ten Commandments*; let us now pass over from *Hearing* unto *Prayer*. We have before prayed in the short *Responses* after each Commandment, let us now address ourselves to God in the following *Collect*. We have in those brief *Petitions* begg'd of God Grace and Pardon for *ourselves*; let us now offer up our *Supplications* for his *Anointed*. Let us lay aside all *intruding* and *improper* Thoughts; let us not give way to the *smallest* Interruptions; lest they quench the *Spirit* of our *Zeal*, or cause the *Lamp* of our *Devotion* to burn with an *unsteady* Flame. Let us seriously attend to the *Business* we are about. Let us *reverently* approach the *Throne* of Grace, and with a *pious Earnestness* pray to God.

After this *Introduction*, the Church hath proposed a double Form, either of which the Minister may use at his Discretion. In the first we beg, that, as the *King* is the *Minister* of
 God,

GOD, so he *may above all Things seek God's Honour and Glory*, for the Good of his Church: and that *we*, on our Part, *considering* from whence he receives his *Authority*, may *serve, honour, and humbly obey him, not only for Wrath, but also for Conscience sake.* The second acknowledges *the Hearts of Kings* to be in the Hand of GOD, and therefore beseeches him to *dispose* our gracious Sovereign, to seek the *Honour* of GOD and the Good of his Subjects.

After this comes the *Collect for the Day*, appropriated to the Epistle and Gospel which follow it; and is, for the most part, a Petition for some *Grace* which *they* set forth as necessary for us; or, on Saints-Days, that we may *imitate* the laudable *Example* of those holy Persons, whose good Deeds we on those Days commemorate and thank GOD for.

Hitherto the Minister who officiates is enjoined to *stand*, and the People to *kneel*; because the Posture of *standing* is in him very becoming in *Eucharistical* or *Thanksgiving* Offices; and it is especially *proper* when he delivers the *Commandments* from God, as *Moses* from Mount *Sinai*, that he should do it in a Gesture intimating his *Authority*, and that he is the *Messenger of the Lord of Hosts.* And *Kneeling* is as proper for the *Congregation*, whilst they humbly implore Grace and Pardon of GOD, and beg a Blessing for those whom he hath set over them. And this I the rather take Notice of, because I have seen that several, for want of observing the Directions of the *Rubric*,
though

though they *kneel* during the *other* Parts of the Service, have, whilst *the Communion Office* was reading, been wanting in the decent and humble Posture here *required* of them. Whereas, the very *Nature* of this solemn Office demands of us as much penitential Humility and lowly Reverence in our Gestures, as *any one* Part of the Liturgy.

From *Praying*, we *arise* to hear *the Word of God* in the *Epistles* and *Gospels*, which are Portions of *Scripture* appointed for the several *Sundays*, and fitted to the several *Festivals* and *Seasons* of the Year. We are gradually led on to the most sacred Mysteries, by having first the Law of the *Ten Commandments* read to us; that Law which was first given to the *Israelites*, and which our LORD and SAVIOUR came afterwards to *fill up*, and to *exalt* the Duties of it to a more heavenly Perfection. After this, from the *Old Testament* we pass to the *New*, the Law having served to *bring us to Christ*: And so some Passages taken (for the most Part) out of the *Epistolary* Writings of the *Apostles*, the *Servants* of the LORD JESUS, are read to prepare us for the Hearing of the *Gospel*, which contains the Words or Actions of their and our *Lord and Master*; and is out of Respect reserved to the *last* Place: And for the same Reason it was a Custom amongst the *Primitive Christians*, and is positively enjoined by *our Church*, that the People should *stand* whilst the *Gospel* is reading.

As

As the *Jews* read the History of their *Deliverance* out of *Egypt*, before they eat the *Pass-over*; so in the *Primitive Church* the *Epistles* and *Gospels* were ordered to be read at the Celebration of the *Holy Communion*; though they read *larger* Portions of them than we do at present: But even *those very Epistles* and *Gospels* which are now in *our Liturgy*, are so far from being but *lately* chosen, that *most* of them have, in the *Service* of the *Catholic Church*, been affixed to *those Sundays and Holidays* on which we now use them for above these *Thousand Years*.

As *Faith* cometh by *Hearing*, and as the pure and sincere *Word of God* hath been just read unto us; we pass on in the next place to *rehearse the Articles of our Belief*, as contained in, and abstracted from those *sacred Writings* which we have been giving Attention to. And as *the Creed* contains the Sum and Substance of the *Gospel*, the People are to repeat it *standing*, in the same Posture as they did whilst the *Gospel* was reading. *And that, I suppose*, says the late learned and pious Bishop *Beveridge*, is the Reason, why, although after the Reading of the *Epistle*, the Minister is to say, Here endeth the *Epistle*; yet after the Reading of the *Gospel* he is not to say, Here endeth the *Gospel*, (as many, who do not consider the *Rubric*, are wont to do) because the *Gospel* doth not properly end there, but continues to be declared and published in the following *Creed*: In which are briefly comprehended

bended all the great Articles of that Holy Religion which Christ hath revealed in his Gospel.

At our *Baptism*, we, amongst other Things, promise to *believe* all the *Articles* of the *Christian Faith*, and therefore it is with the greatest Propriety that we *here* make an open *Confession* of our *Faith*, at a Time when we are going to renew our *Baptismal Vow* in this *other Sacrament*. And besides, it is but just and reasonable, that those who eat of the *same Bread*, and drink of the *same Cup*, should profess the *same Faith*, and own themselves to be joined together in *Unity of Spirit*, before they partake of those *sacred Mysteries*.

Add to this, that every solemn *Confession* of our *Faith* must be looked upon as giving *Glory and Honour* to *God*, in recognizing his *Essence and Attributes*, and the *Blessings* which flow from those *Sources* upon *Mankind*: And hence it, in a *peculiar Manner*, befits *this* holy *Service of Thanks and Praise*. In this we imitate the most ancient *Liturgies* of the *Church*; which, when this *holy Sacrament* was celebrated, had an *Eucharistical Form*, in which *God's Power and Goodness* was acknowledged in the *Creation, Preservation, and Redemption* of the *World*. Thus we, though in a shorter *Form of undoubted Authority*, confess to the holy and undivided *Trinity*, and distinctly own the *Divinity* of each *Person*: We commemorate the *Creation* of the *World*, by *God the Father Almighty*: We acknowledge *Jesus Christ* to be our *LORD*, to have been *begotten* from all *Eternity*,

nity, to be of *one Substance with the Father*, and with him Creator of all Things; That for *our Salvation he came down from Heaven; was made Man, suffered, and died for us.* We commemorate his *Resurrection, Ascension, and sitting at God's right Hand:* Express our Expectation of his *second Coming*, and declare, That his *Kingdom shall have no End.* We confess to GOD, that he hath inspired the *Prophets*; that he hath built a *Church* on the Foundation of the *Apostles*; that he hath appointed *Baptism for the Remission of Sins*; and given us Leave to look for the *Resurrection of the Dead*, and an happy Eternity.

What more glorious *Hymn* than this can we sing to the Honour of GOD? Is it possible to mention any thing else that can so much redound to his *Glory*? May not *This* our Service be well stiled *the Eucharist*, when we thus give *Praise and Glory* to Almighty GOD for the wonderful Manifestation of his Attributes, and the inestimable Blessings he hath bestowed upon us? Let not any one therefore think, that repeating the *Creed* is barely a *Declaration* of his *Faith* to the rest of the Congregation; for besides *that*, it is a most solemn Act of Worship, in which we *honour and magnify* GOD both for what he is in himself, and for what he hath done for us: And let us all, sensible of this, repeat it with *reverential Voice and Gesture*, and lift up our Hearts with *Faith, Thankfulness, and humble Devotion*, whenever we say, *I believe, &c.*

In the *Lessons*, and reading of the *Scripture*, the Minister speaks *to* the People as *from* God. In the Prayers, he is the *Mouth* of the People, and speaks *to* God in their Behalf. But when the *Creeds* are rehearsed, the Minister answers only for *himself*, and every one of the Congregation likewise says in his *own* Name, *I believe*. We cannot dive into the Thoughts of *others*, and search out their Opinions: but when each one *personally* and expressly joins in this Form of sound Words; when each *one* for *himself* says, *I believe*; then we discover *the Communion of Saints*, and the happy Consent and Agreement of the whole Congregation, both with one another, and with the *Catholic Church* of CHRIST, in these fundamental Doctrines of his Religion.

THE THREE CREEDS.

AND here I think it will not be amiss, if we lay hold on this Occasion to speak briefly of the *Rise* of *Creeds* in the Church: They had, probably, their Original from those *Professions* which were made by Persons to be *baptized*. *Philip* demanded of the Eunuch, whether he *believed with all his Heart*; and when he answered and said, *I believe that Jesus Christ is the Son of God*; immediately *he baptized him*. This is what *St Peter* calls *the Answer of a good Conscience*; and what the Church hath ever since retained. In the *Primitive Church*, the Questions which were put, and the Answers which

which were given to them, were but short. But as *Tares* grew up among the *Wheat*; as new Heresies daily sprang up in the Church, the *Baptismal Interrogatories* were extended, and the *Creed* enlarged, so as to oppose those gross and fundamental Errors and Heresies which had begun to infest the Church. And hence, the *ancienter* the Creeds are, they are generally observed to be expressed in a more *plain* and *simple* Manner, and to be *less explanatory* than those of after Ages.

I. That which we call *the Apostles Creed*, is therefore, probably, the *most ancient* of any which we publicly use. And though it is not likely that the *whole* Creed in the present Form of it was compiled by the *Apostles*; because, if it had been so, St *Luke* would scarce have omitted such a material Circumstance when he wrote their *Acts*: Yet it is agreeable to *their* Doctrine, and might, in the main Branches of it, be composed *in* or *near* their Time. Thus much is certain, that it is to be found in the Works of Authors of the fourth Century, in the *same* Terms as we use it in our Liturgy. And it is said in the same Age to have been introduced into the *public Service* of the Church.

II. The next in Order of Time, is the Creed used in our *Communion Office*, vulgarly called, *the Nicene Creed*, because it was chiefly composed in the *first general Council* of *Nice*, which was called against *Arius* in the Year 325; and therefore in *this* the *Divinity* of our LORD and SAVIOUR JESUS CHRIST, is more
 E 2 fully

fully and explicitly taught, in Opposition to the Novel Opinions of *Arius* and his Followers, who denied it. But this *Confession* of *Faith* received afterwards more Enlargements, when the *second General Council* was called at *Constantinople* 56 Years after, to condemn the heretical Tenets of those who refused to own, *that the Holy Ghost was God*: And therefore *this Council* made Additions to the *Nicene Creed*, which in more precise Terms expressed the *Divinity* of the *Holy Ghost*. So that the Title of *Lord and Giver of Life* there applied to him, and the other Articles which follow it, were all affixed to the *Nicene Creed* by *this Council*: Excepting, that after it is said of the *Holy Spirit*, that he *proceedeth from the Father*, the *Latins*, in the Middle of the fifth Century, or later, added these Words, *And from the Son*, because some of the *Greek Writers* had before that denied the *Procession* of the *Holy Ghost* from the *Son*.

III. The other Creed which our Church makes use of is *commonly called the Creed of St Athanasius*: Not that it is certain that *he* was the Author of it; but because it contains *his Doctrine* of the *Trinity*, that sound and orthodox Faith which the holy *Athanasius* with Courage and Constancy vindicated and defended against the most powerful and numerous Part of the World. In this *Confession*, the *Divinity* of the *Three Persons*, and the *Incarnation* of the *Son*, are fully asserted against the *Heretics* who had at that Time broached contrary Opinions.

Opinions. From hence the *Time* in which it was composed is conjectured, which must necessarily be *later* than the Rise of those Heresies which it opposes. And it is thought, by the Worthy and Learned Dr *Waterland*, to have been drawn up about the Year of *Christ* 430, by *Hilary Abbot* of *Lerins*, and then *Bishop* of *Arles*, for the Use of his *Gallican* Clergy.

These are the three Barriers of the *Faith* of our Church, extracted from the Holy Scripture in the purer Ages of Christianity: Though variously expressed, yet the *same* in Substance; agreeable each to other; and all agreeable to the Word of GOD, and approved all along by the *Catholic Church*. In these Forms she calls upon her Members to declare *their* Belief to be consonant to *that* of the Church Universal. The *Apostles Creed*, as the plainest and shortest Form is appointed for *common* and *daily* Use. The *Athanasian* for *Festivals* which relate more *immediately* to our Saviour, or which are placed at such convenient *Distances* from each other as that none may be wholly ignorant of the Mysteries therein contained. And the *Nicene Creed* is to be repeated on every *Festival*; and (as a Creed was used in the *Communion Office* of the *Primitive Church*) whenever the *Eucharist* is administered, according to the Institution of our LORD; whose eternal Generation, Godhead, Incarnation, Sufferings and Exaltation, are therein summarily contained and acknowledged.

To proceed now in the farther Consideration of the *Communion Service*; having something gone off from my first Purpose to the Consideration of the *Three Creeds*, in hopes that the Usefulness of what I have said may excuse the Digression.

After the Creed is finished, *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.* For *this*, according as it is placed in our Liturgy, must be reckoned a Part of the *Communion Service* on those Days when the Holy Sacrament is administered. In the Primitive Church the Sermon followed the Reading of the Gospel. It was called the *Homily, Postil, or Treatise*; and was generally a Practical Explanation of the Epistle or Gospel, by the *Bishop* if present, or else by some subordinate Minister commissioned by him: And at the End of this, the *Catechumens*, and all those who were not admitted to the sacred Mysteries, were dismissed.

The *Homilies* of our Church, which were set out in the Beginning of the Reformation, do contain godly and wholesome Doctrine, and were particularly necessary for those Times in which there was a Scarcity of Preachers.

I need say nothing of the *Sermons* that are now preached, since they are known to be useful Discourses, in which some Text or Portion of Scripture is explained, some Doctrine illustrated, or some Duty enforced: But only shall observe, that as they tend to make us wiser and

and better, they cannot but be proper Preparatives for the Table of the LORD.

The OFFERTORY.

THE Sermon being ended, *Then shall the Priest return to the Lord's Table, and begin the Offertory.* Offerings at the Time of the Communion have been customary ever since the Times of the *Apostles*; and have been thought to have been pointed out by our *Saviour*, by way of Anticipation, even before he instituted this Sacrament, when in the Sermon on the Mount he speaks to his Disciples of bringing their *Gift to the Altar.* The *Primitive Christians* were sensible that it was their Duty at that Time to offer unto GOD some Part of those good Things which he had bestowed upon them. These *Gifts* they brought partly in *Money*, and partly in *Bread and Wine*, or in some other Things of Value. From hence was taken the Bread and Wine for the Celebration of the Eucharist; and the Provision for their Love-Feasts: and the Remainder served for the Maintenance of the Bishop and Clergy (this being at *that* time their chief, if not only Dependence) for the Repairs and Ornaments of their Churches, and for the Relief of the Poor.

Whilst the *Alms* are collecting, the Minister is to read several *Sentences of Scripture*, proper to excite the People to good Works of Charity to the Poor, and Benevolence to those

who wait at the Altar. We are told that our *Light* should *shine before Men*, our *Treasures* be *laid up in Heaven*, and that we should *do to others*, as we desire they would do to us; and should not only profess, but practice Christianity. By the Example of *Zaccheus* we are exhorted to Alms-giving and Restitution; and are encouraged to distribute cheerfully according to our Power; to take all Opportunities of doing Good; to be ready to Give, and glad to Distribute; because *God is pleased with such Sacrifices*, blesses those who offer them, and himself becomes our Debtor for what we thus *lay out*.

And now the *Bread* and *Wine*, and the *Alms* of the Congregation being *humbly presented* and *placed upon the Holy Table*, the Priest is to begin the Prayer for *the State of Christ's Church*. None of the Communion Offices of the *Primitive Church* was without such a Form. It was called the *Catholic* or *General Collect*, or the *Prayer for Peace*: And this Prayer of ours is, as to the Substance of what it contains, agreeable to the most ancient Liturgies.

We have already, in the *Creed*, testified our *Faith* to be the same with that of the universal Church: We have shewed our *Compassion* in Alms to the Poor: And here we declare the Extent of our *Charity*, in praying for all Conditions of Men in the Church, that they may live agreeable to their Profession of Christianity; that those who govern the State, those who preside over the Church, and wait at the
Altar,

Altar, and the People in general, may, in their several Stations, promote the Glory of God, and the Good of one another. Christianity teacheth Men Loyalty and Obedience; and the Apostle hath taught us to *make Prayers, and supplications, and Thanksgivings, or Eucharists, for all Men, for Kings, and all in Authority*; which Words seem particularly to bind it upon us as our especial Duty, when we celebrate *this* Sacrament.

In this Prayer, the Priest solemnly offers to God *the Devotions of the People*, and humbly begs of him *to accept their Alms and Oblations*; —those *Alms* which, whilst the Sentences were reading, have been collected for the Use of the Poor, and are therefore, with great Propriety, offered unto God, who is pleased with such Sacrifices:—Those *Oblations* of Bread and Wine, which are to be used in this Holy Sacrament, and ought therefore to be humbly dedicated to God, with a Petition for His Acceptance of them.

We make some Provision for the *Poor* by our *Alms*; but there are, besides, many others whom *this* Kind of Charity will not reach. Money will neither cure the Grief of the Mind, nor absolutely heal the Distempers of the Body: and the *Alms* which are at this Time bestowed, cannot be so distributed as to relieve all those that are in Necessity; but our hearty *Prayers* we are assured will reach them, and God will have regard to the Petitions we faithfully offer up in their Behalf: and therefore

with extensive and universal Charity we beseech him of his Goodness *to comfort and succour all them who are in Trouble, Sorrow, Need, Sickness, or any other Adversity.* To our Prayers we then join our Thanks for all the Saints of GOD departed this Life; beseeching him that we may follow their good Examples, and with them be Partakers of his heavenly Kingdom.

THE EXHORTATION and INVITATION.

THIS excellent Collect being concluded, the Priest is to read an *Exhortation* fit to prepare the Minds of the Communicants for receiving the Holy Sacrament. In it he reminds them of the Qualifications necessary to a worthy Reception, namely, a *penitent Heart and a lively Faith*: He sets before them the Advantages of Partaking in such a Manner, that *then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.* But if, on the contrary, we come without due Preparation, *we are guilty of the Body and Blood of Christ*; and by *not discerning the Lord's Body* * *provoke* GOD to send the
Judgments

* This Part of the Exhortation is taken chiefly from 1 Cor. xi. The Word *Damnation* here borrowed from v. 29. might with greater Propriety have been translated *Judgment*; and in the Text plainly refers to the Temporal Punishments, Deaths, and Sicknesses, which were then

Judgments of his Wrath upon us here, which, if not averted by sincere Repentance, will at last end in final Damnation. Hence it is, that He again presses them to *judge* and examine themselves, to *repent* of their *Sins past*, to *amend* their *Lives*, to *have a lively and stedfast Faith in Christ our Saviour*, and to *be in perfect Charity with all Men*, that so they may be meet *Partakers of those Holy Mysteries*.

What follows is partly *Admonitory*, and partly *Eucharistical*: In which, whilst the People are exhorted to be thankful, the Minister recounts and acknowledges the Goodness of God in the *Redemption of the World*, by the *Death and Passion of our Saviour Christ both God and Man*, who did *humble himself even to the Death upon the Cross*, for us *miserable Sinners*, who lay in *Darkness and the Shadow of Death*;
that

inflicted by God on those who vilely profaned this Sacrament. The Crimes of the *Corinthians* were, *not discerning the Lord's Body*, looking upon the Sacrament as a *common Meal*, and Eating and Drinking to excess at the *LORD'S Table*: And for these God inflicted remarkable Judgments on them. So that Eating and Drinking *unworthily*, in the Sense of *St Paul*, is receiving the Sacrament in a careless and profane *Manner*, and abusing it to Intemperance; Sins that cannot at present be charged on any Communicants: But our Church here uses it not so much in respect to the *Manner* of receiving, as to the *Qualifications* of the Communicants, and their fitness to receive. Let then no pious Christians fright themselves from the Sacrament by expounding these Words in too rigid a Manner: Let them but bring with them sincere Repentance, Faith, and Charity, and they will be meet *Partakers of these Holy Mysteries*.

that He might make us the Children of God, and exalt us to everlasting Life; and moreover instituted these holy Mysteries to our great and endless Comfort, as Pledges of his Love, and for a continual Remembrance of his Death, and the innumerable Benefits He hath thereby obtained for us.

After this, it ends with a solemn *Doxology* to the ever-blessed Trinity, and a Tender of Thanks, Submission, and Obedience to the Divine Will: And this the whole Congregation is to Assent to, and Seal with an hearty *Amen.*

Is not therefore our Communion Office *Eucharistical*? Do we not in it shew ourselves grateful to our blessed Redeemer, when even the preparatory *Exhortation* to it includes an *Hymn of Praise* for our Redemption, and the Institution of the holy Sacrament?

In the Primitive Church, before the Administration of the Eucharist, the Deacon was ordered to say, *Let none of the Unbelievers, none of the Heterodox stay. — Let no one have ought against any Man. Let no one come in Hypocrisy.* Thus they drove the Unworthy from the Holy Table; and though they suffered them to hear God's Word read, and to join in the preceding Prayers of the Church; yet they charged none to communicate in the holy Mysteries, but the Faithful and the Orthodox, and those who came with Charity and Sincerity of Heart. And thus *our Church* endeavours to prevent any from incurring the
Danger

Danger of Receiving unworthily, by the following *Invitation*; in which, whilst she encourages those who are qualified by Repentance and Charity, to *draw near with Faith*; she at the same time silently warns those who are not fitly prepared to *withdraw* themselves.

This then is a proper Time to consult with our Hearts, and strictly to ask ourselves whether we have these Qualifications; and if we can say, in the Sincerity of our Souls, that we *truly and earnestly repent us of our Sins, and are in Love and Charity with our Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways*; we may then *draw near with Faith*, and full Assurance that the holy Sacrament which we take will be to our *Comfort*.

The CONFESSION and
ABSOLUTION, &c.

BUT as we cannot *draw near with a true Heart, in full Assurance of Faith*, without *having our Hearts first sprinkled from an evil-Conscience*: What more efficacious Means of doing this, than to *make our humble Confession to Almighty God, meekly kneeling upon our Knees*? The Form of Confession inserted in the Communion Office is excellent as to the *Place* it bears, as to the *Matter* it contains, and as to the *Form* it is expressed in.

First, As to the *Place* it stands in; If we
respect

respect the *Exhortations* going before, nothing can be more reasonable, than, when we have been convinced of the especial Necessity at this Time of a true and unfeigned Repentance, we immediately fall down at the Throne of Grace, and with Shame and Sorrow acknowledge our Sins. If we regard the *most holy Service* which follows, we must allow, that as the Priests amongst the *Jews* were to purify themselves before they offered up their Sacrifices; as the Primitive Christians washed their Hands before they consecrated the Holy Sacrament; so we should *wash* our Hands in Innocence, before we go to God's Altar; and purge ourselves from Guilt by confessing our Offences, and craving Pardon for them, before we presume to take those holy Mysteries. *We are unworthy through our manifold Sins to offer unto God any Sacrifice*; penitent Confession is the Condition of our Pardon; and *this* we must seek for, before we commemorate in this our *Christian Sacrifice* the Death and Passion of our LORD and Saviour.

Secondly, This Confession is excellent as to the *Matter* it contains, and the *Form* it is expressed in. It represents God as the *Maker of all Things*, and so we Sinners are the Work of his Hands, and at his Disposal: As the *Judge of all Men*, and so capable of knowing all our Words and Actions, and of discerning the Thoughts of our Hearts, and Just to deal with every Man according to his Deeds: As an *Almighty God*, and so able to punish with utter
Ruin

Ruin those who transgress his Will: But then it represents him as the *Father of our Lord Jesus Christ*, and so for his sake Gracious and Merciful to Mankind, easy to be intreated, and ready to forgive. When the Sinner *thus* speaks to God, the Words he useth teach him to dread his Power and Justice, and to fly for Safety to the Arms of his Mercy, and the Merits of his Saviour.

After these *Compellations*, we come to acknowledge, that our Sins are *manifold*; that we have transgressed *in Thought, Word, and Deed*; that it is the *Divine Majesty* whom we have offended; and that hereby we are justly become obnoxious to his *Wrath and Indignation*. We then express our *Sorrow*, we cry for *Mercy*, and beg to be delivered from the heavy *Burden* of our past Sins, for *Christ's sake*, and *that we may ever hereafter serve and please God* to the Glory and Honour of his Name. Here then the penitent Sinner is taught to confess his Faults in a Form so *comprehensive* as to include all the Sins that he can possibly have been guilty of; and yet *not so particularized* as to make any blame themselves unjustly for Sins of which they are not conscious: and in the most pathetic Expressions, to humble himself before the Throne of Grace, and implore God's Mercy on the most prevailing Motives.

And as *every one* of us are burdened with Sins, the Church requires that every one of us should, with his *own Mouth*, make this his Confession: That every one may accuse himself
before

before God; and, whilst he makes this outward Confession, he may privately in his own Heart reflect on the Sins he hath committed against each Article; and secretly confess them with Sorrow to God who knows all the Motions of his Soul.

When we do this, let us consider ourselves as guilty Criminals appearing before the Judge of all the World, a powerful, a dreadful, an avenging God; and let us behave ourselves as becometh those who have highly offended and provoked him; abashed at our own Vileness, and with fear and trembling *meekly kneeling upon our Knees*. If in *all* the Prayers we make, we should carry ourselves with Reverence and Submission; surely *this* must, in an especial manner, be attended with the most profound Humility and Devotion. Finally, let our Voice be as humble as our Gesture, not clamorous so as to disturb any, but sober so as to excite and animate the Devotion of others.

The *Confession* being ended, *then shall the Priest pronounce the Absolution*, because to him, and not the *Deacon*, it is said at Ordination, *Whosoever Sins ye remit, they are remitted: unless the Bishop be present*, and then for Honour sake, and in token of his spiritual Superiority, this Act of Authority is reserved to him. Here it is he, in a peculiar manner, acts as the Messenger of the LORD of Hosts, as the Ambassador of CHRIST; and therefore he is ordered to *stand* whilst he pronounceth it; and to *turn himself to the People*, because the
good

good News he brings, and the Pardon he opens, directly concerns *them*.

CHRIST hath given *Power and Commandment to his Ministers to declare and pronounce to his People, being penitent, the Absolution and Remission of their Sins*: And when they make a right Use of the *Ministry of Reconciliation* which is committed unto them; whatsoever they regularly declare on Earth, He who hath impowered them to do this, will, in His sovereign Court in Heaven, make good; and will there ratify what his Ministers do according to his own Rules and Orders.

Here then the Church, charitably supposing that those who come to the Holy Communion, come not without *Faith and Repentance*; and that the Professions thereof which they have made in the *Creed*, and general *Confession*, are hearty and sincere; she hath ordered the Priest to *pronounce the Absolution* to the People, as fitly qualified to receive the Benefit of it; and grounding what he doth on the Divine Promise, to wish them, from God, Pardon of their Sins, Confirmation in Goodness, and everlasting Life, through the Merits of JESUS CHRIST. This he *wishes them in the Name of our Lord*, as impowered by *His Authority*; and not after the manner of *Men*, as when we wish each other any kind of Happiness. Though the Church in her several Offices varies the *Form of Absolution*, according to the particular Circumstances of the Persons to whom it is pronounced, the Variety of Expression

pression doth not render it less *efficacious*. The *Absolution* of the *Priest* is not a *meer Prayer* for Pardon, or a *bare Declaration* of God's Good-will to repenting Sinners, but carries with it something *Authoritative* and *Judicial*. As a *Judge* on the Bench represents the Person of the *Prince*, and pronounces those to be *right in Court*, and exempt from Punishment, who are qualified to plead the Mercy of their Sovereign; so the *Priest*, in GOD's stead, *judicially* pronounces them to be Innocent, and assures and conveys Remission of Sins, to those whose Faith and Repentance entitle them to Pardon, according to the Promises of GOD, and the Conditions of the Gospel: *And therefore, when a true Penitent hears his Pardon thus solemnly pronounced by an Officer whom God has deputed and commissioned for it, he may quiet his Heart, as one whose Case is judged, and firmly hope God will pronounce the same at the last Judgment.*

Let every one therefore, with a *lowly Demeanour* and *sober Joy*, attend to the *Absolution*. Let them by no means usurp the peculiar Office of the *Priest*, and disturb the Congregation, by repeating it after him. But let them beg of GOD to confirm what he pronounces, by adding to it a devout and hearty *Amen*.

And now, that none may think the Minister hath gone beyond his Commission, or that our LORD himself will not agree to what he hath declared; he affixes thereto the Seal of his Master, and subjoins some *Sentences* out of the
Word

Word of God, upon which the Declarations of Mercy and Forgiveness are founded. We there *bear what comfortable Words our Saviour Christ saith unto all that truly turn to him. Come unto me, all that travel, and are heavy laden, and I will refresh you.* What an affectionate Call is *this* to those who are Slaves to Vice, who toil and labour in Iniquity, and are grieved with the *intolerable Burden* of their Sins! What Assurance doth it give to contrite Hearts, that Confessing and Repenting they shall find Mercy! What Comfort doth that which follows afford the Faithful, that *God so 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!*

Thus in the Words of the Son of God, we acknowledge the infinite Love of God the FATHER towards fallen Man, in not withholding his Son, his only Son from us; and with the Apostle profess, that *this is a true saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners.* The bare mention of the Goodness and Love of God is an Act of Praise: Such Goodness can never more properly be expressed than in the Terms of him who is Truth itself: and, not to mention *the other* Forms of Thanks in this Office, for the Redemption of Man, these Sentences make our Service *Eucharistical.* None truly Pious and Faithful can hear or utter them without Hearts full of Joy and religious Gratitude. And in the next Words, we
express

express our Confidence and Trust in the Satisfaction CHRIST once made for all our Sins, and in the Intercession He daily makes for us; saying with St *John*, *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our Sins.*

THE EUCHARISTICAL SUFFRAGES, &c.

HAVING spoken of those *Sentences of Scripture*, which are placed just after the *Absolution*, I shall now proceed to consider what immediately follows, which is strictly *Eucharistical*; and as to the Substance of it, is taken from the ancient Liturgies, and by them chiefly from the Holy Scriptures. Of this St *Cyril* bears witness, who explains this Part of the Office, and shews the Propriety of it. *The Priest*, saith he, *calls out, Lift up your Hearts: for truly at that tremendous Hour we ought to have the Heart lifted up to God, and not set upon the Earth, and worldly Affairs. By the Force of these Words, the Priest requires all, that in this Hour they lay aside all the Concerns of this Life, and their domestic Cares, and have their Hearts in Heaven with the Lover of Mankind. Then you answer, We lift them up unto the LORD; acknowledging that you Assent to what he requires: But let no Man stay here, and say with his Mouth, We lift them up unto the LORD, whilst he lets his Mind rove upon the Things*

Things of this Life. We ought, indeed, always to think upon God; but if this cannot be done, by reason of the Infirmary of human Nature, it is in an especial Manner to be endeavoured at this Hour. Then the Priest says, Let us give Thanks unto the LORD. We ought certainly to give Thanks that He hath called us Unworthy to so great a Grace; that He hath reconciled us to Himself, being his Enemies; that He hath given us the Spirit of Adoption, and the Privilege of Feasting at his Holy Table; and therefore, when he hath invited them to glorify God in a solemn and devout Form; the People are taught to answer, It is meet and right so to do.

We are commanded in every Thing to give Thanks; for this, says the Apostle, is the Will of God in Christ Jesus concerning you: And in Obedience hereunto, the Priest, who hath been speaking to the People, now turning to the Lord's Table, addresseth himself to God, and acknowledgeth it to be meet, right, and our bounden Duty, at all Times, and in all Places to pay this Debt of Praise to Him: And accordingly, as we are going to celebrate the sublimest Mysteries of the Gospel, which Things the Angels desire to look into, for which they glorify God, and congratulate the Happiness of Man; to shew that we worship the same LORD of Hosts, and that we hold Communion with the Saints above; we in a full Chorus join with Angels and Arch-angels, and all the Company of Heaven, to laud and magnify the
Holy

Holy Trinity, in that *Seraphic Hymn* which *Isaiab* tells us he heard the sacred Choir sing to the LORD of Glory, *Saying, Holy, holy, holy Lord God of Hosts, Heaven and Earth are full of thy Glory.*

Praise is our bounden Duty at *all Times*; but on those *Holydays* and Seasons, on which we particularly commemorate some *especial Blessing*, it is meet and right that we should make *especial* mention of it, and in an *especial* manner render our Thanks to God for *that* his gracious Goodness. And hence it is that our Church hath added *proper Prefaces*, taken out of the Service of the ancient Church, to be prefixed to this general Act of Praise on some of the *grand Festivals*

On *Christmas-day*, we are, in the Preface, taught to thank GOD for the Incarnation of the immaculate JESUS, *who by the Operation of the Holy Ghost, was, at that Time, made Man*, that He might *make us clean from all Sin.*

Upon *Easter-day*, because this our *Paschal Lamb* by his Death bath destroyed Death, and by his Resurrection bath restored to us everlasting Life.

Upon *Ascension-day*, because CHRIST is ascended up into Heaven to prepare a Place for us.

These three first *proper Prefaces* are to be used for *eight Days* together; for, so long the Church, taking Pattern from those Laws which GOD gave the *Jews*, intends that the
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Commemoration of these signal and extraordinary Mercies should continue. If we think it but just and reasonable to set apart *one* Day to commemorate the Virtues of some of God's Holy *Saints* and *Martyrs*, and to thank Him for the Benefit the Church receives by *their* Examples: Then, surely, the immense Benefits the Church receives by these principal Acts of our *Saviour*, which brought about and completed our Redemption, must needs require from us, that these Solemnities should be drawn out to a greater Length.

Hereby the Church shews how agreeable it would be to her Inclination, if the Number of those who are willing and ready to Communicate, did give occasion to the Administration of the Holy Eucharist on *each* of those Days, by having appointed a *Preface proper* to them: And that so those pious Christians, who have Leisure equal to their Devotion, might meet daily to express the Fulness of their Joy and Gratitude for the Blessings which are then the chief Subject of our Meditations; and those who are unavoidably hindered from attending the public Worship on the *first* of those Days, might, at least on *some* of them, have Opportunity of assembling themselves in the House of God.

The *Preface* for *Whit-Sunday* acknowledges the Truth of CHRIST'S Promises, fulfilled in sending down the *Holy Ghost*, to enable the Apostles to preach to all Nations. And this is to be repeated but six Days after; because
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the Octave, or seventh Day after, is the *Feast of Trinity*, for which a particular Preface is appointed, confessing the Unity in Trinity, and the Trinity in Unity.

When these Prefaces are used, after each of them follows the *Seraphical Hymn*: And then the Priest, who hath hitherto been chiefly employed in exhorting the People, and in praising God, and (excepting in the Confession) hath continued *standing, kneeling down at the Lord's Table*, says the Prayer of humble Address, *in the Name of all them that shall receive the Communion*. Lest the Joy which we have expressed in our *Lauds and Thanks*, should make us forget that we are yet in the Body, surrounded with Imperfections and Infirmities, and look upon ourselves as Members of the *Church Triumphant*: Lest we should not *serve the Lord with Fear, and rejoice unto him with Reverence*: We are here taught to check all Vanity and Confidence by an Act of Humility; not to approach the Altar, but with Fear and Trembling; or dare to partake of his sacred Mysteries, without a becoming Reverence and religious Awe. We therefore lay aside all Pretence to Merit, and trust only in the Mercies of God; and for his Mercies sake alone, we beg that we may *so eat the Flesh of his dear Son, and drink his Blood* in this holy Sacrament, that our Body and Soul may be cleansed thereby, and *we may evermore dwell in him, and be in us*.

The CONSECRATION.

AND now we come to the most solemn and essential Part of the Service; the *Consecration* of the Elements, in order to their being religiously received by the Faithful. The *Oblation* of the Bread and Wine hath been already made, and GOD hath been prayed to, to accept them. What remains is, that GOD's *Blessing* be craved upon them; and the Mystical and Holy *Use* for which they are designed be declared in the Words which our Saviour used when He *instituted* this Holy Sacrament.

As it is the Privilege of the Priesthood to bless the Sacrifice; as it belongs to *that* Order to consecrate the Elements of Bread and Wine, that from common Food they may become the *Body and Blood of Christ*: as this is an *authoritative* Act, it is to be performed by the Priest *standing*. He doth not stand *before* the *Altar*, as the *Romish* Priests do; nor like them, pronounce the Words with a *low* Voice, to countenance their pretended Miracle of *Transubstantiation*, and to make the People gaze with Wonder on those who are thought to perform it in that secret manner. But the Priest in the Church of *England* says the Prayer with an *audible* Voice, as in the *Primitive* Church, that the People may hear, and join with him; and stands *so as he may with the more Readiness and Decency break the Bread before the People, and take the Cup into his Hands*; that they may

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observe

observe and meditate on those Actions which are significant, and proper to this Rite.

The Prayer consists of three Parts, of which one is *Eucharistical*, another *Petitionary*, and the last *Historical*. As our Saviour on taking the Elements gave Thanks: so it begins with a Form of *Thanksgiving*, in which is acknowledged God's Power and Goodness, and his *tender Mercy* in giving his Son to suffer Death for our Redemption: We there remember the *full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction* which the Son of GOD made once for the Sins of the whole World; and calling to mind that *perpetual Memory of his Death* which He hath commanded us to continue until his coming again; we, in Obedience to our blessed LORD, perform His *Institution*; and from returning Thanks,

Pass in the *second Place* to petition GOD the Father, that He would *bear us* of his *Mercy*, and make the Bread and Wine lying before Him the *Body and Blood* of his Son; — not by the *perishing* of their Substance and *substitution* of a new; — not by a *Change* of their *Nature*; — not by any *concomitancy* or annexing of the Substance of CHRIST's *natural Flesh and Blood* to the Bread and Wine; — but his *Body and Blood* in *Virtue* and *Effect*, his *Sacramental Body and Blood*, endued with a quickning and life-giving Power. But as this must be the Work of GOD; as the Elements cannot be changed, even as to their *Effects*, but by the Operation of his *Holy Spirit*; it be-
comes

comes necessary for us to make our Addressees to GOD, that He would exert his Power to make them the *Body and Blood of Christ*: And this we do when we beg that *we, receiving the Elements, may be Partakers of his Body and Blood.*

To make the Consecration compleat, there is added, in the *third* Place, the *History of the Institution*, as related in the Holy Gospels. And here the Priest is ordered not only to *say* what our Saviour *said*, but to *do* what He *did*; and to imitate His *Actions*, as well as the *Words* He used at the *Institution* of this Sacrament. Our blessed LORD took *Bread* into his Hand, as the Symbol of his *Body*, and the *Cup*, as the symbolical Representation of his *Blood*: He *gave Thanks* to GOD, and *blessed* the Elements; He *distributed* them to his Disciples, and commanded them to *do this* in Imitation and *Remembrance* of Him. When we see the Priest take the Elements into his Hand, and in the Words of our LORD declare the Significancy of that Rite; let us with Hearts full of Gratitude reflect on the infinite Goodness and Compassion of our blessed Saviour, who, on the Night before he was betrayed, willingly gave his Body to GOD, under the Representation of Bread, for the Sins of the World: and *broke* this Bread, which He dignified by calling it his *Body*, to shew, that as no Man could without *His* Consent have Power to lay Hands on Him; so He freely, of his own Good-will and Pleasure, offered His *natural*

Body to be broken upon the Cross : — Who made the Fruit of the Vine, poured into the Cup, his *Sacramental Blood*, which He willingly offered up for the Remission of our Sins; in Token, that when His *Blood* should be shed out of His *natural* Body upon the Cross, it might not be thought to be done without His Consent or Agreement. Here CHRIST suffered in *Will*, but on the Cross in *Deed*. The *Sacrifice* began when He instituted the Eucharist; but was not finished till He expired on the Cross. Let us reverently, (but silently) attend to the *Words* and *Actions* of the Priest; and with the Eye of Faith, look upon the *one perfect Sacrifice* of our Saviour's *natural* Body and Blood, of which the *Sacrifice* we now assist at is only a *Representation* and *Memorial*: And let us conclude all with a fervent *Amen*.

If it be here demanded, to what *Words* the *Consecration* of the *Elements* ought to be ascribed? I answer, to the *Prayer* of the Faithful offered by the Priest, and to the *Words* of *Institution* repeated by him. This was the Sense of the ancient Church of CHRIST, which used them *both* in their Eucharistical Offices; and never held, that the Elements were changed from their common to a more sublime Use and Efficacy, by the bare repeating of the Words, *This is my Body*, and *This is my Blood*, as the Papists absurdly hold. To bring about this Change must be the Work of the Holy Ghost: and therefore it is requisite that we
 should

should *pray* to God to endue the Elements with this life-giving Virtue. Now the *Words of Institution* can by no Means be called a *Prayer*: They were addressed by our Saviour to his Disciples, and not to God; to *them* he said, *Take and Eat*. When *we* use them, they are *Historical*, recounting what our LORD said and did when He ordained this Sacrament. And, though when *He* said, *This is my Body, This is my Blood*, these Words effectually *made* them so; shewing that it was his Will and Pleasure, that they should be taken as His *Sacramental Body and Blood*: Though the *Virtue* of those Words once spoken by CHRIST doth *still* operate towards making the Bread and Wine his *Body and Blood*: yet as *now* used and spoken by the Priest, they do not contain in them any such Power, unless they be joined with *Prayer* to GOD.

Our LORD himself did, besides pronouncing *them*, give *Thanks*, and *bles*s the *Elements*. Thus our Church uses *Prayer*, as well as the *Words of Institution*; and doth not attribute the *Consecration* to the one without the other, *If the consecrated Bread or Wine be all spent before all have communicated, the Priest*, it is true, is ordered by the Rubrics, to *consecrate more*, by repeating only the *Words of Institution*: But the *Virtue* of the *Prayer* which the Church hath last made, is to be understood as concurring therewith; and *this* is only a particular Application to *these particular Elements*. Hence comes the Propriety of saying *Amen* at

the End of those Words; which would not be so properly added, unless it referred back to the preceding Petitions. And that this is the Sense of the *Church of England* is farther plain, in that she, in her Rubric, calls this *the Prayer of Consecration*, in which the Words of Institution are contained; and it is addressed to *Almighty God, &c.* whereas the Words of CHRIST were not *supplicatory* to GOD, but declaratory to his Disciples.

After the same Manner, in the *Office of Public Baptism* (in Imitation of the Custom of the *ancient Christians*, who dedicated the Baptismal Water to the holy and spiritual Use for which it was designed) our Church not only repeats the Words of *Institution* of that *other Sacrament*; but likewise adds a solemn *Prayer*, that GOD would *sanctify the Water to the mystical washing away of Sin*: And as in *that Sacrament* she joins the *Prayer* of the Faithful to the Words of *Christ*, so in the Sacrament of the *Altar*, she thinks them *both* necessary to complete the Consecration.

THE DISTRIBUTION and RECEPTION.

AFTER the *Consecration* of the Elements, immediately follow the *Reception* and *Distribution* of them; which continue still in their *natural Substances* of *Bread and Wine*, though they are changed, as to their *Virtue* and *Efficacy*, into the *Sacramental Body and Blood*
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of *Christ*. And here we may consider the *Order* in which, and the *Place* where they are distributed; the *Posture* of the Communicants; the *Manner* in which they are delivered; and the *Words* used at the Distribution.

I. The *Order* in which the Elements are to be administered is taught by the *Rubric*, which says, *The Minister shall first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that, to the People also in order.* — The Church endeavours that every Thing should be done with Decency and Regularity; and enjoins, that the *Clergy* should receive *first*, both out of respect to the *Dignity* of the Ministerial Function; and likewise *that they may be ready to help the chief Minister* in the Distribution of the Elements to the People.

II. The *Place* where the *Clergy* communicate is *within* the *Rails* of the *Holy Table* or *Altar*; and *this*, together with that of Receiving *before* the People, was the Practice of the ancient Church. The Rest of the Congregation was to receive *without* the *Rails*: And herein *only* consists the *true* Difference between *Ecclesiastical* and *Lay* Communion; and not, as the Papists pretend, in the *Clergy's* receiving under both Kinds, and the *Cup* being denied to the *Laity*.

III. The Church prescribes, that the Sacrament shall be received by *all meekly kneeling*. Our LORD, when he instituted this Ho-

ly Sacrament, enjoined us no *particular* Gesture; and therefore the Church is at Liberty to prescribe herein, as she thinks fit. The Primitive Christians took it in a Posture of Adoration; And as *Kneeling* is the principal Gesture which we use in the Worship of God, *that* is fixed upon, as the Gesture which we are to use, when we approach God's Altar to receive the Holy Mysteries.

Nothing can be more proper than this Posture of *Adoration*, at *this* Time especially, because the Sacrament is a principal Part of Christian *Worship*: — because it is a *federal* Rite, in which we should, in the *humblest* manner, dedicate ourselves to God: — because *meekly kneeling* becomes sincere *Penitents*, who confess their Sins to God, and take *this* Bread and *this* Cup as a Means of Remission of them: — because a less humble Behaviour would very improperly besit a rebellious Subject, who appears before the Throne of his Prince, to receive his gracious Pardon: — and because the Minister delivers the consecrated Elements with a *Prayer*, with which he who receives them joins in his Heart, and generally answers *Amen* to it.

To prevent any Objection which might be made hereunto, I need only repeat the *Protest* which is added at the End of the Communion Office in Defence of this Order, *Which*, the Church saith, *is well meant, for a Signification of our humble and grateful Acknowledgment of the Benefits of Christ therein given to all worthy Receivers,*

Receivers, and for the avoiding of such Profanation and Disorder in the Holy Communion as might otherwise ensue: Yet lest the same Kneeling should by any Persons, either out of Ignorance and Infirmary, or out of Malice and Obstinacy, be misconstrued and depraved; It is declared, that thereby no Adoration is intended or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporal Presence of Christ's natural Flesh and Blood. For the sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored; (for that were Idolatry to be abhorred of all faithful Christians) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the Truth of Christ's natural Body, to be at one Time in more Places than one.

IV. But *Fourthly*, As to the Manner in which the Elements are to be delivered to the Communicants, namely, *into their Hands*. This was the most ancient Practice, though afterwards it was altered for no significant Reasons, and put into their *Mouths* by the officiating Priests: But after the *Reformation*, the Church of England restored the Primitive Usage, which is now in force.

V. Let us now, *Fifthly*, consider the *Words* which are used by the Minister, when he delivers the *Bread* or the *Cup* to any one.

The Promises which God hath given us in the Gospel are generally belonging to the whole Flock of CHRIST: But in the Sacraments God

applies his *Blessings* in particular unto every Man's Person. And therefore, both in Baptism and the LORD's Supper, the Minister addresseth himself particularly to every one who receives either Sacrament. *Whether Christ at his last Supper did speak generally once to all, or to every one in particular, is a Thing uncertain.* The History of the Institution is very short and concise, and doth not acquaint us with every minute Circumstance which is not essential to this Holy Ordinance. But certain it is, that in regard the greatest Part of Mankind are dull, and heavy, and almost insensible of their Duty; that, in their Offices of Religion, they want continually to be awakened, and reminded of the Duty they are about; it is exceeding proper and useful, at this Time especially, that the Words at the Delivery of the sacred Elements should be spoken to every Communicant *severally*; and that they should hereby be admonished of the solemn Service they are performing.

I. The Words themselves consist of two Parts: The first is *Precatory*, and the second *Exhortatory*. The Form begins with a solemn *Prayer* or *Wish* of the Minister, in behalf of the Person to whom he speaks, and delivers the sacred Mysteries; "that the *Body and Blood* of CHRIST, which were given and shed for him, may preserve his *Body and Soul* unto everlasting Life;" *i. e.* That he receiving with due Dispositions the Means of Grace now offered to him, namely, the *Sacramental Body and Blood*

Blood of CHRIST, may thereby have the Merits of CHRIST applied to him, and partake of all the Benefits of his Passion: That the consecrated Bread and Wine may exert the life-giving Virtue with which the Holy GHOST hath endued them, and be to him the *Principle* or *Seed* of an happy Immortality.

II. The other Part is *Exhortatory*, when the Minister, at the Delivery of the *Bread*, says, *Take and Eat this in Remembrance that Christ died for thee, and feed on him in thy Heart by Faith with Thanksgiving*: The Communicant is reminded, that this Sacrament was instituted in *Remembrance* of the Death of CHRIST, and to convey to us the Benefits of his Passion: — That, as the *Sacramental Body* of CHRIST is now given to him; so the *natural Body* of CHRIST was, on the Cross, offered up for him; and that he is one of those whom CHRIST died for: — That whilst with his *Mouth* he eats the Holy Bread, he should feed on CHRIST in his *Heart by Faith*; not fixing his Attention solely upon the *external Sign*, the *Sacramental Body*; but lifting up his Soul to Heaven, where alone CHRIST sitteth in his *glorious Body* at the Right-hand of GOD, in *that Body* which was crucified for him, the *Symbol* and *Type* of which he is now to Take and Eat, and, by *Faith* in CHRIST, to make himself Partaker of the blessed Effects of His Sufferings.

The Direction at the Delivery of the *Cup* is but little different from *this*: The Communi-

cant is charged to *drink this in Remembrance that Christ's Blood was shed for him, and be thankful.* A thankful Remembrance of CHRIST'S Death is absolutely necessary to a worthy Participation of these sacred Mysteries. Our souls should at *this* Time be tuned to the, highest Pitch of Gratitude, whilst we commemorate the greatest Testimony of Love that ever was or could be shewn towards Mankind; whilst we take the *Bread* of Life, and the *Cup* of *Salvation*, by which we are made Partakers of all the Benefits of CHRIST'S Death and Passion; which give us an *Earnest* and *Pledge* of an happy Eternity, and a Right and Title to *that* exceeding Weight of Glory which He hath purchased for us.

And here we may observe, That the *Church of England* defrauds none of her Members of *any Part* of the Sacrament; the *Laity*, as well as the *Clergy*, partaking of it under both Kinds: For thus our Saviour *instituted* it, and thus the Church *administred* it for the first thousand Years after He left the World.

THE POST COMMUNION.

I HAVE pursued my Design as far as that Part of the Service, in which the *Elements* are delivered to, and received by the Congregation. What follows is called the *Post-Communion*. After we have been Guests at the Table of the LORD, who hath fed us with this heavenly Repast, it would not be seemly
for

for us hastily and abruptly to depart out of His House, without joining in some public Acknowledgment. We do not finish our *common* and *daily* Meals, without giving Thanks to God the Founder of them, although they tend only to preserve this *mortal* Life: How much more then are we bound to express our Thankfulness to the Governor of *this* Feast, who hath entertained us with such celestial Food, as is able to preserve both Body and Soul unto *everlasting Life*?

Now when we have been Feasting at the Table of the LORD, what Words can we more properly use, than that Form which our LORD *Himself*, who instituted this Sacrament, hath composed? — A Form which, being compleat and perfect, may supply whatsoever the other Prayers have of Deficiency: — and which may incline God to pardon us for the Failings or Indevotions we have been guilty of in any Part of the preceeding Service; since we are sure, *that* Prayer must be acceptable to the Father, which was composed by his beloved Son. Those who have *spiritually eaten the Flesh of Christ, and drank his Blood, who dwell in Christ, and Christ in them, who are one with Christ, and Christ with them*, may, after that, be allowed the Privilege of calling God their *Father*; since the Regenerate have the Title of the *Sons of God*.

In the Prayer that follows, we beg of God to look favourably with an Eye of Mercy on what we have been doing: — To accept the
Eucha-

Eucharistical Service, or *Sacrifice of Praise and Thanksgiving* we have been offering up: — And to grant to His *whole Church Remission of Sins, and all other Benefits of the Death and Passion of His CHRIST.* And then, as *St. Paul* hath taught and enjoined us, we offer and present *ourselves, our Souls, and Bodies, to be a reasonable, holy, and lively Sacrifice unto God.* This Holy Sacrament must be looked upon as a solemn Dedication of ourselves to God, and in these Words we resign entirely both our Souls and Bodies to Him, and *submit ourselves wholly to His holy Will and Pleasure.* But as we are *not sufficient of ourselves to do any thing as of ourselves;* — as we cannot keep God's Commandments without His continual Assistance; we beg that those who have been *Partakers of the Communion,* and now dedicate themselves to the Service of God, *may be fulfilled with His Grace and heavenly Benediction,* which alone can enable them to perform what they here promise. As none of our Services have any Merit inherent in them; — as our best Works are full of Defects; it is fit we should own our Unworthiness to *offer any Sacrifice to God;* that we should intreat Him to *accept that our bounden Duty and Service, not weighing our Merits* (who disclaim all Pretensions to desert) *but pardoning our Offences* for CHRIST's sake; and then we conclude this Prayer with giving *all Honour and Glory* to the sacred and undivided Trinity.

There

There follows, in our *Common Prayer Book*, another Form, which the Minister may, at his Discretion, make use of instead of the former. It is partly *Eucharistical* and partly *Petitionary*. It begins with an hearty Acknowledgment of God's Goodness in feeding those with the *Spiritual Food* of our LORD's *most precious Body and Blood*, *i. e.* in making them Partakers of the Benefits purchased by His Death, who have *duly received* the Sacramental Body and Blood: In hereby assuring them of His *Favour and Goodness* towards them; of their *Incorporation* into the *Mystical Body* of CHRIST; and of their being, through His *Death and Passion*, Heirs of his *Kingdom*. And then we *humbly beseech* GOD through CHRIST, to keep us by *His Grace* in the *Fellowship* and Union of his Church; and to enable us to do our Duty: Ending this Prayer likewise with a *Doxology*.

After this, in Imitation of our blessed LORD and His Apostles, who sang an Hymn before they concluded their Devotions, at the Time when our LORD instituted this Holy Sacrament; our Church hath subjoined an *Hymn* to be *said or sung*, which is taken principally from the Holy Scriptures, and the Liturgies of the Primitive Church; and is very fit and proper for us at that Time, to express in it the Overflowings of our Joy, the Greatness of our Thankfulness, and the Zeal and Fervour of our Devotion. It begins with what the Angels said, when they declared the Birth of
our

our blessed Saviour; in which we give *Glory to God on High*, and congratulate Mankind for the Happiness they reap from His *good-will towards Man*, which inclined Him to give His Son *for us* on the Cross, and now to give Him *to us* in the Sacrament. The Sequel of it consists in an Acknowledgment of the Eternal Glory of the Three Persons of the Holy Trinity; in Acts of Praise and Thanks, Adoration and Worship, in the most pathetic Terms that can possibly be conceived. It would enervate this sublime Hymn to express the Sense of it in other Words than those the Church hath made use of: And therefore I shall only observe from hence, that nothing can be more strong for the *Divinity* of the *Son of God*, or more evidently shew, that it is the Doctrine of our Church; though some who communicate with us, and of consequence join in repeating it, have (to their Shame be it spoken) denied this grand Article of our Holy Faith. CHRIST is here expressly called *Lord God*; and as He who *only is Holy*, and *only is the Lord*, is invoked with a repeated Fervency to *have Mercy upon us*, and to *receive our Prayer*. Let us then pity either the Blindness or Obstinacy of those unhappy Men; and do Thou, O LORD CHRIST, who openest the Eyes of the Blind, O *Lamb of God, that takest away the Sins of the World, have Mercy upon them!*

And, now we draw to a Conclusion of the whole Service, here are added several *Collects* which

which may be used at the Discretion of the Minister. One of which begs Acceptance of our Prayers, Defence of God in *this* Life, and his Direction in order to *attain Salvation*. Another for *Sanctification* and *Direction* in the *Laws* of God, and *Preservation both in Body and Soul*. A Third, that what we *hear may bring forth the Fruit of good Living*. The next, that all our *Works* may tend to the *Glory* of God, and the *Salvation* of our Souls. Another, that God would pardon our Failings, and grant what He knows to be Good for us. And the last desires, that God, through CHRIST, would hear our Petitions, and answer them, so that his Glory may be promoted, and our Necessities relieved. Nothing can be more fit for the Conclusion of our Devotions.

And then all is shut up with a solemn *Blessing*: So was the Communion Service of the Primitive Church. As the High Priest under the Law was commanded to *bless* the Congregation: As our Saviour, when on Earth, *blessed* His Disciples; so before His Death He left His *Peace* with His Apostles, and *they*, and *their* Successors, were commissioned to give it unto Men. When the Bishops or Priests, under the Gospel, *bless* the People, *if the Son of Peace be there*, their *Peace shall rest upon him*; *i. e.* the Blessing of God shall infallibly descend on those who are fitly disposed to receive it. God will not be wanting on *His* Part, but will confirm the Authoritative
and

and Ministerial Acts of His Priests: He will bless those whom they bless in His Name, unless the Impediment be on the Side of Man. And here we observe the Impropriety and Absurdity of *that* Custom which some have of *repeating* it after the Priest: He here speaks as *from God*, and the Duty of the People is only to attend with Silence and submissive Reverence.

That Part of this Form which relates to the *Peace of God*, is taken from the 7th Verse of the ivth Chapter of the Epistle to the *Philippians*. And the other Part is a solemn Benediction in the Name of the ever blessed Trinity: and so very fitly adapted to the *Christian* Church, to which this mysterious Doctrine is more *fully* revealed, than it was formerly to the Church of the *Jews*.

THE APPLICATION.

AND thus I have gone through what I first propos'd, which was to give you a Rational Account of the *Communion Office of the Church of England*: I have pointed out to you the *Excellency* and *Propriety* of the several Parts of it, and the *Behaviour* which they severally require from us: And cannot better bestow the Time that remains, than in observing, by Way of Application;

I. *First*, The Excellency of this Office:
And,

II. *Secondly*,

II. *Secondly*, What is *due* from *us* in return for *this* Care of our Church.

The *Excellency* of our *Communion-Office* consists in the following Particulars.

I. *First*, In that it retains all the *Essentials* of the Sacrament; it administers it with *Decency*; and is free from *Superstition*.

1. In it the *Elements of Bread and Wine* (which were what our LORD made use of, and the *only* ones specified in the Gospel) are blessed by a *Priest* lawfully ordained, with *Prayer* and *Thanksgiving*, and rehearsing the *Words* of Institution; and are *then* taken and distributed in *both* Kinds to the *whole* Congregation. And thus no one, who judges without Prejudice or Partiality, can tax our Church with using an Office that hath any *essential* Defects.

2. The *Ornaments* of our Altar or Holy Table, and the *Vessels* to be used at the Ministration, are such as *Decency* and the *Dignity* of this Christian Sacrifice requires. According to the ancient Practice of the Church, the Table is to *have a fair white Linen Cloth upon it*; than which nothing can be more *Decent*, nothing freer from *Exception*.

3. We do not deck it with *gorgeous* and *gaudy* Furniture, such as may serve to delight the wandering Eyes of the Vulgar; to please them with the gay Pomp; and turn aside their Minds from better Contemplations, more befitting the Place and Presence they are in, and the Duty they come thither to perform.

Neither

Neither do we hold *Images* or *Relicks* to be any ways befitting that holy Place, (or indeed any Part of those sacred Buildings erected to the Honour of God) when they are set up to encourage *Superstition*, and are apt to lead Men into *Idolatry*.

Our Church suffers not even the *Holy Sacrament* itself to be *adored*, though it be the *typical* and *symbolical* Body and Blood of CHRIST; and therefore, as I have observed, she formally protests, that she intends no *Adoration* to the Sacramental Bread and Wine, when the Communicants, according to *Her Order*, receive them *Kneeling*.

To prevent the Abuse of *solitary Masses*, in which, amongst the Papists, the *Priest* consecrates and receives *by himself*; which is directly contrary to the Notion of a Communion; we have, at the End of this Office, a Rubric which forbids *the Celebration of the Lord's Supper, except there be a convenient Number to communicate with the Priest*: And this is by the same Authority determined to be *Three at least*.

The Compilers of our Liturgy were exceedingly cautious, lest they should run into *those* Faults for which they blamed our Adversaries; and therefore, *To take away all Occasion of Dissension and Superstition, which any Person hath, or might have concerning the Bread and Wine*, they lay down this Rule, *It shall suffice, that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that*
may

may be gotten. — The *Best*, out of Reverence to the Sacrament: and such as is *usually eaten*, because the Silence of the Gospel intimates to us, that our SAVIOUR Himself instituted and administred it with such Bread as was then at hand, and they had been eating of in the preceeding Meal

And then further, lest what *remains* of the consecrated Elements should be abused to *Superstition*; it is ordered, That *it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently Eat and Drink the same.* And herein our Practice agrees with those Canons of the ancient Church, which, under severe Penalties, forbid *private* Persons to reserve the Elements.

II. But, *Secondly*, the Care and Prudence of our Church, and the Excellency of this Office, appear likewise in that *frequent Communion* is encouraged by it. Part of the Office is to be read *every Sunday and Holiday*: And it is the Indevotion of the People who neglect this Holy Mystery, which hinders the Service from proceeding, and the *Sacrament* from being *administred*; and prevents the good Desire of the Church, who cannot continue the Office for want of Communicants. —

In *Cathedral* and *Collegiate* Churches, the Rubric enjoins a *weekly* Communion, *every Sunday at the least*. Thereby also shewing, that the *more frequently* this Holy Sacrament
is

is administred, the Honour of God, and the Good of Mankind is thereby the more promoted; and therefore where Men have, as in these Seminaries of Religion, more Leisure from worldly Affairs, it becomes *their* indispensable Duty to be more constant in *this* Act of Christian Worship.

And thus it is *every one's* Duty to communicate as often as Opportunity will permit them. They are frequently invited by the Minister in the Name of God. But as Men are too negligent in Affairs of this Nature; the Church absolutely insists upon *every* Parishioner's communicating *at the least Three times in the Year, of which Easter to be one.* She would have Men do it *often*, and miss *no* Opportunities of *thus* remembering their Saviour; as may be seen by those pressing Arguments made use of in her *second Warning* before the Sacrament. But if they will not follow her *Advice*, she exerts her *Authority*, and commands at *the least* they should do it *thrice* every Year.

And here I cannot but bewail the Decay of that Spirit of Zeal and Devotion, which was in the *first Christians*, who made this Sacrament an essential and *constant* Part of their *daily* Worship; and that the Christians of *this* Age should give Occasion for *such* an Order! But yet there are, God be praised, many Congregations, (even in these loose and degenerate Times) in which a Zeal for this sacred Ordinance is apparent. May this their Devotion continue and increase! And may their *own* Ex-

amples inflame all those who live under their Roofs! It is the Duty of *those* who are Heads of Families to see all their *Domesticks* instructed in their Religion; and to bring them to the public Worship in Prayers, Preaching, and the Sacraments: And *know this* assuredly, that as *they* are intrusted to *your* Care; *you* must answer to GOD for *those* Faults or Omissions, which through *your* Neglect or Connivance, through want of Advice or Admonition, *your Dependents* fall into. On this Account, I do, in the Name of GOD, charge it upon the Consciences of *you* whose *Servants* they are, that you oblige *them* to follow *your own* Christian Pattern, and do *your* Endeavour to bring them to the LORD's Table; that in so doing, not only *you*, but *your House* may serve the LORD, and be frequent in commemorating the Death of CHRIST.

III. But, *Thirdly*, As this *Office* encourages frequent Communion, so it takes all possible Care that none should rush *hastily* and *unadvisedly* to the Holy Table, without being duly and worthily *prepared* to partake of the LORD's Supper: And therefore the Minister is impowered to repel all those who are *open and notorious Evil Livers*, or *those between whom he perceiveth Malice and Hatred*; since while they continue in an impenitent State, or in an uncharitable Disposition of Mind, they are very unfit Guests for the Table of the LORD. The Necessity of *preparing* ourselves for the Holy Sacrament, and the *Manner* in which we are
to

to do it, are taught fully in the *First* of those *Exhortations*, which are to be read when Warning is given of its Administration; in *that* which is to be read at the Time of the Communion; and in the short *Invitation* that immediately preceeds the *Confession*; and in *this last* are summarily contained the *Qualifications* of a *worthy* Communicant. I have already explained them severally and at large, and only mention them *now* to shew you, that as much Care is taken to *prepare* those who come to the Sacrament, as Earnestness to *invite* them to it.

IV. And then, *Fourthly*, Our *Communion-Office* is an excellent System of the *Doctrine* of the *Church* relating to the *Lord's Supper*. Besides the *Preparation* required, it sets forth the *End* of its *Institution*; the *Benefits* which flow from it; and with what *Faith*, what *Devotion*, what *Thankfulness* we should receive those Holy Mysteries. Its *Prayers* are full of the most fervent Zeal, mingled with Humility and a Sense of our own Unworthiness: Its *Thanksgivings* of the most grateful and pious Joy: and all this couched under the most pathetic and moving *Expressions*. There is in the whole Office, a noble Sublimity of Sentiments and Strength of Words; such as is abundantly sufficient to stir up the *Affections* of the Congregation; and yet, at the same time, a Plainness of Diction, a Simplicity and Propriety of Stile, which is *familiar* and *easy* to the most *common* Understandings.

II. If then we have so excellent a *Communion Office* provided, let us consider, *Secondly*, what is *due* from *us* in return for *this* Care of our Church.

If we would shew our Esteem for it, let us *read* it frequently, and *study* it thoroughly: Let it be our Companion at *Home*, as well as at *Church*; in our *Closet*, as well as at the *Lord's Table*. So shall we come to a right *Knowledge* of the Holy Eucharist;—so shall we see the Necessity of *frequently* partaking of it;—so shall we approach God's Altar with due *Qualifications*;—so shall we know how to *behave* ourselves in every Part of the Office with becoming Reverence;—so shall we relish the Joy of this *celestial* Banquet, and attain the *Benefits* of this Holy Sacrament: Whereas, if Men never look into this Office, but when they use it in the Church, (which happens, perhaps, much seldomer than it should be) they *then* find themselves about a Business they are not well acquainted with; by the Novelty of which, or the Scruples which may suddenly occur, they are apt to be diverted from that Intensity of Devotion, and Vehemence of Affections, with which this Holy Service should be attended.

There can be no better Rules laid down, no better Help given for the devout and profitable Receiving of the LORD'S Supper, than those we have been explaining: And therefore when we once thoroughly *understand* this

Office; when at our Approach to the LORD'S Table it is used in the Church, let us conform ourselves, as much as possible to the Directions it gives us; and resign up ourselves to those pious Motions it is so fitly adapted to inspire us with.

But as there are in this Service some Intervals, in which *every particular* Person is not taken up in the *public* Service; (such as the Space in which the rest of the Congregation is receiving;) let us, at those Times, be composed and silent, and neither by *Indecency* of *Posture* offend *others*, or by an irregular *Loudness* interrupt their Devotion.

This is the Time to *commune with* our own *Hearts and be still*. And that we may not be at a Loss how to employ this Time in a *profitable* Manner, there are several *Treatises* of Devotion * useful to assist Communicants, and
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* The Catalogue of Books dispersed by the *Society for promoting Christian Knowledge*, will direct the pious Enquirer to Books and Tracts on the Subjects here treated of.

ON BAPTISM.

WALL on Infant Baptism. Price 3 *d.*

Serious Address to Godfathers and Godmothers. Price 1 $\frac{1}{2}$ *d.*

Bishop BRADFORD on Baptismal and Spiritual Regeneration. Price 2 *d.*

ON CONFIRMATION.

Pastoral Advices before Confirmation. Price 2 *d.*

Pastoral Advices after Confirmation. Price 1 $\frac{1}{2}$ *d.*

NELSON'S Instructions for them that come to be Confirmed
Price 2 *d.*

to furnish them with proper Prayers and Meditations. But whilst I recommend such Books, and approve of the *Use* of them; I must caution you against the *Abuse* of them. They are only as *Handmaids* to serve, assist, and wait upon the *Liturgy* of the Church; and are to take place only when *that* is silent.

Let then *this* be laid down as a fixed Rule, which is by no means to be deviated from; *No private Devotions whatsoever must at any*

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Time

ON THE HOLY COMMUNION.

DoCTOR STEBBING on Prayer and the LORD'S Supper. Price 1s.

Bishop of SODOR and MANN (Dr. WILSON) on the LORD'S Supper. Price 2s.

Bishop FLEETWOOD'S Reasonable Communicant. Price 1s.

Bishop GIBSON on the Sacrament of the LORD'S Supper. Price 1s.

Archbishop TILLOTSON'S Persuasive to frequent Communion. Price 3d.

The Sacrament of the LORD'S Supper explained to the meanest Capacity, in a Dialogue between a Minister and his Parishioner, with Prayers proper for the Occasion, by Bishop GREENE. Price 3d.

DoCTOR ASSHETON'S Exhortation to the Holy Communion, with the Nature of the Preparation for it. Price 1½d.

An Answer to all Excuses and Pretences for not coming to the Holy Communion. Price 3d.

Prayers before, at, and after receiving the Sacrament. Price 6d.

A Companion to the Altar. Price 3d.

A Friendly Call to the Holy Communion, wherein is shewn to the meanest Capacity the Nature and End of the LORD'S Supper; with a particular Address to Servants. To which are added, Prayers, Meditations, &c. Price 1s.

Time be suffered to interrupt the Public Service of the Church; or to employ us, when we are called upon to join with the Congregation in Common Prayers. If according to this Rule, you use these private Eucharistical Offices only during the Intervals of the Liturgy; and use a Judgment of Discretion, to accommodate the Prayers they contain to your own particular Circumstances; then may your whole Time, during the Administration of this sacred Ordinance, be employed to the Honour of GOD, and your own Advancement in Goodness and Piety.

Having thus, through GOD's Assistance, gone through the Task I undertook, nothing remains, but that we humbly beseech the Almighty, that all who have heard me, being persuaded of the Necessity of *frequent Communion*, and the *Excellency* of our *Communion Office*, may constantly attend at His Holy Table; and receiving this Holy Sacrament with due Dispositions of Mind, may partake of all the inestimable Benefits of it, the Pardon of their Sins, Peace of Conscience, the Assistance of GOD's Grace, and the Salvation of their Souls, through JESUS CHRIST our LORD;

To whom, with the Father, and the Holy Ghost, be ascribed, as is most due, all Honour, Praise, and Adoration, now and for ever. Amen.



A N

Eucharistical Office

For receiving the

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We wait for thy Loving Kindness, O God, in the midst of thy Temple. *Psalms* xlvi. 8.

Hear the Voice of my humble Petitions, when I cry unto Thee; when I hold up my Hands towards the Mercy Seat of thy Holy Temple. *Psalms* cxviii. 2.

O our LORD and GOD restrain our Thoughts, that they wander not upon the Vanities of this World.

Now, my GOD, let, I beseech Thee, thine Eyes be open, and let thine Ears be attent unto the Prayer that is made in this Place. *2 Chron.* vi. 40.

And mercifully accept this our bounden Duty and Service, this Sacrifice of Praise and Thanksgiving we are about to offer up to thy Divine Majesty, through Jesus Christ our Lord. Amen.

¶ *If you have Time before the Offertory begins, or else at the Pause between the Reading of the Sentences, say the following Eucharistical Prayer.*

MO S T merciful God, the Father of our Lord Jesus Christ, having in Remembrance the Passion of thy dear Son, his Death, and Resurrection from the Dead, his Return into Heaven, and his future second Appearance, when he shall come with Glory and Power to judge the Quick and the Dead, and to render to every Man according to his Works;

Works; — We give Thanks unto Thee, O God Almighty, not as we ought, but as we are able, and fulfil his Institution. — We beseech Thee that Thou wilt look graciously on the Gifts now lying before Thee, O thou self-sufficient God; and accept them to the Honour of thy CHRIST: and send down thy Holy SPIRIT, the Witness of the Sufferings of the LORD JESUS, on this Sacrifice, that he may make the Bread the Body of thy CHRIST, and the Cup the Blood of thy CHRIST: that all who partake of it may be confirmed in Godliness; may receive Remission of their Sins; may be delivered from the Devil and his Wiles; may be filled with the Holy GHOST; may be worthy of thy CHRIST, and may obtain everlasting Life; Thou, O LORD Almighty, being reconciled to them, *through Jesus Christ our Lord. Amen.*

¶ *At the Offertory.*

RECEIVE, O GOD, unto thy holy Heaven — the Eucharistical Praises of those that offer Sacrifices and Oblations to Thee; of those who would offer much or little, privately or openly, but have it not to offer; of those who have this Day brought their Offerings, Receive them as Thou didst the Gifts of thy righteous *Abel*, the Sacrifice of our Father *Abraham*, the Incense of *Zacharias*, the Alms of *Cornelius*, and the *Widow's* Mites. Receive

their Offerings of Praise and Thanksgiving, and for their Earthly Things give them Heavenly; for their Temporal, Eternal; *through Jesus Christ our Lord. Amen.*

¶ *At the Breaking of the Bread, say;*

THE Lamb of God, the Son of the FATHER is broken and divided; He is divided, but not diminished; he is always eaten, but not consumed; but sanctifies all who are Partakers of Him.

¶ *As soon as the Consecration Prayer is ended, say aloud,*
Amen.

¶ *And then privately.*

WE shew forth thy Death, O LORD; we believe thy holy Resurrection, thy Ascension, and Second Coming. We beseech Thee, O LORD our GOD *to strengthen our Faith:* We believe this to be true.

¶ *Before the Elements are distributed:*

DRAW near, O LORD JESU CHRIST, our GOD, from the Habitation of thy Dwelling, and the Throne of Glory in thy Kingdom, and come and sanctify us: O Thou who sittest on High at the Right Hand of the FATHER, and at the same Time art invisibly present with us here below.

O Holy

O Holy LORD who dwellest in the Seat of Holiness; sanctify us by the Word of thy Grace, and the Descent of thy Holy SPIRIT.

And vouchsafe to impart to us thine Immaculate Body, and most precious Blood, for the Remission of Sins, and Life Everlasting.

¶ *Or this.*

O God who art Great; Great in Name and Counsel; Powerful in thy Works; the GOD and Father of thy Holy Son JESUS our SAVIOUR, look upon *the* Flock which Thou hast chosen through Him to the Glory of thy Name; sanctify us in Body and Soul; and grant that we being purified from all Filthiness of Flesh and Spirit, may partake of the mystic Blessings now lying before Thee, and judge none of us unworthy of them; but be Thou our Supporter, our Helper, and Defender, through thy CHRIST, with whom Glory, Honour, Laud, Praise, Thanksgiving, be to Thee and the Holy GHOST for ever.
Amen.

¶ *Immediately before you receive, say,*

O LORD our GOD, the Bread that came down from Heaven is the Life of the World. I have sinned against Heaven, and before Thee, and am not worthy to partake of the immaculate Mysteries: But, O merci-

ful GOD, *forgive Thou mine Offences*, and make me worthy by thy Grace, that I may receive thy holy Body and precious Blood, not to my Condemnation, but for the Remission of my Sins and Eternal Life.

And grant, O LORD, that I may boldly and without Blame presume to call upon Thee our GOD and Heavenly Father, saying,
Our Father which art in Heaven, &c.

¶ *When the Priest approacheth with the Bread.*

THOU hast said, He that eateth my Flesh, and drinketh my Blood, hath Eternal Life: Be it unto the Servant of the Lord according to thy Word. John vi. 54.

¶ *After receiving the Bread.*

THIS hath touched my Lips, and shall take away mine Iniquities, and shall purge me from my Sins. *Isaiab vi. 7.*

I have sworn, and am stedfastly purposed to keep thy righteous Judgments. *Psalms cxix. 106.*

¶ *When the Minister approacheth with the Cup.*

WHAT Reward shall I give unto the LORD, for all the Benefits that he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the LORD. *Psalms cxvi. 11, 12.*

¶ *After*

¶ *After receiving the Cup, say,*

LORD now lettest Thou thy Servant depart
in Peace, &c. *Luke ii. 29—32.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

¶ *When you are returned to your Pew, use
these following Acts of Praise.*

Blessed be the LORD GOD of *Israel*, for
He hath visited and redeemed his People;
and hath granted, that we being delivered out
of the Hand of our Enemies, might serve
Him without Fear, in Holiness and Righte-
ousness before Him, all the Days of our Life.
Luke i. 68, 74, 75.

What shall we then say to these Things? If
GOD be for us, who can be against us? He
that spared not his own Son, but delivered
Him up for us all: How shall he not, with
Him also, freely give us all Things? Who
shall lay any Thing to the Charge of GOD's
Elect? It is GOD that justifieth: Who is he
that condemneth? It is CHRIST that died,
yea rather, that is risen again; who is even at
the Right Hand of GOD; who also maketh
Intercession for us. *Romans viii. 31—34.*

But of GOD are we in CHRIST JESUS, who
of GOD is made unto us Wisdom, and Right-
eousness, and Sanctification and Redemption;
that

that according as it is written, He that glorieth let him glory in the LORD. *i Corinthians* i. 30, 31.

Glory be to the Father, &c.

As it was in the Beginning, &c.

¶ *Afterwards what follows, if you have Time.*

JESUS said, He that eateth my Flesh, and drinketh my Blood hath Eternal Life, and I will raise him up at the Last Day: for my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. *John vi. 54, 55, 56.*

For this Cause, I bow my Knees unto the FATHER of our LORD JESUS CHRIST, of whom the whole Family in Heaven and Earth is named; that He would grant *us* according to the Riches of His Glory, to be strengthened with Might by his Spirit in the Inner Man; that CHRIST may dwell in *our* Hearts by Faith; that *we* being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth and Length, and Depth, and Height; and to know the Love of CHRIST, which passeth Knowledge; that *we* might be filled with all the Fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us; un-

to Him be Glory in the Church by CHRIST JESUS, throughout all Ages, World without End. Amen. *Ephesians* iii. 14, &c.

¶ Then may be said.

MA Y the GOD of our LORD JESUS CHRIST, the Father of Glory, give unto *us* the Spirit of Wisdom and Revelation in the Knowledge of Him: The Eyes of *our* Understanding being enlightned; that *we* may know what is the Hope of His Calling, and what the Riches of the Glory of His Inheritance in the Saints; and what is the exceeding Greatness of His Power to us-ward who believe, according to the working of His mighty Power, which He wrought in CHRIST, when He raised Him from the Dead, and set Him at His own Right Hand in the Heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and hath put all Things under His Feet, and gave Him to be the Head, over all Things, to the Church, which is His Body, the Fulness of Him that filleth All in All. *Ephesians* i. 17, &c.

Glory be to the FATHER, &c.
As it was in the Beginning, &c.

¶ The

¶ *The remaining Time, whilst others are Communicating, cannot be more properly spent than in shewing our Charity, by interceeding for Christ's Church, &c.*

REMEMBER, O LORD, all Orthodox Bishops, rightly dividing the Word of Truth. — Remember, O Lord, all Presbyters and Deacons in CHRIST, — and put not those to Dishonour who officiate at Thy Holy Altar. Look upon us in Thy Loving Kindness, and manifest Thyself to us, O LORD, in thine abundant Mercies. — Heal the Schisms in thy Church: abate the Rage of *its Enemies*; and put a Stop to growing Heresies by the Power of Thine Holy SPIRIT. Receive us all into Thy Kingdom, and make us the Children of Light. Grant us, O LORD our GOD, Thy Peace and Love, for it is Thou who bestowest all Things upon us: And grant that we may, with one Mouth and Heart, praise and glorify Thy Great and Glorious Name, FATHER, SON, and Holy GHOST, now, henceforth, and for evermore. *Amen.*

MO S T Merciful Father, unite all us who partake of this One Bread and One Cup, in the Communion of One Holy SPIRIT; and suffer none of us to partake of the Holy Body and Blood of Thy CHRIST to our Judgment
and

and Condemnation; but that we may find Mercy and Grace, with all Thy Saints who have pleased Thee from the Beginning of the World, our Fore-Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Teachers, and every just Soul departed in the Faith.

Beseeching Thee, that it may please Thee of thy Gracious Goodness, shortly to accomplish the Number of Thine Elect, and to hasten Thy Kingdom; that we, with all Those that are departed in the True Faith of Thy Holy Name, may have our perfect Consummation and Bliss, both in Body and Soul, in Thy Eternal and Everlasting Glory, through JESUS CHRIST our LORD. Amen.

WE commend unto Thy Mercy, O LORD, all our Enemies; all who hate us; and all who imagine Evil against us: We commend them to Thee, not for Judgment and Vengeance, but for Pity and Salvation, and the Remission of their Sins; because Thou willest that All should be converted to the Knowledge of Thy Truth and live: For Thou hast taught us by *both the Precept and Example* of thy beloved Son JESUS CHRIST our LORD, that we should pray for our Enemies, for those that hate us, and those that despitefully use us, and persecute us.

Have

Have Mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all Ignorance, Hardness of Heart, and Contempt of Thy Word; and so fetch them home, Blessed LORD, to thy Flock, that they may be saved among the Remnant of the true *Israelites*, and be made one Fold under one Shepherd, JESUS CHRIST our LORD, who liveth and reigneth with Thee, and the Holy SPIRIT, one GOD World without End. *Amen.*

¶ *Incitements to an holy and Christian Life, proper for our Meditation at this Time.*

KNOW ye not that ye are the Temple of GOD; and that the SPIRIT of GOD dwelleth in you? If any Man defile the Temple of GOD, him shall GOD destroy; For the Temple of God is holy, which Temple ye are. *1 Corinthians iii. 16, 17.*

Ye are bought with a Price; therefore glorify GOD in your Body and in your Spirit, which are GOD's. *1 Corinthians vi. 20.*

Be ye therefore Followers of GOD, as dear Children; and walk in Love, as CHRIST also hath loved us; and hath given Himself for us as an Offering, and a Sacrifice to GOD for a sweet smelling Savour. *Ephesians v. 1, 2.*

The

The Night is far spent, the Day is at Hand; let us therefore cast off the Works of Darknes, and let us put on the Armour of Light. *Romans* xiii. 12.

Jesus said, Behold thou art made whole; sin no more, lest a worse Thing come unto thee. *John* v. 14.

If ye continue in my Word, then are ye my Disciples indeed: And ye shall know the Truth, and the Truth shall make you free. *John* viii. 31, 32.

While ye have Light, believe in the Light, that ye may be the Children of the Light. *John* xii. 36.

He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest Myself to him. *John* xiv. 21.

If ye abide in Me, and my Words abide in you, ye shall ask what you will, and it shall be done unto you. *John* xv. 7.

If any Man will come after Me, let him deny himself, and take up his Cross, and follow Me. *Matthew* xvi. 24.

The Hour cometh, and now is, when the true Worshippers shall worship the FATHER in Spirit and in Truth ; for the FATHER seeketh such to worship Him. *John iv. 23.*

He that shall endure unto the End, the same shall be saved. *Matthew xxiv. 13.*

Blessed is that Servant whom his LORD, when he cometh, shall find so doing. But the LORD of that Servant *who is negligent and wicked* will come in a Day when he looketh not for Him, and at an Hour when he is not aware, and will cut him in sunder, and will appoint him his Portion with the Unbelievers. And that Servant which knew his LORD's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes. *Luke xii. 43, &c.*

Note, *The preceeding Variety of Devotions after the Receiving of the Holy Elements, is put here, that you may employ your Time devoutly and profitably, when there are large Numbers of Communicants to receive after you. When the Congregation is small, your own Discretion must tell you which are most proper to be used, and which omitted ; for no private Devotions should exclude the Public, or take you up, when you are to join in the Prayers of the Church. If you should want still larger Forms, the following Psalms may be useful.*

BEFORE

BEFORE RECEIVING,

It will not be improper to use some of the Penitential Psalms, viz. vi, xxxii, xxxviii, li, cii, cxxx, cxliii. and,

AFTER RECEIVING,

Some of the following Psalms, viz.

Psalms xxxvii. Of Patience and Confidence in God.

Psalms xxiii. Expressing our Confidence in God's Grace and Goodness.

Psalms cxvii. and cxlv. That God is to be praised for his Fame, his Goodness, his Power, and his Providence.

Psalms xxxiv. Of the Praises of God, and the Privileges of the Righteous.

To these may be added,

Psalms ciii. cxi. cxxxviii. Of God's Praises.

¶ *After the Communion is ended, and the Blessing given by the Priest, say privately,*

O LORD GOD of Hosts, hear our Prayer; give Ear, O GOD of Jacob. *Psalms lxxxiv. 8.*

The Good LORD pardon every one that prepareth his Heart to seek GOD, the LORD GOD of his Fathers, though he be not cleansed according to the Purification of the Sanctuary. *2 Chron. xxx. 18, 19.*

We

We give Thanks to Thee, O CHRIST our GOD, that Thou hast vouchsafed to make us Partakers of thy Body and Blood, for the Remission of our Sins, and for Eternal Life. Keep us, we beseech Thee, without Blame, according to thy Great Goodness and Love of Mankind.

Now to the King Eternal, Immortal, Invisible, the only Wise GOD, be Honour and Glory, for ever and ever. *Amen.* 1 *Tim.* i. 17.

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