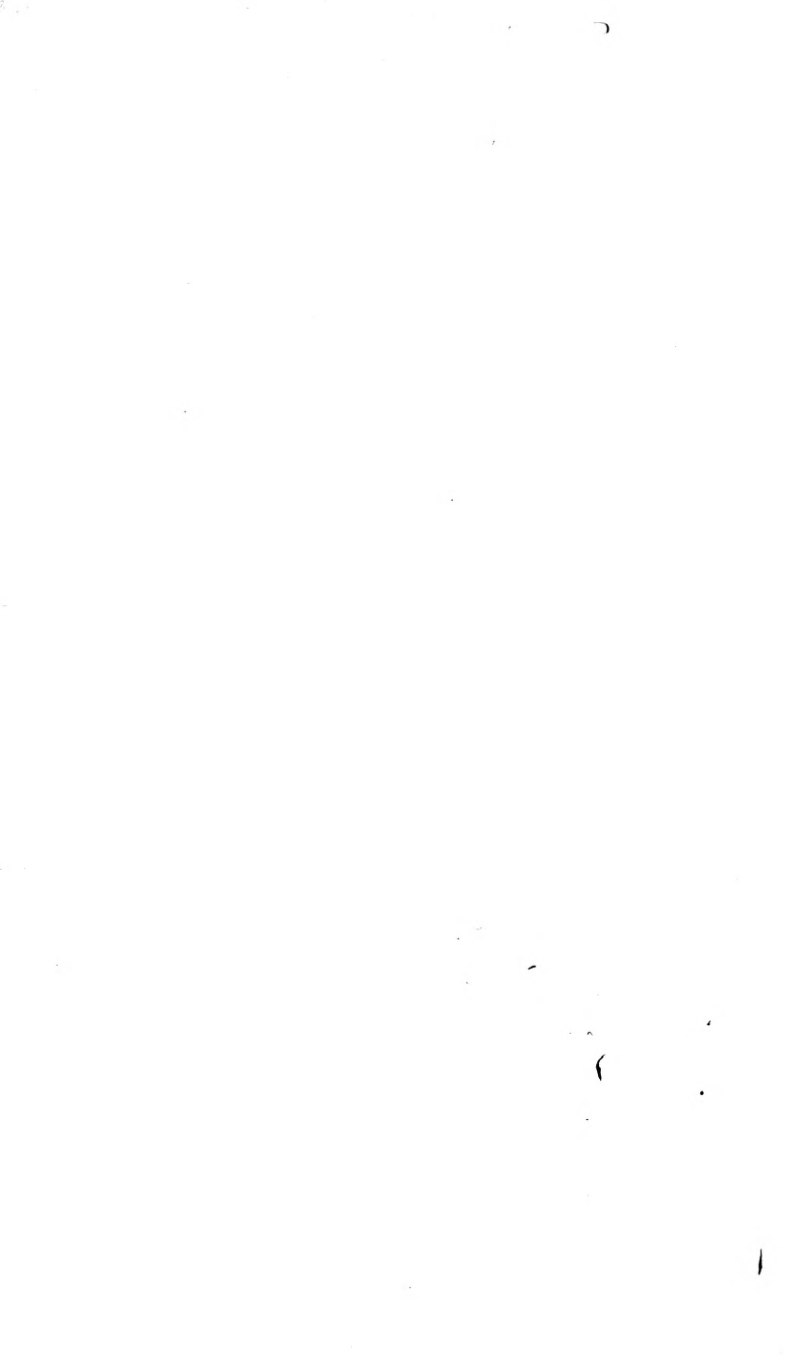




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A S E L E C T

Of CATHOLICK

Preach'd before their MAJESTIES

King

II.

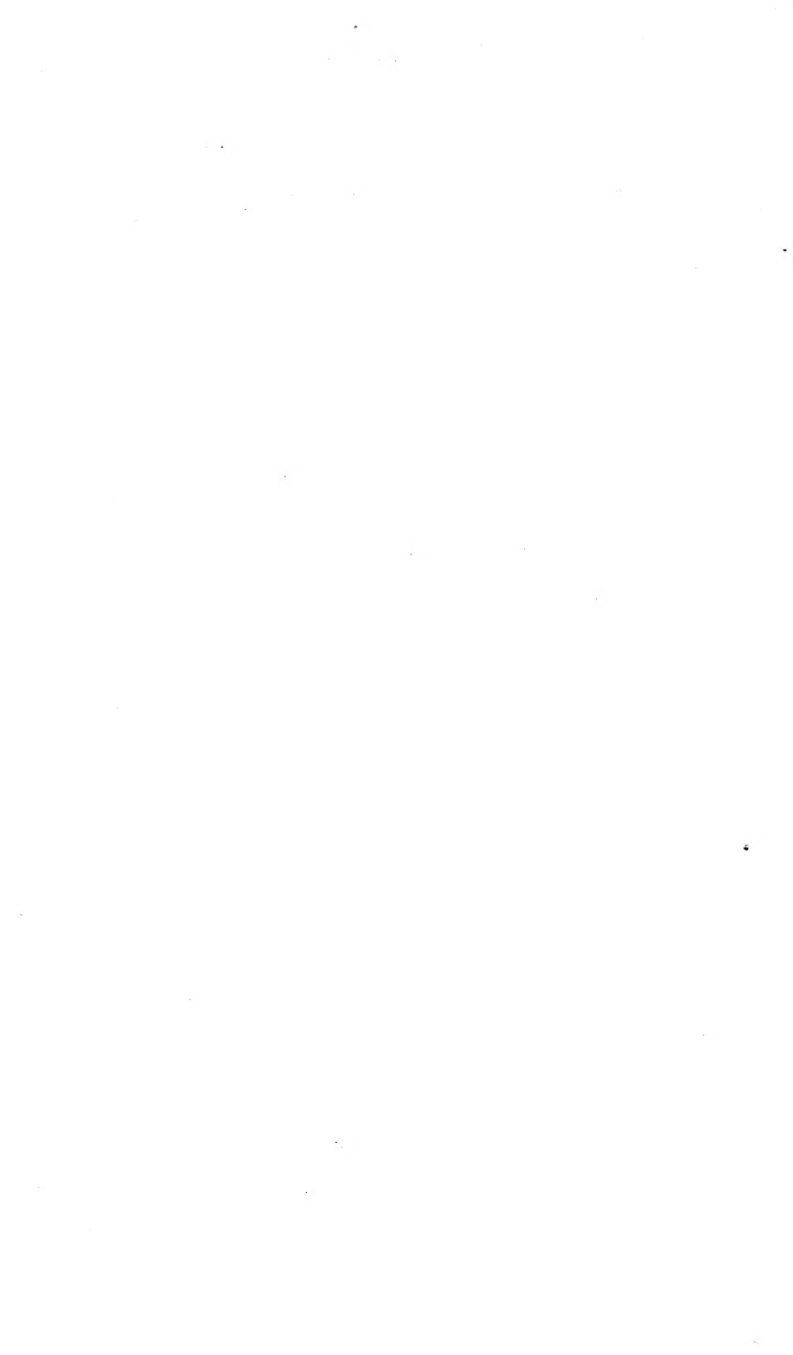
Queen-Confort,
Queen-Dowager, &c.

VOLUME the SECOND.

By the Reverend FATHERS



Printed in the YEAR MDCCXII.





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Pass through the city-----and strike; let not your eye spare, nor have ye mercy: the old, the young
VOL. II, A 2 man,

C O N T E N T S.

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C O N T E N T S.

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Preach'd before the

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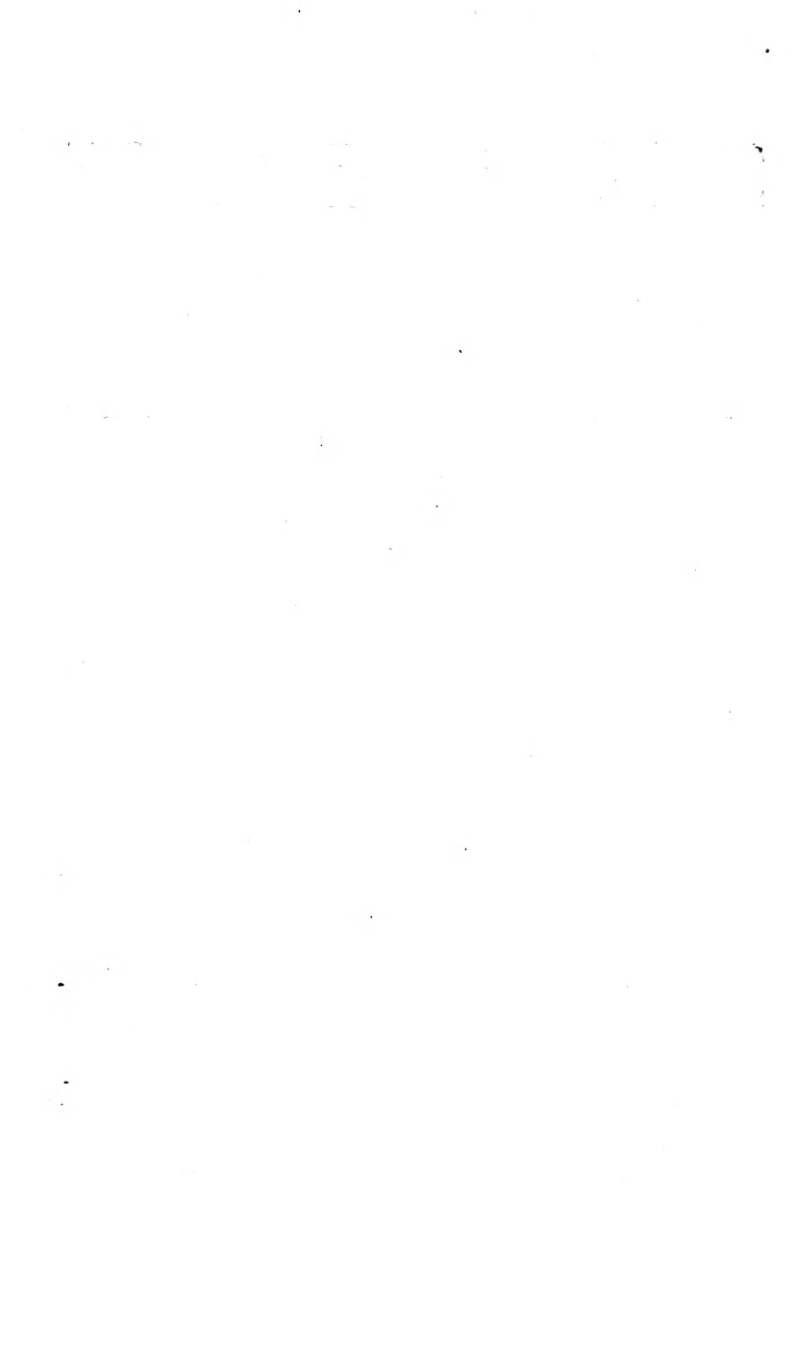
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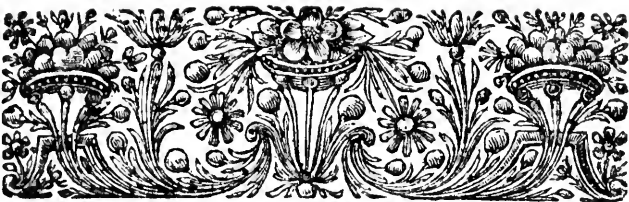
Their MAJESTIES Chapel at St. JAMES's,
upon the ANNUNCIATION of our BLESSED
LADY, *March 25, 1686.*

By JOHN BETHAM, Doctor of SORBON.

As Publish'd by His MAJESTY's Command.

Printed in the YEAR MDCCXLI.





S E R M O N X I V .

Preach'd before their

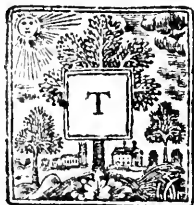
M A J E S T I E S ,

Upon the ANNUNCIATION of our
BLESSED LADY, *March 25, 1686.*

L U K E i. 31.

Ecce, concipies in utero, & paries filium.

*Behold, thou shalt conceive in thy womb, and
bring forth a son.*



H E most solemn Embassy,
our World was ever honour'd
with, appear'd this Day in
Galilee, at the Town of
Nazareth: The most sur-
prising and astonishing News

ever sent from Heaven, was brought this
Day by the Angel *Gabriel* to the Virgin
Mary. She was to remain the most spotless

and pure of Virgins, and yet become the most honourable of Mothers; She was religiously to observe her Promise made to the Almighty of perpetual Chastity and Virginitie; and yet on this Day become fruitful, and conceive a Son: *Ecce, concipies in utero.*

WERE the Prophets ever impatient upon any account, it was with the Expectation of this Day's News, this miraculous Conception, which brought with it the *Messias* so long sigh'd after. *Isaiab* declares he would never rest, his Importunities should never cease for *Sion* and *Hierusalem*; *Propter Sion non tacebo, propter Jerusalem non quiescam*, till that just Man should appear, that Saviour, which should illuminate the World, and shine as a burning Lamp; *Donec ----- Salvator ejus ut lampas accendatur.* So to shew their ardent Desires, they address themselves in pathetic Apostrophe's to the Earth and Heavens, beseeching the one to send him down in a Cloud, or in a heavenly Dew; or the other, to open its fruitful Womb, that he may grow forth to save us; *Rorate cæli desuper, & nubes pluant justum, aperiatur terra & germinet salvatorem.* At other times they call upon his Omnipotent Hand to force his Passage, to break through the Heavens, and come down

down to our Relief; *Utinam disrumperes cœles & descenderes* *Isa. 64. 1.*

GREAT Prophets, your Sighs and Tears at last have proved successful, your earnest Petitions are granted; the Calamities of Mankind, and your mournful Lamentations, have so far prevail'd, that all things are now accomplish'd, which were to come to pass before the happy arrival of this long expected *Messias*. The Royal Scepter has past to a Stranger from the Sons of *Judah*, as *Jacob* foretold: *Daniel's* seventy mysterious Weeks, or Septenaries of Years, are now expired: The Virgin, that *Isaiab* told King *Achas* should be fruitful and bear a Son, is prepared for so great a Mystery; and the Herald is arrived from Heaven, that proclaims the joyful News; *Ecce, concipies in utero; Behold, thou shalt conceive in thy womb.*

CHASTE Virgin, of the Royal Race of *David*, thou shalt this Day conceive a Son; not by the common way appointed by Nature, but by the Omnipotent Hand of the Holy Ghost: No Man shall have the Honour to be his Father; but he shall be called, what he truly is, *The Son of the most High; Filius Altissimi vocabitur*: The eternal Son of the eternal Father; the Omnipotent Word, by which all things were created;

created ; that infinitely-significant Word, which expresse all that God could conceive ; this incomprehensible Word, this only Son of the Almighty, will this Day be united to human Nature in thy chaste Womb, will miraculously become Man, and not disdain to be truly thy Child, and at the same time the only Son of the most High, of God himself.

HERE we have, dear Christians, two stupendous Mysteries, which the Church honours upon this Day : A Virgin made a Mother, without Loss of her virginal Purity : God made Man, without Prejudice to his Divinity. This obliges me to divide my Discourse between the adorable Son, and the miraculous Mother ; explicating in my first Part the chief Cause or Reason why this only Son of God was this Day made Man, conceived in the Womb of the Virgin *Mary* ; and in my second, I shall lay before you the chief Honour due to the Mother. The infinite Blessing we received from the Son, and the best way of honouring the Mother, make the two Points of my Discourse, and the Subject of your Majesties Royal Attention. It were Rashness to discourse upon so sublime a Mystery, without imploring the Assistance of that Holy Spirit
by

by whose Divine Virtue it was wrought :
 Let us therefore humbly crave it by her
 Intercession, who, before all Creatures, was
 chosen this Day as a miraculous Instrument
 of the Worlds Redemption, when saluted
 by the Angel, *Hail, full of Grace.*

F I R S T P A R T.

THERE's no Condition more deplorable, than to owe immense Sums, which must be paid to the last Farthing, under pain of Eternal Prisons and Everlasting Dungeons; and yet to be destitute of all means to pay one Mite: Nothing more miserable, than to be scourged and chastised during thousands of Years, for Crimes committed, and yet no Satisfaction made for the least Offence. This was the unhappy Condition of Unfortunate Man, ever since the Fall of our first Parents; whose Sin, upon that account, St. *Augustin* calls *great beyond expression, ineffabiliter grande peccatum*, by reason of that Misery, *ruina ineffabilis, that ineffable ruin*, as the same Father calls it, which it drew upon their whole Posterity. All the Scourges of Heaven upon sinful Man, ever since the Worlds Creation, were just Chastisements of this first Rebellion; yet had they been infinitely more,
 they

Enchir. c.

24.

they could not have restored him to his Maker's Favour. For, as St. *Augustin* observes, the general Deluge, the most severe Effect of the Divine Justice ever felt by Mankind, was only able to destroy Man, but not sufficient to wash away his Guilt: *Diluvium*

Serm. 17. hominem delevit, crimen delere non potuit.

Moses could drown *Pharaoh* and his Army, could open the Ocean and swallow up at once great part of the Inhabitants of a whole Nation; yet this dreadful Punishment could make no Atonement with Heaven; their Sins still remained: *Moses exterminavit*

Ibidem. Ægyptum, non peccatum. In fine, All Chastisements ever undergone, all the Sacrifices ever offered, all the Virtues the World ever admired, as the Faith of an *Abraham*, the Patience of a *Job*, the Meekness of a *Moses*, the Penance of a *David*, could not make Satisfaction for the least Crime: *No*

Lib. 6. in Luc. Man could be perfect to that degree, (says St. Ambrose) as to make Satisfaction for this sinful World; Nullus hominum tantus esse potuit, ut totius mundi peccata deleret. Nay, had all the Angels of Heaven, all the Men that ever had or will have a being, been employ'd in nothing but fighting forth Penitential Psalms; and with it whole Mankind been condemn'd to feed on nothing but
Dust

Dust and Ashes, to drink nothing but Brine and Tears, to be clad in Hair and Sackcloth, to have pass'd whole Lives, tho' prolonged to thousands of Years, in the most severe and contradicting Mortification that human Nature can support; all these, tho' multiplied beyond the reach of *Arithmetick*, would fall infinitely short of making just Satisfaction for the least capital Crime.

THE Reason generally given by Fathers and Divines, why Man's Poverty and Weakness could not cancel that Hand-writing that was against us, *Chirographum decreti*, Col. 2. 14. nor satisfy for the Sins committed against God, is the Greatness of God and the Vileness of Man: On the one side there was an infinite Majesty offended; on the other, a despicable Worm, the Offender: The Offended was Lord and Master, absolute and supreme Proprietor of all that had a Being in Earth and Heaven; The Criminal had nothing he could call his own, nothing but what did all really belong to his offended Maker upon several Titles; on the one side, all Power, all Greatness, all Independence, all Majesty, all Divinity; on the other, nothing but Impotence, Servitude, Dependence, Vileness and Baseness. This raises

our Sin and Rebellion to such a degree of Enormity, that St. *Thomas* of *Aquin* sticks not to call, it in some measure, infinite; *Pecatum contra Deum commissum quandam infinitatem habet*; because the Majesty offended is infinitely Great, infinitely Good, infinitely Amiable, infinitely Adorable; Man the Offender infinitely beneath him in all these sublime Attributes; which inhances his Guilt beyond the reach of human Comprehension. Nay, the great St. *Bernard*, to give us a fuller Notion of Sin's Malice, carries it yet higher, by impeaching rebel and sinful Man, of no less a Crime than *Deicide*, that is, a Desire to destroy God himself, as much as lies within the power of his malicious Will, *Ipsum quantum in ipsa est Deum perimit voluntas propria*, striking at the Divinity, and aiming to dethrone the Almighty; because, whoever offends God, does, at the bottom of his Heart, secretly desire, that God either did not see him, or could not punish him, and so wishes him either Ignorant, or Impotent, which is in Effect to desire he were not what he is; that is, that he were not God: Which makes St. *Bernard's* Zeal cry out, *O crudelis & execranda malitia!* O most cruel and execrable Malice! *Quæ Dei potentiam,*

Q. 1. de
Incar. ar.
2. ad 2.

Serm. 3.
de Incar.

tentiam, justitiam, sapientiam perire desiderat, which desires God might cease to be Omnipotent, Just and Wise.

THUS it stood with unfortunate Man, for about four thousand Years, charged with an immense Debt, guilty of an infinite Malice ; and at the same time destitute of all Means to make the least Payment or Satisfaction, which in Justice was due and required. No Creature, that was only such, could repair our Ruins ; nothing less than a God could make just Satisfaction for the Sins of Men ; because the boundless Greatness, and Dignity of the Majesty offended, as you have heard, render'd our Crimes infinitely enormous, and the despicable Meanness of the Offender depress'd all the Satisfaction, we could offer, infinitely beneath the least Proportion to our Offences, or the Acceptance of the Person offended. Tell me, dear Christians, Was there ever a Condition more deplorable ? Ever a Cause more desperate ? Full Satisfaction to be made, yet none possible but what must come from the Offended himself ; no just Reconciliation, unless the Adorable will stoop to Submission, and Humiliation ; the Offended turn Advocate, and the Innocent be dragg'd to the Bar, and condemn'd for the Criminal, who

stands indicted and convicted at his Suit. What hopes are there of these Prodigies? Can four thousand Years Sin and Rebellion move the Almighty to so incomprehensible a Condescension? Can our Insolence and Pride of so ancient a Date, and so long Continuance, prevail with our slighted Maker to undergo such unbeseeming Indignities for our sakes? May we not here justly cry out, as the Prophet *Isaiab* did upon a less Occasion? Who ever heard or saw any thing like this! *Quis audivit unquam tale, quis vidit huic simile?* How prodigious soever this may seem, 'tis the Case truly stated; no Salvation for Man upon easier Terms.

THEREFORE, that Justice might at last triumph, after the unsuccessful Endeavours of many Ages, consumed in millions of Sacrifices and Holocausts, not regarded in the Courts of Heaven, as *St. Paul* observes out of *David*, *Holocaustumata pro peccato non tibi placuerunt*; his saving and just Providence appointed a new, more agreeable Victim, by preparing a human Body for the eternal Son of Heaven, as *St. Paul* observes out of the same Royal Prophet, *Corpus autem aptasti mihi*: Which Body was this Day framed in the Womb of the spotless

spotless Virgin, for our Redemption. Against this Mediator no Exception could be made, in his Satisfaction no Flaw could be found; his Mediation could not be refused; for as St. Paul assures us, *Non rapinam arbitratu est esse se æqualem Deo*, Phil. 2. 6. he did not think it any Usurpation or Presumption to stile himself equal with God; Omnipotent with his eternal Father, equally Great, equally Just, equally Independent, the same in Sanctity, the same in Majesty, the same in all things that were Divine, without any Ineroachment upon his Father's Prerogatives: *Non rapinam, &c.*

NEITHER could his Satisfaction be refused, because conformable to the most rigorous Rules of Justice; infinitely charming, as the Fault was infinitely hateful; infinitely submissive, as the Fault was infinitely insolent; infinitely meritorious, as the Fault was infinitely unworthy; infinitely pacifying and appeasing, as the Fault was infinitely provoking; fully equalling our Debts, as the Council of *Ephesus* observes, *Ad amussim debita nostra coæquantem*; which made St. Paul say, we were redeemed at a high rate, *Pretio magno*, with an inestimable Ransom. 1 Cor. 6. ult.

MAY

MAY we not here, dear Christians, more justly cry out, than the Prophet *Jeremiah* did upon a less surprising Occasion, *Obstupescite cæli super hoc! Stand astonish'd at at this, O you Heavens!* Man hath offended God; the same provoked God comes to satisfy for the very Offences committed against his own Person: Man, by Pride, had soar'd above himself in affecting to be like the most High; God, that he might not perish for this Insolence, stoops to the greatest of Humiliations, and becomes the most low. Man had abandoned God, sold himself to be Captive and Slave to the Devil; God descended into the narrow and dark Prison of a poor Virgin's Womb, to restore Man to his lost Liberty, and rescue him out of the Hands and tyrannical Possession of the Powers of Darknes. In fine, stupid and ungrateful Man had for thousands of Years debauch'd his Affections with fatal Friendships, criminal Loves, pernicious Alliances and Unions with all the declared Enemies of Heaven; God, to reclaim and save this perverse Creature, descended so low, as to unite himself really and substantially to despicable human Nature, for an endless Eternity. Had not St. *Leo* just reason here to say, *Mirabilior nobis Dei bumilitas*

humilitas quam potestas; That the boundless Power he shew'd in raising this fair World out of nothing, peopling the Heavens with Angels, the Earth with Men, and all Variety of Creatures, was not so surprizing and astonishing, as the inconceivable Humiliations he underwent in the Redemption of Man; *Mirabilior nobis, &c.*

WERE we here permitted, O *eternal Maker*, humbly to expostulate with thy ineffable Bounty; couldst thou not have left a Race of Rebels, Despisers of thy Laws, Blasphemers of thy Majesty, Monsters of Ingratitude? Couldst thou not have abandon'd them to the utmost Rigour of thy provok'd Justice? Had thy divine Majesty been ever the less adorable? Had thy Eternity been shortned? Had thy Immensity been confined? Had thy Omnipotence been weakned? Had thy Infinity been limited? Had thy Glory been eclipsed? What prejudice had God suffer'd, if the vilest Ingratitude had been chastis'd? If Man, the most unworthy of Creatures, had perish'd for ever? Had thy Friends forsaken thee because thy Enemies were punish'd? Had not the Father, Son, and Holy Ghost still enjoy'd one another in boundless Knowledge, in infinite Love, in immense Glory?

Would

Would not the Angels still have been ready at thy beck, the Cherubims rapt in Contemplation of thy Greatness, the Seraphims melted in the Flames of thy Love? Would not the Earth and Heavens, with all other Creatures, have still trembled in thy Presence, and submissively own'd thee as their supreme Lord, altho' ungrateful Man had been treated according to his Demerits?

'Tis true, dear Christians, God's absolute Independency and supreme Dominion places him infinitely above such Casualties upon the account of his Creatures Disorders: And altho' that Power, which created the Universe with a Word, could with the same ease have saved or abandoned all Mankind; yet, all this notwithstanding, it was not to be done upon other Terms. The Reason was, because God would not have the Greatness of his Mercy so manifested, that he might seem in the least to neglect his Justice; he would join together those seemingly opposite Attributes, after so admirable a manner, that his Mercy should never appear more indulgent, nor his Justice more severe; fully making good *David's Prophecy, Justitia & Pax osculatæ sunt.* His Mercy could never have pardon'd more, his Justice could never exact more.

'Tis

'Tis here he was infinitely merciful, to satisfy himself in Person for the Offences committed against his own Laws; 'tis here he was infinitely just and severe, in admitting of no less Satisfaction than what was offered by his own Coeternal and Coequal Son, who could not atone for us, had he been of an inferior Rank, as St. *Leo* observes; *Nisi esset verus Deus non adferret remedium.* God, the eternal Justice it self, will have full Satisfaction for the Sins committed against his Person and Orders; this cannot be had but from a Person equal to himself; therefore his only Son, who is God, and equal with himself, crouds, as I may say, his Immensity into the narrow Womb of a Virgin, mercifully takes the Form of a Servant, and by it raises our Poverty to the rich Condition of being able to pay a full and just Ransom for the Sins of all Mankind.

Serm. 1 de Nat.

HERE stop a while, my Soul, and contemplate the eternal Word, the Omnipotent Son of Heaven, for thy sake, become an infant Child; Behold his boundless Love for many, as the Prophet *Sophonias* foretold, has reduced him to a charming Silence; *Silebat in dilectione sua*, he was silent in the dearest Expression of his Love. O in-

Sopho 3.
17

comparable Invention of divine Mercy! Oh Silence more eloquent than all the Tongues of Men and Angels! More forceable in the Sight of Heaven than all the Penitential Psalms of *David*, than all the Lamentations of *Jeremiah*, than all the earnest Petitions, and languishing Sighs of the Patriarchs and Prophets; which cries more loud, tho' in a sweeter Strain, than the Blood of an innocent *Abel*, pleads Man's Cause with a heavenly Eloquence, the happy Product of his infinite Love; *silebat in delectatione sua*. Was ever Love carried to this Height? Was ever Charity to be compared to this? The only Son of Heaven, the immense Word of the Almighty, reduced to the state of a newly conceived Infant: And why? St. *Paul* tells you in a few, but most surprizing Words, *Peccatores salvos facere*, to save Sinners, his declared Enemies, ungrateful rebellious Sinners; to save you that have contemn'd his Benefits, abused his Graces, vilified his Glory, blasphemed his Majesty. For the Salvation of such, who so little deserved it, he is this Day miraculously made Man, substantially united to one of his own Creatures, infinitely beneath him in all Perfections. Would any here present willingly consent, that his rational Soul, his human Nature

1 *Tim.* 1.
16.

ture should be really and inseparably united for all Eternity to the Nature of a Serpent, a Toad, a Worm, or what is more vile and abject amongst Creatures; and this only to redeem from Slavery that Person of the World, which most contemned him, that let slip no occasion of shewing himself to be your most inveterate and implacable Enemy? Alas! All this is infinitely out-done in our present Mystery. The Creator of all things is substantially united to that created Nature, which of all Beings had been most ungrateful; the supream Lord and Master of Heaven and Earth hath assumed the contemptible Nature of his own Slave and Vassal; God is become Man, and will remain so for all Eternity, to save his own rebellious Creatures, his treacherous Servants, Monsters of Sin and Iniquity; *Pecatores salvos facere*. 'Tis here clear, Brethren, the Powers of Heaven stand astonish'd, and submissively adore the profound Abyss of the divine Wisdom, the infinite Severity of his rigorous Justice, the charming Goodness of that *God of Mercies*; who, altho' abandon'd by his own Creatures, not own'd as their Father or Benefactor, but despised, vilify'd, and hated, as their inveterate Enemy; yet appears this Day the most

gracious of Sovereigns, the most bountiful of Benefactors, the most tender of Fathers, giving us all the Treasures of Heaven, his only Son, as the most generous and indearing Instance of an infinite Love; *Sic Deus dilexit mundum, ut filium suum unigenitum daret.*

MAY we not justly say with St. *Augustin*, That, altho' we have been insensible of all other Benefits his Bounty has heap'd upon us since the World's Creation; yet certainly this strongest Proof of an infinite Love must force some Return from the most stony Heart; *Si amare pigebat, saltem redamare non pigeat.*

THAT Nature, upon which the first *Adam* had intail'd temporal Miseries and eternal Punishments, is this Day, by the second *Adam*, renewing its Title and Claim to eternal Glory; the Pressures and Calamities we sigh'd under, as Chastisements of our Sins, are this Day made the best and surest Earnest of everlasting Bliss: All Creatures that ever had become our Masters, and had debauch'd our Affections, are again falling at our Feet, by that Grace of our Redeemer that makes us triumph over them, and despise them. The Way to Heaven, hitherto unknown and untrodden by Mankind, is now clearly discover'd, and easy to be walk'd

walk'd in. The Law of Figures, confined to *Judea*, is receiving an End, and all Nations invited to a better Worship, to *adore in Spirit and Truth*. The Distance kept with Man, for thousands of Years, is this Day dispensed with; God is Hypostatically united to human Nature: And, that nothing might be wanting, he graciously appears in our own Form. This must needs charm us, how insensible soever we were to past Favours; *Si amare pigebat, saltem redamare non pigeat*.

IF any thing appears on this Day, that puts us in mind of his heretofore so formidable Omnipotence, 'tis only the confounding the Powers of Darknes, wresting their Prey out of their Mouths, the repairing the Ruins caused by Sin, not to be made up by a lesser Power. No Effects here of his Justice, that Attribute so dreadful to Mankind, unless it be the offering himself a rich Victim of Peace, in full Satisfaction to our offended God, reconciling this sinful World to his eternal Father, himself, and Heaven; *mundum reconcilians sibi*. This was the Business he came for; for this Reason he assumed human Nature, as you have heard proved at large: Which being perform'd, the Promise made in opening
ny

my Discourse calls upon me, after having spoken of the Son, to say something of the miraculous Mother. You have heard how great the Blessing was we received from the Son; I shall now lay before you the best way of honouring the Mother, which is my Second Part.

S E C O N D P A R T.

THE Catholick Church was always careful to put just Bounds and Limits to that Honour, which her Children paid to the Virgin Mother; giving a check to those who by an indiscreet Zeal carried it to high, and not supporting such who durst in the least derogate from her. Of this we have a clear Proof in St. *Epiphanius*, a Father living near the middle of the fourth Age: In him we read of the *Collyridians*, Persons who offer'd certain Cakes in Sacrifice to the Virgin Mother, who, for so doing, are treated as Hereticks, for raising her above the Nature of a Creature, and so intrenching on the divine Prerogatives. So likewise the same Father stigmatizes others, call'd *Antidicomarianites*, with the same infamous Character, for denying one of her chief Prerogatives, the Honour of being a perpetual Virgin. So that as she forbids her Children to
give

Epip. Her.
79

Her. 78.

give her more Honour than may be allow'd to a Creature, she likewise permits them not to deprive her of any Advantage granted to her, by her and our Creator. The first is so absurd, that it cannot be a Temptation to a reasonable Creature; the second so unjust, that none can refuse it, who know her Merits. To adore her as a Goddess, were the most enormous of Crimes, a Sacrilegious Idolatry; not to honour her above all Saints, were to diminish her Dignity, and a manifest Injustice. We are allow'd to pray to her, as the Mother of Pity, to pray for us; but must always expect the Grace implored, not from her, but her Son's Bounty. Here you see the Spirit of the Catholick Church is, that her Children in honouring the Virgin Mother, should never transgress by falling into Extreams, in giving her more than is due to a Creature, or refusing what is her Right upon so many just Titles. *Maria in honore sit, Dominus adoretur*; *Let Mary be honour'd, but let God be adored* as our Sovereign Lord and Master. *Her. 79.*

BUT my time is too far spent to enter upon the particular Discussion of several Ways, that may be made use of in honouring the Virgin Mother: Wherefore I shall content my self at present to recommend
only

only that unto you, which is most desired by the Church and her, most advantageous to all that honour her, and which alone makes all other Honours done her, to be truly so: I mean, the Imitation of her Life and Virtues.

THE chief Honour *St. Paul* demanded from those converted by his Apostolical Labours, was, That they would study to imitate his Life, as he did the sacred Life of *Christ*; *Fratres, imitatores mei estote, sicut ego Christi*. This is the best way of honouring the Saints, most acceptable to them, and most beneficial to us: And therefore *St. Augustin* says, *They alone truly keep the Festivals of the Saints and Martyrs, and truly honour them as they ought, qui ipsorum Marryrum exempla sequuntur, who make it their Busness to imitate their Lives*. And the Reason is evident: For when we would make our Court to any great Person here on Earth, and convince him we have a true Honour for him, we cannot do it more efficaciously, than by saying always what he says, approving what he approves, finding Fault with all he dislikes; in a Word, imitating his Behaviour and Conduct in all things. By this Proceeding we convince him, that we take his Judgment for our

Rule

1. Cor.
11. 1.

Serm. 74.
de Sanctis.

Rule to act by, we esteem his Choice to be the most wise, and himself to be the most excellent Pattern for Prudence, Discretion, and Wisdom, of all others. Is not this the highest Honour we can shew? And in reality 'tis so, if we think he deserves it, and proceed without Flattery. But the Saints in Heaven are not only above our Flattery, but have moreover this Advantage, which we have not: Their Judgments, when on Earth, were exactly conformable to the Wisdom of Heaven; their Choice squared to the Rules of the Gospel; their Actions measured by the Will of the Almighty: To which must be added, that now in Glory they see incomparably more clear, that no way of living here on Earth but theirs, when Pilgrims with us, was to be esteem'd Rational; and now, being immovably fix'd to the Will of the Almighty, they can love only what he loves, and necessarily hate what he hates; and consequently, cannot esteem or admit of any Honour done to themselves, as truly such, which is not at the same time a true Honour of the Lord of Glory, who cannot possibly approve of any Action directed to himself, or his Saints, that is not accompanied with a Desire, at least, of imitating his Son, or those Disciples that follow'd

his Example. Therefore it is only then, the Saints esteem themselves truly honour'd, when their own exemplary Lives contribute in any measure to carry on the true Honour and Glory due to our common Lord and Master. When they see any one become Chaste by their Example, Penitent by their Example, Self-deniers by their Example, true Servants and Adorers of the Lord of Glory, being animated and stirr'd up by their Example; this they esteem a great Honour indeed, that they should be any ways instrumental to effect that, which the Angels and whole Court of Heaven incessantly sigh after, the Salvation of Men.

UPON this account St. *Ambrose* contemplating the Prerogatives of the Virgin Mother, with the Advantages we may receive from them, and the best Honour she can receive from us, recommends her Life to all the Faithful as a Pattern for theirs; *Hinc sumat exempla vivendi*; since, as he adds, in her Life, as in the best Copy that was ever drawn after that great Original of her divine Son, we have express'd the most lively Representation, and sovereign Documents of all Virtues; *Ubi tanquam in exemplari magisteria expressa probitatis*; pointing out to us what we ought to embrace

*lib. 1. de
Virg.*

as conformable to God's Law, and what we ought to fly, as opposite to that sacred Rule: In fine, a Pattern so universal, that every Man may find in it the Lesson proper to himself; *Talis fuit vita Marice, ut ejus unius vita omnium disciplina sit.* To the Proud she offers Humility in a sovereign Degree; to the Luxurious, Purity and Modesty without Example; to the tepid and slothful Christian the most eminent Charity that ever inflamed the Breast of a Creature. What more humble than to own her self a poor Handmaid, when assumed to the Dignity of Mother to the Almighty? What more humble than to go a long Pilgrimage to visit her Kinswoman, that had conceived a Prophet, when she carried in her own Womb the Redeemer of Mankind, the Lord of Glory? What more humble than to present her self in the Temple, as defiled in Childbed, like the rest of her Sex, when she had conceived without Loss of Virginity, and brought forth with a miraculous Purity and Integrity? What more humble than to redeem her First-born, complying with the Law imposed on Sinners, when in her Arms she carried him, who came to wash away the Guilt of the World, and whose Nature

was incompatible with all that was sinful? Never was Purity and Virginity carried to so eminent a pitch; never was Modesty so exemplar; a Married Woman unacquainted with all the lawful Liberties of that State; the purest of Virgins, yet the most honourable and sublime of Mothers. What Charity could be compared to hers? Who knew she was chosen before all Creatures to the Dignity of Mother of God; who had conceived in a spiritual Manner, as St. *Augustin* says, this heavenly Son in her own Soul, by Contemplation and Love, before she conceived him in her Womb; *Filium suum prius concepit mente, quàm carne.* What melting Joys must she daily experience, when she possessed the God of Heaven made Man, and united to human Nature in her Body? It must needs seem a Miracle, that her Life was not a continued Extasy of Love, since she had the Creator and Redeemer of Mankind daily before her Eyes, constantly in her Thoughts; the Sustainer of all things supported by her Arms, the Father and Author of all Being sucking at her Breasts, which made her cry out, Her Soul was transported with her God and Saviour; *Exultavit spiritus meus in Deo salutari meo.* Her Understanding contem-
plating

In Psalm
67.

Luc.

plating nothing but his Greatness; her Will enamour'd with nothing but his Bounty; her Memory charged with nothing but his Mercies, as the Scripture relates of her; *Conservabat omnia verba hæc conferens in corde suo*; locking up in the Cabinet of her Heart every Passage of his divine Life, as a sacred Fuel to feed the Flames of divine Love. In a Word, her Mouth utter'd nothing but his Praises; her Hands were employ'd wholly in his Service; her Feet made no Step but for his Concerns; and her Eyes could be satisfied with no other Object; witness her Grief and Tears when she thought him lost in *Jerusalem*: So that her whole Soul was transported with so ravishing a Mytery, always magnifying her Son and Saviour; *Magnificat anima mea Dominum*: Joyfully employing all her Senses, all her Being, all her Soul, as venerable *Bede* observes upon these Words, in Thanksgiving and Gratitude; *Quicquid vivo, sentio, discerno, gratulanter impendo.*

THESE, dear Christians, are the true Praises of the Virgin Mother; these Virtues are what render her honourable in Heaven; and the Imitation of these is the best Honour she can receive, or expects from us upon Earth; not but that other inferior
Honours

Honours may be good and laudable when used with a true Desire of acquiring the mention'd Virtues: Prayers, for Example, offer'd to her by the Proud, with a true Desire to become Humble; by the Dissolute, with a true Desire to become Chaste; by the Indevout, with a true Desire to become Fer-vent; by all Christians with a true Desire and Intention to serve her glorious Son by imitating the Virtues so eminent in the Mother. Devotions to our Lady, with this Disposition and Intention, will engage her efficaciously in our Protection, and invite her powerfully to use that Grace and Favour, she has with her divine Son, in praying with us, and for us, that we may obtain a happy and glorious Share in that Redemption, for which the eternal Word was this Day Incarnate, and so becoming the Source of all Grace in this World, and everlasting Glory in the next; *Which God of his Mercy grant to your Sacred Majesties, and all your Subjects here assembled.* Amen.



A

S E R M O N

Preach'd before the

QUEEN-DOWAGER,

In Her MAJESTY's Chapel at

S O M E R S E T - H O U S E , ON
E A S T E R - S U N D A Y, 1686.

By the Reverend FATHER

Dom. PHIL. ELLIS, Monk of the Holy
Order of St. *BENEDICT*, and of the *English*
CONGREGATION, Preacher and Chaplain in
Ordinary to their MAJESTIES.

As Publish'd by Her MAJESTY's Command.

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S E R M O N XV.

Preach'd before her MAJESTY the

QUEEN-DOWAGER,

ON EASTER-SUNDAY, 1686.

COLOS. iii. i.

Si confurrexistis cum Christo, quæ sursum
sunt quærite.

*If you have risen again with Christ, seek
those things which are above.*



INTO this pathetick Exhortation the Apostle falls in his Epistle to the *Colossians*, iii. i. Sacred Majesty: Into this seasonable Exhortation the

Church breaks forth at the Entry of this Solemnity, in the first Mass, which we on the Vigil, the primitive Christians celebrated at the first Point of the natural Day. In

these Words she communicates to her mourning Children the joyful News, that her Beloved *was dead, and is alive*: Words which express not only the *Reality*, but also the *Efficacy* and *Extent* of our Lord's Resurrection; that the yearly Revolution of this Festival implies something more than our blessed Master's glorious Rising from the Dead, that it carries us farther than a bare Memory of his Triumph, that it comprehends the Glory of the *Members* as well as of the *Head*, and celebrates our own Victory over Death, *if indeed we are risen again with Christ*.

My Text therefore is an Argumentation founded upon two Suppositions; the one of *Faith*; the other, touching *Matter of Fact*: Of Faith, that Christ is risen; the Fact, That we are actually risen with him; *Si consurrexistis cum Christo*. The one he supposes as a first Principle of our Religion, which falls not under Dispute: The other needs a Confirmation, and is to be proved by something more evident than it self. The Proof of our Resurrection must be drawn from our diligent Application *to those things which are above; quæ sursum sunt quærite*; or, as he expresses himself more clearly in the following Verse, from *setting our affec-*
tions

tions on heavenly things; *quæ sursum sunt sapite*; from leading a supernatural Life, and weaning of our Hearts *from all that is below*; & *non quæ super terram*. But there can be no Resurrection to a *New Life*, unless by way of necessary Disposition there be a Death to *the Old*: To rise again therefore, we must first die; Death being the *Medium* or Boundary between these two Lives, this of the World, and the other according to God. For since they are incompatible, and in some manner contradictory, the one must cease to be, before the other can exist; and by consequence, the Presence of the one must demonstrate the Destruction of the other. Wherefore, *that we are risen again with Christ*, is evinced by our being dead to the World; and this doubly proved; first, by the Affirmative, *seeking those things which are above*; and then by the Negative, *not setting our Affections on things below*.

My Text, thus expounded, divides it self, and calls upon me to speak a Word to each of these Resurrections, that of Christ, and this of the Christian, which jointly compose the Subject of our present Joy, and consequently are the fittest Subject of the present Discourse, and of your Royal and fa-

*Ambr. lib.
3. de Virg.
versus
Mcd.*

vourable Attention. But when I reflect, that St. *Ambrose*, and after him, the whole Current of Divines, piously suppose the blessed Mother of our Lord first saw his Resurrection, both saw it first, and was the first who believed it; it being most agreeable to Reason, and a natural Consequence of Affection, that so loving a Parent should receive the first Visit from so loving a Son; that she, who most eminently shared in the Pangs of his Death, when *the Sword of Sorrow pierced her Heart*, should taste the First-fruits of his returning to Life: Let us, before we proceed, beg her Intercession, that I may speak of this great Mystery as one, *who is risen again with Christ*; and you attend unto my Words, as they *who seek the things which are above*.

A V E M A R I A.

If you are risen again with Christ, seek the things which are above, &c.

I. O F all the Mysteries of our holy Religion, the Resurrection of Christ is the Principal; because it is the highest Proof of his Divinity, the greatest of his Miracles, the chiefest Instance of his Veracity, the Earnest of his Promises, and the Founda-
tion

tion of all our Hope. And upon this Consideration St. *Ambrose* calls it *the Corner-stone and Basis of Faith; primum & maximum Fidei Fundamentum*. His Conception and Nativity were but the remote Preparations to it; His Life and Doctrine, the Means; His Death and Passion, the immediate Dispositions: But *his rising the third day according to the Flesh* was the ultimate End of his coming, as being *the first in Intention, and the last in Execution*. In this consists the Strength, the Meaning and Intent of the Apostle's Assertion, That *Jesus Christ was delivered for our Sins, and rose again for our justification*. For, as the Church sings in the Office of Yesterday, *Nihil nobis nasci profuit nisi redimi profuisset*. The Excellence of our Being had avail'd us nothing, if a Redemption had not restored us to the End of our Creation, forfeited by Sin; so a Redemption it self would not have answer'd our Necessities, if a Resurrection had not perfected and crown'd the Work of our Justification.

Rom. 4
25.

BUT as it naturally follows, the further the Consequence draws from the first Principle, the obscurer it grows; the deeper the Water is, the further we are from discerning the Bottom; the greater the Miracle, the

the less comprehensible: So we find the Mystery of the Resurrection to be the most profound, and consequently the most obscure and difficult of all our Credends. For how inexplicable soever the Heathen Philosophers judged the Immortality of the Soul, they could not deny but the Light of Nature discover'd it to be reasonable: But all their Application, Enquiry, and Force of Reason, fell so short of the Resurrection of the Body, that, while they admitted the one, they derided the other as impossible, as chimerical, as the Dreams of simple, or the Reveries of frantick Men. Thus when *St. Paul*, *Acts*, xvii. had discoursed the Point to the most Learned of them, they call'd him *σπερμολόγος*, a *Babler*, or Disperfer of ridiculous Novelties; to others *he seem'd to be a setter forth of new Gods*: And when he came to this Point in his Discourse on *Mars-hill*, before that celebrated Bench, *bi quidem irridebant, some mocked*, ver. 32. Neither did *Festus*, when he had heard the same Apostle upon that Subject, conceive a better Opinion of him, than of a Madman, venting the wild Fancies of a disturb'd Brain; *Insanis, Paule*; *Paul*, thou talkest like one distracted. Nay, the Apostles themselves, after so many clear Predictions to prepare their
their

their Minds to the Belief of this Mystery, when the Women brought the Relation of Matter of Fact, *that Christ was truly risen, putabant deliramenta quæ dicebantur*, thought they were biggotted, and fancy'd Apparitions, till they believ'd them. So hard is it for Reason to allow a Return from *the Privation to the Habit*, from Death to Life.

YET the Son of God, proposing a Religion to Men, would have us act like Men, when we assent unto it. Indeed, to exercise our Humility, and to found a Merit in believing, he requires our Assent to things above, but never contrary to Reason. And therefore to render *our Service reasonable* Rom. 12. 1. he has not left us destitute of Arguments, to evince this dark and profound Mystery; such Arguments as no rational Person, without ceasing to be so, can reject; because they are sufficient, because they are the highest the Subject-Matter will admit. And such are all those Apparitions recorded by the four Evangelists; *shewing himself* Acts 1. 3. *alive after his Passion; in multis argumentis*, says St. Luke, *by many Arguments*; or, as the Vulgar Translation has it, *by many infallible Proofs*; that is, unquestionable Instances: For, in Matters of Fact, an Instance

stance of the thing asserted is the highest Proof, and that which founds a rational Conviction. Should we withhold our Assent, in Expectation of a stronger Motive, we should never embrace any reveal'd Truth, we should never credit any History or Account of things distant or past; because we should require a farther Evidence than the thing proposed can afford, than the nature of Credibility can bear. And in this appears the Unreasonableness, and, at the Bottom, the Infidelity of such as, under pretence of Wit or Precaution, before they will assent to the Articles of Faith, call for the Evidence either of Demonstration or Sense, both which equally exclude Faith, which is, according to the Apostle, the *Evidence*, that is, a Conviction of the Being of such things *as do not appear*. Had these modern *Sadducees* been present at the glorious Resurrection of our Lord, they would certainly have remain'd as incredulous as the old, who even amidst Prodigies and Miracles ask'd for a *Sign*: For when their Eyes had been Witnesses to the Life of his Body, they must still have submitted to the Belief of his Divinity, which neither fell under the Verge of Sense, nor rose so high as Demonstration in this Case, tho'

Heb. 11.

1.

tho' it created as great a Certainty as either, but from a less Evidence: And we, that behold neither the one nor the other, are as much obliged in Reason to believe both, upon the Credit of the Apostles, the Testimony of the Scriptures, and of the Church which delivers them.

THUS without entering *the Monument with Peter and John*; without any ocular Testimony, or so much as inquiring into a Possibility of a Resurrection, we are guarded from Error in our Belief; our holy Faith is abundantly attested; the Submission of our Understandings, and the Firmness of our Assent to this dark and inexplicable Mystery, are warranted to be *a reasonable Service*. For the greater Obscurity of any one Article does leave no more place for Doubt, than the clearest Point of our Religion; since we do not believe *This* upon a different Evidence from the other, but both jointly upon the Attestation of *such Works as never* John 2:23 *any one did*, that is, which could not be ²⁴ perpetrated by any Power less than Divine.

THUS we find a sure footing for our Hope, knowing, *that he who raised up our* 2 Cor. 4:14 *Lord Jesus, will also raise us up by Jesus*; since the Resurrection of Jesus is not only the *meritorious Cause* of ours, but also the

efficient and exemplar. For, as the same
Phil. 3. Apostle argues, *as we have borne the image*
21. *of the earthly, we shall also bear the image of*
the heavenly. As he took our Nature upon
him, and died to assimilate himself to us
in a mortal Condition; so he rose again,
Ibid. *that he might reform our vile and corruptible*
body, and render it like his own glorious
body. By dying, he *merited* our Resurrec-
tion; by rising in Glory, he gave us a
Pattern of our future Happiness; and by
assuming us into a Participation of his
Brightness and Immortality, he is the Cause
efficient of our Resurrection. This Consi-
deration obviates all Questions, which a
limited Understanding might start as to the
Possibility of it, and stops the Mouth of
the animal Man, who does not comprehend the
Power of God; and of corrupt Nature,
which is ever ready to *speak perverse things.*
For, as it is evident, we made not ourselves,
but, to find the Original of our Being, we
must ascend to a *first Cause,* which could
have nothing distinct from it self coexistent
to it self: So is it clearly inferr'd, *all things*
were made by him, and extracted out of a
meer Nothing. Now St. *Augustin* inquires,
Aug. Ser. *Which do you take to be the greater Miracle,*
91. de Verb. *the commanding us to be and live out of*
4. p. 7. *Nothing,*

Nothing, or the restoring us to Life, who already had a Being, tho' we ceased to live? Doubtless, replies he in the name of every reasonable Creature, *it is more to make that which was not, than to repair that which was :* Utique plus est facere quod nunquam fuit, quam reparare quod fuerit. *And I ask you,* adds the Father, *why he cannot raise us after we are turn'd into Dust, who, if we were reduced into Nothing, could give us a Being?*

But, blessed be God, I stand not here at the Bar, *to be call'd in question by you touching the Hope and Resurrection of the Dead.* I appear in this Chair to preach the Faith you have already submitted to ; for, *so we preach, and so you have believed.* I come here chiefly to declare to you the Extent of this Article of our Creed, how far it carries us, to what it does oblige us. *How far it carries us, that we die to the old Life ; To what it does oblige us, that we walk before him in newness of Life.* For two things are required, says the Master of our Schools, to perfect the Justification of an Offender ; the Remission of the Sin, and the Amendment of the Sinner. The Sin was blotted out by the Effusion of Christ's precious Blood upon the Cross : The Amendment of our Lives was merited, was supposed, but not effected by

his Resurrection. The Merits of his Death are apply'd to us in our Baptism, where we promise to enter upon a *new Life*; but this Promise is fulfill'd by acting consequently to it, The Church answer'd for our dying with Christ, before we were capable of knowing what we engaged for; but this Engagement is to be made good after we arrive to the use of Reason, by approving our selves to be a *new Creature*, in the suitable Conformity of our Lives, and *seeking those things which are above*: Your Attention, and my Second Part.

II. IN the preceding Chapter of this Epistle to the *Colossians*, the holy Apostle delivers an excellent Moral upon the principle Mysteries of our Redemption, and shews how they are apply'd to us, and express'd in us; as, *a spiritual Circumcision, by putting off the body of sin*, signified by the Circumcision of Christ; a dying and *being buried with him* in the Waters of Baptism, imported by the shedding his precious Blood, and laying his dead Body in the Monument; that *we are quickned and revived together with him*; and continues, *let no man judge you in part of the holy day*; for so the vulgar *Latin* and the *Greek* have it, where the common Translation reads, *in respect of the holy*

Col. 2. 10,
11, 12.

In parte
diei festi.
Ἐν ἡμέραις
ἡγιασμένων.

holy day. I know the Sense of the Letter, according to the general Interpretation, is, Let no one condemn you for neglecting to observe the Jewish Festivals or Ceremonies. But some Expositors understand it to be spoken in a larger and more spiritual Sense, and by way of Caveat, that we should not flatter our selves as if we had perform'd the Obligations of this Day, for the purpose, by devoutly meditating upon the Resurrection of Christ, which is only one *Part* of the present Solemnity, without proceeding to the other, to solemnize our own Rising again from the Death of Sin, which is the second Part, the Fruit and the End of the other. But whether you allow of this Interpretation or no, at least this is *fidelis sermo*, a faithful Saying, an unquestionable Truth, *If we be dead with him, we shall also live with him.* Die therefore we must, not only a natural Death, which is the Punishment of Sin, but also a spiritual one, which is the Death of Sin. We incurr'd the fatal Sentence *of returning into Earth*, by seeking those things which are upon Earth; we revive into a spiritual Life, *by seeking those things which are in Heaven.* The one consists in the Separation of the Soul from the Body; the other, in the Union of the Soul

2 Tim. 2.
11.

2 Cor. 4.
11. Soul with Christ, *that the life also of Jesus may be made manifest in our mortal flesh*, as the Apostle speaks; that our Conversation even in this World may be so pure, our Actions so spiritual, and our Affections so fix'd upon things above, as to express a lively Similitude of our Lord's Resurrection.

WHEREFORE the holy Fathers observe a threefold Analogy or Resemblance between the Resurrection of Christ, and that of a Christian. The first arises from the Cause of his Resurrection, which the Apostle tells us was the *Operation of God*, or the Omnipotent Hand of the Divinity reuniting the blessed Soul of Jesus to his dead Body, and *not permitting his Holy One to see Corruption*. Thus a Soul once dead to God, can never by its own Strength, for it has none; by its own Endeavours or Performances, which are inanimate; or by the Practice of moral Virtues, *which are dead in themselves*, re-enter into the Life of Grace, without the merciful Assistance, miraculous Operation, and the *Change of the Hand of the most High*, whose sole Prerogative it is to command *light to shine out of darkness*, as well to repair what has once ceased to be, as to make what never was before. This is a fundamental Truth, and as it were a first Principle

2 Cor. 4.
6.

ciple of Christian Religion, delivered by Jesus Christ, declared and frequently urged by the Doctor of the Gentiles, and repeated by the Holy Ghost in many Councils, and at last in that of *Trent*; where it is decreed, to the Condemnation of modern *Pelagianism*, and to vindicate the Church's Doctrine from the Calumnies or Mistakes of those, who still misrepresent it, That whosoever asserts, Man, by his own Works, perpetrated either by the Strength of Nature, or by the Assistance of the Law, may be justified without the Grace of God thro' Jesus Christ, *Anathema*, let him be accursed. By declaring the Insufficiency of Nature to a good and justifying Life, she condemns those Men, who think they may be saved by leading only a moral Life, according to the *Dictamen* of Reason, without the Practice of Religion. By excluding the Old Law, she censures the Judaizing Christian, who places it in equal Balance with the New, or at least thinks this not sufficient, without the Observance of the other. And lastly, By establishing the Necessity of Grace to perform every good and virtuous Action, she warns us not to presume or rely upon our own Merits; she directs us whither we are to lift up our Eyes, whence we

*Conc. Trident.
Sess. 6.
Can. 1.
de Justifi-
cat.*

are

Philip. 2.
13.

are to expect our Salvation; and points him out, who gives Birth to our good Desires, Warmth to our Affections, and Life to our Actions; both the *Velle & perficere*, the Will to rise again, and the Execution of it, *by seeking those things which are above.*

THIS is the second Analogy of our Resurrection with that of Christ, the Proof and Experiment *that we are risen from Death to Life.* For as we cannot distinguish an animate from an inanimate Body, but by the Palpitation of the Heart, Pulse of the Artery, Heaving of the Lungs, or the Exercise of some sensible Faculty; so cannot we discern a Soul inform'd with the Life of Grace, from another which is deprived of it, but by such Operations as are proper to that Life, as the Restraint of our Appetites, a Command of our Passions, a Modesty in our Behaviour, a Veracity in our Words, a Sincerity in our Dealings, a Relieving the Poor, Assisting the Distressed, Embracing and doing good to our Enemies. These are the authentick Proofs of a real Resurrection, and a lively Resemblance of Jesus Christ's; *Surrexit Dominus vere; Our Lord is truly risen.* And how did he make it out he was truly risen? *Multis Argumentis*, says St. Luke, *By many Arguments,*

guments, many infallible Proofs. And where-
 in did these consist, but in appearing often
 to his Disciples, shewing the Marks of his
 Death, eating and drinking in their Pre-
 sence, and *speaking of things pertaining to*
the Kingdom of God? In like manner, *if our*
light so shine before men, that they see our good
works, we express the Resemblance of a
 glorified Body, *Donum Claritatis*. *If we*
carry about the mortification of Jesus in our
bodies, we copy out the Marks and *Stigmata*
 of his Passion. If we stand firm and un-
 shaken in the midst of Persecution, we
 become a lively Representation of his *Im-*
passibility, *Donum Impassibilitatis*. *If we*
run with Delight the way of his command-
ments, when Charity has enlarged our hearts,
 and even the Lets and Impediments, we meet
 with in the Service of God, are so far from
 retarding the Course of our Virtue, that,
 on the contrary, they inflame our Zeal, and
 furnish new Matter to provoke and heigh-
 ten our Courage, we imitate the third qua-
 lity of his glorified Body, *Donum Agilitatis*.
 In fine, *if whether we eat or drink, or*
whatsoever we do, we do all to the glory of
God, as the Apostle advises; *if our Dis-*
courses and familiar Entertainments favour
of those things which are above, and, at least

A7s 1. 3.

Matt. 5.

16.

2 Cor. 4.

10.

Psal. 118.

32.

1 Cor. 10.

31.

indirectly, *appertain to the Kingdom of God*, these are Arguments *we are truly risen with Christ*, being of their own nature such Proofs of a spiritual Life, of a spiritual Resurrection from the Death of Sin, as the Exercise of the animal Function and rational Powers are a Demonstration of the Continuance or Reviviscence of the natural.

WE read, that the Spirit of Darkness sometimes *transfigures himself into an angel of light*; sometimes takes a Body of Air, which the deluded Sense cannot distinguish from a solid and real one; and sometimes as artfully moves a solid, but dead Body, as if it were alive. Both sacred and profane History offer innumerable Proofs of *these Sights of Satan*: I shall instance only in the second, which is most for my purpose. Thus the Witch of *Endor* is said in the first of *Kings* to have raised *Samuel*, whose own Words seem to prove it a real Resurrection; *Quare inquietasti me, ut suscitarer? Why hast thou disquieted me to raise me up?* Yet St. *Augustin* assures us, *Samuel* did not rise again in his own, but only in a fictitious and imaginary, or at most in an aerial Body. And thro' these Sights and Delusions of Satan it happens, that many seem to rise again with Christ, who in effect

rise

² Cor. 11.
23.

¹ Sam. 28.
15.

rise only with *Samuel*. If we regard their Promises and Proteſtations, *Sin ſhall never reign any more in their mortal Body*; their Eyes are open'd to ſee and bewail their paſt Tranſgreſſions; they have recover'd their Speech, to declare at the Feet of their Confefſor thoſe vicious Habits and ſecret Crimes which ſo long had been lock'd up in Silence, and lay putrifying in their Breſts; at the Voice of Chriſt they iſſue like ſo many *Lazarus's* from their Monuments, and run to embrace their Life in the holy Communion. And after all this, who can doubt but their Reſurrection is *real*, and *they are truly riſen again with Chriſt*? But if you keep your Eye a little upon them, you ſhall ſee them ſtill playing about the Flames, which had ſcorch'd them before; you ſhall ſee them frequenting the ſame licentious Company, which gave them their Death, wantoning upon the ſame Brink of the Precipice whence they ſo lately fell; like Ghoſts, ſtill hovering about their Graves and Places of Burial; inſine, not advanced one Step farther off the imminent Dangers and *immediate Occaſions* of Sin. And after all this, who can doubt but their Reſurrection was only in the Air, imaginary, or fictitious, a Stratagem of the Devil to delude them, and

to amuse their Confessors, while St. *Paul's* Declaration, touching the State of the Widow, is verify'd in every Soul; *She that liveth in pleasure, is dead while she liveth.*

1 Tim. 5.
6.

HÆC præcipe, says the great Apostle; teach, command, urge and inculcate this Doctrine. For the Resurrection of a Soul, cries St. *Bernard*, is not so easy a thing as you imagine; *it is a great and wonderful Sacrament; magnum prorsus & mirabile Sacramentum animæ suscitatio: Great in reference to the Power of God; and Wonderful as to the Disposition requisite in the Sinner.* To break the *tripple Cord* of a *three-fold Concupiscence*; to destroy all vicious Habits, Root and Branch; to lay violent Hands upon our Hearts, and tear from our Breasts what is as dear to us as Life, and almost as deeply ingrafted as Nature; to turn the Stream of our Affections, *to hate our own Souls*, which we so tenderly cherish and indulge; to love and embrace a penitential Life, of which we have so great an Abhorrence, to which we carry such a strange Aversion and Antipathy: Ah! Christian, this is not the Work of a few Hours Recollection; this is not the Fruit of a few superficial Tears, which dry and vanish as they fall; this is not the Effect of a Sigh, which
 passes

passes with the Wind; or of a hasty Resolution, which is forgot almost as soon as made; this is not the *Violence that takes Heaven*, which does not yield upon every faint or false Attack. These indeed are *Circumstances* which ever attend a true Resurrection; but they are not *infallible Proofs*: They are common to a real and fictitious one: They may be indeed the first Dawnings of a new Life, but are too often only a gaudy Spectre, a meer Outside, and an amusing Apparition; So true is that terrible Assertion of the holy Bishop of *Barcellona*, *Paucorum est labor qui perè resurgunt*; Few there are, who truly rise again, because few will take the pains to extricate themselves from the Snares of Sin; and remove every Occasion, as far as in them lies, of relapsing into it, after the Example of the holy King *Josias*, who not only broke down the Idols, banish'd the Artificers, demolish'd the Altars, but also cut down the Groves, to efface even the Memory of Idolatry, lest the Convenience of committing the same Crime might be an Invitation to commit it. Yet this Work of estranging our selves from the Dangers of Sin, tho' attended with so many Difficulties, is but a *remote Disposition* to a spiritual Resurrection, a *removens prohibens*; there are others

S. Paciaz.
Ep. 3. ad
Synphr.

2 Kings
25.

others and *nearer* required, not only to the Introducing, but also to the Nourishment and *Preservation of the new Life.*

THIS is the third Analogy the holy Fathers observe between the Resurrection of Christ and that of a Christian, *viz. the Duration and Perpetuity of it*, intimated by the Apostle, when he tells us, *Christ being*
Rom. 6. 9. risen from the dead, dies no more. By which Words, not only a feign'd, but also a failing Repentance is struck out of the Book of Life. And this Admonition is particularly address'd to you of *the Household of Faith*, who after a sincere and unfeign'd Sorrow of Heart, after a clear and undisguis'd Enumeration of all your Sins by Confession of Mouth, after a serious Endeavour to apply to your selves the Satisfaction of Christ by the Exercise of good Works, use violence upon your Hearts, in exterminating ill Habits, and avoiding those Occasions, which formerly prevailed upon you; and, infine, *are truly risen again*; but alas! Are not risen again with Christ. For after you have set your hand to the Plow, you look back upon the Ease and Pleasure of the World; after you have been feasted *with the Bread of Angels*, your Hearts return into Egypt; you remit of your primitive Fervour, you slacken in your
 Devotions,

Devotions, you inquire into a corrupted Moral, and hunt after Cafes to difpence with your Refolutions; you hearken to the Language of the World, till you are infenfibly feized with the Infection; it gains every Day upon you, preys upon the Life of the Spirit, and at laft wholly consumes it. Thus the very Means of your Salvation corrupt into the Occafions of your farther Mifery, and your *riſing again* ſerves only to plunge you deeper into Death, by adding to the Weight of your former Commiſſions a heavy Ingratitude, a Sacrilegious Abufe of divine Grace, a Contempt of Mercy, a Rebellion againſt the Light, an evacuating the Death of Chriſt, and frustrating his Reſurrection of its chiefſt End; *that riſing from Death with him, you ſhould die no more.*

AND herein conſiſts the Difference between the Reſurrection of the Body, and that of the Soul. Both the one and the other are the Effects of ſupernatural and divine Power: But the one always ſuppoſes a Perpetuity and ſettled State; the other is ſubject to Decay, and of its own Nature does not exclude Corruption and Mortality. Thus the *Sunamite's* Child at the Prayer of *Elizæus*, the dead Man at the touch of his Bones, *Lazarus* and others at the Voice of Chriſt

Christ, and they, who at his Death came forth of their open'd Sepulchres, were restored to Life, but to a *dying Life*, they lived to die again. But the spiritual Life, communicated to a Soul by the Grace of *Jefus Christ*, is invested, as far as concerns the Operation of the Agent, with Immortality, and has impress'd upon it a Resemblance of his Resurrection, a *jam non moritur*. She is commanded to cherish and perpetuate that Life, which nothing can corrupt, unless she lay murdering Hands upon her self, and by consenting to Sin, fall a Victim to it.

BUT can any one, who believes in earnest the Advantage and Excellence of this supernatural Life, who has ever tasted the ineffable Comforts of a spiritual Resurrection with and in Christ, be so careless of the Advantage, so insensible of the Excellence, so forgetful of the Comforts, as to lavish them away upon every slight Occasion, as to exchange them for every gaudy Trifle, as to wound and destroy this Life at the persuasion of a Passion, or for the gratifying a Concupiscence, or for the indulging an Appetite? If one did not find this practically true, in Speculation one would pronounce it impossible; impossible, that the reasonable
 Creature

Creature should persecute its own Happiness, run counter to its own Desires, and contrive its own Destruction, contrary to the *Dictamen* of Reason, to the Impressions of Faith, and even to the Inclinations of Nature. And whosoever considers with how many Tears, Alms-deeds, and Mortifications, with what Assiduity in Prayer, Modesty of Behaviour, and Earnestness to hear the Word of God, we have spent this holy and penitential Season, in order to prepare our selves to rise again with Jesus Christ in this Day of his Triumph over Death, will certainly conclude, that *we are truly dead, and our life hidder with Christ* Rom. 6. 2. *in God; that being thus dead to sin, quomodo adhuc vivemus in illo?* How is it possible we should harbour a Thought of living any longer in that wretch'd Condition? Yet this time of Penance is no sooner elapsed, than we begin to provide Matter for a new Repentance: We take the Reins off our Senses and Passions, and turn them loose to rove and wanton as before, as if Sensuality were the Object of the Church's Indulgence; as if Luxury, Excess, mis-spending our Time, superfluous Entertainments, and other Practices, which are at all times unlawful, were not at the most Holy of Times more Criminal,

minal. It seems the Tide of our Vices was only stemm'd for forty Days, and now the Sluices are pull'd up, to let them roll in their old Channels with more Impetuosity than before. We hear the Church's Invitations to rejoice and to be merry, her *Exultemus's* and *Alleluia's*; we presently catch the Sound and like the the carnal *Jew* think it relates to Flesh and Blood; we presently unbend the Mind, and impart the happy News to every Passion and Concupiscence.

BUT who would have imagined the Relaxations of our Manners could be thought by Mankind the fittest Expressions and most unfeign'd Testimonies of their Rejoycing at the Resurrection of Christ? But since the World will have it so, I am contented, provided it be made appear, that these are Arguments and Signs of our rising again with Christ. For our Lord reasum'd his sacred Body, that we might rise *in Spirit with him, and in Flesh after him*. Our Resurrection then is the principle End of his; and by consequence those Actions, which demonstrate us to be truly risen again with him, are the only proper Means to express our Joy, to celebrate his Triumph. And I hope we are now agreed, that these consist *in seeking those things which are above, in setting our Affections*

Affections on heavenly things, in transcending all human Considerations, in leaving the World far below us, and contemning its Vanities, Honours, and Riches, as much as we abhor its Vices and Corruptions. As for *Flesh and Blood*, their Inclinations and Concupiscences, *which can never possess the Kingdom of God*, they become more than ever our mortal Enemies; we have a new Obligation to persecute and detest them, a fresh Provocation to distress and mortify them, because they hinder us from enjoying the Liberty of the Children of God, they are a Clog upon the Heart, a Damp upon the Spirits, they check the Flight of the Soul, and lure her down when she is upon the Wing to have *her Conversation in Heaven*. 1 Cor. 15.
50.

AND since this is your Belief, but your Practice so contrary, has not the Apostle as much reason to expostulate with you, as he had with the *Galatians*, *Sic stulti estis, ut cum spiritu cœperitis, carne consummemini?* Gal. 3. 3. *Are you become so foolish, as to end in the Flesh, after you have begun in the Spirit? Tanta passi estis sine causa?* Gal. 4. Have you so long bridled your Appetites, and deny'd your Senses even their lawful Satisfactions, to let them break out at *Easter*, like a Vapour from

some Hollow of the Earth, more unruly, furious, and destructive than they could have been, had you not penn'd them in and confined them? *Have you suffer'd so many things in vain?* shed so many Tears without Fruit? given so many Alms to no End? In vain, without Fruit, and to no End indeed, unless these happy Beginnings are crown'd with an answerable Perseverance, unless you died to Sin to rise again with Jesus Christ, and are risen again to die no more. *Whick God of his infinite Mercy, &c.*



A

S E R M O N

P R E A C H ' D A T

W O R C E S T E R,

On the Eighteenth of *April*, 1686, being the

S E C O N D S U N D A Y after *E A S T E R*.

By the Reverend FATHER


H E N R Y H U M B E R S T O N E,
Priest of the SOCIETY of *J E S U S*.



Printed in the YEAR MDCCXLI.



T H E
P R E F A C E.

HOSOEVER reads the following Discourse, will see, by the Beginning of it, that it was not made for the Press; but it having had the same hard Fortune, that many have now a days, to be generally condemn'd without being known, it was judg'd convenient it should shew it self in Print; to the End, that those, who think and speak ill of it, may see what it is they blame. For my part, as I do not know its Crime, so I cannot undertake to defend it; therefore I deliver it up to the Judgment of the Reader, without any thing, but its own Innocency, to protect it against a Censure; only one Favour I beg at his Hands, which is, that he would not presently upon sight of the Text (as many have done at the hearing it) cry out, without proceeding any farther, *Here must needs be a bloody Sermon*; for this is tacitly, either to condemn the Word of GOD, as being the Principle

The P R E F A C E.

Principle of ill Doctrine ; or to say, that the Preacher has quoted it to a malicious Purpose. The former of which, would be a Blasphemy ; the latter a rash Judgment. Therefore let him read it over first, and then let him freely condemn whatsoever he finds amiss.

Now, in Confidence that no Immorality will be found in it, I intreat those, that find themselves deceived in the Opinion they have had of it, to reflect, that perchance the same popular Report, that has misinform'd them in This, does also abuse them in a matter of greater Importance ; and makes them condemn a RELIGION, which would be their SALVATION, if they understood it.

To avoid this Inconvenience, they would do well to follow the Advice of the Apostle, *1 Cor. iv. 5. Do not judge before the time ; i. e. Before your self have examined and seen what you condemn* : If this Counsel were follow'd, I confide, that, by God's Grace, we should soon be united here in FAITH and CHARITY, and in eternal Happiness in the next Life. Which is the hearty Wish of, &c.





SERMON XVI.

ON THE

SIGN of the CROSS.

EZEK. ix. 5, 6.

Transite per Civitatem-----& percutite ;
non parcat oculus vester, neque misere-
amini: senem, adolescentulum & vir-
ginem, parvulum & mulieres, interficite
usque ad interneccionem: omnem autem
super quem videritis *Thau*, ne occidatis.

*Pass through the city-----and strike ; let
not your eye spare, nor have ye mercy: the
old, the young man, and the virgin, the
little one, and the women, kill to utter
destruction ; but every one upon whom you
shall see Thau, kill you not.*



IN my former Catechisims, I ex-
pllicated to you, as well as I
could, the two principal My-
steries of our Faith, *viz.* the
Unity and Trinity of Almighty God ; and

the Incarnation and Passion of our Saviour Jesus Christ. I call these the principal Mysteries of our Faith; and that you may understand why, I must desire you to reflect, that there be two things in this Life which it mainly concerns a Man to know, *viz.* the last End whither he is going, where all his Desires are to be accomplish'd, where he is to rest for ever: And the Way or Means to attain to it. Our End is God; in him we are to find our eternal Repose; and out of him, there is no true Repose: Our Hearts were made for him, and they can never be at quiet, saith St. *Augustin*, till they rest in him.

THE Means to attain to this End, is our Saviour Christ, as he saith himself, *John* xiv. 6. *I am the way, the truth, and the Life: i. e. the Way by my Example, the Truth by my Doctrine, and the Life by Grace. No body comes to the Father, i. e. to the beatifical Vision of God in Heaven, but by me: i. e. by imitating my Life and Conversation, by observing my Doctrine and Commandments, and by the Assistance of that Grace, which I purchased at the Price of my Blood.*

THIS is the reason why these are called the principal Mysteries of our Faith, *viz.*
because

because in these two consisteth our whole Happiness; the one being the Happiness it self, the other the Way to it; he that knows these two Mysteries, as he ought, knows enough, tho' he knows nothing else; because he knows all that is requisite to make him happy: And he that knows not these, knows nothing; tho' he knoweth all things besides; tho' he knows all Philosophy, tho' he knows how to heap together Mountains of Riches, tho' he knows how to conquer Kingdoms: Because he doth not know, that which only concerns him to know, *i. e.* wherein consists his eternal Welfare.

A Christian should have always two things in his Mind, *viz.* God and Jesus Christ: God in whom, and Jesus Christ by whom he is to be happy; God who is his End, and Christ who is his Way. The Knowledge, and due Consideration of these two Points, is the Source of Life everlasting, as our Saviour tells us, *John xvii. 3.* *This is life everlasting, that they know thee the only true God, and whom thou hast sent, Jesus Christ.* On the contrary, the want of this Knowledge; or, which is the same, the want of a true Reflexion upon it, is the Cause of Perdition to all those that

perish. Travellers must needs lose themselves, that neither know their End, nor their Way. These two Mysteries do contain the greatest part of the Creed; whether we regard the Importance of the Matter, or the Number of Articles; for of the Twelve, as I told you before, these are Eight. Therefore at present we will put an end to the Declaration of the Creed, and pass to another Part of the Christian Doctrine: But first, I have one thing to do, and that shall fill up the time we have left for this Day's Entertainment; It is to tell you, how we may keep a perpetual Memory of these two great Mysteries, which it so much imports us never to forget: It is by making the Sign of the Cross; a thing so much practised by Catholicks, and with so much Reason, as, by God's help, I will make appear presently: For the Sign of the Cross, is a short Abridgment of all that we are taught in the Symbol of the Apostles concerning the Unity and Trinity, with the Incarnation and Death of God the Son. Observe a little, and you shall see how, When I make the Sign of the Cross, I put my Hand first to my Head, and say, *In the Name of the Father*; then under the Breast, saying, *And of the Son*; then
to

to the right and left Shoulder, saying, *And of the Holy Ghost*. First I say singularly, *In the Name*; that is to say, Power and Authority: Then I say, plurally, *Father, Son, and Holy Ghost*; by which I signify that all Three have but one Name; that is, Power and Authority, and consequently one Essence and Divine Nature; here is Unity and Trinity. Now, the Figure of the Cross does represent the Death of our Saviour, who died upon it; but because it was impossible for God to die but in mortal Flesh, therefore this Sign, by a necessary Consequence, doth represent his Manhood or Incarnation, together with his Death. And by this you may see, that the Sign of the Cross, which does so scandalize the World, is nothing but a Profession of our Belief in a Trinity, and a crucified Redeemer. 'Tis a Sign by which we discern our selves from *Jews* and *Turks*, who pretend to believe in one God as well as we; but neither believe a Trinity of Persons, nor the Incarnation of the Second. Give me leave to detain you a little longer upon this Subject; First, to tell you the Reasons why we make so much use of the Sign of the Cross: In the second place, I will say what Disposition of Mind is required,

to the end it may be beneficial to those that make it. But to begin with due Order, let us beg the Assistance of him that died on the Cross, by her Intercession of whom he took that Flesh in which he suffer'd for us, AVE MARIA.

FIDES à nobis exigit duplex officium, cordis, & linguæ: i. e. Faith, faith St. Augustin, lays two Obligations upon us, viz. one of the Heart, and another of the Tongue: The Duty of the Heart, is to believe; that of the Tongue, is to profess: This latter is as necessary as the former; Neque enim salvi esse possumus, nisi fidem ore profiteamur, quam corde gerimus: i. e. We cannot be saved, faith the same holy Doctor, unless we profess with our Mouth, what we believe in our Hearts. This Doctrine of St. Augustin is taken out of St. Paul, Rom. x. Corde creditur ad justitiam, ore autem confessio fit ad salutem: i. e. to obtain true Justice, we must first believe in our Hearts, for Faith, as we are taught by the Council of Trent, is the Beginning of Happiness, the Root and Foundation of all Virtue and good Life; without which, as the Apostle tells us in Heb. xi. It is impossible to do any thing pleasing to God,

or to be admitted into the Society of his elect Children. But this is not enough: to attain eternal Salvation, Faith must flow from the Heart to the Mouth, *Ore confessio fit ad salutem, i. e.* whoever will be saved, must be ready to make an open Profession of his Faith before Men, whensoever a just Cause requires it.

THERE be two things in this Matter most certain; first, that it is never lawful to betray the true Faith, either by a direct Denial, or by professing any thing contrary to it. *He that denies me before men, saith our Lord, Mat. x. 23. I will deny him before my Father, who is in Heaven.* St. Luke hath it thus, *For he that shall be ashamed of me and of my words, him the Son of man shall be ashamed of, when he shall come in his majesty, and his Father's, and of the holy angels. chap. ix. ver. 26.* The other thing is, that sometimes, under Pain of being disown'd by Christ at the latter Day, we are obliged to manifest our Faith to the World: I said *sometimes, viz.* When Charity exacts it, and Prudence tells us it ought to be done: At other times 'tis lawful to conceal our Faith by Silence; but never with a Denial.

Now this Profession of Faith may be made two ways, *viz.* either by Words, or by Signs; 'tis not the Tongue alone we speak with; we speak by the Cloaths we wear, by the Company we keep, by the Places we haunt; we speak sometimes by Silence it self. I know what Religion you are of by the Assemblies you frequent, as well as if you made a Profession of it with your own Mouth: I know what Master you belong to by the Livery you wear, tho' you speak not a Word: Now to come to our purpose, the Sign of the Cross is the Livery of Jesus Christ; I know by this Sign, that a Man believes in One God and Three Persons, the Second of which was nailed to a Cross, as well as by the plainest Words, that can be spoken with a Tongue: When I see a Man sign himself with the Cross, I know he is neither *Jew* nor *Turk*, nor Heathen; I know he is a Christian, tho' he says nothing to me: For he would not make that Sign, unless he believed what no Infidel will believe, *viz.* One God, who is Three Persons; the second of which was made Man, and crucified for us. I say it over again, that for a Man to make the Sign of the Cross, and to say I am a Christian, is the same thing. And now you have

have one Reason of this Catholick Practice, *viz.* of making the Sign of the Cross, it is, as I said before, a Profession of our Faith. 'Tis the Livery, by which we shew our selves to be the Servants of Jesus Christ; it is a distinguishing Mark, by which we discriminate our selves from all sorts of Unbelievers. Now I will give you another Reason.

BLESSED is the Man, saith the Prophet *David*, Psalm xxxix. 5. *Whose hope is in the Name of the Lord, i. e.* who puts all his Confidence in God, who expects no Happiness but from him, neither in this World, nor in the next; who hopes for no Success in his Affairs, but from his assisting Hand: And this Hope he grounds in the Merits of Christ, *by whom*, as the Apostle tells us, *Ephes. ii. 18. We have access to the Father*; and without whom, there is no Access to him, nor any Possibility of obtaining any Favour of him: For a Token of this Confidence grounded in Christ, we make the Sign of the Cross before every thing we do: We make it when we lie down to sleep; hoping, that for the Merits of him, that died upon it, God will protect us that Night from the Prince of Darkness, and from

all *nocturnal* Fears, *Pfalm* xc. We make it when we rise again, begging by the same means to be preserved that Day from all Evil, and that all may prosper that we undertake for the Honour of God; we make it before Prayer, to testify that we expect not to be heard but by him that was crucified for us; we make use of it in the most holy Sacrifice of the Mass, in all our Sacraments, in the Benedictions of Water, of Candles, of Bread, &c. because we believe, that all Blessings and Consecrations receive their Force and Efficacy from the Death and Passion of our Lord and Saviour. In fine, we make no Oblation to the eternal Father, but what we sign with the Cross; knowing that he accepts no Offering, and receives no Request, unless it be stamp'd with the Seal of his only beloved Son. This was the Custom of the primitive Christians, who, as *Tertullian*, an Author that lived not long after our Saviour's Ascension into Heaven, doth testify, did, to speak in his Phrase, *wear out their Foreheads*, by making the the Sign of the Cross at their going out, at their coming in again; at putting on their Cloaths, at the washing of their Hands, and the lighting of Candles; at
their

their going to Bed ; in a Word, at whatsoever Action they employ'd themselves in ; *Quæcunque nos conversatio exercet.* This is the second Reason of our Respect to the Sign of the Cross ; it is a tacit Invocation of the most Blessed Trinity, by the Merits of our crucified Redeemer : It is to testify, that we believe, that no Favour can be obtain'd of God, but by him, and for him.

BEFORE I give you a third Reason, I must put you in mind, that Almighty God, as he is a most liberal Giver, so he is also a severe Exacter of Thanks : We may see this by his Proceedings with the Children of *Israel* in the Old Testament : He never did them any notable Favour, but he commanded a Monument to be erected to preserve the Memory of it, and to transmit to Posterity the Obligation of giving Thanks for it ; for Example, he freed them out of Captivity by killing every First-born of the *Egyptians* in one Night ; for a Memorial of this Benefit, he commanded them to keep a solemn Feast called the *Passover*, and to mark the Posts of their Doors with the Blood of the Lamb ; to the end, their Children might learn, that the destroying Angel, when he killed every first-born in the

Houfes of the *Egyptians*, *passed* over the Houfes of the *Hebrews* without doing them any harm, *Exodus* 12. 27. He fed them in the Desert with a Bread from Heaven, called *Manna*; for a Remembrance of this, he would have a *Gomer*, *i. e.* a certain Measure, to be filled with it, and to be kept in the Ark of the Covenant, that future Ages *might know the bread with which he had nourished them in the wilderness*, *Exodus* xvi. 32. He made them a Passage thro' the River of *Jordan*, as he had done before thro' the *Red-Sea*; that this might not be forgotten in subsequent Times, he bid them take twelve Stones out of the Bottom of the dry Channel, and place them upon the Bank; that afterwards Fathers might tell their Children why these Stones were laid there; and so make them know their Obligation of thanking Almighty God for the Favour done them, *Josb.* iv. 22, 23. In fine, all their Festival-days, all their Ceremonies and Sacrifices, were so many Remembrances of their Delivery out of *Egypt*, and bringing them into the Land of Promise. Read *Deut.* vi. 20, &c. The same Duty of Thanksgiving he exacts of Christians, with so much more Reason, as 'tis a greater Favour, to be deliver'd out of Hell-fire, than

than out of *Egypt*; and to be brought to the Kingdom of *Heaven*, than to *Palestine*: And therefore we have our Monuments, to put us in mind of our Redemption as well as they; our *Christmasts*, our *Good-Friday*, our *Easter*, our *Ascension-day*, our *Whitson-tide*; all the Feasts of the Year are to put us in mind of some Benefit received from God; the most dreadful Sacrifice it self, what is it, but a Memorial of his Death and Passion? *Do this in remembrance of me, Luke xxii. 19.* Now amongst other Industries we make use of to keep up the Memory of our Redemption, One, and that a very proper one, is the Sign of the Cross; the Cross is a Monument of Christ's Victory over the Devil; a Testimony of his Love towards Mankind, and a Sign of our Delivery from the Thraldom of Sin: By the Cross, saith St. *Chrysoſtom*, he broke down the Gates of Hell, and loosed the Souls of the Just that were imprison'd there; he unlock'd Heaven, and made us a free Passage in thither; by the Cross, he reconciled God to Man, and restored Man to the Fellowship of the Angels: By the Cross, saith the same holy Doctor, Death was turn'd into a Sleep; and that, which was the Destruction of Life, is made an Entry into

into Life Eternal; that which was the Punishment of Sin, is become the Crown of Martyrs. When we look upon the Heavens, we remember the Greatness of him that made them: And when we make the Sign of the Cross, we call to mind the Goodness of him that died upon it. God Almighty in the Old Testament, *Deut. vi.* commanded the *Jews* to have his Laws and Ceremonies before their Eyes continually; to meditate upon them Day and Night, in their Houses, and in the Highways; at their lying down to sleep, and at their rising again: Because, as 'tis there said, they were Memorials of their Delivery from Bondage: The Cross is a Memorial of our Delivery out of a worse Bondage than that of *Egypt*; and from a heavier Yoak than that of *Pharoah*; therefore with greater Reason we ought to think of it Day and Night; at home and abroad, at our lying down, and at our rising up again. To this end the ancient Christians, as St. *John Chrysostom* witnesseth, did erect Crosses in all Places, *viz.* in the Churches, in the Markets, in the Towns, in the Fields, in the Highways, and upon the tops of Mountains; that wheresoever they went, wheresoever they turn'd themselves, they might have before them the Sign

of God's Love, and their own Redemption. And here is the third Reason for the Sign of the Cross; it is to put us in mind of the Victory Christ gain'd over the Devil, and of our own Delivery out of Hell-fire.

ONE Argument more, and I have done: *St. Paul*, in his Epistle to the *Colossians*, ii. 14, 15. saith, that our Saviour crucified did carry the Devil in Triumph, and made him a Spectacle to God and his Angels. 'Tis a Remark of *Origen* upon this Place, that as Christ was crucified visibly, so the Devil was crucified invisibly: Our Lord, by suffering himself to be crucified, you know, did deprive himself of the use of his Arms for a time; so the Devil, by the Cross, lost the use of his Arms, *i. e.* of his Power over Mankind for ever, and therefore was crucified invisibly more than Christ was visibly. For this Cause he is afraid of the Cross, as a Malefactor is afraid of the Gallows; or as a Dog is afraid of a Stick, with which he hath been beaten: *Metuunt illud signum, in quo Salvator, aëris expolians potestates, eas fecit ostentui*; the infernal Spirits, saith *St. Anthony*, in his Life written by *St. Athanasius*, fear that Sign, by which our Saviour triumph'd over them, and made them the Scorn of Heaven and Earth.

Earth. Those two great Terrors of the Devils, *Anthony* and *Hilarion*, as we read in their authentick Histories written by St. *Athanasius* above said, and St. *Hierom*, did always make use of the Sign of the Cross as the most efficacious Weapon against them. Nay, which is wonderful, it hath not this Force only upon the Foreheads of Saints, but sometimes also (if so pleasing God for the clearer Demonstration of the Efficacy of it) when it is made use of even by wicked Men. We read in the Church-History written by St. *Eusebius Cæsariensès*, that *Julian* the Apostate, so called, because he revolted from the Faith he had been brought up in, and attempted by a sacrilegious Vanity to wash out of his Soul the indelible Character of Baptism, by washing his Body in the Blood of Heathen Sacrifices: We read, I say, that this wicked Man, by making the Sign of the Cross, tho' inconsiderately, and by force of a Custom he had been inured to in the time of his Christianity, did put to flight those wicked Spirits, which he had caused to be raised by Art-magick, to learn of them the Success of his future Affairs. In Virtue of this Sign appearing in the Air, *Constantine* the Great, our Countryman and first Christian Emperor,

peror, was made victorious over all his Enemies, *Ἐν τέτρω ῥήμα*, i. e. *In this thou shalt Overcome*. And now you have the Fourth and last Argument for the use of the Cross; 'Tis the Terror of the Devils, 'tis our Protection against them; by this all their Attempts are made ineffectual; at the Sight of this they run away.

ON the contrary, those that will not make use of it, those that bear no Respect to it, not even for his sake that redeemed us by it, how they disarm themselves, and lay themselves open to be wounded by their ghostly Enemies, may be gather'd out of those Words of *Ezekiel*, which I have taken for my Text. This Prophet saw in a Vision six Men enter into the Temple, each of them with an Instrument of Death in his Hand; to those, Command was given, to go through the City, and to kill without Mercy, and without Distinction of Age, Condition or Sex, all they met with, excepting only those, whom another Man, sent before to that purpose, had mark'd with the *Tau* upon their Foreheads. Such another Vision was revealed to *St. John*, *Apocalypse* vii. in which he saw four Angels, with Power to execute the divine Justice upon all that had not the

Sign of the living G O D. What is meant by *Ezekiel's* Tau, and what by the Sign of the living G O D in the *Apocalypſe*, I have not authority to define: But certain it is, *First*, That both the one and the other ſhall be a Mark of Diſtinction between the Elect and the Reprobate at the great diſcerning Day. *Secondly*, 'Tis no leſs certain, that the holy Fathers do take them both for the Sign of the Croſs; and Reason perſuades into this Belief; otherwiſe I think no Reason can be given, why this Sign ſhould have the Name of *Tau*; a Letter, which, at that time the Prophet writ, did represent the Croſs, as our Capital T doth at preſent: And what Sign peculiar to the living G O D beſides the Sign of the Croſs, and why it ſhould be upon the Foreheads of thoſe that are to be ſaved by it, unleſs it be a Croſs, I think no Body can determine. Hence I conclude, That all that are found mark'd with the Croſs at the great Day, ſhall be under the Protection of Almighty G O D. But thoſe that are found without it, ſhall they be abandon'd to the Fury of the Sword? Shall they be left a Prey to the Devils? God forbid, that Souls redeem'd by Chriſt, ſhould be left a Prey to them! But now

I must desire you not to mistake me: I do not say, that the bare Sign of the Cross separated from Faith, and other pious Dispositions of the Mind, shall be a Protection to any Body in the Day of Revenge: And therefore, to perform what I promised in the second place; I must tell you what Disposition of Mind is requisite, to the end the Sign of the Cross may prove beneficial to those that make use of it.

ST. Paul, *Rom. ii.* blaming the *Jews* for putting too much Confidence in the outward Circumcision of their Flesh, as if it were sufficient to save them without the Observation of the Commandments, tells them, 'tis not the external Circumcision of the Body that makes them Children of *Abraham*, but the inward Circumcision of the Mind, *i. e.* cutting away all vicious Affections from their Souls. The same I say in our Case; the outward Sign of the Cross upon our Foreheads, does not make us Christians, *i. e.* Children of God, and Heirs of Heaven; but the inward Sign of the Cross in our Souls. No Body, as a learned Father anciently said, obtains any Favour from God, by making the Sign of the Cross upon his Forehead with his Hand, unless at the same time he make it

inwardly in his Heart, by Faith. Circumcision says the Apostle, *ibid.* is a profitable thing if you observe the Commandments; otherwise Circumcision is no better than Gentility. So the Cross upon the Forehead is good, if it be join'd with a Cross in the Heart; if not we are but Heathens under the Mark of Christianity. But what is it you will say, to make the Sign of the Cross in our Hearts? It is to have in our Hearts the Virtues, which Christ exercised upon the Cross; of which the outward Cross is a Sign, and without which, that outward Sign can benefit nothing at all. For Example sake: The Sign of the Cross is a Sign of Humility; a Sign of Humility in Christ that died upon it, and a Sign of Humility in those that make it; now, as I said, it will benefit us nothing to carry the Sign of Humility without, if we have a proud Heart within. 'Tis a Sign of Patience; it will do us no good to have the Sign of Patience upon our Foreheads, whilst our Minds are full of Anger and Revenge. It is a Sign of Charity: What will it avail us under the Mark of Mercy and Love, to have a Heart replenish'd with Hatred towards our Neighbour, and void of Pity and Compassion towards the Poor? 'Tis a
Sign

Sign of Suffering; to what purpose should we make Profession of Suffering, whilst we welter in Pleasures? 'Tis a Sign of Victory; we should be ashamed to wear the Lawrel, having never yet fought against Sin, and being yet fetter'd with the Chains of the Devil. Infine, all making the Sign of the Cross, all coming to Mass, all saying of Prayers, and hearing of Sermons, all outward Signs of Christianity, are but Lyes and do but make us Hypocrites, unless we have inwardly the Virtues we profess outwardly by these Signs.

BUT to weary your Patience no longer, I will collect into a short Sum, all I have said, that every one may carry something away. I have given four Reasons why we make the Sign of the Cross; *First*, Because it is a Profession of our Belief in one God, who is Three Persons, and in our Redeemer who died for us upon a Cross: 'Tis the Badge of a Christian, and the Livery of our Lord and Master Jesus Christ: Therefore we must not despise it now, for fear he despise us another Day. It is a tacit Invocation of the most blessed Trinity by the Merits of Christ. 'Tis the Seal of God the Son: We must mark all our Actions with it,

lest

left for want of it they be rejected by the eternal Father. It is a Memorial of Christ's Conquest, and our Redemption: Let us carry it about us, that we do not fall into Oblivion of so great a Benefit, and by Oblivion incur the Crime of Ingratitude. *Fourthly*, 'Tis an Armour of Defence, that will shield us against all the Strokes of our ghostly Enemies; if we cast it away, we expose our selves to their mortal Wounds. Finally, whilst we carry the Mark of Christian upon our Foreheads, let us endeavour to have Christian Virtues in our Hearts. *Amen.*



A

S E R M O N

Preach'd before Her MAJESTY the

QUEEN-DOWAGER,

I N

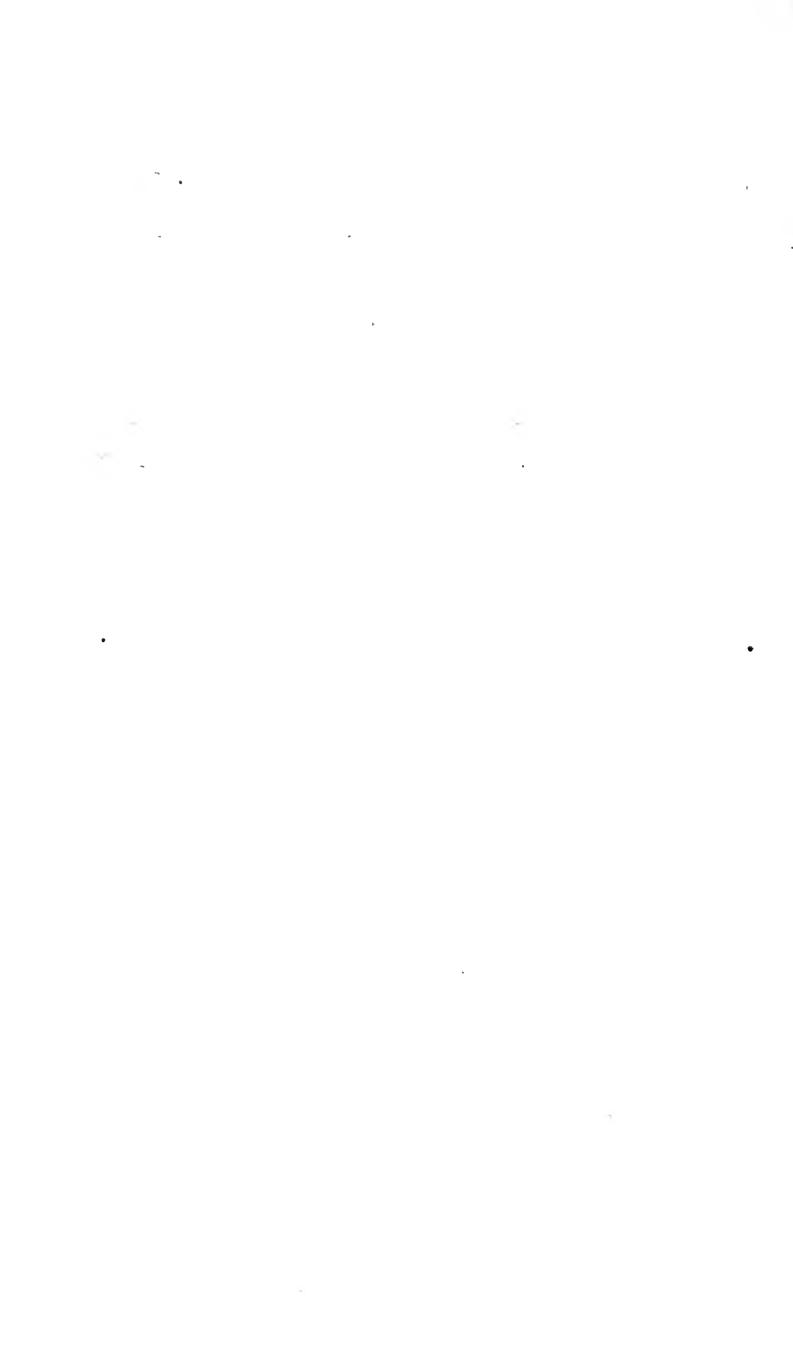
Her Chapel at *SOMERSET-HOUSE*,
upon the Second *SUNDAY* after *EASTER*,
April 10, 1687.

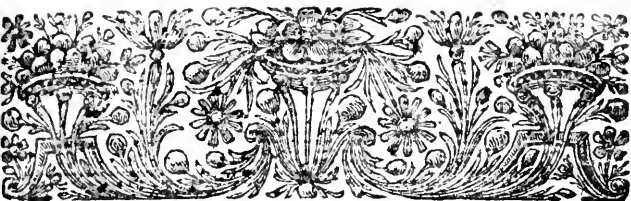
By the Reverend FATHER

JAMES AYRAY, of the Holy ORDER
of St. *FRANCIS*, Chaplain and Preacher in
Ordinary to His Excellency the *Spanish* Ambassador.

As Publish'd by Her MAJESTY'S Command.

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S E R M O N XVII.

Preach'd before her MAJESTY the

QUEEN-DOWAGER,

Upon the Second *Sunday* after EASTER.

J O H N x. 16.

Et Vocem meam audient.

And they will bear my Voice.



GOOD and skilful *Shepherd*, most Sacred Majesty, a good and skilful *Shepherd*, one that *loves* his Sheep, and is *tender* of his Flock, *covets* and *requires* the healthful Hills, and finest turfed Plains, for his Sheep to feed in: He sometimes *refresheth* them along the Banks of some pure and *crystalline* Stream; and then again, he seeks an *Eminence* for variety of Pasture, and his Flock's

Diversion: But when he finds the Sun *decline*, and is about to take his leave of us, upon his *Sheep* he finds a Retreat: And if his knowing Eye discover any *wanting*, he leaves a while his Flock alone; he *climbs* the Hills, he *surveys* the Plains; and finding it laid under the *Protection* of some shady Bush, transported with Joy, he *hugs* himself in his good Fortune; he lovingly embraceth it, he takes it in his Arms, and carries it back to the Fold.

ALMIGHTY God, whose Love is *infinite*, and Care *unspeakable*, had led our human Nature forth to feed in the fertile Fields of a terrestrial Paradise; whose Hills were always *Green*, still *flourishing* with Original Justice, and the Fountains of it were the *clear* Parents of Immortality: But when he *founded* his Retreat, and found it gone astray, he enquired, *ubi es?* He came in search after it down from Heaven; he run through all the *miserable* Valley of this *wretched* Life; he climb'd the Hill of the Cross, and finding it much wearied and quite *barassed*, he raised it from Sin to Grace, and conducted it to the *pleasant* Pastures of Eternity.

HE had reason to say, *That his Sheep will bear his Voice*; the tender Demonstra-
tions

tions of Love he shew'd them, and their own *Interest* would prompt them to it; yet, how many be there, *That will bear any Voice but that of Jesus?* St. Paul could say, that *Nil sine voce*, there was nothing ^{1 Cor. 14: 10.} *Dumb* in Nature; every thing had its *Language*, and could speak, and speak so *inticingly*, it made the unthinking Man *listen* to the Sound, and *stoop* to Lure: The World, the Flesh, and Pleasure, have all of them their *several* Dialects, and they be all *delightful*; and tho' the Voice of God surpasses them all, yet it is no difficult thing to make *Mistakes*, where there is so great a Multitude: The *enchanting* Voices of the World will never want Admirers; whilst few there be, that *listen* with Attention to the sweet charming Voice of their beloved Pastor. The *Spouse* in the *Canticles* was so *taken* with it, she could be content to *bear* it always; all Sounds but his were *dull* and *troublesome*; *Vox enim tua dulcis*: His Voice was *pleasing* beyond measure, and his Conversation *extreamly* grateful: And could we but think it so, we might have some reason to believe we are his *Sheep*, and belong to his *Sheep-cote*. This is what I would willingly let you see, after having *invocated* the Assistance of the Holy

Ghost, through the *Intercession* of the ever Blessed Virgin *Mary*; whom we will salute in the *Words* of the Angel, *Hail full of Grace*, &c.

St. Greg.
10. Mor.
cap. 16.

THE World, as St. *Gregory* tells us in his *Morals*, laughs at the simple Man, *deridetur justi simplicitas*; and its foolish Wisdom, which doth weigh all things in a deceitful Balance, knows not the *Worth* of *Virtue*, but *condemns* that for *Silly*, which the God of Heaven *reputes Sublime*: But those, who are not of the *World*, who *steer* their Course by a higher *Compass*, who regulate their Lives according to *Divine* Maxims, highly prize and esteem this *Virtue* of *Simplicity*, do approve, and even envy the *Encomiums* God did give it, when he call'd holy *Job*, *Vir simplex ac timens Deum*, A Man made up of *Simplicity*; his best *Ingredient* was the *Candor* of his Spirit; he did not know the wicked *Malice* of the *cunning* World, but did *simply* fear and love his God. St. *Paul* would have his new *Roman* Converts, *Sapientes in bono*, & *simplices in malo*: *Sapientes in bono*, that is, *wise*, *wary*, not to fall from *Good*: and, *Simplices in malo*, so *piously* simple, so *simply* ignorant, as not to know
how

Job cap.
8. 3.

Rom. 16.
19.

how to commit a thing that should be *Evil*.

THE *Naturalists*, whose constant Business it hath been to *pry* into the Inclinations of each particular thing, have observed two notable Properties in Sheep; their *Simplicity*, and their *Obedience*; they *simply* go with their Pastor wherever he pleases to lead them; and are so punctually *Obedient*, that if straying and out of order, a *Call* or a *Whistle* brings them *back*: The Son of God requires these two Qualities in every *Christian* that he admits to his Fold; for *Vocem meam audient*, they shall hear my *Voice*.

MAN hath several Voices, and can manifest his Thoughts by several Ways; he can speak with himself, and in his Mind can *frame* long and intricate Discourses: his Hand and Pen will carry his *Conceptions* cross the Seas, and fetch back *Instructions* from the other side; and whilst we talk together, our *Tongues* do entertain *Converse*, and so we grow familiar. Almighty God, much after the same Nature, doth deal with Man; and by several Ways, like to these, declares his Will unto him, and makes him acquainted with his Orders. His first Voice is a *Word infused*, purely interior; his second is his *written Word*; and his third is his

his *Word*, as *preach'd* and *publish'd*: And all these do require of us *Simplicity* and *Obedience*; *Simplicity* in *believing*, and *Obedience* in *executing* whatever they command us: So that the Voice of God, under these three Notions, of *infused*, *written*, and *publish'd*, shall be the Subject of our First Point; and the *Simplicity* and *Obedience* required in all its worthy Hearers, shall administer Matter for my Second; and be the Subject of, most Sacred Majesty, your gracious and favourable Attention.

P O I N T I.

THE *Holy Ghost* often makes use of the first Way, and speaks interiorly to our Souls in a *spiritual* Manner: *Galen*, that eminent Physician says, that we have Ears in our Heart, as well as on our Head; and, as with these we hear those *articulated Words* framed without; so the *silent Words* of God (as *St. Augustin* calls them) strike our Ears within; *Non labiis clamat sed in corde loquitur*; he speaks to us, as heretofore he did to the ancient Prophets, by inward and secret Inspirations; *Per inspirationes internas*. *Eliphaz*, a Friend of *Job*, declares, he felt the *Effects* of this Voice in his own Person; *Ad me dictum est Verbum absconditum,*

Aug. 10. 9.
Tract. 54.

Job 4. 12.

absconditum, & quasi furtivè suscepit auris mea venas susurri ejus, & quasi vocem auræ lenis audivi; To me was spoken a secret Word, and, as it were by stealth, my Ears received the *Whisperings* thereof; like the *pleasant Murmurs* of some purling Stream, or like a *gentle Breeze* against the Leaves. Some are of Opinion, That *Eliphas* did only boast; and *Liramus* saith, It is a pure Mistake; because, saith he, *God* seldom, if ever, reveals his Secrets to wicked Men; such as *Eliphas* was: However, were it so, or were it otherwise, the great *St. Gregory* takes an Occasion from these L. 5. c. 20. Words of his, to make us acquainted with the *loving Conduct* of our *God* towards his Favourites; He explicates the Inspirations of the *Almighty*, by a *Metaphor* drawn from the *pure Rivulets* softly gliding through the Woods, or upon a Gravel; whose little grumbling Murmur, and pleasant Noise, is so still; a Man must press his Ears to hear it, it is so delicate. The Inspirations of our *God* slide so easily into the Heart of Man, and pass away *so gently*, they be often gone before we feel them; our Mind being *divided* about the little Affairs of Life, and our dull Spirits unfit for the Maxims of a *spiritual Conduct*.

YET the Manner, the very Method of this *interior Voice*, is admirable: *Love* and *Fear* do *interchangeably* play their Part; they do each *solicite* and *terrify* the Heart of Man: *Aliquando amore, aliquando nos terrore compungit*: The Voice of *Love* is full of *Consolations*; it doth *charm* us sometimes in Prayer, and *regales* our Appetites with *Delights* that are wholly *Spiritual* in our Communion. This is that Voice, the *Spouse* doth mention in the *Canticles*, with so much Reverence: *Sonet vox tua in auribus meis, vox enim tua dulcis*; Beloved of my Soul, speak unto me; let your Voice but reach the Ears of my Heart; it is *charming* to a Miracle; it is all *Divine*, as all devout Souls do testify, that have heard it. St. Gregory compares it to that *Kiss*, the *Chaste-Lover* did covet with so much Ardor; *Osculetur me osculo oris sui*: And St. Denis calls it, *Stimulos dulces divini amoris*, The sweet Incentives of divine *Love*; they *awake* your *drowsy Souls* and push them *forward*, and make them walk with large *Steps* in the Service of their *God*; they effectually thrust them on; and yet, its Force is *sweet*, and full of *Comfort*; it moderates whatever is *harsh* in the Rule of *Virtue*; *Aliquando amore, aliquando nos terrore compungit*:

St. Greg.
at supra.

Cant. 2.
14.

Cant. 1.
1.

c. 10. de
dev. Nom.

compungit: Those *stiff-neck'd* Souls, whom *Love* and *Sweetness* cannot gain upon, *terrore compungit*; He hath his *Terrors* in Store, and where *Love* cannot compass, *Menaces* and *Threats* do gain the Point, and make their hard Hearts *supple* and *comply*: The *Thoughts* of Death, the *Dread* of Hell, the *Rigours* of a divine Justice, the *Sting* of Conscience, the *ghastly Shapes*, which Sin always leaves behind, *terrifies* a miserable Soul, infills in him a *Horror* for his Sin, makes him *hear*, and at length, *love* his God.

I find in the Book of *Job* a certain Passage fit to our present Purpose; *Per somnum in visione nocturna quando irruiť* *Job 33*
ſopor ſuper homines; Fear and Appre-¹⁵
 henſion ſeize upon a Man in the Night, whiľt aſleep, and in his Dreams, ſuddenly do reach the Ears of his Heart, *ſurpriſe* his Soul, and in a *Language* above what's common, lays before his Eyes the *miferable Condition* wherein he *languiſheth*; and inſtructs him how to get *free*. So that theſe *nightly Horrors* are often the *Inſpirations* of the Almighty; *Sonitus terroris ſemper* *Job 15*
in auribus impii; Almighty God is ſo ſoli-²¹
 citous to ſave Man, that he raiſeth a
 VOL. II. O frightful,

S E R M O N XVII. *Upon the frightful Noise in the Ears of the impious; which doth terrify them continually.*

ST. Paul deciphers this Voice of God, as he doth all things else, in a most wonderful manner; and saith, that whensoever and whomsoever it calls upon, it is still in order for their greater Good; it remonstrates the Dangers that surround them, it shews the Means of *Evafion*, and declares the *Advantages* of a better State. You worldly Man, who fondly, and even foolishly engage your Heart to these things below; Are you not truly sensible, that the *Acquisition* of what we covet, is both dangerous and painful? How many do sell their Souls for those very things, which afterward do vex and torment them? A little *Riches*, for Example, unjustly gotten, bring along with them a thousand *Troubles* and *Disquiets*; the Care of keeping them is fenced with *Fears* and *Apprehensions*; and Chagrin, *Vexation* of Mind, and a Grief *unspeakable*, do attend and wait upon their Loss. O! were it not much better, saith the loving Spouse of our Souls, to abandon all these, which will infallibly leave us? Their Friendship is false, and their deceitful Amity the certain Cause of many Crosses, Cares and Crimes: If you

you must still be getting, seek and purchase the Goods of Heaven, which are only true Goods, and can only *satisfy* the Heart of Man, and make him happy.

IT is strange to see, how this *interior Voice* familiarly *converseth* with, and *pressingly sollicit*s the Heart of a Sinner! Few here, I am apt to believe, that have not, at some time, experienced what I am now about to say. How often hath *God* spoken to your *evil-disposed Heart*, in the midst of your Wickedness, while you were *actually* offending him? How often hath he *suggested* to you the *Severity* of his Decrees, and the *Vanity* of your *Presumption*, in letting you see, that a *sudden Death* would *frustrate* you of that long-expected Moment, which you *reserved* till the last, to cry *Pec-cavi*, and for your final Repentance? Do you not fear the Devil, who is ready to seize upon you? who, should your Soul depart in *flagranti delicto*, when in the height of Wickedness, would infallibly carry you to *eternal* and *tormenting Flames*? O wretch'd Man! Think upon your End; and reflect, the time, which is now lent you, are *dies acceptabiles*, Days of Mercy; and these once let slip *in vain*, eternal *Death* and *Horror* closely wait upon their Train.

THE Children of the *Jews* were earnest heretofore in their Suit to *Moses*, that they might *never-more* hear their *God* to speak, because his Words were generally *deliver'd* in Threats and Thunder; *Non loquatur nobis Dominus, ne forte moriamur*; We shall certainly die, if he but speak. But this *interior Voice* is of another Temper; *Loquetur pacem in plebem suam*; It is a Voice of *Peace*, of *Comfort* and *Consolation*; dissipateth the Clouds of *Ignorance*, and calls the *wandering Sheep* home to the Fold; and consequently, all that are, or would be good, are bound to hear it; *Oves meæ vocem meam audient*: And if any are so *stupid*, or *ill-advis'd*, as not to hearken to it, let such prepare their Ears for another Sound, for a *Voice* of *Terror* and *Indignation*; *Vocavi & renuistis, ego quoque in interitu vestro ridebo*: I have called upon you, and you were deaf to my *Admonitions*; I have called upon you by my *Secret Inspirations*, whereby I have so often *touch'd* your Heart, so often have *discover'd* unto you the *Severities* of my *Judgments*, have made you sensible of those *tormenting Flames*, that you will infallibly feel, if you fall under my Hands, & *renuistis*; and you have slighted all these. But when *Death* shall seize

seize upon you, and make you *tremble* with his cold *Approaches*, when your poor Heart shall be *terrify'd* with that *ghastly Company*, which shall then *surround* your *Couch*; when in your *last* and *dying Agony* you shall call upon your *God*, your *Maker* and *Redeemer*, *Ego in interitu vestro ridebo*; I will then laugh at all your *Miseries*. O *Christians*! These *Threats* are able to daunt the most *fix'd Courage*; and the *Effects* of them, which *frequently* happen, do often create *Despair*. How many in the *World*, whilst living, were often and *copiously* blest with *sacred Documents* from above; yet, at the point of *Death*, because deaf to their *first Call*, did want the *Grace* of a true *Repentance*; and so lay down crush'd in *Sin*.

THE strange Example of *Origen*, methinks, should wonderfully raise *Attention* in us, and make us listen *diligently* to the written *Word of God*; which is his *Second Voice*: *St. Epiphanius* relates the *Story* of him in his *Second Book*. He saith, That this *unhappy Man* after his *shameful Fall* in *Alexandria*, where, forced by a cruel *Persecution* raised against the *Christians*, he offer'd *Incense* to the *Deity* of those *Heathen Idols*; not being able to bear the constant *Taunts*, and *Jcers*, daily
hang

flung upon him by Men *scandalized* to see a Person of his Wit and Learning commit so *base* a Crime, he resolves to *withdraw*, to *retire* into the *Holy Land*, and there (*unknown* and *disregarded*) spend the poor *Remains* of his Days : But, *Ultrices manus pariter* ; The revengeful Hand of God went still *along* with him ; for he was no sooner got to *Hierusalem*, but the *Report* of his Learning *arrived* with him, and he was immediately *intreated* by the Inhabitants of that City, to honour them with some *select* Piece of his *gallant Wit*, which had already gain'd *Renown* with them ; though they had not, as yet, been so *fortunate* as to be *acquainted* with his Person. Origen excused himself all he could, *alleging* his great *Indisposition*, by reason of his long Travels, with many other *specious* Pretences ; but none would gain *Acceptance* with those earnest *Supplicants*, who beforehand had *resolved* to admit of no Excuse, and would not be said *Nay*. In fine, finding himself *extreamly* prest, he *condescended* to their Importunity ; he mounts the Chair, and takes the *Bible* along with him, which is the *written* Voice of God, intending to make the first Text of *Scripture* that should *occur*, the Subject of his *Discourse* ;
and

and thereupon dilate himself, as the *Holy Ghost* should *suggest* unto him: He opens the Book, and the very first *glance* of his Eye fell upon that Verse of the Royal Prophet, in his xlix. Psalm; *Peccatori dixit Deus, Quare tu enarras justitias meas & assumis testamentum meum per os tuum? tu enim odisti disciplinam & projecisti sermones meos retrorsum;* to the Sinner God hath said, Why dost thou *declare* my *Justices*, and take my *Testimony* by thy Mouth? Thou hast hated *Discipline*, and cast my Words *behind* thee; which, in short, is thus, How dare you *announce* my Law, and my Gospel to this People, now that you have so *basely* and so *unworthily* transgressed them both? Having read these Words in a *languishing Tone*, with a *pale* and *reserved Countenance*, he shut his Book, he laid it by, and, like a Person *struck* from Heaven, did lose both *Sense* and *Speech*. The People, who did thither *flock* in Crouds to hear him, were *astonish'd* at this new way of *Preaching*: In the mean while, poor *Origen's* Heart was daunted; and seeing himself *condemn'd* by his own Words, he did *yield* up his Soul to *Grief*, his Eyes to *Tears*, his Mouth to *Sighs* and *Groans*. My God! What a *Sermon*

was

Psalm 49.
16. 17.

was here? especially for *Origen*, to whose Heart *God* did speak, and speak so, as to make him *Wiser* by his Fall.

WHILST we, *wretched Sinners*, can *brave* the Inspirations of Heaven, and what we *read* make no *Esteem* of; we have just reason to *Fear*, that while thus we stop our Ears, while thus we *block* up all the Avenues to our ill-instructed Hearts, *Almighty God* seeks no other way of *Entrance*; and he, who' flights a proffer'd Guide, may find no other *Way* to Blifs. The Rich Man in the Gospel desired to be *revived*, and live again on Earth, that by *conversing* with his Brothers, and *describing* unto them the *Horrors* of that Place of Torments, where he had so long been *detain'd* a Sufferer, he might teach them how to avoid it: But answer was made him, *Habent Moysen & Prophetas, audiant eos*; If they will neither hear *Moses*, nor the *Prophets*, 'tis to be *fear'd*, they'll not believe a damn'd Soul, tho' come from Hell; and so his Suit was rejected.

Luke 16.
29.

WHO of all us, that hath not *experienced* both these? No Heart so *averse*, which *God* hath not *strove* to win; no Sinner so *depraved*, for whom the *Almighty* hath
hath

hath not still a *Pardon* in reserve : His Voice hath been *heard* several times ; and we, like drousy idle Sheep, do never mind it. He did speak with his *Tears*, as soon as he was born ; *Primam similem nobis emisit vocem plerans* ; and only a few poor Shepherds, and three strange Kings, did take notice of it. Being able to *write* Man, he did *raise* his Voice, he did *speak* louder, he *preach'd* almost daily ; and only a *Samaritan*, a *Zacheus*, a *Centurion*, a *Magdalen*, were *awaked* from the *Sleep* of Sin at the sound of it ; *Jewry* and *Hierusalem* were quite deaf. He ascended the Pulpit of the Cross, and did speak with so much *Violence*, he did *rend* his very Throat, and *sent* forth his Soul at it ; and only one poor Thief did *hear*, and was *sensible* of the *Noise* he made. The *Scribes* and *Pharisees*, *Herod*, and all the Soldiers, were at the very *Foot* of the Chair, and *could* not, or *would* not hear one *single* Syllable. When he rose from the Grave, he did speak so *earnestly*, he moved the very Stone from off him ; and yet the Watch *remain'd* fast asleep ; *Dicite quia vobis dormientibus* ; They were none of his Sheep, they did not *hear* his Voice : or, if they did, they wanted both *Simplicity*, and *Obedience* ; which are two *Qualities*

S E R M O N XVII. *Upon the*
lities absolutely requisite for good Sheep,
as you will find by my Second Point.

P O I N T II.

Vocem meam audient,
They will hear my Voice.

THE Prince of the Apostles called the *Sheep* of *JESUS*, who are the true *Children* of the *Church*, and whom he was *commission'd* to feed, *Filios Obedientiæ*, Sons of *Obedience*: He exhorts them to shew themselves such in *Reality*, by the *Observance* of *God's* *Commands*: He is not content to have them only *obedient*, for that alone will never make them *perfect*; but, moreover, *requires* they should be *prudently* simple; *Prudentes sicut serpentes, simplices sicut columbæ*; They must be like *Sheep*, and *observe* their *Pastor* in all his *Motions*. The very *Essence* of a *Christian* requires both these *Qualities*, *Simplicity* in believing the *Articles* propos'd unto us, and *Obedience* in performing what they demand of us.

WHEN Man doth first commence *Christian*, the first *Question* that is put unto him, is, *Quid petis ab Ecclesia sancta Dei?*
Ita Ritual. What do you ask of the *Church* of *God*?
 and

and he answers, Faith, *Fidem*: It is the first of all the Virtues *infused* in *Baptism*, and the most necessarily *requisite* upon several respects: *First*, because it is the Basis, or *Ground*, on which all our Hopes are built; For *Tolle Fidem; & cætera sustulisti*, Take Faith from Man, and he is but one *poor degree* above a Brute; and, as in a Building the *Foundations* do always lie concealed within the Earth, so those *Mysteries* which are proposed unto us by our *Faith*, lie all *close concealed* within the hidden Secrets of the *divine Veracity*: *Gloria Dei est celare verbum*; Almighty God doth *glory* in hiding his *Secrets* from us; and a Man doth merit more by simply assenting to what he cannot comprehend: For, *Non habet fides meritum ubi humana ratio præbet experimentum*; our Faith is *useless*, and cannot *claim* Desert, where human Reason hath gain'd Experience.

Athan. in Synopsi.

St. Greg. Hom 28. Evang.

SECONDLY, If we consider the *Objects* proposed unto us, we ought to be truly simple, and *veil* our Judgment; because all the *Mysteries* of our Faith do surpass the *reach* of human Understanding; that, for Example, of the *Unity* and *Trinity* of God, can never fall under the *Light* of human Reason; but is made known

unto us by a *supernatural* Revelation. What Wit, tho' most *refined*, what Understanding, tho' never so *penetrating*, can discover *Three* in *One*, and *One* in *Three*? *One* and the self-same *Essence* of a Deity in *Three* distinct Persons, and a *Plurality* of Persons in *One* and the same *God*.

EVERY Man hath *two* Eyes; one *Nature* did provide him with, and that's his *Judgment*, and his *Reason*; the other was *lent* him by *Grace*, and that's his *Faith*: If he intend to *see* perfectly with this, he must *wink* with the Other: *close* the Eye of *human Reason*, and your *Faith* will be more *discerning*. Have you never observed a Man, who *aims* aright, and infallibly *hits* the Mark, he *winks* with one of his Eyes; for then those *Spirits* which did *serve* them both, now join'd together to *assist* but one, do *strengthen* the Faculty, and make the *Shot* more certain: So you, if you design the *attaining* those Mysteries, whose *Knowledge* our *lowly* Nature cannot reach to, must *wink* with the Eye of your *Reason*, and only look through the *simply* single Eye of *Faith*. The *Spouse* in the *Canticles* had two most beautiful Eyes; they were like the Eyes of a *Dove*, *Oculi tui Columbarum*; yet, as we read, she *wounded* her

her Beloved with only one; *Vulnerasti* Cant. 14.
cor meum in uno oculorum tuorum: Hence ^{9.}
 we gather, that it was not the Eyes of
 her Body that wrought this Conquest; for
 they were *charming* both alike: But it was
 the *piercing* single Eye of her Faith, which
 gave the Wound, and made his *Heart* her
Captive.

ALL those *knowing Wits*, which are
 most of all illuminated with the Light of
human Reason, are not always the most
sincere and *faithful*: A poor ignorant
 Person, whose *Heart* doth know no *double*,
 and is only owner of a *single* Faith, shall do
 more, shall love his *God* more *intirely*,
 shall gain a greater Knowledge, and conse-
 quently a more *ample* Merit, than those
high-flown Minds, whose Conceptions are
 the *Rule* they go by, and vainly fancy their
shallow narrow Thoughts a *Gage* capable of
 the Grandeurs of an *Infinity*.

THE History of *Alanus* is a *Demonstra-*
tion of this Verity: This Man was the
 most remarkable of his Time, the most
learned Person that then did live: The
 very *Epitaph* upon his Grave-stone doth
 make it out; *Qui duo, qui septem, qui omne*
scibile scivit: He had run through, and
 did understand the *Texts* of both the *Testa-*
ments;

ments; he was most excellently well *versed* in all the seven *liberal* Sciences: Infine, he *knew* all could be, or was *fitting* to be known. This Prodigy of *Wit* and *Science*, upon a time, *invited* the Inhabitants of *Paris* to be his *Judges*, and hear a Sermon of his, wherein he *promised* to give them a *large* and *perfect* Explication of the *Mystery* of the ever-blessed *Trinity*; and the better to adapt himself for this *Enterprise*, he makes a *Collection* of all the *Arguments* and *Passages* of Scripture that might best *serve his turn*. The Night before he was to *appear* in Publick, walking by a *River* side, *musing* with himself, and *polishing* his Discourse, he was *diverted* with the pleasing *Object* of a beautiful little Boy, who, sitting on the Bank-side, was *laving* with the Palm of his pretty Hand, the Water of the *River* into a little Hole which he had made on the Bank-side. Surprized, and withal *delighted* with the pretty Spectacle, he inquires, what its *Design* could be, he seem'd so *busy* about? Why, Sir, my *Design* is to put all that *Water* you see between these two *Banks*, into this little *Hole* I *here* have made. Alas! replied *Alanus*, smiling, you will be a great *while* before you will be able to *compass* that:

No,

No, Sir, excuse me, not so long as you *imagine*; for I shall have *perform'd* this *intended* Task, before you will have made good your *Promise*, and have *explicated* the *Mystery* of the *Trinity*; and having said so, he *vanish'd*. It was *doubtless* some Angel sent from *God*, to *teach* this Doctor *Simplicity*, and confound his *Presumption*: And he was so *surprized* with this Answer, and withal so *sensible* of his *Temerity*, that he immediately *became* a Shepherd, and tended the Sheep of a certain *Monastery* of *St. Bernard's* Order; in which he also *afterwards* became Religious. From hence we may learn, that a simple Faith dives more profoundly into the greater *Mysteries* of Religion. *Nescio*, saith the Great *St. Augustin*, *Et liberè me nescire profiteor, Et in hoc Christianus sum quod unum Deum in Trinitate confiteor*: For my share, I do *freely* own my Ignorance, and in this I think my self the better *Christian*, in that I *profess* and do *adore* One *God* in Three *Persons*, notwithstanding I cannot comprehend it.

THE Holy Ghost could, if he had so *pleas'd*, have *clear'd* all our *Doubts*; and yet hath *left* us in the dark, that in our simple Belief our Faith should *reap* a more *copious* Merit; *Cum simplicibus sermocinatio ejus*:

*Aug. Serm
de St. Tri-
nit.*

ejus: Almighty God, saith Solomon, discovers his *Secrets*, and familiarly converseth with the simple of Heart: I could wish from *mine*, that we were all of the same Mind with the learned Tertullian: *Nobis*, saith he, *curiositate opus non est post Jesum Christum, nec inquisitione post Evangelium*: Now, that Jesus Christ hath revealed his Verities our Curiosity is not necessary, but fruitless; and all Demands are vain to him, that hath received, and professed the Gospel: In all our Points of Faith, it is sufficient that God hath said it; *hæc dicit Dominus*; one single Word of his out-weighs ten thousand Reasons.

THE other Property, that is observed in Sheep, is their Obedience; they go with their Shepherd wheresoever he pleases to lead them; they are attentive, and do hear his Voice; they remain in the Fold till he release them; they feed as long as he thinks expedient, and take their Rest when he appoints them: *Et nos Christiani*, saith St. Clement, *de nulla re vel eventu solliciti in providentia Dei conquiescimus*; And we, if we be good Christians, like good Sheep, repose wholly in the Providence of our God, who secures us by his Care; for St. Augustin seems to blame us with a *Quid in te stas & non stas? projice*

De Præsc.
6. 8.

Initio Re-
cognit.

Aug. l. 8.
Conf. c.

projice te in eum, projice te securus, recipiet te; Never confide in your own Force, but lay your whole *stress* on God; if he receive you, you may walk *secure*, and free from Danger; he will take *care* of your Temporals, he will *direct* your Spirituall, and lead you to Eternity.

ALMIGHTY God, in the *livth. Psalm* of the Royal Prophet, adviseth us *intirely* to rely upon his *Providence*; and, like *simple obedient Sheep*, leave all the *Sollicitude* for our Temporals, to the *Care* of our vigilant Pastor: *Facta cogitatum tuum in Dominum, & ipse te enutrit.* The Ancients, who have been *surpassing ingenious* in their Descriptions, have *represented* unto us the God of Nature in an *human Shape*, all over *Breast* from Head to Foot, and all the *Animals* of the Earth *sucking* at it; only Man, whom *chiefly* and most of all he loved, this God *Ruminus* carried in his Arms; to inform us, That notwithstanding his *universal Care* did feed all the *Beasts* in the World, *Implet omne animal benedictione*; yet his *Kindness* to Man was so *obliging*, he embraced him next his Heart. *Ego quasi nutritius Ephraim, portabam eos in brachiis meis*, saith the Prophet *Hosea*; And I, as a *Nursing Father* to *Ephraim*, carried them

Psalm 54.
25.

Psal. 145.
16.

Chap. 17.

St. John
 Ebryf. hom
 60. ad
 pop. Ant.

in my Arms: Nay, my God, you are to us more than a Nurse; for you let us suck your own Blood; *Proprio nos pascit cruore*: No Nurse so kind, nor Shepherd so tender of his Flock, as to feed them with his own *Flesh* and *Blood*: But you have given us both, your *Flesh* for our *Food*, and your *Blood* to refresh us, *amœna pasqua*.

Epif. 87.
 ad Aug.

As to what regards our Souls, and the spiritual Concern thereof, Almighty God doth not always immediately intermeddle with it, but makes use of Men, whose Guide he is, and whom he institutes Directors for others; in default of which, many do find themselves exposed to danger, and liable to be deceived by our common Enemy. Hence it was the devout St. Bernard was accustom'd to say, *That that Man who was his own Guide, had a Fool to his Master; he needed no Devil to tempt him, for he was worse to himself than any Devil could be: Qui se sibi Magistrum constituit, stulto se discipulum tradit.* A Lamb, that will only feed where he pleaseth, is ready to starve, and at length dies in the POUND. My God! What is Man if left to himself? Our Wisdom is but Folly, and our Knowledge but Ignorance at best. Few there be who truly serve God as they ought, and fewer, who,
 if

if guided by their own Spirit, ever attain Perfection. How then shall they possibly arrive to their eternal Home and Happiness?

I call their eternal *Home*, the Mystery of their eternal *Doom*; the Mystery of their Predestination; *Mysterium magnæ anxietatis*. St. Lewis Bertrandus, having often and seriously meditated on that Saying of the Wiseman, *Nescit homo utrum amore dignus sit an odio*: No Man can tell whether he deserve Love or Hatred; could scarce refrain from Tears, and being asked the Reason, answer'd, *Timeo & fleo, quia nescio quid de me futurum sit*; I fear and I weep, because I know not whether I shall be on the Right Hand or on the Left; whether I shall be for a whole Eternity among the Sheep, or among the Goats. The Royal Prophet was in the same perplexity; *Anticipaverunt vigilias oculi mei, turbatus sum, & non sum locutus*: My Eyes have been continued Strangers to all sort of Rest, I was troubled, and did not dare to speak, for fear my good Shepherd should cast me off, and so I be left to my self and starve: Yet after all his Apprehensions, like unto a simple, obedient Lamb, he placed all his Confidence in the Care of his pious Pastor; *In manibus tuis sortes mee*.

BUT you, wretched and unfortunate *Sinner*, what excuse will you *plead* at the latter *Day*, for having left the *Fold*, for having been *disobedient*, and deaf to the Voice of your *Pastor*? You cannot say, he did *never* speak to you; nor can you *deny* but that you have *heard* him; this will but *augment* your Crime: The *daily* Accidents, you hourly do see, are so many Admonitions that *instruct* you in your *Duty*: The Disasters that *wait* on Vice, and the miserable *End* of Sin, should *teach* you how to *avoid* it. Suppose you were *inform'd* that the *Way* you *walk* in is full of Precipices; the *Meat* you are about to *eat* is poisoned, and brings a certain Death; that the *Road* is full of *Thieves*: You could not in *reason* complain, should you find your self *stript* of all you had, and at the *point* of Death, if you should either go *abroad*, or eat after so *friendly* an Admonition: All the *Excuses* you could bring, all the *Complaints* you'll make, will only serve to *aggravate* your Folly: *Melius erat illi non cognoscere viam Justitiæ*: It were better for you, you had never *heard* the Voice of your Shepherd, you had never been *born* in his *Fold*; your Sin would not then have been so *enormous*. Had you not

not heard the Truth so often preach'd, had you not been sollicitated by so many Inspirations, had you not seen so many sad and fatal Examples; our Saviour could not then have reproach'd you: *Si non eis locutus fuisssem, peccatum non haberent*: If I had not spoke unto them; if they had not heard my Voice, if I had not made them sensible of their Duty to God, of their Obligations to the Almighty; if I had not discover'd unto them the malicious Deceits of their common Enemy; the inconstant Vanity of the World; if I had not made them acquainted with the Rewards of Virtue, and given them a sight of Heaven and Hell, let them have seen the Pains of one, and the Delights of Paradise; they might have pretended some Excuse, but now they have none. *Utinam calidus esses vel frigidus, sed quia tepidus es incipiam te evomere*: Would to God you were either Hot or Cold, but because you are but Luke-warm, incipiam te evomere, I shall begin to cast you out. To be Hot in the Scripture Phrase, is to have a lively Faith, and a copious Store of Goodworks: To be Cold, is to be poor and destitute of both; but that Man is neither, he is only Luke-warm, who having had some Sparks and Lights of Faith, did suffer them

Joan. 15.
22.

Apo. 3.
15.

them to be *put out* and die for want of *feeding* them with the constant *practice* of Good-works.

A Man might *object* to these, what the Idolaters *said* heretofore to the ancient loose Christians, *Ubi est, as Salvian relates, Lex Catholica quam credunt? Ubi pietatis & charitatis præcepta, quæ discunt?* Where be those *Catholic Verities*, that *Faith* and *Law* which they profess? Where be those *Precepts* of Piety and Chastity, which they are *commanded* to observe? They pretend they believe the Gospel, which *prescribes* Continence to its *Hearers*, and they live *quite* contrary; they would be *thought* to imitate *Jesus Christ*, who *exhorts* them to *give* to the Poor, and they *steal* from their Neighbour: They hear the *Voice* of their Shepherd, but never *observe* it; *In nobis Christus patitur opprobrium*: Our dissolute Life is a *Disgrace* to *Jesus*, and that *Religion* of ours which is *founded* in his *Blood*, is not only made *despicable*, but is prophan'd by our *loose* Comportment.

I would have all *scandalous* sinful *Catholics*, once before they *die*, make one serious *Reflection* on those Words of holy

Job 33.
14.

Job; *Semel loquitur deus, & secundo id ipsum non repetit*: God speaks Once, but *seldom*

repeats

repeats the same thing over a Second time : as who should say, be attentive to the Word of God, receive his Inspirations simply ; submissively and punctually obey whatsoever they shall suggest unto you ; lest, if once neglected, *secundò idipsum non repetat*, you may never have them a second time.

AND you, Sovereign Pastor of our Souls, Pastor of all the World, who art that good Shepherd, that laid down your Life for your Flock's Security ; Bonus Pastor animam dat pro ovibus suis : *It was thro' your Death we have been freed from the Jaws of the infernal Wolf, and now do feed in Safety ; Nos autem populus ejus & oves pascuæ ejus : Own us as yours, and make us always hear your Voice : Let us be simple as Lambs, obedient as Sheep, and when Night shall come, beloved Pastor of our Souls, when you shall separate your Sheep from amongst the Goats, place us on your Right Hand ; Inter oves locum præsta, & ab hædis nos sequestra.*

INFINE, dear Jesus, bring it so about, that having had you here for our Lord, and for our Pastor, we may have you a whole Eternity in Heaven for our Reward and for our Crown.

WHICH

SERMON XVII. *Upon the, &c.*

WHICH God of his infinite Bounty grant your most *Sacred Majesty*, and all this pious Assembly. In the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*. Amen.



A

S E R M O N

Preach'd before her Sacred MAJESTY the

Q U E E N,

I N

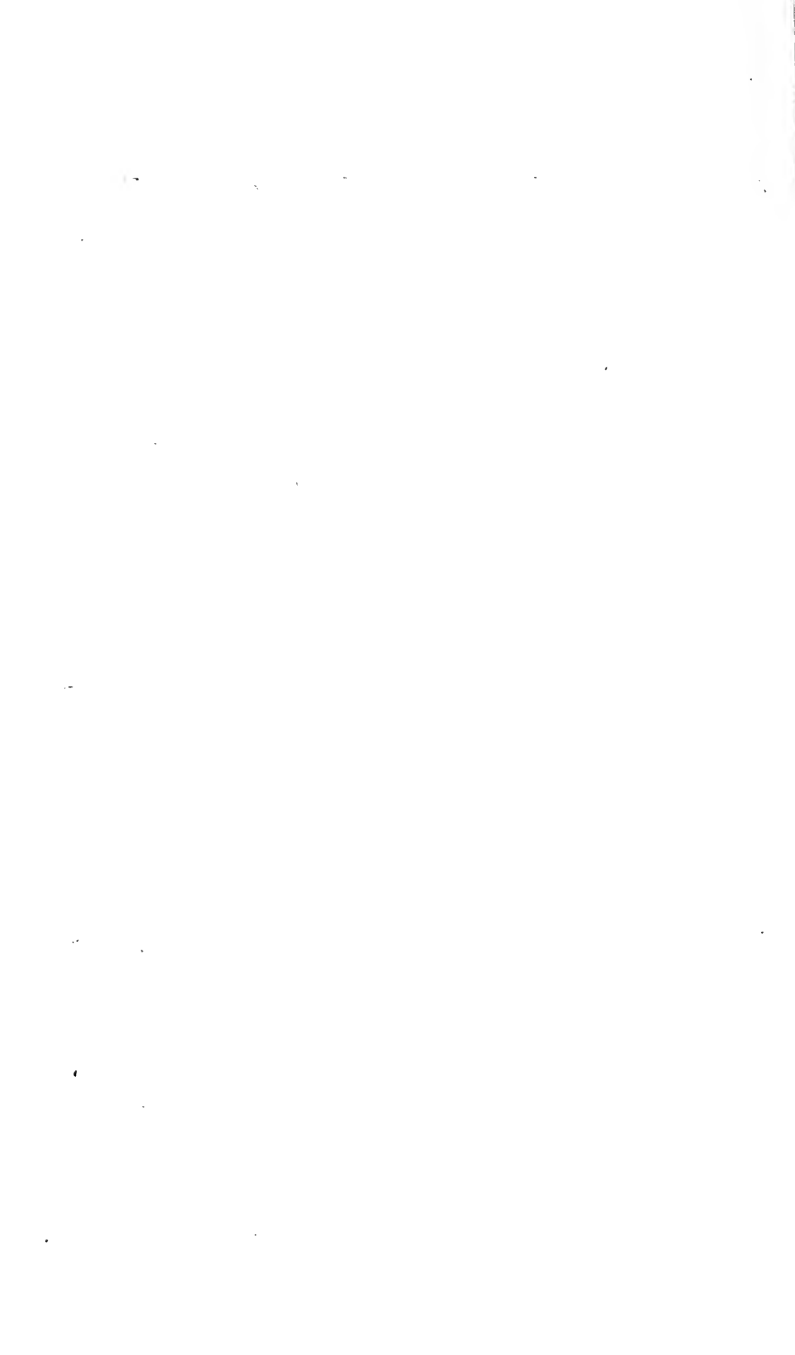
Her Chapel at *WINDSOR*, on the
Twentyfirst Day of *APRIL*, *Anno 1686.*

By the Reverend FATHER

NICHOLAS CROSS, of the Holy ORDER
of St. *FRANCIS*, and Chaplain in Ordinary
to Her MAJESTY.

As Publish'd by Her MAJESTY's Command.

Printed in the YEAR *MDCCLXI*,





SERMON XVIII.

Preach'd before her Sacred M A J E S T Y the

Q U E E N,

Of the JOYS of H E A V E N.

P S A L M lxxxiii. 5.

Beati qui habitant in domo tua, Domine.

*Blessed are those, O Lord, who dwell in
thy house.*



H E *Egyptians*, most Sacred Majesty, willing to decypher, and pencil out *Nature*, whom they look'd upon, as the Source and Fountain, whence all Favours were derived to Men, represented her in a *human* Shape; having a *Breast* that continually gush'd forth a precious and soveraign Liquor: Her *Right-hand* was busy in removing Dangers from her Favourites, whilst the *other* was laden with Rewards to recompense those, who adored her.

THESE Inventions of *Antiquity* do lively set forth the Portraicture of our *eternal Father*, who, from an unexhausted *Spring* of Charity, inebriates with ineffable Sweetness those, who love him; *Inebriabuntur ab ubertate domus tuæ, & torrente voluptatis tuæ potabis eos*, says the *Psalmist*; *They shall be inebriated from the plenty of thy house, and of the torrent of his pleasure he will make them drink.* So that God may justly be term'd to have a *Breast* which conveys a most delicious Stream, whose Sweetness cannot be express'd, and only comprehended by those, who have happily experienced it! His *Right-hand* is always ready to shield his Servants from Dangers in this Life, whilst the other is ready, in the next, to vest them with a State of Glory, as far surpassing human Eloquence to unfold, as our Sufferings to merit: *Quia non sunt condignæ passiones hujus temporis, ad futuram gloriam, quæ revelabitur in nobis*; because, *The Tribulations in this Life, are no ways proportionable to that future Bliss, which shall be revealed unto us*; When the Curtains of our Mortality shall be drawn, and that we have ended the last Act of this Life by a happy Period.

THIS

THIS Text gives me occasion to speak of the Joys of Paradise; and tho' they exceed *what either Eye hath seen, Ear hath heard, or the Understanding of Man can comprehend*: However, *First*, I will venture to give you a rough Draught of them; And in the Sequel chalk out to you the Means, by which they may be obtain'd. But before I begin, I beg the Concurrence of your Prayers, to purchase the Gift of the *Holy Ghost*, by the Intercession of the *Blessed Virgin*.

MOST Sacred Virgin, *who art the Conduit conveying Life and Grace from the Bosom of thy Son, to wretched Creatures, and whose happy Soul is advanced to the highest pitch of Perfection, of which any pure Creature can be capable; assist me, if you please, so to describe a State of Glory, as that my Audience may be enflamed with a Zeal for its Acquisition; and we will salute thee saying, AVE MARIA, &c.*

IT is an *Axiom* in *Philosophy*, that all things created have allotted to them, as proper to their Being and Consistence, a Center, or Resting-place, whereunto they naturally tend, wherein they are fully satisfied, and unto which they are united by so strict a Sympathy, as, without Violence
they

they cannot be separated. We see the *elementary* Bodies have their Center, where they are in Quiet and Repose. *Plants* grow to a certain Greatness, proper to their Species: The natural Appetite of *Brutes* encounters that, which gluts their Avidity; all other things find here their utmost Perfection. Man therefore being the most noble Creature of this inferior World, adorn'd with the lively Image of his Creator, and constituted Lord and Master of the Universe, cannot want some Term, or Object, to which he is born by an impetuous Instinct of Nature, and which once acquired, all Motions and Pretensions would cease: Yet 'tis most certain that he alone, during this Life, cannot attain and reach unto his Center: For his Understanding elevates his Thoughts above the Heavens, and all the Power of Nature; his Will frames infinitely more Desires, than the World hath Perfections; by which we are taught, *That for Man to be happy, he must enjoy a sovereign Good*; For all the Beauties, Empires, Riches, and Pleasures of the World, cannot give a full Satisfaction to the Will; it still longs and breathes after an universal Being, which cannot be found in things created. Wherefore we must conclude, *There is a Goodness infinite, an Es-*
sence

sence most simple, which containing all Good, is sovereignly happy in himself: And this is the due and right Object of our Wills and Desires. The Royal Prophet insinuates as much, when he says, *Satiabor cum apparuerit gloria tua: That nothing can satiate the boundless Soul of Man, but the sight of God in eternal Bliss.* Fishes live not but in the Water, Birds in the Air, Plants with their Roots fix'd in the Earth; all other things in the Place proper to their Being: So the Mind of Man cannot be free from Anguish, whilst separated from God; He is the Center of our Hearts: In whom, as St. Paul says, *We live, move, and are.* Excellently well St. Austin expresses this, saying, *O Domine, aliquando introducis me in nescio quam dulcedinem, quæ si perficiatur in me, nescio quid erit, sed scio quod vita ista non erit: O Lord, thou dost sometimes lead me into unknown Delights, which if compleated in me, I know not what it will be; but sure I am, it cannot be this Life.* For he clearly discern'd, that the Condition of our Mortality, wherein we here lie groveling, is no ways capable of those ravishing Delights prepared to fill the Extent of our God-thirsting-Souls. He goes on saying, *Fecisti nos Domine, ad te, & inquietum est cor nostrum, donec*

donec requiescat in te: O Lord, thou hast made us for Thee, and our Hearts are restless until they rest in Thee.

CAST your Thoughts on whatsoever your Fancy and Imagination can frame, and you will find this a Truth undeniable. If you consider *sensual Delights*; behold a *Solomon*, the greatest of Wits, a Prince, young, rich, powerful, and swelling in a full Plenty of all things; who made it his Study, to delight himself, in whatever might be agreeable to his Senses: Yet infine, he publish'd his little Satisfaction, crying, *Vanitas vanitatum, & omnia vanitas*: He avows his Folly, and all his Experience had but taught him, there must needs be some transcendent Object, to correspond with his unsatisfied Desires

AGAIN, if you go more rationally to work, and weigh the Operations of our spiritual Substance, these likewise we shall find here deficient, though not in the Object, yet in the manner of enjoying it: Of this, we have a *Precedent* in the Person of *St. Paul*, who was rapt up to the *third Heavens*, admitted unto Secrets unfit to unfold to Man, privileged with the Dignity of an Apostle, and acquitted himself of that Charge, the most gloriously that ever Man did; was become so Spiritual as to
find

find solid Contentment amidst Chains, Prisons, and all sorts of Persecution: Yet notwithstanding all this he issues forth this affectuous Note, *Cupio dissolvi, & esse cum Christo; I desire to be dissolved and be with Christ*; which evidences, there was yet something wanting to accomplish his *Desires*.

SINCE then 'tis clear, *there is another Life, wherein must be terminated the Motion of our ever active Souls*; let us, if you please, a little glance upon it, and solace our selves, in the Discourse of what will be one Day, I hope, the Subject of our Fruition; though at present, but of our sweet Expectation. And here, methinks, I am just like a Vessel lanch'd into the main Ocean, without Helm or Compass, which tells me, I may wander, but whither, and to what Port, uncertain: So I, about to shadow forth a State of Glory, am distracted into as many Thoughts as there are *Idea's* of things, which cause pure Delight; fain would I fix on something, but alas! each Glimpse of Glory strikes me dumb, and makes me cry out, with that great Father of the Church *St. Austin, Amari potest, aestimari non potest: It may be loved, not prized*, nor consequentily express'd.

You see then, my dear *Auditors*, into what a Labyrinth I am cast, and how unable to perform my designed Task. How-

ever, I will venture to speak one thing, and this *one thing* is all; 'tis the Sum and Epitome of what ever may be said thereof; to wit; *That we shall one day be made happy, by that same Felicity, wherewith he himself, who is sovereign Lord of all things, is blessed and made happy.* For his Beatitude is, to enjoy himself, and contemplate his own Beauty and Perfections: And this same Beatitude will be communicated to us poor Worms through his Liberality; *Similes ei erimus, & videbimus eum sicuti est*, 1 John cap. iii. *We shall be like to him, and see him as he is*: Then, that *divine Essence*, which hath given Life and Being to all Creatures, from whence they derive what ever they have of Beauty and Perfection, will be laid open to our Embraces. Then, that *divine Essence*, which hath ravish'd into Admiration, by the Splendor of his Glory, the *Seraphims*, and all the *Blessed Spirits*, for above these five thousand Years, will be given up to our Possession, to gaze thereon and feed our glorify'd Senses for all Eternity. Then will happen, what I said to you in the Beginning, *Satiabor cum apparuerit gloria tua.* *Then all Motions and Pretensions will cease.* Then this Will of ours, which leads us here incessantly from one Pleasure to another, still as unwearied as unsatisfied, will have

have nothing more to will, or desire. For the Soul, freed from Encumbrances of the Body, and Allurements of Flesh, will plunge her self into the Abyss of the *Divinity*; and will there be necessitated to love; for it is impossible not to love this sovereign Object proposed unto us by a clear Vision: And as Iron red hot is divested of its own Form, to put on that of Fire; so the Soul, enflamed with this Love and beatifick Fruition, will by a Way wholly ineffable, even melt from her self, and dissolve into God; where all her Affections will be *in a manner* deified, and lost *as it were* in the *divine Essence*.

THEN this Understanding of ours, which toils it self in the Search of *Nature's Secrets*, will be at rest; reading in the *divine Nature, divine and human Mysteries*, and all the Wonders that have been wrought by the Omnipotence, Wisdom and Goodness of God; for, elevated by the Light of Glory, we shall see all things, which are *formally* in God, that is, all his Perfections; his *Wisdom, Goodness, Power, Eternity, Immensity*, and his other *Attributes*. *Videbimus eum sicuti est*, says St. John; *We shall see him as he is*; which would not be so, if any of those lay hid from us. And whereas all the Perfections in God, is but

one pure, and most simple Perfection, hence it is, that his *divine Essence* cannot become our perfect Object, without a clear Display of all his Perfections. We shall see in the *Word*, the *Beauty*, and Order of the Universe, all the *Species*, and Kinds of natural Things. For the *beatifick Vision* will not be inferior to the natural Knowledge of Angels, and as they naturally know all things, so shall the Blessed; it being a Condition requisite to their Understanding.

WE shall see all the *supernatural Mysteries*, which have been here matter of our Belief; for then, passing from the Obscurity of *Faith*, unto the Splendor of a *Vision*, we shall behold the *Lamb*, *unclasping his mysterious Book*: We shall contemplate the *sublime Mystery* of the *Blessed Trinity*, how the *Father* produces his *Son* *Cœternal* and *Consubstantial* to himself; how the *Father*, and the *Son*, loving one another, breathe forth the *Holy Ghost*: How Three are One, and make up a *Trinity* in *Unity*. Then shall we perfectly understand how *Christ* is intirely contain'd after *Consecration* under the *Species* of *Bread* and *Wine*, and how the Lord of Heaven and Earth is confined to so small a Compass, as to be grasped by our unworthy Hands.

I cannot omit a curious Dispute amongst *Divines*, touching the Operations of the *Soul*, by which Beatitude is convey'd unto her, and made perfect. *St. Thomas* gives it to the Operation of the *Understanding*, as comprizing the *Essence of Beatitude*, and looks upon the *Will*, but as an Accident, and Propriety inseparable from *Beatitude*: His reason is, *That the Understanding appears to him as the most noble Faculty of the Soul, and consequently in its Operation consists the Essence of Beatitude, which is the clear Vision of God.*

SCOTUS, The subtile Doctor, and our Countryman, attributes all unto the *Will*; which transports the Blessed with ineffable Joys, and renders them satisfy'd throughout the vast Spaces of *Eternity*; his reason is, *The Will is free, can make her Choice, grant, or refuse, which is not compatible with the Understanding, and consequently, he esteems Love to be a thing more excellent than Vision.*

BUT notwithstanding these Arguments, I embrace the Opinion of our more ancient *Divines*, who jointly require both *Vision* and *Love*; and that *Man's highest Perfection consists in the Operation of these two Faculties united together.* For to say the Truth, there is little Satisfaction to behold what we love not, be the Object never

never so accomplish'd; nay, could *Lucifer* see God, and yet be barr'd from loving him, he would be miserable; for his *Will*, not permitted to love an Object, which appears to him infinitely amiable, would certainly be tortured in the highest degree.

AGAIN, we enjoy God, by *contemplating* his infinite Perfections, and *relishing* his immense Goodness and Sweetness; the *First* proceeds from *Vision*, the *other* from *Love*; so that these together are the *Essence*, and Accomplishments of our supream Happiness.

To conclude, *Beatitude* gives unto God the greatest Glory; now, he is not less glorify'd in being eternally loved, than by being eternally seen; as a Prince is not less glorious by the Affection of his People, than by the Desire they have to behold him. Hence it is, that God's greatest Glory, being to be seen, and loved; 'tis evident, that our *Beatitude* consists in the joint Operations of our Understanding, and *Will*.

METHINKS, it were not amiss, *my dear Auditors*, to examine our selves, how we have employ'd these noble Faculties of the Soul, in order to that End, for which they were ordain'd: And whether we have made our *final End*, and utmost Perfection, the frequent Subject of our *Thoughts* and *Desires*.

For

For certainly the *Meditation* of heavenly things, produces admirable Irradiations in the Understanding, by which we may the better discern our Concerns, in what relates to God and our Salvation: *Meditation* is an Entertainment with God, which is the Life of Angels, a Life imparting to us the greatest share of Paradise, that as possibly can be attain'd to in this World: So that truly it may be justly term'd the *Beatitude of this Life*: For it is most efficacious, to obtain a Grant of our Petitions, as being perform'd with a greater Fervency, and Elevation of Spirit; and hath likewise a wonderful Power, to enrich the Soul with all kind of *Virtues*, being the very Source and Root of all Holiness and Devotion. Upon these Considerations, many spiritual Masters have asserted, that not only Religious, but *all Persons are obliged to practice Meditation*, at least in some little measure. For they look upon it, as a necessary means to avoid Sin, and to preserve our selves in the Fear and Love of God; which is hard to be done, without a serious Reflection upon the Concerns of our Salvation. Now by mental Prayer, above all other Devotions, this important Affair of our Salvation is most lively imprinted in us: And though I do not approve the Opinion of those, who hold it *obligatory to all*, nevertheless

vertheless you may gather from hence, how injurious you have been unto your selves, if you have let your *Understanding* and *Will* be taken up in the pursuit of petty and trifling Pleasures, in sensual Things; and for those childish Baits of Flesh and Blood, forfeit the sweet Antepast of Heaven, convey'd unto us in a serious Meditation. Ah! Did you consider the Advantages of mental Prayer, you would doubtless set a part one Hour at least every Day, to ruminate upon your *final End*, and utmost Perfection; which Consideration cannot but stir in us ardent Desires after that blessed State; and sweeten all the Acerbities of this Life, by that *blessed Hope*, as *St. Peter* terms it.

CERTAIN it is, in the transitory Passage of this Life, we experience the most solid Contentment and Satisfaction, to consist in the sweet Meditations of divine Mysteries: For alas! Without those Hopes, which Faith gives us, no Creature is more wretch'd than Man; for we are banish'd *as it were*, into a Land of Misery; enslaved by Sin, where we truckle under unruly Passions, that hurry us into many Disasters and Calamities; at last, we finish a deplorable Life, by Death, in whose Face is seated nothing but Dread and Horrour; After this, Cor-
ruption,

ruption, Stench, and Infection are the last Farewel and Monument of us; so that without Faith, actuated by mental Prayer, we are center'd within these Miseries, unable to carry our Sight beyond the low Condition of a Brute. Whereas, on the contrary, *Faith* teaches, *We are born to a supernatural and blessed End*; which we are to purchase by Acts of Religion. Next, *that our Souls are immortal*, by which resembling the Angels, we are excluded from Putrefaction, and approach the nearer unto God. Lastly, *That he hath created all things of nothing*; in which Belief, we acknowledge his Omnipotence, and from thence cherish our Hopes, that, if he could extract us out of nothing, with more facility we believe he can, after Death, re-join our dis-united Parts.

WHAT a Comfort then, to consider, that *this State of the Blessed is Eternal*; witness the Royal Prophet, *Longitudine dierum adimplebo eum*, *That he will replenish us with length of Days*; that is, with Eternity, as all the *Fathers* expound it. For an Apprehension to be deprived of what we enjoy, doth often blast our Contentment even in the Bud. But these joy-blasting Fears have no place in the Elect: As they can covet nothing more than what they have, so shall

they possess it, as long as they desire: and as their Desires are fed with an Object, infinite, immutable, and sovereignly blest; so their Joys shall be immense, without end, unchangeable, and in all Points accomplish'd. In the Possession of this divine Being, its attractive Features both delight, and ravish; and in such a manner, as still enkindle new Flames and new Desires: For after Millions of Ages have wax'd old, in this our Fruition we shall feel the same Fervour, Complaisance and ravishing Transports, as at the first instant of our Happiness.

Now, as it is eternal in it self, so is it inamissible to us, *Gaudium vestrum nemo tollet à vobis*; John xvi. *No envious or repining hand shall wrest it from you*; for those blessed Copartners, and Coheirs to that rich Inheritance, are fully satisfied each with his Portion; he that has a lesser Share of Grace and Glory, maligns not him that is more amply enrich'd, because he hath enough to make him happy: Besides, their *Beatitude* consisting in a Conformity to the divine Will, the Dispensation of his heavenly Largeesses, is Part of their Felicity; so that each appropriates to himself the Good of his Neighbour, and joys as much in it, as in his own; and whatever accidental Glory excelling, is found in one, occasions

occasions matter of *Thanksgiving*, and *Benedictions* to the other.

FELICITAS *est habere omne quod cupis, & nihil habere eorum quæ odisti.* St. Austin defines Felicity to be a Collection of all that you love, and an Exclusion from all that you hate. St. Gregory stiles it, *Satietas deliciarum*, such a Surcharge of all Delights, such a delicious Stream, that if one Drop thereof should fall into Hell, it would mitigate and assuage all the Torments of the Damned. Hence I wonder not, if that unfortunate rich Man, mention'd in the Scripture, did so howl, and cry, but for one Drop of that heavenly Stream, since it had been sufficient to allay all his Heat, and charm his Misery into Felicity.

HAVING NOW, *my dear Auditors*, as I hope at least, in some little measure warm'd your Affections, *in order to this blessed State*, I am persuaded it will draw your Attention unto the *Means how it is to be obtain'd*, which shall be my *Second Point*, and so I shall end.

OUR Blessed Saviour, in the fifth Chapter of St. *Matthew*, declares who may lay a Claim to this great Inheritance, saying, *Beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum celo-*

rum; Blessed are those who suffer persecution for justice sake, for theirs is the kingdom of heaven. These are the *Letters-Patents*, and *grand Deeds*, by which you may enter into Possession. But alas! My dear Auditors, I must here change my Stile, and draw your Thoughts from that sweet Repose, wherein perhaps I have lodged them, to fill you with Tempests and Whirl-winds; and tell you, *If you will have a Crown, you must fight for it.* Holy Job weighing Man's Condition here, defines it thus; *Militia est vita hominis super terram*; *The life of man is a warfare upon earth.* *Within*, unruly Passions disturb us; *Without*, the Envy and Malice of others: So that from our very Infancy, to the Tomb, the Noise and Terror of Combats attend us. This sharp Decree was passed immediately after our first Parents Transgression, and God declared it to him, that he should not eat his Bread, but at the rate of sweaty Brows. And tho' God dispensed with this his severe Sentence in the *Old Law*, promising unto the exact Observers of it, long Life, abundance of Wealth, a plentiful Posterity, and the like; yet this was done, as he will leave no Virtue un-rewarded, because Heaven's Gates were then shut up. But when *Christ* had clear'd
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the Passage unto our *eternal Felicity*, and clapt the *Thorns* (which were the Fruit of our Sins) upon his own Head, then Sufferings recover'd so high a Being, and grew to that Value, *As the heavier God lays his Hand upon us, the more his Love appears*; and of this what greater Evidence, than that the Kingdom of Heaven, is an infallible Consequence to such, as *suffer Persecution for Justice sake*.

DIVINES assert *three Beings*, which are capable to enjoy a sovereign Good; to wit, *God, Angels and Man*: *God* reaches his *Beatitude*, without any Motion; because it is natural, and essentially seated in him: But *Creatures*, who by their Natures are inferior to *Beatitude*, ought not to arrive unto it, without some previous Endeavours for its Acquisition. The *Angels*, who are of a spiritual Substance, made this great Purchase by one single meritorious Operation. But *Man*, who is set at a greater distance from *Beatitude*, clog'd with the Mass of his Body, usually speaking, by reason of Infants baptized (who, without any Action of their own, are admitted unto Glory) is obliged to many reiterated Acts of Virtue ere he come to the Acquisition: Wherefore, the term of this Life is given him, as the time of his Tryal;

Trial; God likewise allots to him, many supernatural Aids, which proportion his Good-works unto the Greatness of *Beatitude*: And thus by Degrees, by many Hardships, by many pious Exercises, he raises himself unto his supream Felicity: And surely, none can repine at this, especially if we reflect how unweariedly, and with what Zeal, we labour in the purchase of fading and transitory Things.

How then, to perform this Task, decreed by Heaven, and to bring it to a happy Issue, I know no *Medium* more suitable to our frail Condition, *than to plant within us, an interior Abnegation of our selves*, by which we give a Repulse to our natural, corrupted Inclinations; For when once we come to divest ourselves of our selves, that is of *Self-love*, then all the Terrors of Mortification and Adversity find no Effect; then, nothing but generous and heroick Acts are Products of such a Soul; for solid Virtue, like a Rose amidst Thorns, springs not forth, but in the Soil of Afflictions; and when once a Soul comes to be seized with this holy Aversion against herself, she minds not the Difficulties she is to wade through, to make good her Fidelity to God; she casts herself upon the points of Halberets, and other Instruments of Severity,

without

without the least flinching or whining at their Sharpness. She takes in, with the same relish, the Gall of Misfortunes and Desolations, as she does the Honey of Prosperities and Comforts. No stormy Season hinders her Journey, and that which disturbs weak, and effeminate Spirits, is to her matter of Joy, because having her Thoughts always fix'd upon *Beatitude*, she looks upon Afflictions, as the *Medium* to lead her to it. So that all things, which pass under the Name of Adversity, is not so, but to the Wicked, who make ill use of them, in prizing the Creature more than the Creator. Hence it is, that the general Spirit of *Saints* have made them ambitious after Sufferings; and to look upon them as the choicest Favours of Heaven; for they had learnt by happy Experience, that, if Almighty God was pleased, sometimes, to reach unto them the *Cup* of his *Passion*, it was but by Snatches, and as it were a Sup; whilst, with the other Hand he gave them large Draughts of Consolation: To verify this *Text*, relating to my *Second Point*, *Beati qui persecutionem patiuntur: Blessed are those who suffer persecution, &c.*

IT is noted in the *sacred Text*, that God laid open the Person of *Job* to all the Assaults

Affaults of *Sathan*, yet with this reserve; he should not touch upon his Life; not that Death would have eclipsed his Glory, but because God would not be deprived of such a Champion, to whose Conflicts, he, and his blessed Angels were intent, with much Satisfaction; and therefore he would not lose the Pleasure to see this stout *Skirmish* fought out to the last, betwixt him and his Adversary.

NAY, *Seneca*, out of the Principle of human *Wisdom*, drew this excellent Saying, *There is no Object*, says he, *so pleasing in the Eyes of the Gods, as to see a stout Man, with a settled Countenance, unmoved, to struggle with adverse Fortune*: And truly the Delay our Blessed *Saviour* made, in lending Succour to his *Disciples*, when endanger'd by a Storm at Sea, sufficiently hints unto us the Pleasure God takes to see the Just row against the Stream, to wrestle and struggle with the Afflictions of this World.

Now, that God is pleased with these painful and satisfactory Acquittances, which we often give him, writ in our Sweat and Blood, and which *Christ* our Lord receives and makes a present of to his eternal Father, together with his own, from
whence

whence ours derive their Value: 'Tis not, I say, upon the score, that he is delighted to see us tormented, either in Mind or Body; but meerly, in that by them his *Justice* is exalted, and the *Palms* of our Victory made more resplendent.

IT may be objected, as oft it is by our *Adversaries*, that God is the *Searcher of Hearts*, he knows what we will do, and therefore he needs not these exterior *Testimonies*; next, that *Christ's Merits* are of infinite Value, and consequently, ours altogether superfluous. To which I answer, to the *First*, That as to God's external Glory, consisting in the visible Homages, render'd him by his Creatures; this would be wanting, unless he gave occasion to manifest to the World, he hath Dependents, who value no Suffering in proportion to the Duty they owe him; besides, when we shall arrive at a State of *Bliss*, and reflect we have done something, in some little measure, by the Concurrence of our *Free-will*, to merit *Beatitude*, questionless it will be a great addition to our Contentment.

As to the other *Objection*, I acknowledge the Merits of *Christ* of an infinite Value, and abundantly sufficient; yet this will not excuse me from offering what I can in Satisfaction; for the Glory of all our Actions belongs unto God: Now as it is an Act of Injustice to defraud any one of his

Estate, no less is it against Equity, to deprive God of what is his Due; if the Tree be mine, I have right to the Fruit it bears; if the Land be mine, the Crop likewise is at my Disposal: So in like manner, all that we have, all that we do, or shall do that is Good, is the Work of God, and a *Present*, wherewith he enriches us, that we may be able to give something to him: Wherefore as all is his, our Duty binds us to consecrate all our *interior* and *exterior Actions* to promote his *Honour*. That Life then, which contributes nothing to his Glory, is perverse and wicked; and since it is rational, Sin should be punish'd, we ought to submit unto this *grand Decree*, expose ourselves to be rack'd, or tortur'd by what Punishment the *divine Majesty* shall think fit, either in Soul or Body; nor can we ever repine, if we remember, *Beati, qui persecutionem patiuntur, &c.*

OUR Blessed Saviour was not content to give bare *Documents* to his *Disciples*, but he confirm'd his *Doctrine* by his own *Example*: To this End, he advances undauntedly to meet his perfidious *Apostle*, attended on by a Squadron of Soldiers, bent on his Destruction: For this Cause he yields his delicate Limbs to the stroaks of *merciless Executioners*, his unspotted Reputation to the *blackest Calumnies*; in fine, like an *innocent Lamb*, dies upon the *Cross*, laden with Confusion, sacrificing

sacrificing his Life to their Rage. And why all this? *Quia oportebat Christum pati, & ita intrare in gloriam suam.* It is his own Decree, and tho' he is the *Law-giver*, yet he will not be dispensed in it; it is his own *Doctrine*, that this Evangelical *Pearl* shall not be purchased, but at the rate of *Persecution*.

THOSE *Blessed Apostles*, who had the Honour to receive these Prescripts from *Christ's* own Mouth; and many of them to be Witnesses how he seal'd them with his *Blood*, all manifested by the Sequel of their Lives, and Deaths, that they were true *Disciples* of so glorious a Master; you shall not find one, who was not like a perpetual Motion, unweariedly spending himself in the Labours of preaching, disputing, drawing Men from their Errors, and incessantly doing acts of Charity; in recompence, they were reviled, imprison'd, laden with Chains, torn in pieces by Instruments of Cruelty, and at last taken away by a most ignominious Death.

FROM their Times, in the Course, and Revolution of so many Ages, until this present, you shall find that the Servants of Almighty God were strangely oppress'd, and made as it were the Mockery of the World: Some shrowding themselves in Caves, others roving up and down in Solitude. *Quibus dignus non erit Mundus*; Hebr. cap. xi. *Of whom the world was not worthy*;

some cast into Dungeons, others dragg'd unto Execution, and amidst all these Calamities, they had only this Consolation, *Beati, qui persecutionem patiuntur, &c. Blessed are they, who suffer persecution, &c.*

AFTER then the *Authority* of our *Blessed Saviour*, and so many glorious *Examples*, it were to grope in the Sun Beams, not to see by what means this great Inheritance is to be purchased. *Non coronabitur nisi qui legitime certaverit*; Tim. cap. ii. *Without combats no crowns*, and without Persecution no Heaven. *Et violenti rapiunt illud*; Matt. xi. *And the violent shall bear it away*; that is, who use Violence, not so much *Active* as *Passive*, by forcing their Natures to stoop to Oppression, and to the servile Acts, which *Poverty, Want, Contempt* and *Disgraces* do throw upon them.

IT is a Position of *Aristotle*, that *'tis a more noble Act of Fortitude, pati quàm agere*; *To endure than to act*. For to see a mighty Prince with a powerful Army bear all before him, and lay the World *prostrate* to his Conquests, is something I confess; but these Persons find here their Reward, their Temples are circled with Crowns, they have the Applause and Acclamations of the People, they have a full Sway and Dominion over those they have conquer'd: But to see a Courage, amidst the Storms of Persecution, unshaken, like a Rock in
the

the Ocean, whose hard Flanks play with the Waves; and to affront, with a patient Suffering, the Rage of Tyrants; this is a Spectacle, that ravishes the very *Angels*, and makes them emulate our Glory; this is an Action, not to be crown'd on Earth; all under Heaven is too small a Reward; *Quoniam ipsorum est regnum cælorum*; Because *theirs is the Kingdom of Heaven*.

To conclude you see, *my dear Auditors*, there is nothing conveys an Odour so pleasing unto Heaven, as that of a Soul, persecuted upon the Score of God's Cause. The Oblation of a *Holocaust* imports the Reduction of it to *Ashes*; that of an afflicted Person, resigned in the Extremity of worldly Afflictions, is a Transmutation into the *Holy Ghost*, who destroys not the matter of Sufferings, but allays them, by the Infusion of a supernatural Virtue, that is divine Hope. St. *Hierom*, calls a Soul crush'd with Persecution, a *Sacrifice*; nay, it is a *Sacrifice* of what is most dear unto us, to wit, the Friendship of Men: For *Christ* foretold his Servants they should be hated by the World; so that in suffering for his Name, we forfeit what is natural, and most delightful to us. But whilst we are in this consuming Task, we must remember, that as the Husbandman expects not the Fruit of his Labour, until the Seed he casts into the ground be corrupted, and thence a plentiful Generation springs forth.

fo we muft continue perifhing, to the laft, that fo we may rife, under a new Form, never more to be crush'd by the *Flail*, or *Grinding-Mill* of Persecutors; but to flourish in *eternal Quiet*, as the juft Recompence of an afflicted Spirit.

O all ye bleffed Spirits, be glad and rejoice, for your Reward is great in Heaven; your Tears are now dry'd up, your Sighs and Groans are ftopt, and all your weary Steps at an end; *Triftitia veftra vertitur in gaudium*; all your Sorrows are drown'd in a Deluge of Joys. What a Comfort now to look upon your Chains, turn'd into a moft grateful Liberty? What Gladnefs to behold your horrid Dungeons converted into a magnificent Structure, irradiated with the ever-rifing Sun of Juftice; your Lands and Goods here ravifh'd from you, changed into the fruitful Plains of *Sion* clad with an eternal Spring? You now happily experience, there is not a turn of the Hand, glance of the Eye, or leaft motion of the Heart, employ'd for God's fake, which is not confider'd in that great Reward, in that excelling Recompence, and that juft Retribution of all good Things. May we happily follow your Steps, and fo manage thofe exciting Graces imparted to us, by your liberal Mediation, as one Day to be inlifted into that Reward you now enjoy, and fhall for all Eternity. This we beg by your Interceffion of Him, who is God for ever. *Amen.*

A
S E R M O N

Preach'd before the

KING and QUEEN,

A T

W H I T E H A L L,

On the Fourth SUNDAY after *EASTER*,
in the Year 1687.

Spiritus veritatis docebit vos omnem veritatem.

The spirit of truth shall teach you all truth.

JOHN xvi. 13.

By *BONAVENTURE GIFFARD*,
Doctor of *SORBON*, Chaplain in Ordinary, and
Preacher to their *MAJESTIES*.

As Publish'd by His MAJESTY's Command.

Printed in the YEAR MDCCXLI.





S E R M O N X I X .

O N T H E

INFALLIBILITY of the CHURCH.

Preach'd on the Fourth SUNDAY after
E A S T E R .

J O H N xvi. 13.

Spiritus veritatis docebit vos omnem
veritatem.

The Spirit of truth shall teach you all truth.

These Words were spoke by our Saviour to his
Apostles: They are recorded by St. *John* in
the sixteenth Chapter of his Gospel, and are
read by the holy Church in the Service of this
Sunday.

The Spirit of truth shall teach you all truth.



W A S not then enough (divine
Jesus!) 'twas not enough, that
thou taught'st us whilst thou
wast here upon Earth; but
thou wilt provide us a Master,
now that thou art in Heaven. 'Twas not

enough, that thou sheddest thy sacred Blood to purchase to thy self a Church ; but thou wilt send down thy holy Spirit, the Spirit of Truth, to teach and direct this Church. *Spiritus veritatis docebit vos omnem veritatem.*

HAPPY Church of Christians ! which is animated and influenced by the Spirit of Christ: Happy Church of Christians! which is guided, and governed by the Spirit of Truth. *Spiritus veritatis docebit vos omnem veritatem.*

GATES of Hell ! You shall never prevail against this Church, which the Holy Ghost protects and defends. Powers of Darkness ! You shall never be able to lead this Church into Error, which the Spirit of Truth teaches, and instructs. *Spiritus veritatis docebit vos omnem veritatem.*

CHRISTIANS ! This is the great Happiness, the great Comfort our Saviour acquaints us with in this Day's Gospel ; and that we may rightly apprehend it, and gratefully acknowledge it, let us beg of this divine Spirit, this Master of Truth, that he will this Day perform that Office, both to me, and to you ; that he will guide my Tongue in delivering his Truth, and open your Hearts to receive his Truth. Blessed Virgin !

Virgin! The Concern you have for the Church, this Spouse of your Son Jesus, will move you to intercede for us; we therefore humbly salute you with the Angel. AVE MARIA, &c.

IN all the Discourses, I have had the Honour to make before this August Assembly, I have spoken more to the Heart, than to the Understanding: My Aim has been, rather to move your Affections, than to inform your Judgments: Morality, not Controversy, has been the Subject of my Sermons; but the Text of this Day's Gospel, leads me to a Discourse of another Nature.

OUR Saviour telling his Apostles (and in them all that should succeed in their Charge) that the Spirit of Truth shall teach them all Truth; this moves me to speak of the Infallibility of the Church. And indeed, amongst all the various Subjects of Controversy, which have exercised the Wits, and divided the Minds of Men, for this last Age, I the more willingly fall upon this; both because it decides all the rest, and also for that in the several Occasions, I have had to discourse with Persons of a different Persuasion, I have heard them declare, that if it could be proved to them, that there is an

Infallibility in the Church, they would own themselves to have been under a great Mistake, and would immediately embrace the Communion of the Roman Catholick Church. Because they think it most reasonable to settle in a Church, which, by its Infallibility, can give them absolute Security, that it teaches them nothing but Truth. And since they cannot expect to find this Infallibility in any of those separated Congregations, which all own themselves to be Fallible ; therefore this Infallibility being proved, they must by a necessary Consequence conclude, that it is in the *Roman Catholick Church*. My first Part therefore, and principal Design of this Discourse shall be, to prove this Infallibility of the Church. My second Part shall be to discover several Obstacles which keep People from entering into this Church. Behold the Division of my Discourse, and Subject of your Attention.

The F I R S T P A R T.

B E F O R E I alledge any Arguments to prove the Infallibility of the Church, it may be necessary to tell you, what is meant by it. Wherefore, *when we say the Church is Infallible ; we understand, that it is so assisted, guided, and directed by the Holy Ghost,*
that

that she shall never be deceived, or deceive her Children in matters of Faith.

THUS all agree, that the Church was Infallible in the Apostles time. That is, that the Apostles, tho' they were but Men, and of themselves subject to Error, and Deceit; yet were so guided by the Spirit of Christ, that they could neither be deceived in misapprehending his Doctrine, nor deceive their Followers in delivering it unto them. And hence it was, that whatsoever the Apostles proposed as the Doctrines of Christ, the Christians received, and submitted to it, how opposite soever it might appear to their Senses and Reason.

Now that what is confessed of the Church in the Apostles Day's, is also to be extended to the succeeding Ages; I mean, that the Church of Christ at all Times, and in all Ages, has this Assistance, this Protection, and Direction of the Holy Ghost, which renders her Infallible in her Decisions, and her Children most secure in their Belief, is what I shall prove unto you; and,

FIRST from the Words and Promises of our Saviour. When a Man's Title to a great Estate is called into question, and opposed by his Adversaries, the oftner he hears it confirm'd, the greater is his Security and Comfort:

Comfort: Wherefore, tho' these Passages of the holy Scripture are well known to you, yet because they are the Ground of Security, and Certainty of our Belief; you will not be unwilling to hear them repeated. And that they may have the Effect I aim at, I desire you to make two Remarks, and carry them along with you in your Mind. The first is, that we have no Proof from the Gospel, that the Apostles were Infallible, but what *is* contain'd and express'd in these Promises of our Saviour. The second thing I desire you to observe is, that these Promises are not limited to the Apostles, but extended to the Church to the End of the World.

These Promises cannot be limited to the Apostles; because they were not to last to the end of the World.

OUR Saviour therefore, in the sixteenth of *St. Matthew*, tells us, that *he will build his church on a rock, and that the gates of hell shall not prevail against it*. In the twenty-eighth of *St. Matthew*, sending his Apostles to instruct and teach all Nations, he promises *to be with them to the end of the World*. In the fourteenth of *St. John*, he promises to send them the Holy Ghost, *the Spirit of truth, who shall remain with them for ever*: And in the Words of my Text, he tells us, That *when the Spirit of truth shall come, he shall teach them all truth*. So effectually,

fectually, that his Church might always be what it is stiled by St. Paul, *The pillar and ground of truth*, 1 Tim. iii. 15.

Now, if the Church were Fallible; if at any time she could fall into Error; if she could be deceived, and deceive her Children; if she were mistaken concerning reveal'd Truths; then these Promises of Christ would have fail'd; then the Gates of Hell would have prevail'd against the Church; then she would be no longer a Pillar of Truth; then our Saviour might be said to have forsaken the Church; then the Holy Ghost would have fail'd to teach and direct the Church. Whence the learned *Tertullian*, arguing against the Hereticks of his Days, says, if the Church has fail'd, if she has fallen into any Errors; *the Holy Ghost has neglected his Duty*: For that he being ask'd of the Father, and sent by Christ to be a Doctor of Truth to the Church, *he has fail'd in his Office*, if he has permitted her to apprehend, and teach otherwise than Christ preach'd by his Apostles; *Nullum respexerit Spiritus Sanctus; ad hoc missus a Christo; ad hoc postulatus de Patre, ut esset doctor veritatis: Neglexerit officium Dei villicus, Christi vicarius, sinens Ecclesias aliter interrim intelligere, aliter credere, quàm ipse per*

per Apostolos prædicabat, L. de Præscrip. Cap. xxviii.

BUT 'tis impossible the Promise of Christ should fail. 'Tis impossible the Holy Ghost should at any time neglect or be wanting in his Office of Teacher, and Director: Therefore at all times, in all Ages, the Church is, and ever will be Infallible.

ST. Paul confirms us in this Doctrine by the Passage we find in his fourth Chapter to the *Ephesians*. This Apostle foreseeing that Heresies would happen; that Men of corrupted Minds should fall from the Faith, and hearken to Masters of itching Ears: The Apostle, I say, as he forewarns us of this Danger from wicked Men, so also does he acquaint us with what Christ has done to secure his Church from their Attempts, and to settle his Faithful in a right Belief; he gave (says St. Paul) *some Apostles, some Prophets, some Evangelists, some Pastors, and Teachers for the perfecting of the Saints, for the work of the Ministry, for the edifying of Christ's Body; till we all meet in the Union of Faith, that henceforth we be no more like Children, toss'd to and fro, and carried away by every Puff of Doctrine, by the Craft, and Slight of Men to deceive us.*

Now

Now if these Pastors, and Doctors, which Christ has appointed for our Guides, were not assisted by his infallible Spirit, they could give no Settlement to the Faithful, nor Security of our Faith; we should still be subject to be toss'd to and fro, by every Wind of new Doctrine; nay, even they, that teach us, may lead us into Errors, and occasion the Mischief, *St. Paul* says, they are appointed to preserve us from. What Security then of our Faith from such Pastors, and Teachers, who may, and for any thing we know, have led us into Errors? Who, instead of the Doctrine of Christ, may have taught us Doctrines most opposite to Christ?

WE find in the Gospel most terrible Threats pronounced against those that do not hear the Church: But can we think, that our Saviour would oblige us under the severest Penalties, to hear Teachers that may deceive us? That he would command us to follow Guides, who may lead us into Precipices? How unreasonable were such a Command? How fatal were such an Obedience? To submit our Judgment to the Decisions of a Church, which we own to be Infallible, which we believe is directed by the Holy Ghost, is thought to be a blind

Obedience; a slavish Subjection; an irrational captivating of our Understanding: And what is it then, to be obliged to hear, and obey a Church, which we ourselves esteem to be Fallible? This indeed is most dangerous, most irrational. Since therefore our Saviour commands us to hear, and obey the Church; we may conclude, 'tis Infallible; that it can neither be deceived, nor deceive us in Matters of Faith.

A second Proof of the Infallibility of the Church, I take from the constant Judgment, and Practice of the Church itself, in the primitive and purest Times. As the Apostles therefore esteem'd themselves to be guided by the Holy Ghost, in the Decision they made at their Council in *Hierusalem*, where they declare, that *it seems good to the Holy Ghost and us*: So also have their Successors, in their general Councils, assum'd to themselves a like Infallibility? They believed themselves to be directed by the same Spirit of Truth; and therefore they propos'd the Decrees, they made in Matters of Faith, as so many Oracles of the Holy Ghost; and the Faithful received them, as so many Articles of their Belief: And who-soever deny'd, what they defin'd, was look'd
upon

upon as much an Heretick, as he that should have opposed any Decree of the Apostles; as he that should have rejected any Article of their Creed, or Proposition of the Holy Scripture.

THUS the first general Council of *Nice* made a Creed, and obliged all Christians to receive, and profess it; and condemn'd and anathematized, as Hereticks, all those who dissented from its Doctrine. And what more convincing Proof could they give, to shew they believed themselves Infallible, than this Proceeding? for

HAD not the Fathers of *Nice* esteem'd themselves to be so directed and guided by the Spirit of Truth, that they could not be deceived in misapprehending the Doctrine of Christ; by what Warrant could they presume to make a Creed? By what Authority could they require all Christians to embrace and profess the Doctrine of that Creed? With what Justice could they condemn, as Hereticks, all those that dissented from it?

AND you, dear Christians, you that receive this Creed of the Fathers of *Nice*; you that believe, and profess it as the Doctrine of Christ; with what Security can you do this, if you esteem them Fallible? We may

give great Deference to the Opinions of an Assembly of wise Men ; but to receive their Decisions, as so many Articles of our Faith ; to make their Determinations a Part of our Creed, unless we own them Infallible, is to impose upon ourselves, and run a great hazard of embracing the Errors of Men, instead of the Doctrine of Christ.

You see therefore from the Behaviour, both of the Pastors, and People, that the Church was esteem'd Infallible, and the Decrees of our general Councils were received as so many Oracles of the Holy Ghost. Whence St. *Gregory* the Great esteem'd them of such infallible Authority, that he gave the same Deference to the four first general Councils, which he gave to the four Gospels ; because the same Spirit, which guided the Hands of the Evangelists in writing those Gospels, also directed the Tongues of the Prelates in delivering our Faith in those Councils.

A third Argument for this Infallibility of the Church, is, that without it, we can have no true Faith ; we can have no Certainty of our Belief : All will be but Opinion : How firmly soever we may seem to assent to the Doctrine proposed, yet if we consider things well, we shall find our selves
under

under some Fear, some Apprehension, that we may be in the Wrong, and that what we believe may be false.

FOR, *First*, if we hold that the Church is Fallible; then she may be deceived, and deceive us in the Conveyance of the Holy Scriptures. She may receive and propose to us for the Word of God, some Apocryphal Writings, and instead of divine Truths, impose upon us the Inventions of Men. Whence it follows, that our Assent to those Things cannot have the Firmness, and Certainty of divine Faith: That is, it cannot make us infallibly certain, or assur'd of the Truth of them; because we shall always have this Check on our Minds, the Church, from whom we receive these Scriptures, is Fallible; she may have been deceived in her Judgment of them, and therefore for any thing we know, all that we now assent to, may be false; and instead of the Doctrine of Christ, we may have entertain'd Errors opposite to Christ.

SECONDLY, Tho' we suppose as most certain, that we have the Word of God, yet unless the Church be assisted by some infallible Direction of the Holy Ghost, how can we be assured, that we have the true Sense of it? How can we be secured,
that

that we do not interpret the Words of Christ contrary to his Sense and Meaning ?

THE Scripture, you'll say, is plain in all Points necessary to Salvation ; and every serious, and sincere Reader, may find out Truth sufficient for his Direction, and Salvation.

AND yet you know St. *Peter* tells us, there are in Scripture *Things hard to be understood, and which the unlearned, and unstable wrest to their own Destruction* : And what St. *Peter* complain'd of in his Days, has been the Misfortune of all following Ages. For, as you know, the *Arians, Nestorians, Eutychians*, and other Hereticks, by their false Interpretations, made the Scripture a Ground of their Heresies ; and from the Oracles of Truth drew Arguments for the greatest Errors : And we cannot question but that amongst them, there were some sincere, and well-minded Persons, who read the Scripture with great Application ; and yet instead of drawing from thence the true Doctrine of Christ, they took up Opinions quite opposite to Christ : Instead of finding all Points necessary to Salvation, they establish'd Tenets inconsistent with Salvation.

AND if we lay by the Infallibility of the Church, we must own, they had as good
Grounds

Grounds as we can pretend to. They had the Letter of the Law: They had the Gospel: they had Understanding: they had a discerning Judgment: they had a right Intention: they used Industry: and what have we more to rely on?

You see therefore, that unless the Church be Infallible; unless the Holy Ghost take care, that the Pastors, and Doctors of the Church shall not misinterpret the Scripture, we can have no Certainty, no Security of our Belief; and consequently no Faith. Without this, the *Arians*, *Nestorians*, and all other Hereticks had as good a Plea, as the Catholick Church.

HENCE follows another dismal Consequence (and of which our own domestick Experience has been a convincing Proof) it follows, I say, that by denying that Infallibility of the Church, we not only destroy our Faith, by taking away all Certainty from it, but also open a Gate to all Schism, Sects, and Heresies. For if the Church be Fallible in her Interpretation of Scripture, any new Sect may establish Doctrines contrary to her Tenets, and she has no Means left either to vindicate herself, or censure them. For by owning herself Fallible, by confessing that she may be deceived in her Interpretation

tation of Scripture, she is forced to acknowledge, that 'tis possible she may be in the Wrong, and those she condemns may be in the Right. And with what Justice then can we censure any Dissenters? What Assurance can we have that the Doctrine we teach is the Faith of Christ, rather than that of the Sect we condemn? We alledge Scripture; they alledge Scripture. We tell them their Interpretation is false; they return us back the same Compliment. We pretend to have the Consent of the primitive Church; thy make the same Claim. And thus we may dispute, and wrangle out our Lives, but what Means for poor Christians to come to the Knowledge of Truth? Amongst so many, and so opposite Interpretations of Scripture, how shall they be able to judge which is the Right? How shall they distinguish the Doctrine of Christ, from the Errors of Men?

O Blessed *Jesus*! Wouldst thou come from Heaven to teach us, and not leave us some certain Means, whereby we might come to the Knowledge of thy Doctrine? Infinite Goodness! Couldst thou oblige Men under Pain of eternal Torments, to embrace thy Faith; and not afford them some infallible Rule, whereby they may distinguish

distinguish it from the Illusions, and Inventions of the Devil?

OH Christians! Let us correct so wild, so extravagant an Imagination. Let us call to Mind all that he has done to establish his Church: Let us remember the Promises, by which he has engaged to protect his Church: Let us remember he has promised to be with his Church to the End of the World: He has promised to send the Holy Ghost, the Spirit of Truth, which shall teach her all Truth, and remain with her for ever: He has promised, that the Gates of Hell shall never prevail against his Church. If we believe these Promises have not failed, cannot fail; we must necessarily conclude, that the Church is so protected by Christ, so directed by the Holy Ghost, that she cannot be deceived in Matters of Faith; that she cannot fall into Errors: In a Word, that she is Infallible.

Now if we own, that there is an Infallible Church; we must needs conclude, that this can be no other than the *Roman Catholic Church*; because, as I insinuated at the Entrance into my Discourse, all the Reform'd Churches, own themselves to be Fallible; and therefore if there be such a

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thing as an Infallible Church, it must be the *Roman Catholick Church*.

LET us now see what may be the Obstacles which keep People from entering into the Communion of this Church. 'Tis what I shall enquire into in my second Part.

The S E C O N D P A R T.

ST. *Augustin*, writing of the *Donatists* who had separated themselves from the Church, by a long and obstinate Schism, divides them into several Classes; and sets down the different Motives, which kept them from returning into the Communion of the *Catholick Church*.

*Epist. 48. ad Vincen-
tium: Luc
in Edit.
Monach.
St. Mauri
est 113.
§ 17.*

MANY of these *Donatists* (and this, says he, I speak upon my certain Knowledge) many of them would most gladly have become *Catholicks*, being convinced in their Judgment of the Truth of our Religion; but human Respects; an Apprehension of what the World would say; some Fear of displeasing their Friends, and Relations; the odious Name of a Turn-coat; of a Time-server; these Considerations prevailed with them, to keep out of the Church; to defer their Conversion from Day to Day. *Quam multi, quod certè scimus, jam volebant esse Catholici, manifestissima*

zissima veritate commoti, & offensionem suorum reverendo, quotidie differebant?

'TIS such kind of Persons our Saviour marks out unto us in the fifth of St. *John*, where he tells them, they were not fit to embrace his Doctrine, because they were too much concern'd for the Glory of the World; for the Esteem of Men: *Quomodo vos potestis credere, qui gloriam ab invicem quaeritis?* And in the twelfth Chapter St. *John* tells us, that many great Men, many of the Chiefs and Princes of the *Jews*, believed in Jesus: *Ex Principibus multi crediderunt in eum*; but some temporal Respects kept them from owning him. They were afraid they should be cast out of the Synagogue: that they should lose their Place in the Sanhedrim: *Sed propter Phariseos non confitebantur, ut è Synagoga non ejicerentur*. They were willing to be Christians in private; but they thought it not safe to declare themselves in publick: And by this, says the Evangelist, they shew'd that *they loved the Glory of Men, more than the Glory of God*. They were more concern'd for the Opinion of the World, than for the Esteem of Heaven: *Dilexerunt enim gloriam hominum magis, quàm gloriam Dei*.

I wish, that what kept those Princes of the *Jews* from owning themselves Christians; that what kept the Donatists from becoming Catholicks, may not prevail in our Days, That the Fear of Men may not be more powerful, than the Fear of God; That the Apprehension of what this, or that body will think, what the World will say, do not keep many from becoming Catholicks.

I am persuaded, and not without good Grounds, that there are many in this Nation, who are in the Disposition of those Donatists, who would most willingly embrace the *Roman Catholick Faith*; and who wish nothing more, than that Things were brought to that pass, that they might do it, without the Danger of any Reproach from their Friends and Acquaintances.

METHINKS we may apply to these Persons, what *Tertullian* says of some shame-faced Penitents, who were afraid to confess their Sins: *Pudoris magis memores, quàm Salutis*: They are more concern'd for a little Shame, which they apprehend from the erroneous Judgments of Men, than for the Peace of their Conscience, than for the Favour and Friendship of Almighty God, than
for

for the Security of their eternal Salvation :
Pudoris magis memores, quàm Salutis.

CHRISTIANS! When you hear of these cowardly faint-hearted *Jews*, who were afraid to confess Jesus : When you hear of these timorous Donatists, who kept out of the Church, for fear of displeasing their Party ; you cannot but condemn their Proceedings, as poor, and unworthy. See then whether you be not in some measure guilty of the same your self. Alas ! No one is willing to own it. Every one will say, that, if he could be convinced of the Truth, he would immediatly embrace it : But if they look well into their Hearts, they will find that this Motive prevails there : That the same human Regards to Friends, and Acquaintance, which heretofore kept the Donatists out of the Church, hinders them from entering into it at present. *Quam multi, quod certò scimus, jam volebant esse Catholici, manifestissima veritate commoti, & offensionem suorum reverendo, quotidie differebant.*

A second sort of Donatists St. *Austin* mentions, whose Minds were alienated from the Catholick Church, and who were deterr'd from entering into it, by the Misrepresentations,

sentations, malicious Aspersions, and Calumnies of its Enemies. *Quam multis aditum intrandi obserabant rumores maledicorum?*

Do you not think, Christians, that St. *Austin* spoke this, with a foresight into our Times? Are there not many, think you, that are kept from entering into the *Roman Catholick Church*, by the Misrepresentations of our Doctrines and Practices? I appeal to all you, that have been converted to our Church, whether you have not found its Doctrine and Practice very different from what it was represented to you? You therefore, that are yet kept out of the Communion of this Church by the like Misrepresentations, you owe this Justice and Charity, both to us, and yourselves; to see, and examine, whether our Doctrine is in Reality, what it is represented to you. But take this Caution with you.

If you had been to give the like Advice to those deluded Donatists, who were made to believe many strange, and abominable things of the Catholick Church; you would not for their better Information, have sent them to their Donatist Masters, to take an Account of the Catholick Doctrine; but to
the

the Doctors of the Church, who profess, and teach its Doctrine. Do yourself, what you would Advise them, and you'll find, you have been much deceived; and that what kept the Donatists from entering into the Church in St. *Austin's* Time, has kept you and others from entering into it at present. *Quam multis aditum intrandi obserabant rumores maledicorum?*

A third Sort of Donatists St. *Austin* mentions, who remain'd in that Communion, not by any Conviction of their Judgments, or force of Truth; but by Custom, and out of an unwillingness to change the way they had been bred in. *Quam multos, non veritas, sed obduratæ consuetudinis durum vinculum colligabat, & ideo permanebant in parte Donati, quia ibi nati erant!* They were born of Donatist Parents: They received their Baptism from them: They had suck'd in their Principles with their first Milk: They had grown up in the Profession, and Practice of their Doctrine: In fine, Use, and Custom had so fixed them in those Ways, that tho' no Reason convinced them of the Truth of their Religion, yet they were unwilling to change. *Quam multos, non veritas, sed obduratæ consuetudinis durum vinculum*

vinculum colligabat, & ideo permanebant in parte Donati, quia ibi nati erant!

CHRISTIANS! If Education, and Custom, were a sufficient Ground to remain in any Communion, and Profession of Religious Worship; *Pagans, Turks, and Jews*, would have a just Pretence for continuing in theirs. If having received our Baptism, and first Instruction from a Church, were a sufficient Reason to adhere to it; *Arians, Nestorians*, and all other Hereticks, would have good Grounds to remain in theirs. You will not allow this sufficient for them; see whether it will serve to secure you. *Quam multos non veritas sed obdurata consuetudinis durum vinculum colligabat?*

A fourth Sort of Donatists St. *Austin* mentions, who were of a lazy, slothful Disposition; who were willing to persuade themselves, that the Church of the Donatists was the true Church, because they were loth to look any farther. They contented themselves to sit down satisfy'd, that they were in the Right, because they could not resolve to take a little Pains to examine whether they might not be in the Wrong: *Quam multi putabant veram Ecclesiam*

clesiam esse partem Donati, quia eos ad cognoscendam Catholicam veritatem Securitas torpidos, fastidiosos, pigrosque faciebat.

OH how little Sense of Religion! How little Concern for their eternal Salvation, have these kind of Men? who choose rather to go quietly and easily to Hell, than to take a little Pains to get into the right way to Heaven! In temporal Concerns you see them very circumspect, active, industrious: But in Matters of Religion, in Concerns of Eternity, careless, tepid, and slothful. Christians! Are there not some of this kind of Donatists in our Days? Does not the Character St. *Austin* gives of them agree to you? Think well on't, and what you believe those lazy Donatists now wish to have done; do you at present: Let their Misfortune be your Instruction.

A fifth Kind, and who were something akin to the last mention'd, were a Sort of Latitudinarian Donatists, who, as St. *Austin* says, to ease themselves of the Trouble of searching into the Truth; and to free their Conscience from all Concern, Scruple, and Anxiety about Religion; persuaded themselves, that a Man might be saved in any Religion, in any Sect, or Congregation of

Christians: That the Differences are not great; provided a Man live a good Moral Life, and do his Neighbour no Harm. 'Tis not material, whether he be a Donatist, or Catholick. *Quàm multi nihil interesse credentes in qua parte quis Christianus sit!*

AGAINST these Latitudinarian Christians St. *Cyprian* writ a Book of the Unity of the Church. St. *Austin* also writ one, under the same Title; and, in several of his Works, he pronounces many dreadful Sentences against them. He tells them with the Apostle, that there is but one God; but one Faith. That this one God, will be worshipp'd not only in Verity, but also in Unity. That our Saviour has establish'd but one Church, and that the Pale of this Church, as it is not to be contracted, so neither is it to be extended, according to the Fancies of Men. That whosoever is without this Pale; whosoever is separated from the Unity of this Church; how virtuously soever he may seem to live, yet for this only Crime, that he is separated from the Unity of Christ, he shall not have Life Everlasting, but the Anger of God will fall on him: These are the Words of St. *Austin*, together with many other Bishops in a Council of *Africa*:

Whosoever will be saved, let him, before all things, embrace the Catholick Faith; which unless he keep Whole and Entire, without doubt he will perish for Ever. St. *Athanasius's* Creed.

Quisquis

Quisquis ab hac Catholica Ecclesia fuerit separatus, quantumlibet laudabiliter se vivere existimet, hoc solo scelere, quòd à Christi unitate disjunctus est, non habebit vitam; sed ira Dei manet super eum.

CHRISTIANS! You hear what St. *Austin* and a whole Council say of these Latitudinarians. Many other Fathers speak the same Language. I leave you then to conclude, whether it be safe to hazard your eternal Salvation upon an Opinion contrary to the Judgment of the Church in all Ages. Whether it be not the most imprudent, and most irrational Proceeding imaginable, to venture your eternal Happiness on an Opinion, which nothing but Liberty, Tepidity, and the Extravagancy of some wild Men, has brought into the World.

AWAKEN therefore, dear Christians! Suffer not yourselves to be still deluded by these wild Fancies, and Imaginations. Think seriously, what it is, to be eternally Happy, or eternally Miserable; and you will take wiser Thoughts. You will be glad to enter into that Church, which alone can secure you of a true Faith in this

A a 2 World,

World, and of an eternal Life in the next.
Which I beseech God to bestow on your
Sacred Majesties, and all your Subjects.
Amen.



A

S E R M O N

Preach'd before Her MAJESTY the

QUEEN-DOWAGER,

I N

Her Chapel at *SOMERSET-HOUSE*,
upon the Fifth SUNDAY after *EASTER*,
May 9, 1686.

By *WILLIAM HALL*, Preacher in
Ordinary to His MAJESTY.

As Publish'd by Her MAJESTY's Command.

Printed in the YEAR MDCCLXI,



S E R M O N XX.

On P R A Y E R.

Preach'd before the

Q U E E N - D O W A G E R,

On Rogation-Sunday, May 9, 1686.

J O H N xvi. 23, 24.

Amen, Amen, dico vobis, si quid petieritis Patrem in nomine meo, dabit vobis.
----- Petite & accipietis, ut gaudium vestrum sit plenum.

Amen, Amen, I say to you, if you shall ask the Father any thing in my name, he will give it you.----- Ask, and you shall receive, that your joy may be full.



U R Blessed Saviour, in that incomparable Sermon at his last Supper (of which his beloved Disciple St. *John* has given us a Copy, from his thirteenth to his seventeenth Chapter) reads a Lesson to his Apostles, of
the

John 13.
34.

the highest Importance to their future Conduct and Comportment. He exhorts them with an Eloquence divine in its Original, an Eloquence divine in its Force and Energy, to the Performance of many things, as hard and difficult, as they were necessary to be put in Practice. Besides the Command he gave them of loving one another, and that according to the Measure of the Love he bore them; *Sicut dilexi vos*: He gave them a clear and ample View, a full Prospect of all those Pains and Afflictions, of all those Torments, of that Death they were to undergo for his sake. He acquainted them with the Nature of their Sufferings, with what they were to endure from the *Jews* and *Gentiles*, who would both combine (as *Herod* and *Pilate* did to the Death of our Saviour) in the Contrivance of such exquisite Torments as should put a Period to the Lives of the Apostles, with the most intolerable Pains, that could possibly be invented. The *Jews* would think themselves obliged to destroy them as Impostors, as Preachers of a false and pernicious Doctrine, a Doctrine so opposite to the Tenor of their Belief, as that was, of their *Messias* being already come, whom they, obstinately blind through Ignorance as gross as criminal, expect even to this Day. The *Gentiles* would

would perform their utmost Endeavours, to offer up these Men a most acceptable Sacrifice to the Divinities they adored, inas-much as the Apostles were to wage War against them, to become their profess'd and irreconcilable Enemies. I need not mention, with *St. Chryſostom* upon this Place, the rest of the Contents of this great Sermon of our Blessed Saviour: I need not give you a more copious Account of his farther Orders or Commands. You know how he encouraged them to raise themselves above the Concerns or Cares of this World; he press'd them to an Assimilation or Likeness in Holiness, to his heavenly Father: He did not bid them aspire only to the Sanctity of Angels, Cherubims or Seraphims, of any of the seven ministring Spirits that stand before God; they were to bear up to the eternal Father, and from thence to take a Pattern of Perfection. You know how he enjoin'd them, not only to acquire such Virtues as were to adorn or embellish themselves, but to plant them in the Souls of others, to prescribe Rules and Methods of a new Life, of a new Belief; to preach Penance, Afflictions, Crosses, Persecutions even to Death, to Men indulging themselves in all sorts of inordinate Pleasures: To preach Poverty of Spirit at least, as abso-

lutely necessary to Salvation, to Men boundless in their Riches, boundless in their Desires of scraping them together, by all means possible, good or bad; to preach Humility to the Proud, Patience to those that brook not Affronts, Chastity to the Impure, Temperance to the Glutton; to controll lawless Usurpation and Tyranny; to level immoderate Flights of Ambition; to transform the Idolaters of Vice, into the Admirers and Profelytes of Virtue; In a Word, to transplant Men from Sin to Grace, from Grace to Glory. It was very hard for the Apostles, before whose clear View was placed such a Scene or Landskip of future Events, so disagreeable to Sense and corrupted Nature, not to be discouraged, not to shrink back, not to cry out as upon another

Matth. 19.
25.

Occasion, Quis ergo poterit salvus esse? Who is it then that can be saved? Our Blessed Saviour therefore, who well knew how easily Men are deterred from doing good, even at the distant View of ensuing Dangers, to animate and encourage his Disciples to an Enterprize, so highly conducing to their own Advantage; that they might not be disheartn'd or dismay'd at the mighty Task, after he had convinced them in his precedent Discourse, that there was nothing, that lay under his Commands,
but

but what was so far from being not feasible, that it was easy, confers upon them more sensible Encouragement in the Verse foregoing that of my Text. In which he promises to give them unconceivable Comfort and Consolation in the midst of all their Troubles and Afflictions; and then for the obtaining of it, in the Words of my Text advises, exhorts, nay commands them to have recourse to Prayer, as the necessary Means to render all Burdens light, all Yokes sweet, all Labours and Pains easy. *Amen, Amen, dico vobis, si quid petieritis Patrem in nomine meo, dabit vobis.*--- *Petite & accipietes, ut gaudium vestrum sit plenum: Amen, Amen, I say to you, if you shall ask the Father any thing in my name, he will give it you.*--- *Ask and you shall receive, that your joy may be full.* As if he had said (as St. Chrysostom remarks) You must not think you must rely upon your own Strength, to surmount the Difficulties you are to encounter with: You must implore in your daily Prayers the Assistance of Heaven, and you'll never fail of its Protection. *Petite & accipietis,* Ask and you shall receive, offer up your Petitions to the Father in my Name, and he'll bless your Endeavours, he'll strengthen them with his all-surmounting Grace, he'll enable you to withstand and

*Chrysost.
Hom. 23.
in Matth.*

overcome whatsoever would obstruct your Proceedings. *Petite & accipietis, &c. Ask and ye shall receive, that your joy may be full.* Since therefore our holy Mother the Church, in a Season sacred to Prayer, does propose to her Children the Gospel, wherein our Saviour encourages his beloved Disciples, to addict themselves to that holy Exercise, as being the only Source or Origin from whence flows the Fulness of Joy in this World, and the Assurance of the ineffable Bliss of the World to come; I think it will not be unseasonable from the Words of my Text, to exhort you likewise, dear Christians, to apply your selves with joint Consent, with united Affection and Fervour, to the devout and holy Exercise of Prayer; and that, not for these ensuing Days only, wherein we are more strictly engaged by the Church to pay our respective Duties to Almighty God, the better to dispose us on *Thursday* next to ascend with *Christ* in Spirit into Heaven, and prepare us to entertain that supreme Author of all Sanctity and Grace, the Third Person of the ever Blessed *Trinity*, who descended upon the Apostles in fiery Tongues, and will come to enflame our Souls with the Fire of Love; but during also the Series or Continuance of your Days; to the end, that by addicting

dicting your selves to an Employment as necessary as advantageous to a Christian, your Joy may be full, *Ut gaudium vestrum sit plenum.* To this Purpose I design, God willing, this Day to set before you in the first Part of my Discourse, the Excellency of Prayer, together with the Advantages you may reap from it. In the Second, the absolute Necessity of Prayer, with a short Method how to pray as we ought. *Amen, Amen, si quid petieritis Patrem in nomine meo, dabit vobis, &c. Amen, Amen, I say to you, if you shall ask the Father any thing in my name, he will give it you. Ask, and you shall receive, that your joy may be full.* But that God may bless and crown my Endeavours, that he may seal this solemn Promise of granting what we ask, and make it good in my Behalf, I must desire you to join your Prayers with mine, that what I shall say, may be to his Honour and Glory, to the Good of all our Souls. And to this end let us with our best Devotion implore his divine Assistance, by the Intercession of the most holy Virgin Mother, AVE MARIA, &c.

I am throughly perswaded, dear Auditors, I. Part.
that there cannot be given a more elevated
Idea of the *Excellency of Prayer*, than by
shewing, I.

- I. THAT it came from *Heaven*.
 II. THAT it conducts us to *Heaven*.
 III. THAT it makes us find *Heaven*
 upon Earth.

FIRST, It came from *Heaven*, where it was even before the Heavens, before those material Orbs, that now roll over us, were call'd from the dark, and profound Abyſs of unneſſential Nothing : Before the Angels were eſtabliſh'd in Glory, God himſelf was taken up with *Prayer* ; not as the Word commonly ſignifies with us, *Petition* or *Impetration*, in as much as that Supreme and Independent Being could neither *pray* in this ſenſe to others, or make ſuch Ad-dreſſes to it ſelf. His *Prayer* was the Con-templation of his own divine Eſſence : His *Prayer* was that *Expreſſion* or *Conſubſtantial Word*, which from all Eternity, as an eter-nal, coeternal Beam ſhone from the Father : His *Prayer* was and is a *Reflection* upon his own unlimited Perfections, in that compleat Reſemblance of himſelf, his Son.

WHEN this *Word* deſcended from the Boſom of his eternal Father without either Change or Separation, to cloath himſelf with our Fleſh in the chaſt Womb of the Virgin Mother, I find he came among us to teach

us what he put in practice himself, the holy Exercise of *Prayer*. It is written of his House, that it is to be consecrated to divine Service or *Prayer*: *Domus mea domus orationis vocabitur*. And which was his first House, but the Womb of his Virgin Mother, where he dwelt nine Months, in that divine Employment? The first Chapter of his Prayer-Book, or first Lesson he read, was to comply with the sacred Decrees, with the holy Will of his eternal Father, as the Royal Prophet says of him, *Psalms xl. 10. In capite libri scriptum est de me, &c. In the beginning of the book it is written of me, that I should do thy will. I'll follow thy Orders, my God, I'll engrave thy Law in the middle of my Heart.*

WHEN he came into the World at the appointed Time, he employ'd in that holy Exercise of *Prayer*, the space of thirty Years. This Light of the World shed not a Beam upon benighted Man, he broke not from the sacred Cloud whereinto he had retired, *Nubes latibulum ejus*, till the Revolution of that time was ended. And as if he thought it not enough to spend whole thirty Years under the Roof of *Mary*, he repairs to a Desert, a lonely and melancholy Desert, where for forty Days and forty Nights, not granting his Body the Satisfaction of
the

Matth. 21.
18.

Job. 22.
14.

the least Repast, free from the Noise and Bustle of the World, he is totally addicted to *Contemplation*. Our Blessed Saviour was as well God as Man; he needed not, by Consequence, a private House or Desert to become more recollected, more retired; 'twas to give us an Example, to teach us where we ought to pray, that he chose those solitary Places; 'twas to encourage us to an Imitation of his holy Life, to render our Prayers more efficacious, more meritorious, he selected such Conveniences as might be an help to our Prayers. Methinks he acquaints us with his divine Intentions from the Desert, with an *Exemplum dedi vobis*; *I have given you an example, that you do as I have done*. Ah! my Lord, 'tis too much Honour, for such poor Creatures as we are, to be permitted to address our Prayers to thee; but what a Happiness is it to be invited to pray in company with our God?

John 13.
15.

WHEN he left the Desert, he left not the Practice of Prayer; he quitted not this sacred Employment in the midst of the most pressing Concerns of his Mission: And altho' he equally pray'd in all Places, and at all Times, the Evangelists have taken a particular Care to acquaint us, that after he had labour'd and toil'd all the Day in Preaching, Teaching,

Teaching, and inviting Sinners to a sincere Repentance, he employ'd the most part of the Night in the Practice of Prayer; *Erat* Luke 6. 12.
pernoctans in oratione Dei.

As he lived in a continual Exercise of Prayer, he expired upon the Cross (as we may say) in the Arms of Prayer; he consecrated to that purpose the three last Hours of his Life; he drew the Curtains of the Night upon the Face of this World, he shrowded it with Darknes more seasonable, more proper for *Prayer*. Ah, what Comfort must a serious Meditation upon those three last mysterious Hours, our Blessed Saviour was dying in upon the Cross, bring to the Soul of a repenting Sinner! He made there an Application of his most bitter Passion, of his most dolorous Crucifixion, of his most painful Death to the Distempers of our diseased Hearts. He prayed then, that as the whole Series of his Life was spun out for our Good, for our Instruction; so his Death for our Sakes might conduce to the entire Remission of our Sins. He offer'd the infinite Price of his inestimable Blood for the Redemption of Mankind. He begg'd of his eternal Father to cancel the Debts we had contracted, to blot out of his remembrance our Transgressions, at the same time that he inter-

Luks 23.
24.

Luks 23.
46.

ceded at the Throne of his Mercy for the blind and ungrateful *Jews*: *Pater ignosce illis, quia nesciunt quid faciunt*. Nor may we doubt, but as he pour'd forth his Soul in Prayer with his last Breath, saying to his eternal Father, *Into thy hands I commend my spirit*, so he bequeath'd the Spirit of Prayer as a Legacy to us, both to accompany and secure our Exit out of this Life; and the bowing of his Head to us at that time, is an Invitation to us to lift up our Hearts to him; *Inclinato capite emisit spiritum*. Ah, my dearest Saviour, I receive with the most profound Submission possible, with the greatest Veneration, thy Holy, thy divine Spirit; I embrace it as bequeath'd to me by my most tender Master; I'll cherish this *sacred Depositum*, this divine Pledge of an infinite Love; I'll carefully preserve it to the end of my Days; for 'tis then I desire to die, when I cease to pray.

SECONDLY, If Prayer came from *Heaven*, as we must needs allow, since it was brought us from thence by the World's Redeemer, it glories in a Prerogative more to our Advantage; that is, it leads and conducts to us *Heaven*. 'Tis the Property of Water, to remount to a Level with its Source or Origin. Prayer therefore taking its rise in *Heaven*, we must attribute to it an Excellency

lency common to it and Grace ; *Omnis qui bibit ex aqua hac, fiet in eo fons aquæ salientis in vitam æternam.* If any one drink of that delicious Spring, which pious and religious Souls so frequently refresh themselves with in the holy Exercise of Prayer, it shall become in him a Fountain, whose Waters shall re-ascend as high as their Origin, as high as *Heaven*, to that inexhaustible Ocean of ever-living Waters. *Quid est oratio*, says to this purpose the great *St. Augustin*; *nisi ascensio animæ de terrestribus ad cœlestia, inquisitio supernorum, invisibilium desiderium?* For what is *Prayer*, but an Elevation of the Soul from terrestrial to celestial Cogitations, an Inquisition or Search into supernatural Concerns, a fervent Desire of purchasing that Happiness, which is as yet out of sight. 'Tis for this Reason that *Prayer* is compared to the Ladder *Jacob* the Patriarch saw in a Vision : As that gave an ascent from Earth to Heaven, as those mysterious Rounds bore the mounting Angels to their Sovereign Lord ; so *Prayer* wings our earthly lumpish Nature, that we can soar aloft to the Region of Spirits ; and to this purpose it refines our Humanity from all Dregs of Mortality. As our Lord was seen leaning upon the utmost Rounds of this mystick Ladder, or rather, as the

Septuagint give a more congruous Construction, as the Ladder was seen leaning upon our Lord that supported it ; so Prayer derives its Efficacy, its Vigour and Force from the gracious Assistance of an all-powerful God, who both raises and draws its Votaries to himself. Finally, as there were in *Jacob's* Vision seen *ascending* and *descending Angels*, they are yet upon the same Concern for Christians devoted to Prayer. They carry our Petitions, as *St. Hilary* saith, to the Throne of Glory, they return to minister for us in the great Work of our Salvation. The Soul likewise upon the Wings of Prayer takes her flight to Heaven ; she enters into the Palace of her Lord without Controll or Disturbance, Prayer being the Key of Paradise, saith *St. Augustin*, which gives her admittance into the Royal Bed-Chamber, where she freely entertains her self with an infinite Majesty, she becomes familiar with her God, she not only obtains his Blessing as her Father, disarms his just Indignation against her own, and the World's Offences, atones for her self and others, but addresses her self to him as her dearest Friend, appropriates him to her as her Beloved, with the Spouse in the *Canticles* ; *Dilectus meus mihi, & ego illi*. Inſomuch that our Sovereign Lord infinitely delighted with such familiar

miliar Addreffes, invites, encourages, and engages the Soul to continue her languifhing Defires. *Fac me audire vocem tuam*; let me hear thee fpeak. *Vox enim tua dulcis*; for thy Voice is fweet and charming. *Labia tua ficut vitta coccinea, & eloquium tuum dulce*; thy Lips are like a Thread of Scarlet, thy Speech is fweet and grateful. Such was the Prayer of *Mofes* upon the Mount, where he made up to God as to his beft of Friends, difcourfed with him *Face to Face*, fo much to the Advantage of the glorious Saint, that one would have thought the Almighty had interchanged Properties with him; for he feems to tye the Hands of an Omnipotent God, that was ready to dart his revenging Thunder at the criminal Heads of the rebellious *Jews*. *Dimitte me*, faith the Almighty, *ut irafcatur furor meus*; let me alone, that I may give way to my Anger. As if he were unable to refift the Influence of the Prayers of *Mofes*.

Cant. 8.

^{13.}
Cant. 2.

^{14.}
4. 5.

Exod. 32.

^{10.}

THIRDLY, But we have not only the Advantage of being conducted to *Heaven* by *Prayer*; 'tis alfo bleffed with a fingular Privilege, that it makes us find *Heaven* upon *Earth*. To evidence this Truth, let us fettle our ferious Confideration, let us fix our Regards upon fuch devout Chriftians, as are given to *Prayer*. We fee they are difencumbred

disencumbered from the Bustle, or troublesome Concerns of this World; we see they are intirely divorced from the Creature, totally united to the Creator; we see they are dead to the Life of the World, living a divine or supernatural Life; dead to themselves, animated with the Life of God. Ah happy Death! Happy End of a Life well lost! Thrice happy Beginning of a Life, that must never end! The Union of Body and Soul is the Life of a Man, the Separation of the Body and Soul is the Death of a Man; the Union of the Body and Soul with the World, is the Life of a worldly Man, the Death of a Christian; the Separation of the Body and Soul from the World is the Death of a Man as to the present World, but the Life of a Man in reference to the World to come. Men living with the Life of the World are dead to Heaven; Men living or leading their Lives in *Prayer*, find Heaven even in this World, inasmuch as they are dead to the World, to live with God, to live with the Angels with the Life of God: They are penetrated with God, they are absorbed in God; they are changed by a thrice happy Transformation into God himself. But this Death to the World ought rather to be stiled a *Resurrection* than a *Death*: A *Resurrection* with their divine

Original *Christ Jesus*, from the Grave of this World. Those, that are risen with *Christ*, have their Affections taken off from the things here below, they favour nothing but what's above. Those by consequence, that are devoted to Prayer, are risen with *Christ*; have a Heaven upon Earth with *Christ* not yet ascended, will mount with *Christ* from *Earth* to *Heaven*.

IF the Angels, our Guardian-Angels, to whose Care and Custody Man, as yet a Traveller, is recommended by God; if they that keep us in all our Ways, that direct our Steps through the Mazes of this World; if they that are so much taken up with our Concerns, as that they are continually upon the Watch, upon the Guard, to secure us from that roaring Lion the Devil, seeking to devour us; if they notwithstanding are at the same time blest'd with the beatifical Vision, if they see God, enjoy *Heaven* upon *Earth*, certainly there is some proportion between *Souls* in Prayer, and *Spirits* upon Duty; betwixt *Souls* raised above themselves upon the Wings of Devotion, and *Spirits* below themselves upon Matters of Obedience: If we have regard to the Concern they are engaged in, their *Heaven* must be upon *Earth*. If we look upon the *Soul* as confined to the Body, she has at least
an

an Antepast of that Bliss these *Spirits* are perfectly possess'd with, since she commences here an Exercise, that must never end: She beholds the Face of God, by *Prayer*, who is to be the Object of her Happiness for all Eternity. Do not we thus enjoy *Heaven*, upon *Earth*? Do not we thus partake of the Happiness of Angels? *Prayer* comes from *Heaven*, *Prayer* leads to *Heaven*; *Prayer* makes us happy with *Heaven* upon *Earth*. *O quàm suavis est, Domine, Spiritus tuus in nobis*; O my Lord and Saviour *Christ*, how sweet is thy *Spirit*? How beneficial is the *Spirit* thou hast left us, the *Spirit* of *Prayer*, which thou hast recommended to us.

FROM the Excellency of *Prayer*, and the Advantages we reap by it, 'twere easy to conclude the Obligation incumbent on us, as we tender our eternal Welfare, of having a constant Recourse to so religious an Employment: But because among variety of Motives, it may so fall out by the order of Providence, that some of them at least may conduce, as well to stir those that will not yet grant themselves so much Leisure, even as to think of future Happiness, as to encourage those that are already bent upon the Inquiry, I shall now proceed to shew the *Necessity* we have, and the *Manner*
how

how we are to pray; which is the Subject of my Second Part.

St. *John Damascen* defines *Prayer* to be an Elevation of the Mind to God; in which we either beg to be deliver'd from Evil, or invoke his Assistance upon our selves or Neighbours, to embrace what's Good; or pay to him our Homage as our supreme Lord, our Sovereign King. 'Tis evident from the first Part of the Discourse, that the Mind is elevated to God by *Prayer*: The Explication therefore of the Sequel of this Definition shall be a pregnant Proof of the Necessity we are in, of making such Addresses to him, as that we may alleviate the Burden of our Troubles in this World, we may invite the celestial Influence of his Grace upon *our selves* and *Neighbours*, we may acknowledge him as we ought, as we are oblig'd, to be our chief *Good*, our *ultimate* or *last End*. II. Part.

WE are not, I am fully persuaded, unacquainted with the Miseries we, as mortal Men, are liable or subject to. *Homo brevis vivens tempore repletur multis miseriis*, (said *Job* 14. 1. who had found the truth of his Assertion by Experience) *Man living but a short time is full of many miseries*. We know there are *Miseries* that oppress the *Soul*, *Miseries* that afflict and torment the

VOL. II. D d Body,

Body. The *Miseries* of the *Soul* are *many*: She is blind, erroneous, ignorant in the Operations of her Understandings; she is depraved in her Will which is bent upon Evil, which is obstinate, perverse, malicious; at the best more prone to acquiesce to the Suggestions of *Sin*, than to comply with the previous Motions of *Grace*: She is corrupted in her *Judgment*, decay'd in her *Memory*; she is weak and feeble in all her Faculties. Add to these domestick Evils, these in-born *Miseries*, those she suffers from abroad, those she suffers from the *World*, from the Allurements of the *Flesh*, from the Suggestions of the *Devil*. She is betray'd to the *World*, by the *Concupiscence* of the *Eyes*; she is a Slave to Sensuality, by the *Concupiscence* of the *Flesh*: The *Devil* lords it over her, by engaging her, through his Wiles, into *Pride of Life*. What must she do to be deliver'd from this intolerable Oppression? Whose Assistance must she call upon? whose Help? she is closely besieg'd by her Enemies without, she is treacherously betray'd by her Domesticks within:

Matth. 10. *Inimici hominis domestici ejus.* To whom shall she have recourse for Succour or Relief? To whom but to the King her supreme Lord, her Sovereign, her God? To whom shall she send her devout *Sighs*, her penitential

penitential *Tears*, her assiduous and fervent *Prayers*? The Almighty gave her Orders to call upon him in the day of *Affliction*; he promised her his Aid and Assistance, upon Condition she would attribute to him the Glory of the Victory, she would return him her Acknowledgments and Homage: *Invoca me in die tribulationis, eruam te, & honorificabis me.* The Apostle grievously Psalms 49. 15. infested with an intestine War from the *Concupiscence* of the Flesh, cries out for help to crush the Rebel: *Infelix homo, quis me liberabit de corpore mortis hujus?* Unhappy, Rom. 7. 24. unfortunate Man! What Friend will deliver me from the Body of this Death? He does not desire here, as in another place, a Separation betwixt Body and Soul; he begs to be freed from the vicious Inclination of a depraved Appetite, which he calls *Corpus peccati*, Rom. 6. 6. the Body of Sin, from whence, as from a noxious and pernicious Root, spring up so many destructive Branches of inordinate Desires. *Quis me liberabit?* Who is it that will destroy this Body, this Body of Sin? *Corpus peccati.* He calls to mind the Promise of his Lord, and expects Relief from the Grace of *Jesus: Gratia Domini Jesu Christi.* Invoke his Assistance therefore, beg he would extinguish the Rebellion of the Flesh. *Ter Dominum rogaui: I have* 2 Cor. 12. 7.

petition'd thrice, replies the afflicted Soul, *Ut auferretur à me stimulus carnis meæ*. Neither were his Petitions unregarded; the Grace he received, at the Instance of his Prayers, enabled him couragiously to withstand all Assaults, repel all Temptations, to triumph over the Enemies that aim'd at his Ruin. *Sufficit tibi, Paule, gratia mea*.

IF Prayer prove so necessary to the Relief of the *Soul*, in the midst of Troubles, incompass'd, or rather oppress'd with the intolerable weight of *Miseries* and *Afflictions*; 'tis as absolutely requisite against the *Miseries* that fall upon the *Body*; the *Miseries* of the *Body* being as grievous, as afflicting in some Proportion, as those of the *Soul*. I need not call upon any other Witness than our own Experience to manifest the Truth of this Assertion. Since that *Sin*, that was unfortunately hatch'd in the Garden of *Eden*, Man, that was before Lord of this Universe, the Master of the World, has now the Universe, the whole World against him. Nature shook him off, as no longer her Darling, when once he had revolted from the Allegiance due to her Sovereign and Creator. The Heavens ever since have proved his Bane, in their malignant Influence. The Elements, that jar and wrangle with one another, meet in the Composition of disloyal Man, not to end, but

to continue their Quarrel; that they, like *Sampson*, may draw after their own, the *Ruin* of his *Philistine*. The Beasts, created for his Use and Service, over whom he was appointed Lord and Master, revolt by a joint Instinct that seems to transcend the reach of a Creature, guided only by the blind Impulse of Sense. The Beasts revolt, the Beasts rebel against him; those, that have not Strength in proportion to their Hatred, do all they can to shun the detestable Object; those, that are able to master this common Enemy, never meet him but they devour him.

WERE this the *Non plus ultra* of *Misery*, it might be said, his Enemies were only such as were void of *Reason*: But Ah! unfortunate Man! thou art an Enemy to thy self, thou hast Man thy Enemy. One levels his Endeavours at the Destruction of another.

In itineribus sæpe; Often upon the Road, 2 Cor. 11. 26. says St. Paul, *Periculis Latronum*, thy Life's in danger: *Periculis in Civitate*, as often in the City. If thou fliest to the Deserts, *Periculis in solitudine*, the wild and inhospitable Groves harbour thy Enemies. Put to Sea, *Periculis in mari*, thou hast Enemies at Sea. If thou return to thy *Friends*, thy *Friends* are false, thy *Friends* are Flatterers, thou art likewise in Danger there, *Periculis in falsis fratribus*.

fratribus. Devil with Devil firm Concord holds ; Men only disagree of Creatures rational : As if they were not assail'd by Enemies enough besides, they do their utmost to ruin one another. Where therefore must Man, miserable, unfortunat e Man, seek for refuge against the united Force of so many pernicious and malignant Enemies ? Where shall he find a shelter from a Storm, that menaces his Destruction on all sides ? Whither shall he run for Succour ? To God, saith St. *Chrysoſtom*, born up upon the Wings of Prayer : Let him fly to the Throne of the Almighty, far above these material Orbs that surround us, far above the reach of an Invasion, either from the *Heavens, Elements,*

Pſalm 41. *Beaſts* or *Men.* Let him enter *In locum tabernaculi admirabilis uſque ad domum Dei ;* let him enter into the Place of the admirable Tabernacle, let him enter into the House

Eccle. 35. of God, *Uſque ad domum Dei Oratio humiliantis ſe penetrat nubes, & non diſcedet donec altiffimus aſpiciat ;* the Prayer of the humble penetrates the Clouds, and it ſhall not depart till the Almighty hath granted the Petition. Do the Heavens moleſt him ? Prayer, saith St. *Chryſoſtom*, has been a true Fence

Chryſoſt. against their malignant Influence ; *Plagas*

Hom 5. de *Incompr.* *Dei Natu-* *ra.* *caeli irruentis delevit Oratio.* Prayer has appeaſed the Anger of the Elements ; *Tempeſtates*

pestates sustulit. Prayer has tamed the savage Beasts; *Impetum Leonum cohibuit.* Prayer has composed the Differences of Men; *Bella composuit, prælia removit.* Prayer has discover'd the Snares Men have laid to entrap one another; *Insidias hominum, mala denique omnia delevit Oratio.*

BUT now again, as our Prayers are beneficial to our selves, so also are they to others. As they are a powerful Engine, by which we draw down Blessings upon the *Soul*, against the *Miseries* of the *Soul*; upon the *Body*, against the *Miseries* of the *Body*; they likewise are efficacious for the Good of our Neighbours, whether Enemies or Friends. To instance in the first, as a more pregnant Assurance of the Efficacy of Prayer: Who was a greater Enemy to Christians than St. *Paul*, before his Conversion? You are not, I suppose, ignorant of the Persecutions he raised against the Church in its Infancy, when he bore the *Name* of *Saul*, with the *Nature* of a greedy and ravenous Wolf, that thirsted after the Blood of the Lambs and Sheep of that tender and loving Pastor *Christ Jesus*. You know the bloody Designs he was bent upon, when our Blessed Saviour appear'd to him in the Way, with a *Saul, Saul, Quid me persequeris? Saul, Saul, why dost thou persecute me?* Never Tyrant, the most inhumane Tyrant,

Acts 9. 4.

Tyrant, was more violent against Christians than *Saul*. The Fury, he was animated with answer'd the Cruelty of his Intentions: He was full of Menaces in his Mouth, of Rancour in his Heart, of Fire in his Eyes, of Weapons in his Hands: *Saulus spirans minarum & cædis*. He travell'd from one City to another to seize upon Christians, whom he loaded with Irons, whom he dragg'd before the Magistrates, whom he cast into Prisons; against whom he became as well Executioner as Witness: *Rapiebat, vastabat, sæviebat*, says the great *St. Augustin*. I do not exaggerate or enhance his Crimes, when I affirm they were without Bounds or Limits. *Saul* waged a bloody War, not against *Christians* only, but against *Christ* himself. As *Herod* sought his Death amongst thousands of *Innocents*, *Saul* aim'd at *Christ* amongst thousands of *Christians*; tho' neither could meet with the *Saviour* of the World. He escaped *Herod* by his Flight into *Egypt*: He could not be assaulted in Person by *Saul*, as being now risen from the Dead, as being at this time ascended into Heaven. And yet, O Crime never to be parallell'd! *Saul*, not satisfied with that ignominious, that painful Death, the *Jews* had lately put our Saviour to, extends his furious Rage even beyond the Grave; insomuch, that our

Saviour

Saviour not brooking the Outrage, breaks even from Heaven into unusual Complaints, and dispensing no longer with that sacred Silence he had so strictly observed in this World, in the midst of his greatest Afflictions, he reproaches *Saul's* unheard of Cruelty, from the Throne of his Glory; *Saul, Saul, Quid me persequeris?* Thus stands *Saul* a Criminal before us, a Criminal of the blackest Die. Thus I have represented him with these Iniquities about him, to make a deeper Impression in your Souls of the prodigious Efficacy of *Prayer*, and by consequence, of the great Obligation we have of praying, as well for our Neighbours as ourselves, as well for our Enemies as Friends. *Saul*, however here so black with Crimes, is for all this a glorious Saint, is in full possession of an eternal Kingdom, is reigning with *Christ*, is an illustrious Member of the Church *Triumphant*, is an Honour to the Church *Militant*. Whence proceeds so miraculous a Change, a Change of *Name*, a Change of *Nature*? A Change from *Saul* to *Paul*, from an extraordinary *Sinner* to an extraordinary *Saint*? From the *Prayers* of a Christian, from the Sighs, Tears, and *Prayers* of a persecuted Christian, a Christian persecuted by *Saul* himself, a Christian expiring under a Mountain of

Stones thrown at him at the Instance of *Saul*; To the *Prayers* of *St. Stephen* we owe this prodigious Conversion. While the *Jews* animated and encouraged by *Saul*, who stoned *St. Stephen* with all their Hands, by taking care of all their Clothes, were answering to the Cruelty of his Intentions, the Saint lifted up his Hands and Eyes to Heaven, raised his dying Voice in a lamentable, but engaging Accent, and as if he had been the Echo of his Lord upon the Cross, cry'd out to him, as he did to his eternal Father, *Ignosce illis quia nesciunt quid faciunt*. His *Prayers* were heard in Heaven, *Jesus* saw the Suppliant, *Jesus* stood visible to the Saint, attentive to his *Prayers*, and granting his Petition. The *Prayers* of *St. Stephen* wrought the entire Conversion of *St. Paul*.

St. Augustin, whom we likewise must needs acknowledge a perfect Convert, at the *Prayers* and *Tears* of *Monica* his holy Mother; *St. Augustin*, I say, once the Labour of her Womb, now the Delight of her Soul, whom she brought forth a Sinner, and made a Saint, introduces our Blessed Saviour addressing himself thus to the great *St. Paul* before his Conversion: *O Saule, olim quidem te perdere debui, sed Stephanus meus oravit pro te: Saul*, I should have destroy'd

deftroy'd thee long ago, had not my *Stephen's* Prayers prevail'd fo far, as to difarm my Anger againft thee. O *Saul*, why doft thou perfecute me? Thou art blindly bent againft me and mine, and yet at the Interceffion of *Stephen*, I'll create thee my Servant. O *Saule, lupè rapax*; O *Saul*, thou ravenous Wolf, thou haft devour'd my Sheep: *Expecta paulisper & digeres*; ftay a while, and thou fhalt digeft what as yet over-loads thy Confcience. *Dicam planè*, continues the great *St. Auguftin*, *St. Auguftin* a moft delicious Flower fprung likewise from the Root of Prayer, *Elifus eft filius perditionis & erectus eft vas electionis*; The Son of Perdition is thrown down, to rife up a Veffel of Election. *Nam fi Stephanus fic non oraffet, Ecclefia Paulum non haberet*; for if *Stephen* had not pray'd in this manner, the Church had never been honour'd with the Merits of *Saul*. *Sed ideo erectus eft Saulus*; But *Saul* was thus raifed to that fublime Sanctity and Perfection, *Quia in terra inclinatus exauditus eft Stephanus*; becaufe *St. Stephen* with bended Knees call'd not for Vengeance, but Mercy for *Paul*. *Sic auditus eft Stephanus, ut ejus oratione deleteretur peccatum, quod commiffit Saulus*: Heaven fo far condefcended to the Interceffion of *Stephen*, that it granted an ample Pardon to the Crimes which *Saul* had committed.

I think, after such an Example, none ought to doubt of the absolute Necessity of *Prayer*; of praying for *our selves*, of praying for the Good of *others*. Heaven, that acquiesced to the Prayers of St. *Stephen* for St. *Saul's* Conversion, we may justly hope will never deny any thing, that conduces to the Good of our own, or Neighbours Souls. *Petite & accipietis*; ask, and you shall receive. *Si quid petieritis Patrem in nomine meo, dabit vobis*; If you shall ask any thing of the Father in my Name (says the Son) he'll grant it to your *Prayers*. But since he intimates here a Method of *Prayer*, to be true to my Promise, and to render this Discourse as proficuous as my Time will permit, I'll supersede a farther Explication of St. *John Damascen's* Definition, to leave you in a few Words the *Manner* how to pray: *Si quid petieritis Patrem in nomine meo, dabit vobis*; if you ask the Father any thing in my Name, he'll grant it you.

MANY Christians, notwithstanding the several Admonitions, the several Incitements they have received, to addict themselves to this devout, this holy Exercise of *Prayer*, notwithstanding that they are well instructed in the *Manner*, are still plunged so far in the Cares and Concerns of this World,

World, that they will not so much as afford themselves a Moment of their Time, though they steal whole Hours for Pleasure or Pastime, for an Employment as obligatory as proficuous. As many, if not more (so predominant is Ignorance now-a-days over spiritual Concerns) fall short of the *Method*, know not *how* to pray: The most that do, find not Heaven to answer their Expectations, because they correspond not with their Prayers to its Desires. That I may not be wanting to the Necessities of all upon so great an Exigency, I shall in the Conclusion of this Discourse, excite those to Pray, that *do* not; I shall inform those of the *Manner*, that know not *how*; I shall, to the best of my Endeavours, rectify the false Measures others have taken of praying *amiss*.

To this purpose, you flaming *Seraphims*, that veil your Eyes with your Wings, as not being able to bear that inaccessible Brightness, that is darted from the Countenance of an infinite Majesty; that shroud with Wings your Feet in Awe and Acknowledgement of the Greatness of God; that have two Wings more to be ready upon Command; that cover your *Eyes* with *two*, your *Feet* with *two*, that *Fly* with *two*: Give me leave to adapt your *Wings* to *Prayer*, to
fit

fit it for its appearance before the Throne of the God you adore. Let *Prayer* be a *Seraphim* amongst you, place her in your Choir, when her *Wings* likewise are fitted to her, when she burns with that Love you are inflamed with. *Seraphims* by Nature are all in *Love*, in *Love* with God; their *Love* is incompatible, is inconsistent with Sin: That *Prayer* therefore admit not of Sin, is the first Condition. *Seraphims* veil their *Faces*, veil their *Feet*, in Consideration of God's infinite Greatness; of their own infinite Littleness or Lowness, in respect of his infinite Height, which is the second Condition necessary to *seraphical Prayer*. *Seraphims* ask nothing for us, but what conduces to the Honour and Glory of God; what tends to the Salvation of our Souls, the third Condition. *Seraphims* present their Petitions in the Name, through the Merits of *Jesus*, the fourth Condition. *Seraphims* are always upon the Wing; *Duabus volabant*, the fifth and last Condition to make *Prayer* a *Seraphim*.

I. Condi-
tion.

FIRST then, that *Prayer* may fit it self for a *Seraphim*, Sin must be banish'd out of the Soul. *Si cor nostrum* (saith St. *John*, a *Seraphim* for Love, for the Love of *Jesus*)
non reprehenderit nos, fiduciam habemus ad Deum,

1 *Jean* 3.
21.

Deum, & quicquid petierimus accipiemus ab eo; if our Hearts or Conſciences do not check or accuſe us, if our Souls are not defiled with Sin, *Fiduciam habemus*, we may have Confidence, we need not fear; our Petitions ſhall be granted, our Deſires crown'd, our Prayers heard; we ſhall obtain whatever we aſk. Our Conſciences reprehend us, ſaith *St. Gregory*, as often as we ſin, as often as we ſwerve from the Commandments of God. Our Bleſſed Saviour ſtates the Condition for the advantage of Prayer; *ſi manseritis in me*, if you dwell in me, if you live by *Grace* or *Charity* a Member of my Body, *Quodcunque volueritis, petetis & fiet vobis*; aſk what you pleaſe, you ſhall obtain it. Do not therefore, dear Chriſtians, rely upon your Prayers, if your Prayers are not grounded on the Innocence of your Lives. *Ne offeratis ultra ſacrificium fruſtra*; offer not up any more your Sacrifice in vain (ſaid God to the Jews, by the Mouth of his Prophet *Iſaiab*;) your Incenſe is an abomination to me: If you liſt up your Hands to Heaven, I'll turn away my Face, becauſe your Hands are full of Blood. *Lavamini, mundi eſtote, auferte malum cogitationum veſtrarum*; waſh, purge, and cleanſe your ſelves from the Defilements of Sin; take from my Sight your evil Cogitations.

*St. Greg.
Mor. l. 17.
c. 11.*

Joan 15.7.

Iſa 1.13.

S. August.
Conc. 3. in
Psal. 30.

tations. The great St. *Augustin* to this purpose addresseth himself thus to a Sinner in Prayer ; *If God should say to a Sinner, Behold, you have call'd upon me, I come, but whither? Where will you provide a place fit to entertain me? Do you think I can brook Tantas fordes conscientiaæ tuæ? such an unclean, such an un-sanctified Soul? should you invite a Servant of mine to your House, would not you, to save your Credit, take care to remove whatsoever is disgustful out of his Sight? Would not you make it clean, set it in order? Certainly you would. Yet you have the Confidence to invite me to your Soul, in the manner I now behold it, full of Rancour and Malice, full of Fraud and Rapine, full of Pride and Ambition, full of Anger, Lust, and Blasphemy; to your Soul, the Center of Iniquities. If you have a mind God should enter to inhabit there, provide for his coming, cease to offend, implore his Pardon for your past Transgressions, begin to love him as the Seraphims do. Love is the Soul of a Seraphim; Love ought to be the Soul of your Prayer.*

II Condi-
tion.

SECONDLY, Consider the Grandeur, the Majesty of God; consider your self, how little, how like to nothing; consider what God is, consider what you are. The *Wings* before the *Face* and *Feet* of a *Seraphim* are these

these or the like Considerations. That *Seraphim* upon Earth *St. Francis*, pray'd in this manner; *Quid es tu, dulcissime Domine Deus meus, quid ego vermiculus & pauper servus tuus?* What art thou, my Lord my God! What am I! A Worm, thy poor and wretched Servant. With what Patience, with what Humility, does an innocent and poor Wretch wait at the rich Man's Door? With what Submission does he appear before him? With far more Respect, with greater Awe should we beg an Alms at the Gates of God's Mercy. As the Eyes of a Handmaid or Slave are fix'd upon the Hands of her Mistress; as she reads from thence her Instructions what to do; *Sicut oculi ancille in manibus Domine sue*: So should our Eyes stedfastly regard the Grandeurs of the Almighty, and from thence take an occasion to plead for our selves, till he is graciously pleas'd to condescend to the Relief of our Infirmities.

THIRDLY, The *Seraphims* never intercede for us at the Throne of Mercy, but in Matters that redound to their Maker's Honour, and the Good of us. Happy were the Christian Soul, that would thus state her Petitions! ah unfortunate Mistake of many, that with the Sons of *Zebedee*, know not what they ask! Some desire *Health*, some

Psal. 122!

2.

Eli. C
d. l. b. u.

Riches, others to be difencumber'd from the Burden of their *Afflictions*, some *Preferments*, *Dignities* or *Honours*; but never confider with profound Submiffion to the infcrutable Secrets of divine Providence, whether the *Sicknefs* they labour under, the *Poverty* they are in, the *Troubles* they are opprefs'd with, their *low* or *mean* Condition, be not more fuitable to the Will of God, more conducing to the Salvation of their Souls. How many now are tortur'd with unquenchable Flames, for the Abuse of that Health the Almighty in Anger conferr'd upon them? For through a juft Indignation he grants many Petitions, which he, according to the Dictates of his infinite Mercy had moft graciously denied. How many, with *Dives*; want Water to cool their burning Tongues, who, had they been contented with a lefs fenfible *Poverty* than that of *Lazarus*, would now have been lodged in the *Bofom* of *Abraham*? How many have fallen headlong, like thofe Morning Stars, *Lucifer* and his *Affociates*; have fet in an eternal Night, becaufe with the Pinions of an irregular Ambition, they endeavour'd to mount above their native Sphere? How many had exchanged the *Burden* of their temporal *Miferies* or *Afflictions*, had they born them with Refignation and Patience,

for

for an *eternal Weight of Glory*? Many times the everlasting *Happiness* or *Misery* of a Soul is annex'd to a *good* or *bad* Petition. We ought not therefore to square our Requests according to the Dictates of our own inordinate Appetites, we ought to render them conformable to the Will of Heaven. But whatsoever we importune the Almighty for, let it be desired with profound Submission, in the *Name*, through the *Merits* of our Lord and Saviour *Christ Jesus*.

FOURTHLY, *Si quid petieritis Patrem in nomine meo, dabit vobis*; if you ask the Father any thing in *my Name*, he will grant it you. He says we can do nothing without him; *sine me nihil potestis facere*. We can expect Salvation upon no other Account than this: Our own Merits avail us nothing, but by virtue of his Passion, and precious Blood shed for us upon the Cross. *Quicquid ex me mihi deest* (saith St. *Augustin*) *usurpo ex visceribus Domini mei Jesu Christi, quoniam misericordiae affluunt, nec desunt foramina per quae effluunt*: Whatsoever is defective in me, is supply'd from the Bowels of my Saviour's Mercy; his Blood wants not Channels to convey it self to my Soul: It streams yet in greater abundance through his *Wounds* upon the *Cross*, than through his *Pores* in the *Garden*. Hence it is, that our

IV. Condition.

Joan. 15.
5.

August. in Manual.
cap. 21.

Holy, our unerring Mother the *Church*, concludes her *Prayers*, *Through Jesus Christ our Lord*. 'Twas he that redeem'd us from the Slavery of Sin, he is the Door of Heaven, through him we must enter, which we shall certainly do, if *Perseverance* crowns our *Prayers*.

V. Condition.

LASTLY, *Perseverance*, represented in those *Wings* of a *Seraphim*, with which he is constantly upon Duty. *Christ* many times grants to our *Perseverance*, what he denies to our *Prayers*. The Apostles ran to the Sepulchre of our Lord, as well as *Magdalen*, but she only had the Honour and Happiness of seeing him in Person, because she stay'd. Had the *Cananean* left our Blessed Saviour at that sharp Repulse she first received, her Daughter had never been dispossest'd: Neither had *Jacob* the Patriarch been bless'd by the Angel, had not he struggled with him till the dawning of the Day. God denies us many times, or seems not to hear us, to try our *Patience*, to make proof of our *Constancy* and *Perseverance*, to experience the Faith we have in him. He seems not to hear us at all Times, or upon all Occasions, to convince us of our own *Misery*, of what we are *our selves*, if left to *our selves*. *Grace* would lose its Estimate or Value, *Heaven* would sink beneath our Care

or Consideration, if every Sigh or Tear, if a few Words, altho' the faithful Interpreters of a sincere Intention, could obtain what they ask at every turn. *Cælum vim patitur & violenti rapiunt illud*; we must storm the *Empyreum*, if we have a mind to gain it; we must endeavour to take Happiness by Force, by force of a constant Prayer. None will ever have their Temples adorn'd with a Crown of Glory, that have not persever'd in the Combat: *Nemo coronabitur, nisi qui legitime certaverit.*

WE have had an Idea, dear Christians, of the *Excellency of Prayer*, of the *Advantages* we may reap from the constant Exercise of *Prayer*. We are convinced, I suppose, of the *Necessity of Prayer*; we have been furnish'd with the *Conditions* requisite for *Prayer*. If we admire it for its *Excellency*, we should embrace it as an *Advantage*; nay, we ought to comply with so *necessary* an *Obligation*, since we are not ignorant of the *Manner* how to discharge our selves of it. I was not Master of Ceremonies my self, when I placed *Prayer* amongst the *Seraphims*. A learned Author tells us, That a Person constantly addicted to so pious an Employment, has not only the *Love* of a *Seraphim*, but likewise enjoys the Perfection
of

of each *Hierarchy* of every *Choir*. He is a *Che-
rubin* in his *Knowledge*; a *Throne*, inasmuch
as his *Soul* is the *Seat* or *Residence* of *God*,
the *Temple* of the *Holy Ghost*; a *Domination*
in the *Government* of his *Passions*; a *Power*,
in the *Dominion* over the *infernal Spirits*;
a *Virtue*, in his *miraculous Life*, in his *Life*
of *Miracles*; an *Archangel*, in his *Heroick*
Enterprizes; an *Angel*, in his *prompt Obe-
dience* to the *Commands* of his *Sovereign*; a
Person, infine, devoted to *Prayer*, is a won-
derful *Epitome* of all *Heaven*. Who would
not after this addict themselves to *Prayer*?
That holy *Bishop* of *Geneva*, *St. Francis*
Sales, taxes those that will not, with the want
of common *Sense*. *But the foolish and un-
wise shall perish*, (saith the *Psalmist*;) *simul*
insipiens & stultus peribunt. Men may be
asham'd of their supine *Neglect*, in a *Busi-
ness* of such *Moment* and *Concern*, while
they shew themselves so eager in the *Pursuit*
of *Toys* and *Trifles*. If its *charming Excel-
lency* does not invite us, let its *Advantages*
engage us, let its *Necessity* oblige us. For its
Advantage, saith *St. Ambrose*, *Uberior est*
gratia quàm precatio, semper enim Dominus
plus tribuit quam rogatur; *God* is more li-
beral of his *Grace*, than we of our *Prayers*;
he always confers more upon us, than we
require, than we look for or expect. *Abra-
ham*

ham desired a Son, and obtain'd, over and above the Measure of his Petition, a numerous Progeny from his Loins, a Progeny as numerous as the Stars; obtain'd a Blessing never to be mention'd but with Joy: The *Redeemer* of the World came from the Propagation of his Seed. *Jacob* the Patriarch begg'd God would be pleas'd to furnish him with Necessaries, with Aliments for the Body, and was stor'd with Riches in abundance, was honour'd with the Company of *ascending* and *descending* Angels. *Solomon* pray'd for Wisdom, and received *Omnia bona pariter cum ea*, an Affluence of all good things with it. *Ezechias* pray'd for his own Recovery, when sick to death, which was granted, with an addition of fifteen Years, and the Promise of a glorious Victory over his Enemies. The *Samaritan* desired *Water*, but obtain'd *Grace*. The *Centurion* begg'd of our Blessed Saviour to restore his Servant's *Health*; our Lord cured the *Body* of the Servant, and the *Soul* of the Master. The *Thief* upon the Cross desired only to be *remember'd* when our Saviour came to his eternal Kingdom, whereas our most gracious Lord promised him on that very Day to place him in *Paradise*.

ADD now to these *Advantages*, with those above mention'd, the strict *Obligation*,
the

the pressing *Necessity*. A Soul without *Prayer* is like a City in time of War without Guards, without Walls, without either Food or Ammunition, which the Enemies may take and plunder as they please. St. *Augustin* and St. *Ambrose*, the greatest and learnedst Doctors of the Church, both center in this Opinion, that a Person stands in as much need of *Prayer* as of *Grace*, to attain Salvation. St. *Ambrose* farther assures us, that *Prayer* is as much the *Life* of the *Soul*, as the *Soul* is the *Life* of the *Body*. Hence I rationally and evidently conclude, that as the *Soul* is essential to the *Life* of the *Body*, *Prayer* is as essential to the *Life* of the *Soul*. The *Body* without a *Soul*, is but a foul and ugly Carcase, the Leavings of a Man, the Food of Worms and the Grave. The *Soul* without *Prayer* is dead, detestable in the Sight of God and his Angels, whose Grave will be the *nether Hell*, whose *Worms* those Stings of Conscience which shall never die. As we take all Care possible therefore to preserve *Nature*, the Union of the *Soul* and *Body*; since we are not ignorant of the *Means*, we ought to take all Care possible to preserve *Grace*, by a constant Exercise of *Prayer*. Should you deny your *Body* its necessary Food, the *Soul* takes Wing, and leaves the Skeleton; should you deprive
your

your *Soul* of the Sustenance of *Prayer*, *Grace* quits the barren, the inhospitable Soil; the *roaring Lion*, the *ravenous Wolf*, the *infernal Serpent*, each from *Hell*, every *Beast of Prey*, *omnes bestiæ sylvæ*, do not pass through only, but inhabit there. Luke 18.
1.

Let us pray therefore always, dear Christians, as our blessed Saviour has enjoin'd us, *semper orate*; not always upon our *Knees*, with *Hands* erected, with *Eyes* lifted up to *Heaven*, that Ceremony at all times is neither necessary nor convenient: Let us *pray always*, by a constant Union of our *Souls* always with *God*: Let us *pray always*, by doing what we do, for the *Sake of God*: Let us *pray always*, by bearing our *Sufferings* for *God*: Let us *pray always*, by desiring what we desire, may redound to the *Honour of God*: Let us *pray always*, by loving what we love for the *Love of God*: Let us *pray always*, in fine, by rendering our *Thoughts*, *Words*, and *Works*, constant Effects of *Faith*, *Hope*, and *Charity*. *Prayer* then and *Grace* will be individual Companions: *Grace* will be acquired at the Instance of our *Prayers*; *Glory* will be the due Reward of *Grace*. *Gratiam enim & Gloriam dabit Dominus*; For the *Lord* (says the *Psalmist*) will give Psalms 18.
12.

Grace and Glory.

WHICH God of his infinite Mercy grant to the *Prayers* of your most Sacred Majesty, to my *Prayers*, and to the *Prayers* of all that hear me, *In Nomine Patris & Filii & Spiritus Sancti. Amen.*



A

S E R M O N

Preach'd before the

QUEEN-DOWAGER,

In Her MAJESTY's Chapel at

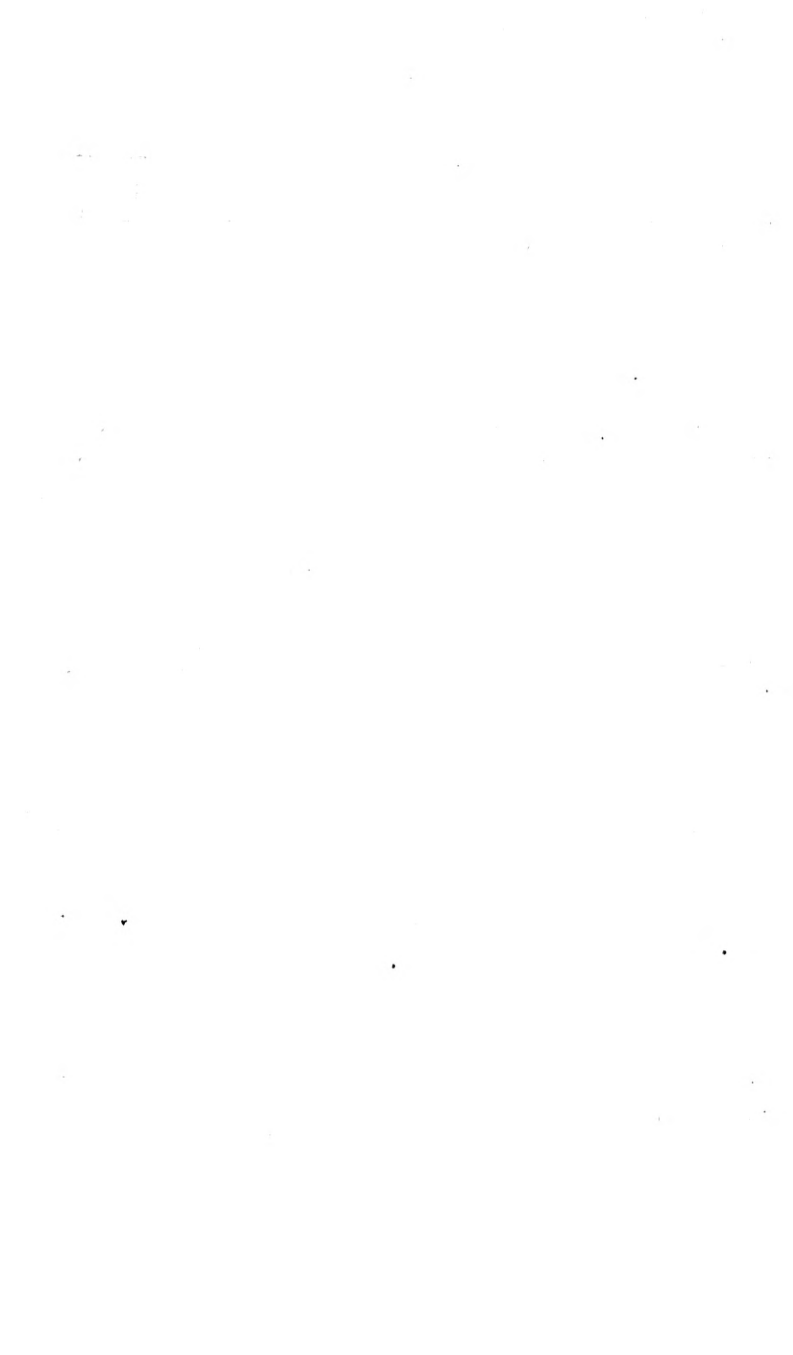
S O M E R S E T - H O U S E, ON
W H I T S U N D A Y, 1686.

By the Reverend FATHER

Dom. PHIL. ELLIS, Monk of the Holy
Order of St. *BENEDICT*, and of the *English*
CONGREGATION, Preacher and Chaplain in
Ordinary to their MAJESTIES.

As Publish'd by Her MAJESTY's Command.

Printed in the YEAR MDCCXLI,





S E R M O N XXI.

Prench'd before her MAJESTY the

QUEEN-DOWAGER,

On *W H I T S U N D A Y*, 1686.

E P H E S. 4. 30.

Nolite contristare Spiritum Sanctum.

Grieve not the Holy Ghost.



S the Children of *Israel*, most Sacred Majesty, received the Law fifty Days after the Paschal Lamb was sacrificed, in Memory and Thanksgiving for their miraculous Deliverance from the *Egyptian* Slavery; so the Church of Christ, in the fulness of time, and after that mysterious number of Days elapsed from the Sacrifice of the immaculate Lamb, who takes away the Sins of the World, is establish'd by the solemn Publication of a New Covenant,

nant, a Covenant of Grace. But to express the Analogy and Relation between the one and the other, the Shadow and the Substance, the Law and the Consummation of the Law; to insinuate the same Spirit of God, who dictated the First, to be also the Author of the Second, both are deliver'd upon the Mount, both in Fire, both with Sound and Majesty. But as perfect Charity casts out Fear, so the Law of Perfection is distinguish'd from the Imperfect, by introducing Charity in the place of Fear, a gentle lambent Fire in lieu of Thunder and Lightning; by changing Mount *Sina*, the Region of Terror, for *Jerusalem*, the Vision of Peace; a frightful Desert, for the Place of Prayer; the Ministry of an Angel, for the immediate Presence of the Holy Ghost. The first was written in Tables of Stone, the latter, says the Apostle, *in the fleshy tables of our hearts*; the one was attended with all the Circumstances of Terror, and repeated Menaces of Death, and all little enough to make a stiff-neck'd People bend their Shoulders to a heavy and galling Yoke; but the other, as gentle in the Declaration as easy in the Execution, is publish'd with the appearance of fiery Tongues, Emblems of Softness and Eloquence, Hieroglyphicks
of

of Light and Charity, to express its Efficacy, not by Constraint, but Insinuation; not by Compulsion, but Persuasion; as Fire is the most bright, most piercing, and most active of the Elements, and the Tongue the most tender in Substance, the most easy in Operation, yet the most powerful of all our Faculties. In a Word, the first was deliver'd in Smoke and Clouds, to signify its Property, Imperfections, Obscurity, Darknes, or, at the best, a Cloud which was to break up and disperse, *umbra futurorum*, a Shadow which was to pass away; the second, Colof. 2. 17. under the Symbol of Wind, pure, open, cleansing, to shew the Inspiration of the Holy Ghost, as requisite to clear the Soul from the Corruption or Contagion of Sin, as the Wind is to purify the Air, and the Air is to refresh the Body; and therefore his divine Presence is sometimes call'd a *Blast of Wind*, as the Spouse in the *Canticles*; *Veni auster perfla hortum & fluent aromata*; sometimes a *Breath of Air*, Cant. 4. 16. *tanquam Spiritus auræ lenis*; sometimes *Spiraculum vitæ*, the breathing of Life; and generally a *Spirit*, κατ' ἐξχῆν, not only in reference to his eternal Procession from the Father and the Son by way of Spiration, or reciprocal breathing of Love, but also in order

order to his Operations *ad extra*, working himself into the Soul by insensible ways, giving her Action and Motion, as the material Air does the Lungs, and the animal Spirits every part of the Body: *Spiritus Sanctus vita spirituum, sensificans, vivificans*, says Richard of St. Victor. Wherefore our Blessed Master, who on this Day fulfill'd his Promise of sending the Holy Spirit, compares it, *John 3. 8.* to the Elementary, *which bloweth where it lists, whose sound we hear, but cannot tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit:* By which last Words he applies the Comparison, as if he said, you are to believe the Influence of this Spirit, as necessary to beget and perpetuate the Life of the Soul, as you experience the other is to the Life and Welfare of Nature; and as he, that hinders the Air from passing into his Lungs, must immediately be stifled, or soon burnt up with interior Heat; so he that checks the entrance of the Holy Ghost, whose Property is to allay the Heat of Concupiscence with the nobler and gentler Warmth of a spiritual Love, to assuage the Passions, to cool and moderate the Affections; or he that ejects him out of his Heart after he is enter'd, is said to contri-

state,

Richard.
de S. Vict.
l. 6. de
Trin.

state to grieve the Holy Ghost, and frustrate the end of his Coming ; *Nolite contristare Spiritum Sanctum.*

THIS Consideration carried me upon these Words of the Apostle, and pointed them out as a proper Theme equally fitted to the Sanctity and Solemnity of the Time, to the Necessities and Capacity of every Hearer ; and as the most important Advice can be given Christians (who have already received, and are supposed to possess the delightful Presence of the Holy Ghost) to cherish that gentle Flame, to treat the divine Guest as becomes the Children of Light ; not only not to expel him out of their Hearts by any criminal Action or Consent ; but not so much as to give him the least Offence, by remitting of the Devotion they feel, or pious Resolutions they make at this holy Time : *Nolite contristare, &c.* But to maintain the Interests of this Holy Spirit, we must have his Assistance, the Power of Persuasion being one of those Gifts of Tongues which *descend from above*, and which is obtain'd by the same Disposition the Apostles were in, *perseverantes in oratione*, by continuing in Prayer ; and if you would learn the Method, the Evangelist delivers it in two Words, *Cum Maria* ; the Blessed Virgin

is the Pattern; the Holy Ghost found her in the same Posture at his second Coming, as he did in the first, when the Angel saluted her, AVE MARIA.

Grieve not the Holy Ghost.

THE essential Joy, which God possesses within himself, and which is himself, places him above the reach of Grief; but not above our Attempts to afflict him: His immortal Godhead and Power may secure his Being, but not our Obedience; we are as ready to take up Arms against him, as if we could dethrone him at our Pleasure. His Majesty and Justice may strike a Sinner with Amazement and Terror, but not always with that Fear which works a stable Repentance. Thus his Love, and Mercy, and Glory, which establish his Beatitude; (his Glory that no Evil can approach him; his Love and Mercy, that he would pass by the Injury, if any such could be done him) exempt him from a Possibility of grieving; and yet we grieve him, that is, we are as criminal and injurious to him, as if he were susceptible of our ill Usage. For tho' every Sin be levell'd at the whole Trinity, the undivided Godhead against which it is committed, yet the Holy Ghost, to whom

whom the Work of our Conversion is appropriated, is said to be the principal Object of the Injury, as implying a horrible Contempt of his Favors; *Spiritui gratiæ Heb. 10. contumeliam facientes.* Our Faith teaches us ^{23.} to consider the Holy Ghost in two different States in reference to human Nature; the one, as hovering over us, and desiring to enter into the Heart of Man, which belongs to him upon so many Titles; the other, as striving to keep possession of it, which to maintain, he has been so liberal of his Graces and Inspirations, of his Gifts and Promises, and even of himself; *Spiritus qui datus est nobis.* In each of these Circumstances we may displease and contristate him; First, If we refuse him admittance when he demands it: And secondly, If we oblige him to quit his Hold, after we have peaceably admitted him, and tasted the Comforts of his Presence. The Refusal is the Injury, the Sin of *Obstinacy*; the Exclusion that of *Contempt*: Two most execrable Crimes, and high Provocations, the Apostle admonishes us to be aware of; and to enforce his Admonition, shall make the two Parts of this Discourse.

FIRST, The Refusal to admit him; by which I do not understand as if he were

locally distant or absent from the Heart of Man; for he is essentially every where by the Omnipresence of his Nature, and as necessarily in the Heart of a Sinner, as in that of a Saint; because *in him we live, we move, and have our Being*. But this Distance implies only a moral Separation, consisting in the Privation of Grace, by which he resides and dwells in us after a peculiar and more excellent manner. But no sooner do we consent to a mortal Sin, than we violently thrust him out of Doors, and dispossess him of this latter and better kind of Inhabitation; while he, like an unwearied Lover, returns as calmly as if it were his first Approach, as if he had never been expelled, and courts the Soul with such melting Expressions as would reduce any Heart but that of a Sinner; for it is not a peculiar Dialect to his Beloved in the *Canticles*, but his common Language to every revolted Heart, *Aperi mibi, soror mea, sponsa mea*; *Open to me, my sister, my spouse*. Prodigious! The unfaithful Servant he calls Sister, the Traytor and Rebel he vouchsafes to call his Spouse, to put her in mind of what she was before she lost her Honour, and forfeited those glorious Titles, which he continues to give her, that he may provoke her

Cant. 5.
2.

her to Repentance, that he may restore her Innocence.

THESE Instances, or *knocking at the door*, as the Holy Spirit stiles them himself in the *Revelations*, in the Council of *Trent* he calls the Motions of Grace *nondum inhabitantis*, that has not yet procured Entrance, but is laying Siege to the Gates, and trying all the Avenues and Passages to get in. Such is the State (beloved Christians) to which most of us have reduced the Holy Ghost; we shut our Hearts upon him, and while there is a Passion within to gratify, a Concupiscence to indulge, we are insensible to his Impulses, and deaf to his Voice; and has not he reason to be offended and grieved at such a Treatment? If we may gather the Vehemency of his Affection from his earnest Desires and passionate Sollicitations to be admitted, we may guess at the Malice and Impiety of our Refusal, by his so deeply resenting it, that God, who is Charity, the God of all Consolation, is obliged to treat with the Sword in his Hand, to change his Entreaties into Menaces, and threaten Punishments where he promised Rewards. Wherefore, says a learned Writer, his eternal Wisdom could invent no Emblem so proper and so expressive of his ardent

ardent Desires to penetrate into the Heart of Man, as that of a *Tongue* and *Fire*, both piercing, both irresistible, but in several Kinds; to signify, that he will leave no Method untry'd, no Way unattempted. If the more gentle Assaults of the *Tongue*, Promises, Endearments, Expostulations, and Persuasions cannot prevail, he will set upon us with all the Flames of his Indignation, and eternal Ardours of his Divine Nature; *Dominus Deus tuus ignis consumens est; Your God is a consuming fire*; in comparison of which, the Fury and Rage of our elementary is but a glaring and harmless Vapour; the destroying and penetrating Lightning, but a gentle and cooling Blast; the rending and dreadful Thunder, is but a friendly Address, and soft Embrace. But *thy God is a consuming fire*, that is, in the Apostle's Exposition, *The Word of God*, or the Holy Ghost speaking in our Hearts, *is quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner, an Avenger of the thoughts and intents of the heart; for all things are naked to, and easily conquer'd by his eyes. Et interficiet impium Spiritu oris sui, & illustratione adventus sui*, says he
 else-

Deut. 4.
14.

Heb. 4.
12.

2 Thef. 2.
8.

elsewhere ; if he cannot destroy the Wickedness of the Man with the Breath of his victorious Grace, he will destroy the wicked Man with the Glory of his Presence, and Terror of his Approaches.

BUT this Attempt of the Holy Ghost to reduce a stubborn Heart, is not to be understood of Force or Constraint ; for he does not desire to possess it by Necessity, but by Submission ; he comes upon it *in Spiritu vehementi*, with Vehemence, but not with Violence, which takes away our Liberty ; for he esteems it the greatest Victory, to make us yield, while we remain able to resist. He has a tender Compassion for the most rebellious Sinner ; and in despite of all Provocations, Acts of Hostility, and defacing the Beauty of a Heart he had been so long adorning, the Print of his Finger still remaining upon the Creature, and the indelible Character of his Sacrament upon the Christian, he acknowledges the Work of his Hands, he remembers it was his Temple, he endeavours to repair the Ruins, and consecrate it again with his Presence. To obtain which desired End, he does not think it either beneath his Majesty, or derogatory to his Power, to capitulate with the Soul, whose concurring Assent is requisite

Rom. 8.
26.

to her own Happiness, to sue to her, to use Sollicitations and Persuasions, according to the Sense the Master of our Schools and other Divines give to the Words of St. Paul, *Postulat pro nobis*; he asks not only for us, but also of us, to be readmitted into our Hearts, *ubique petit ab omnibus recipi*, says the angelical Doctor, comparing this divine Lover to the Sun, who not only offers his Light to the Eyes of all the World, but also darts it upon them, and with the Points of his Rays sollicitates them to open and let in the Day: *Petit ab omnibus recipi*.

FROM whence I make two Inferences worthy your serious Consideration. The first, That the greatest exterior Glory the Holy Ghost is capable of, the only Joy he takes *ad extra*, out of himself, is to find us yielding to his Desires, acquiescing to his Motions and re-entering into the State of Grace. The second, That a Refusal on this occasion, irritates him to the highest Degree, and of its own nature is such a Subject of Grief, as a loving Parent feels when he sees himself disrespected and injured by an ungrateful and disobedient Child. He is not only troubled at his Miscarriages, but is far more afflicted that he is obliged to punish him for them, foreseeing that his Disobedience

dience will bring him to an unhappy End. In like manner the Holy Ghost is said to grieve, when we not only abuse his Patience, contemn his Love, and reject his Comforts, but also draw upon our Heads his just Severity, while he foresees the Punishment he is going to inflict upon his Children will not amend them ; for the Crime is irremissible, the Punishment is unavoidable ; the Crime, a Blasphemy against the Holy Ghost ; and the Punishment, never to repent of it ; *Matth.*
12. 31.
non remittetur.

INDEED Divines are much perplex'd, and can hardly agree in what this Blasphemy consists, which so much exasperates the Spirit of God, and turns the Meekness of the Dove into the implacable Fury of the Lion. St. *Augustin*, whose Judgment is of greatest weight, supposes it to be final Impenitence, as being the last, and at the same time the Punishment of all other Crimes. 'Tis a Punishment, and the severest of Punishments, because a Dereliction of God : 'Tis a Sin, or a Circumstance of Sin, because it renders all the preceding unpardonable. But how come we to plunge into this bottomless Abyss of Misery, unless by refusing Grace when it is offer'd us ? There is the Crime ; and are not we justly sen-

tenced to it for our so long continued Resistances against the divine Impulses, so frequent Contempts of Calls from Heaven, in Sermons, Advices, Examples, Duties of Piety, Occasions of Charity presented to us, good Books put into our Hands, Remorses started in our Consciences, Convictions rising in our Understanding and holy Desires breath'd into our Hearts? There's the Punishment: And what more just than that our own Measures should be turn'd against us, that there should be a resemblance between the Chastisement and the Offence; as Contempt was the Crime, so Contempt should be the Condemnation? The Sinner contemns God, and God revenges himself by contemning him; the usual Proceeding of slighted Love; *qui spernis, nonne & ipse sperneris?* He applies his Mercy, in quality of a Physician, to heal the Soul; but sometimes he must in like manner exercise his Justice, by giving her over when her State is desperate. *Curavimus Babylonem & non est sanata*; to cure thee, O wretched Creature, to whom a Life spent in Disorders and Confusion has merited the stile of *Babylon*; to cure thee, I have apply'd all my healing Graces, comforting Inspirations and sovereign Restoratives; neither Oyl nor Wine,

Wine, neither gentler nor sharper Remedies, neither Prosperity nor Persecution, have been wanting to thy Wounds; *sed non est sanata*, but thou art not, because thou wilt not be cured: *Derelinquamus eam*, thou art past Recovery, I will leave thee to the Cogitations of thy own Heart, *in manu consilii tui*; I will visit thee no more, I will call thee no more, I will quite forget thee, I will not so much as be angry with thee any more; *auferetur zelus meus à te, & quiescam, nec irascar ampliùs.* *Ezech. 16. 42.*

Now tell me, Christian, if such as refuse to give the Holy Ghost entrance into their Hearts, so heavily contristate him; how grievously do they offend, who thrust him violently out of their Hearts, after they had readily open'd the Gates to him, received him honourably, treated him friendly, and reciprocally received unspeakable Instances of his Affection? This is the next thing I have to consider: Be pleased to accompany me with your Hearts, as well as with your Attention.

WHETHER to be repulsed from the Heart of Man, or expuls'd out of it, be the greater Affront to the Holy Ghost, and the more deserving Subject of his Displeasure, may be a Question in Theory, II.

and is discuss'd by Divines ; but I suppose in the Practice an indifferent Judgment may determine. For as right Reason esteems it an Injury of a higher nature, and far more provoking, to treat a Man ill in his Presence, than in his Absence, because it adds the greatest Impudence to the Indignity ; so the first Crime, a Person in the State of Grace commits, becomes incomparably more injurious by that Circumstance. I inforce this with the ordinary Topick of Ingratitude, which stains it still deeper : But I pass by these two Reasons, so considerable, had I time to urge them, to come to a third, drawn from the Injury God suffers, upon the account he is chafed from a Place he held by so full and undisputed a Possession, and which belongs to him by an unquestionable Tenure, and so many warrantable Titles ; *Elegit Israel in possessionem sibi, He has chosen Israel for his possession*, says the Royal Advocate of Heaven. Now do we find our selves so nearly touch'd, and so vehemently exasperated, when an Intruder comes to thrust us out of Doors, and seize on our Inheritance ? and shall we allow no Resentment to the Holy Spirit, when he is wrongfully and contumeliously ejected out of his Habitation, *for he dwells in the midst*
of

of us; out of his Temple, for you are the Temples of the Holy Ghost; out of his Empire, for the Kingdom of God is within you; out of the Seat of his Pleasure, for his Delights are to be with the Sons of Men? Do we suffer any one to dispute our Right to what we have made with our own Hands? Such is the Heart of Man to the Holy Ghost. Do we not account it as absurd as impudent, to demand whether the thing be ours which we have bought? Such is the Heart of Man to the Holy Ghost. Does not a long Prescription justify a Tenure, and long Possession create a Title? Such is the Holy Ghost's to the Heart of Man. For he lays claim to it, not only because he is the Spirit of God the Father who created us, of God the Son who redeem'd us, but also because he has Rights to us peculiar to himself, by the Love he bears us, by the sanctifying Grace he has bestow'd upon us. This is what the Apostle seems to point at, when immediately after he had exhorted the *Ephesians*, in the Words of my Text, *not to grieve the Holy Spirit*, he adds for a Reason, *in quo signati estis*, because you are seal'd by him, because you have received his Character; as Men use to imprint their Arms or Mark upon such things they esteem most

most precious, and would not have usurped or violated by any foreign Hand; *Signati estis*. The Holy Ghost impresses himself upon our Hearts in every Sacrament; I shall instance only in two, *Baptism* and *Penance*. In *Baptism* he imprints such a Character upon the Soul, as neither Time nor Eternity can deface, neither Violence nor Sin can raze out; for since nothing is destroy'd but by its contrary, the Characteristical Form must be indelible, says the Master of our Schools, as having nothing contrary to it self. The Sacrament of *Penance* leaves not indeed such an immortal Impress behind it, but plains out all the Tracts of Sin, and imprints upon the Level an habitual Love, which is the Seal of the Spirit, and which our Blessed Saviour makes a distinctive Character between his Friends and his Enemies. *In quo signati estis*; we are mark'd as his living Temples, according to the Custom of all Religions, that ingrave on the Frontispiece of their Temples, or in the most eminent part of them, Hieroglyphicks of the Divinity they adore. *And do you not know*, says the Apostle, *that you are the Temples of the living God?* Your Heart is the Sanctuary where the Father is worshipp'd in Spirit and Truth; Charity is the Priest,

Priest, Faith and Hope are the Assistants, Penance and Prayer are the Sacrifices.

AND tell me now, ungrateful Christian, after so full, so free, so long and solemn a Possession, to be turn'd out all on a sudden, in a Moment, as soon as a Mortal Sin can be committed, and this to make way for his mortal Enemy; to be sold for the fulsome Pleasures of this World, for a Lust or an Ambition; to be exchanged for amusing Trifles, Vanities and Riches, is it not the highest Injustice, and most foul and abominable Sacrilege? An Injustice, because you prodigally cast away what belongs to another: *Non estis vestri*; Do not think you have power to ruin your selves, or that you wrong no Body but your selves; 'tis a vulgar Saying, and a vulgar Mistake; *You are not your own*. A Sacrilege, because you rob the Temple of the Holy Ghost, where he had treasured up the Riches of his Goodness, where he had made the Repository of his Graces. Is it strange then he conceives so high a Displeasure at such ill Usage, that he breathes out such lamentable Complaints by the Mouth of the Prophet, *Afflixerunt Spiritum Sanctum ejus*, *They have afflicted his Holy Spirit*, they have grieved his very Soul, not only for the Injustice, not only for the

Sacrilege,

Isa. 63.
10.

Sacrilege, not only for the Expulsion, but much more for the aggravating Circumstance, the Contempt. For tho' every Sin be injurious to the Holy Ghost, and of what nature soever, involves a Contempt of his Divinity, by disobeying his Commands; an undervaluing his Person, by banishing him our Company; and a Scorn of his Gifts, by casting them from us: Yet every considering Man will grant, the first capital Offence a sanctified Soul commits, is big with a particular Contempt and Slighting of the Divine Spirit, because it not only thrusts him out of his Possession, but does it to introduce the Spirit of Pride, of Luxury, of Ambition, of Covetousness, and the like, in his place: By which the Sinner declares, that he sets a lower Value on Jesus Christ, than the most trivial Satisfaction of the World. For whether he makes a distinct Reflection on it or no, it is certain he virtually compares the good Spirit, which is in Possession of his Heart, with the evil one which is soliciting Admittance; and by consenting to Sin, he declares his Judgment, and shews which is preferable in his Esteem.

THERE is no sort of Contempt like that of Comparison, which not only despises a Man, but, to increase the Confusion and Affront,

Affront, first sets another in competition with him, and then gives that other the advantage over him : Which Proceeding, tho' ever odious, in two Cases is most abominable, in the Rights of Sovereignty, and in the Interests of Love. If a People should depose their Prince, they would commit the foulest, the most unjust, and most unchristian Action in the World ; but if they stop there, 'tis only an absolute Contempt : But if the giddy Multitude proceed to a new Election, and put up the mortal Enemy of their Lawful Sovereign, then 'tis a Contempt of Comparison. If a Wife suffer that Conjugal Affection to die, which Nature and Religion oblige her to cherish towards her Husband, 'tis a horrible Injury, 'tis a Contempt ; for there can be no Indifferency in that Case : But if she turn her Affections upon a Stranger, the sworn Enemy of her lawful Spouse, such a Preference heightens the Affront beyond all that can be express'd, beyond all Comparison, and chafes Anger into Desperation and Fury.

Now what Resentment Passion raises in Men, Justice kindles in the Holy Ghost ; for he enters a Soul in both these Qualities, as Sovereign to make it the Seat, of his Empire ; *regnum Dei intra vos est* ; and as a

Spouſe, to contract with it the neareſt and moſt ſacred Alliance; *Sponſabo te mihi in ſempiternum*. Yet every idle Pretender, every rebellious Appetite, or unruly Paſſion, is admitted to diſpute his Title, while the Owner is forced to plead his Right before a corrupted Judge, the Free-will of Man; while the Heart, an unfaithful Spouſe, is not only conſenting to his Banishment, but alſo before his Face abandons herſelf into the Embraces of a foul Adulterer, the profeſs'd Enemy of her rightful Lord, preferring the momentary Pleaſures of this World, before the eternal Careſſes of his Favour.

BUT he bewailing her Loſs more than his own, when the loſing of him is indeed the loſing herſelf, follows her, with the Tears and unſpeakable Groans of her Mother the Church, begs of her to return, more to herſelf, than to him; *Redite peccatores ad cor*; and is contriſtated that ſhe will neither believe nor prevent her endless and unſolable Sorrow; *Si cognoviſſes & tu*.

AND what do you now expect, Chriſtians, but that, to cloſe up this Diſcourſe, I join my Voice to that of the Holy Ghoſt, and become his Advocate, who pleads for himſelf to your Heart; and that I beg of you once with my Lips, what he does every

Moment

Moment by his Grace; *Nolite contristare?* For his and your own sake have pity upon your own Souls, and *cease to grieve the Holy Ghost.*

I. IF you have not yet given him entrance by a faithful Obedience to his Call, *hear his Voice even this day, burden your Hearts no longer*, put an end to your Reluctances and Resistance. There are but two Wills concern'd in your Conversion, but two Consents required to the thorough Amendment of your Life, the Holy Ghost's, and your own. And I hope, from what I have discoursed, you are very well satisfied, that the Holy Ghost wishes nothing so earnestly, desires nothing so passionately, demands nothing so instantly: And do you deliberate upon the Matter? Do you entertain the Motion so coldly? Is your Salvation in your own Hands, and you stand demurring whether you shall accept of it? Is that freely offer'd you, which you ought to have sued for with flaming Sighs and unexpressible Groans; *gemitibus inenarrabilibus?* Is it not Crime enough to have hitherto resisted his *Inspirations*, stopp'd your Ears against his *Calls*, rejected his *Counsels*, and trampled upon his *Commandments?* Will you continue in

Rebellion till there is no Mercy left for you? Will you seal up your Ears till the Invitation is past? Will you not hearken to his Counsels till it be too late, nor acknowledge his Commandments till you are lost for ever? Will you send back his comfortable *Venite's*, *come to me*, with the Language of the wicked, *Recede à nobis*, *Depart from us*, and force him to that bitter Retaliation, *Recedite à me*, *Depart from me*, *ye cursed*, *into everlasting fire*?

AND this you do, while you continue to neglect his repeated Instances and Calls; for a continued Neglect is a Contempt, and a Contempt of the Holy Ghost is that Blasphemy which pronounces Sentence upon it self, the fatal *Recede à nobis*, *Depart from us* for ever. Yes, hard-hearted Sinner, cruel to thy self and to thy God; God will obey the Voice of Man, who would never hearken to the Voice of God; he will *depart from thee* for ever. For the Scripture often warns us, that there is a certain number of Sins, which, fill'd up, chase him away irrevocably; that there is a certain number of Calls, which being rejected, *You shall call*, says he, *and I will not hear*; and there is a certain number of Graces summ'd up, and recorded by the Hand of Justice, after which no more are given,

given, or at least so imperfect and weak, as they leave the Soul in a mortal Impossibility to break her Chains, or shake off her evil Habits.

PERHAPS this is the last Opportunity shall ever be presented you; perhaps this is the last time you shall ever hear the Holy Ghost speaking to your Hearts, the last and peremptory Term of Grace, beyond which it shall never be extended, and on Acceptance of which depends your eternal Predestination or Reprobation. Perhaps this is your last *Pentecost*; and remember you are warn'd, that he, who appear'd to-day in the shape of Fiery Tongues, to express how ardently he desires your Conversion, will one Day appear in that terrifying Posture, the Prophets beheld him, when a flaming Sword issued from his Mouth, Death and Destruction walked before him, a Torrent of Fire stream'd from his enraged Countenance, and flaming Eyes, to consume his Enemies.

II. BUT above all, you that have already received the Holy Ghost, *Nolite contristare*, do not grieve him, do not extinguish those divine Flames he has raised in your Hearts: Consider what a Happiness it is to be his Temple; give him not the displeasure to see
himself

himself chased from that Place, whence his Access had chased so many evil and tyrannical Spirits, and where he desires to dwell in this Life by his Grace, that we may dwell for ever in his Glory. *Which I beseech, &c.*



S E R M O N

Preach'd before the

KING and QUEEN,

In their MAJESTIES Chapel at

*W I N D S O R,*On TRINITY-SUNDAY, *May 30, 1686.*

By the Reverend FATHER

*J O H N P E R R A L L,*Of the Society of *JESUS*, Profeffor of DIVINITY.*As Publish'd by His MAJESTY's Command.*

Printed in the YEAR MDCCXLI.



SERMON XXII.

Preach'd before their

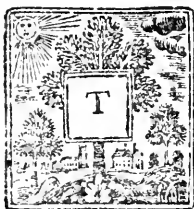
MAJESTIES,

On *TRINITY-SUNDAY*,
May 30, 1686.

M A T T H. xxviii. 19.

In Nomine Patris, & Filii, & Spiritûs Sancti.

*In the Name of the Father, and of the Son,
and of the Holy Ghost.*



HE inscrutable Mystery of the most Blessed Trinity, proposed to our Veneration in this Day's Solemnity, is so sublime, that no created Intellect can reach it, the

most high-flying Wits fall infinitely short of it; so profound and deep, that the most penetrating Judgments cannot fathom it;

so infinite in all its Excellencies and Perfections, that neither Human nor Angelical Capacity can comprehend it. The great St. *Augustin* thought it once worth his Labour to employ his noble Thoughts in Discovery of these admirable Secrets, that are couch'd in this sacred Mystery; he walked by the Sea-shore, contemplating the divine Proceffions and Relations, a true Trinity of Persons in a perfect Unity of Substance, the Father, Son, and Holy Ghost, three really distinct Persons, yet so, that the Father is in the Son, the Son is in the Father, the Holy Ghost in the Father and the Son, all three in each by a strict Indentity of one Substance. The Father is not the Son, the Son is not the Holy Ghost, the Holy Ghost is neither Father nor Son; and yet the Father, Son, and Holy Ghost are one and the same thing: *Idem omnino*. In the middle of these Thoughts, St. *Augustin's* Eyes chanced to glance upon a Child just by the Seaside, very busy in lading out the Sea into a little Pit he had made there; and asking him what he meant to do, the Child answer'd, *To empty the Sea into this Pit: But dost thou not see* (says the Saint) *that thy Pit is too little to hold all those Waters? I can more easily do this* (replies the Child) *than you compass*

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compass what you are about. Thus Almighty God did teach this great Servant of his, how little Proportion all human Industry has in order to the understanding this ineffable and incomprehensible Mystery; far less than the Child's little Pit, in order to contain an Ocean of Waters: Yet for all this St. *Augustin* ceased not from contemplating this great Mystery, of which he wrote fifteen learned Books, besides divers Sermons; but he changed his way of speculating, he studies no more to understand it; and therefore to *How can this be?* he ever answers, *Nescio, I know not*; I am a Christian, I believe it. I adore, I reverence, respect, and love it, but to understand it, comprehend it, express it as it is, I am not able. He contemplated it as the prime Object of his Faith, Adoration, and Affection. In like manner we, in imitation of this great Doctor, neither searching too curiously into that which Faith teaches to be inscrutable; nor yet passing over in silence what the Church on this Day proposes to our Thoughts, as a Mystery, which is to be the Subject of our eternal Happiness, will consider it, First, as the Object of our Faith; Secondly, as the Object of our Love; Thirdly, as the Object of our Imitation. In the First Point we shall

see what we are to believe, and from the Hardness of it learn a Principle, which will ground us in true Faith and Religion. In my Second, we shall learn where to settle our Affections: In my Third, how to make our Souls (what they were created) perfect Images of the Trinity, by squaring our Actions according to this divine Pattern: Three Parts of one and the same Discourse; so that the Second proceeds from the First, Love from Faith; the Third from the First and Second, Imitation from Faith and Love. Now that all may succeed to the greater Glory of this Great Trinity, let us have recourse to the Intercession of the Immaculate Virgin-Mother, Daughter to the eternal Father, Mother to the Eternal Son, Spouse to the Holy Spirit, perfect Temple of the whole Trinity, saluting her with the Archangel, AVE MARIA.

I know not by what better means we may arrive to frame a true, right, and profitable Idea of this Mystery than by contemplating its Image, the Soul of Man, where you will find that as often as any thing excellent and amiable is objected to her, she presently speaks it, saying, This is fine, this is admirable, this deserves to be beloved indeed;

indeed ; from whence connaturally proceeds a certain breathing, an Affection, or Desire of enjoying that so amiable Object. In like manner, Almighty God with an infinite Clarity comprehending his own infinitely amiable Effence, and in it all created Truths that are possible, speaks what he knows, expressing himself as he is infinite in all Perfections ; then he breathes forth a certain divine Love proceeding from his speaking and the Word spoken ; this speaking or producing the Word, constitutes the first Person, God the Father ; the Word spoken is the Second Person, God the Son ; the third Person is the Love, which both the First and Second jointly breathe forth, God the Holy Ghost or Spirit. The second is the Son, because as it is the Property of a Father to propagate his Nature, and give it a second Being in his Son ; so the eternal Father speaking, propagates his own divine Nature, giving it, as it were, a second Being in that consubstantial Image ; whereas the Holy Ghost, being Love, gives not any Being to its Object, but only embraces what it finds. Now because nothing can be in God, or affect God, but what is God, each Person must needs be God. Again ; because the very Notion of God excludes a Multiplicity,

Multiplicity, as including all Perfection imaginable, and consequently, leaving none to be possessed by an other, only by Participation, the Property of a Creature; it follows, that all three Persons are but one and the same God; now how can this be, three Persons, one only God, is above our reach; here it is we are to obey the Apostle, making Reason stoop to Faith. But what, says the Atheist or Heathen, must I then become Irrational before I can be a Christian? Must I renounce that very Faculty which distinguishes me from a Brute? Must I admit things that evidently contradict the first Principles of Reason, and thwart the very Light of Nature? Three Persons one God, the Father and the Son the self same thing, and yet two Persons really distinct? Nay then, adieu all Discourse, adieu all Knowledge, if we renounce the very Grounds of Knowledge and Discourse. This Objection lies under the very same Inconveniences it objects against the Mysteries of our Faith; 'tis irrational, it contradicts the first Principles of Reason, and thwarts the very Light of Nature; whereas our Faith, tho' supernatural, tho' above Reason, yet confirms true Reason; for Almighty God only exacts of us to believe

lieve when we have reason to believe; then we must make Reason stoop to Faith, when we have reason so to do. We are to understand then, that there is in us a twofold Reason; one direct, coming from the Objects we discourse on; the other reflex, reflecting upon Reason, and considering how far it can go; this often forces us to submit our direct Reason even to human Authority. So an ignorant Peasant looking upon the Stars in a clear Night, according to direct Reason rising from his Senses, judges them not an Inch Diameter, and that ten or twenty of them join'd together would scarce equal a Full Moon; but he hears all Mathematicians and learned Men agree, that each Star far exceeds the Moon, nay, and the whole Globe of the Earth; he submits his direct Reason to this Authority, and by reflex Reason discourses thus: *I, who am an ignorant Man, may well be deceived; therefore these learned Men all agreeing, I must in prudence yield.* So he submits his direct Reason even to human Authority, and is taught so to do by reflex Reason, and the very Light of Nature. This is more evident in the Mysteries of our Faith: Direct Reason tells us, a Trinity in a perfect Unity is impossible; but reflex Reason

Reason corrects this Errour, discouraging thus: *My Understanding is but Finite and Limited; Almighty God is Infinite, and would not be God, if he were not in himself more than my weak and feeble Capacity can conceive: If then I have a moral Certainty, that my great God has reveal'd himself to be Three and One; if his Holy Church, which put into my Hands the Scripture it self, assuring me, that it is the Word of God, interprets these Words, These three are one, St. John's first Epist. c. v. v. 7. and these other, I and my Father are one, St. John's Gospel, c. x. v. 39. If, I say, this Church interprets these Words in a real strict Sense, which otherwise might bear a more easy Interpretation in a metaphorical or figurative sense, I must and will believe it, tho' it cost me the last Drop of my Blood, what seeming Impossibilities soever Sense and direct Reason objects against it; and this I am taught by reflex Reason, and the Light of Nature it self; this is a Duty I owe to my great God, to acknowledge that I ought to believe more than I can understand.* From this Discourse I hope it appears clear enough, how rational the Mysteries of our Faith are, and how irrational it is to discredit them upon this account, that we cannot understand them. This is a Principle

Principle, which ought to be the Ground of our Belief, *viz.* *That God can reveal more than we can understand*; and that many things to our Weakness seem impossible, which to our great God are very feasible; this the Light of Nature teaches us, and it must carry us through all the profound, hard Mysteries of our Faith. To deny a thing upon this account, that it contradicts Sense and direct Reason, is irrational, injurious to Almighty God, and destructive to Christianity. It is irrational; for Reason teaches us, that our Senses and direct Reason are often mistaken: How often does the Mathematician and natural Philosopher at first think *that* a Demonstration, which afterwards he finds, either by his own Study, or another's Discovery, to be a Paralogism? 'Tis injurious to God, because it limits his Omnipotence to our Weakness; 'tis destructive to Christianity, because it destroys the two chief Mysteries of Christianity, the Trinity and Incarnation, both which seemingly contradict direct Reason. I do not believe Christ to be a natural Door, tho' I hear him say, *I am a Door*, *John c. x. v. 9.* nor a natural Vine, tho' I hear him say, *I am the true Vine*, *John c. xv. v. 1.* but God forbid I should deny either

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upon this account, that I cannot understand how it can possibly be done; but I deny it, because the Church teaches me that I must understand these Words in a Metaphorical Sense. There have been Heresies from the Apostles times downwards to our Age, and many have died obstinate in their Heresy; but I verily believe, that both their Heresy and Obstinacy proceeded from a want of this Principle, *That God can reveal more than we can understand.* Let us then pay this Duty to our great God, an humble Acknowledgment of our Weakness and his Power, that he can reveal more, infinitely more, than we are able to conceive. And so much for my first Part, of the Trinity as it is the Object of our Faith; Let us now launch forth into a Sea of Love, and consider this great Mystery as the thrice happy Object of our Affections.

THE Almighty Architect created Man according to his perfect Image, with intent to make him happy for an Eternity in the perfect Enjoyment of his God; and therefore has imprinted in his Soul so violent an Appetite and Desire of that blessed Fruition, that let a thousand Worlds join their Stocks together, let Men and Angels, and all that is created, conspire to regale him, his capaci-

ous

ous Heart will never be perfectly fatiated, never at rest and quiet, but in the divine Embraces of an Omnipotent, Immenſe, Eternal Trinity, the Fountain of all Beauty and Amability. O you young Gallants of the World, who ſpend your Time, Fortunes, Life and all, in the purſuit of a fading Beauty, a Roſe ſurrounded with ſo many pricking Thorns of Cares and Sollicitude, a Flower ſo ſoon wither'd with Time, ſo often blaſted with Sickneſs, ſo eaſily cropped by Death; ſtop this your unadviſed Career, and know, that you are far out of your Way, if you pretend to look for Happineſs in the Enjoyment of mortal Beauty. 'Tis true, your Souls were created to love and enjoy a Beauty, but a true and infinite one, for an Eternity; not a falſe Representation thereof for a Moment; 'tis the Blindneſs of your Underſtandings, and Pravity of your Wills (the ſad Effects of Original Sin) that make you thus miſtake the Object of your Happineſs, and apply your natural or innate Appetite to Creatures, which in reality ſeeks only the Creator, One in Subſtance, and Three in Perſons.

LET us then raiſe our Thoughts as high as Faith can carry them, to the Contemplation of this all-beatifying Object,

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which

which will be our eternal Bliss, if we make not our selves so miserable as eternally to perish. First then, Each Person is Omnipotent, Eternal, Immense, All-knowing, infinite in Wisdom, Goodness, and all Perfections; from the Complex of which arises so great an Amability and Beauty, that no rational Creature can behold it and not presently fall in love with it, so far, that whilst the happy Soul enjoys this Vision, no created Beauty, tho' never so exact and charming, can make any Impression in her, but only as she sees it clearly represented in the divine Idea's, and super-eminently contain'd in the Object she above all admires and loves. Nay, even in this Night of Mortality, some Souls, by the help of divine Grace and Light of Faith, arrive to so high a pitch of divine Love, that nothing here below, neither Pleasure nor Torment, can move them. So *St. Vincent* in a Bed of Roses contemns the Allurements of Pleasures; and *St. Laurence* in a Bed of Flames, upon a Gridiron, the Cruelty of Tyranny. How many have fled to the remotest Deserts? How many have shut themselves up in Monasteries, betwixt four Walls of a little Cell, not to be diverted from the delicious Contemplation of their great God?

Now

Now all this Amability is common to all Three Persons, with this Difference, that in the Father it is originally as in a Fountain, received from no other Person ; in the Son it is received by Communication from the Father ; in the Holy Ghost, from the Father and the Son. Which very Communication is infinitely amiable, had we Eyes to behold it. The chief Property of the Father is to speak ; which he does not to the Ear, but to the Heart and Eye of the Soul, delivering his great Word with so divine a Grace, that the most delicious Voice that ever was heard, the most agreeable Manner that ever a pure Creature spoke with, is but a meer Stuttering and Stammering, if compared to it. But the chief Perfection of Speaking is taken from the Word spoken ; if that be clear, expressive, sincere, and eloquent, both it, and he who speaks it, become in a high degree amiable. The eternal Word represents its Object to your View, infinitely clearer than that could represent it self tho' never so intimately present ; so expressive it is, that being but one only Word, it expresses all Truth, all Creatures, whether actual, or but barely possible ; all the delicious Objects of our Senses, whatever can be seen or heard, all
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the Truths our Understanding is able to conceive, all the Delights our Will can desire: 'Tis most sincere and true, expressing all just as 'tis represented in the divine Knowledge, as it is in itself; 'tis eloquent above Expression, exhibiting to our View all the Tropes and Figures, all the Art and Skill of speaking, that is possible.

Now from the eternal Father thus speaking, and from the eternal Word thus expressing, must needs proceed an infinitely amiable Love. What can be more amiable than Love it self? Love, I say, a divine, and infinitely perfect Love of an infinitely beautiful God. *Quàm bonus & suavis est, Domine, Spiritus tuus!* How good, how sweet is thy divine Spirit! How good, diffusing it self by Grace and Charity in pious Souls; how sweet, giving them even in this Life by anticipation a Taste of those Joys, which will beatify them for all Eternity in the next. The Perfection of Love is taken from the Lover, the Beloved, and the natural Intensity of the Love; the nobler the Lover is, also the more deserving the Beloved is, the perfecter is the Love. The Lover here are the three Persons of the Blessed Trinity, the Beloved are the same three Persons meeting and embracing each other
in

in the perfect Unity of one God. The Father loves the Son ; the Son loves the Father ; the Father and the Son love the Holy Ghost, the Holy Ghost reciprocally loves the Father and the Son, and moreover is the very Love whereby they love each other, all infinite in all Perfections. Dearly beloved Christians, no Tongue or Pen can ever express the Amability of the three Divine Persons ; it may perhaps by a pious Soul in Prayer be felt, and as it were tasted ; expressed in Words it cannot be. Do you desire to experience, even in this Life, a feeling and taste of it ? Remember what the great *Moses* was bid to do, when he approach'd the burning Bush, *Gen c. iii. v. 3. Draw not nigh hither, put of thy shoes* ; we must not approach to contemplate this great Mystery, till we have cast off all the Dirt and Dust of terrene Desires ; our Conversation must be no more on Earth, but in Heaven ; Almighty God never regales sensual Souls with spiritual Delights ; but such as neither find, nor so much as seek after the vain Pastimes of this World. This makes your great Saints proclaim War against Flesh and Blood, always annoying, vexing, and mortifying their Bodies, because they experience, that the more they withdraw themselves from
Earth,

Earth, the more Almighty God permits them to taste of Heaven. 'Tis a real Truth (though few will believe it) that none lead a pleasanter Life in this World, than those who give themselves wholly to Almighty God; for his divine Majesty will never be overcome in Love. The three Persons of the Blessed Trinity will love such a Soul, come to it, and regale it, according to our Saviour's Promise, *St. John c. xiv. v. 23. If any Man love me he will keep my Words, and my Father will love him, and we will come unto him, and make our abode with him:* The eternal Father will perfect that Image he created to his Likeness; the Son will illuminate it with the Rays of new supernatural Lights; the Holy Ghost will sweetly inflame it with divine Love. But remember the Condition, we must keep his Commandments: and in order to this, let us look upon the sacred Trinity as a Pattern to square our Actions by, which is my third Point.

You will, perhaps, wonder, how so profound and incomprehensible a Mystery can ever serve us as a Pattern for our poor and weak Actions. Is it possible for a miserable Creature to imitate these ineffable Operations of the divine Persons? But remember

member, that our Soul, tho' now by Original Sin plunged in Flesh and Blood, is created to the perfect Image of her God; *God made man to his own image Gen. i. 27.* What wonder then if we endeavour to reform the Picture, by comparing it with the *Prototypon*? Besides, does not our Saviour himself assign the Perfection of his eternal Father for a Pattern to frame ours by? *Be you perfect* (says he) *as your Father which is in Heaven is perfect*; *Matth. c. v. v. 48.* Come then, let us once more cast an Eye towards this great Mystery, and see whether we cannot find something for our Imitation. We learn'd to believe in the first Part, to love in the Second; let us learn to rectify our exterior Actions in the Third. The first thing, which occurs for our Imitation, is the Unity of all three Persons in one Substance: We cannot identify our Natures really distinct, but we may unite them by Charity and Love. Hence Christ, just before his Passion, prays to his eternal Father, in *St. John c. xvii. v. 20, 21.* not only for his Apostles, but for all that were to believe by their Word, *That they might be one as his Father in him, and he in his Father are One.* We must remember, we are all Members of the same Body, under the same Head *Christ*, and consequently each

one is to be in one another, so as to make his Interest our own; we ought to condole as much for the Adversity of another, and rejoice for his Prosperity, as if it were our own; we must redress the Necessity of another, as much as if it were our own; we must as earnestly concur to one another's Preferment, as to our own, and rejoice as much for it. Then Almighty God will look upon us as making one with his Servants; and what our Tepidity does not deserve, he'll bountifully confer upon us, for their sakes, with whom Charity has united us: For tho' you are endow'd with never so great Gifts and Virtues, *si charitatem non habuero*, if Charity be wanting, if you make not one with all the faithful Believers, all is nothing. Away then with all Piques, all Misunderstandings, all envious Practices; let us all become one Soul by a perfect Love. Our great God Incarnate has so united himself to us, that he takes as done to himself whatsoever is done to another, and when he comes to judge, will reward charitable Actions done to our Neighbour, as done to himself; and revenge all Injuries, as offer'd to himself. He will invite the Elect to an eternal Happiness, not as having done charitable Actions to their Neighbours, but to himself; and condemn to eternal Torments the

the Reprobate, as injurious to himself: He will not say, come you Blessed, because you gave an Alms to such a poor Man; but, because you gave it to me: Nor, go you Cursed, because you refused to redress the Necessity of such a poor Body; but of me. If then Christ makes himself one with his Servants, he who permits himself to be separated by Envy and Malice from his Fellow-servants, doth in effect separate himself from Christ.

IN the second place, we must imitate each Person in their Properties: The Father speaketh according to his Knowledge, conforming his Speech to his Thoughts, and expresses all in one only Word: This must teach us Sincerity, to speak what we think, and no more than we know. The eternal Father is the Father of Truth; the Devil, his deadly Enemy, the Father of Lies: Chuse what Pattern you'll follow. Besides, we must learn to avoid Multiplicity and Idleness of Speech: The eternal Father expresses all in one Word, and that necessary; let us use our selves to speak little, for happy is he who exceeds not in Speech, and many Words always involve an Offence of God.

FROM the Son let us learn to express things as they are in reality, not as our in-

ordinate Passions would have them. The eternal Word proceeds *per Intellectum*, by the Understanding ; not *per Voluntatem*, by the Will : But our Words often proceed not from our Understanding, from a certain Knowledge of the thing, but from our Will ; so if any Absurdity be done, we presently lay it at their Doors we have a Pique against (so in the primitive Church the Heathens ascribed all Mischiefs and Mischances to the Christians, as we read in *Tertullian* and others) *Those damn'd, what you please, did it.* From whence comes this Word ? From a knowledge of the Fact ? No ; but from the Malice of our Will. This is preposterous ; our Words must proceed, as the eternal Word does, from the Understanding, from a perfect Knowledge of what we speak.

FROM the Holy Ghost we must learn what and how to love. The prime and final Object of our Love must be Almighty God, other things we are to love only in relation to him ; he is the Fountain of all Good, and therefore we must remember, when we meet with any thing amiable, that it is but a Rivulet flowing from that great Fountain, and to be found in greater Perfection there. The Holy Spirit proceeds from the Father speaking, and the Word expressing the divine *Being* infinitely amiable. Let all our
Love

Love proceed so, not from a false Delusion of our Senses, making us fix on Creatures tho' very meanly amiable, and that with an Amability meerly participated and derived from the Fountain of Amability. As often as we feel our Hearts moved to a Tendernefs and Kindness, let us consider from what it proceeds; is it from a Word speaking the Creature amiable without mentioning the Creator? O then it comes from a false, from a lying Word; 'tis illegitimate, it must not inherit your Heart, you must cast it out, 'tis a base servile Affection, *ejice ancillam*; but the true Legitimate Possessor of your Heart must be a divine Love, proceeding from a Word expressing the divine Fountain of all Perfection.

BUT I must draw towards an end not to abuse your Patience; we have then learn'd in my first Part, to believe what we cannot understand, seeing that God would not be God, could he not reveal of himself more than we can comprehend. My second Part has led us to the Fountain of all Amability, and pointed unto us the true Center of our Hearts. In my third Part we have learn'd to imitate all three Persons in tending to a perfect Unity by Charity; and each Person in their Properties; the Father, in being sincere, speaking what we know, and in as few Words as we can; the Son, in seeing that our Words proceed from Knowledge not from Affection; from

from Reason, not from Passion: The Holy Ghost, in loving God only as our End, and all things else meerly in relation to him. There only now remains, that with the Tears of Penance, Acts of perfect Contrition, we wash away whatever deform'd the sacred Image of the Trinity in our Souls, and beg Strength, Light and Grace to keep it entire for the future. *O Omnipotent Father, whose Power is without Limits, give us strength to believe what we cannot understand, to love what our Senses cannot reach, to keep thy Image in our Souls entire against the World, Flesh and Devil, who endeavours to dis-figure it. O Eternal Word! Increated Wisdom, illuminate our Souls with thy divine Rays, that our interior and exterior Words may speak according to Faith and Reason, prefer Eternity before Time, Heaven before Earth, the Creator before the Creature. O Holy Spirit, diffuse thy Grace and Charity in our Souls, that we may all in a perfect Union be One, as the Father, Son, and Holy Ghost are One; that appearing in the last dreadful Day of Doom, we may appear not separated, but united with the Elect, and be received into eternal Happiness, as carrying clearly imprinted in our Souls the characteristic Note of a Christian, grateful to Heaven, terrible to Hell, beneficial to Earth, the Sign of the Holy Cross, In the Name of the Father, Son, and Holy Ghost, Amen.*

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S A C R A M E N T,

I N W H I C H

TRANSUBSTANTIATION is impartially consider'd,
as to Reason, Scripture, and Tradition.

Preach'd before the

K I N G,

A T

W H I T E H A L L;

JUNE 14, 1688.

By *S I L V E S T E R J E N K S,*
Preacher in Ordinary to their MAJESTIES.

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SERMON XXIII.

UPON THE

SACRAMENT,

Preach'd before the

KING,

At WHITEHALL, June 14, 1688.

LUKE i. 34.

Quomodo fiet istud?

How shall this be done?



THE Enemies of Christ's *Divinity* abhor the Faith of it, as contrary to *Sense*, because all those who saw him, plainly saw he was a Man; and opposite to *Reason*, because it seems to them impossible, either for Immensity to be comprehended in the compass of a Man, or for one Person to subsist in two Natures. The

Enemies of *Transubstantiation* urge the same Arguments against it. They say, 'tis contrary to *Sense*, because all those who see it, plainly see 'tis Bread; and opposite to *Reason*, because it seems to them impossible, either for *Christ's* Body to be comprehended in so small a Compass, or for one Body to be at the same time in two Places. Never was *St. Paul's* Advice more seasonable than in this Age of ours. He tell us, that it is our Duty * to cast down imaginations, and every high thing that exalteth it self against the knowledge of God, bringing into captivity every thought to the obedience of *Christ*. I must confess, 'tis natural enough to entertain a doubtful Thought of what is far above the Reach of Reason. When things are so extremely difficult, that no Man can conceive the Manner how they are perform'd, we presently are apt to think they are impossible; *How shall this be done?* But this is a proud Thought that must be humbled; 'tis a rebellious *Imagination* which (if *St. Paul* says true) must be cast down; it exalts it self against the knowledge of God, and must be brought into captivity. *St. John Damascen*, in his *Orthodox Faith*, † proposes an illustrious Example of our Duty, in a Parallel betwixt the *Incarnation* and *Eucharist*; and by

* 2 Cor.

10. 5.

† 3. b. 14.
ch.

by the *Blessed Virgin's* humble Submission to that Mystery, shews how we ought to captivate our Understanding in believing this. Thus he discourses and compares both Mysteries. *How shall this be done, said the Blessed Virgin, seeing I know not a Man? The Archangel Gabriel answer'd; The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee. You also ask me the like Question; How can Bread be made the Body of Christ, and Wine mixt with Water become the Blood of Christ? I also give you the same Answer; The Holy Ghost descends, and effects such things as far exceed not only our Expressions, but our Understandings.* The Mysteries of *Faith* would be no longer Mysteries, if *Reason* comprehended them, much less would they deserve that Name, if *Sense* discover'd them. We commonly say, that *Seeing is Believing*; and amongst Men acquainted with the Cheats of a deceitful World, we find the wisest are the slowest in believing what they do not see. But yet the Word of God has so much Credit with us, that we confidently trust him farther than we see him: and when we hear him say, *This is my Body*, we believe it though we do not see it. Nor is it any wonder, that we boldly venture to believe such

such things as are *beyond* the reach of *Sense*; more than it is, that we believe such Points as are *above* the reach of *Reason*. If *Transubstantiation* were either *contrary* to *Sense* or *Reason*; then indeed the Clamours of our Adversaries would be something plausible: But if it be neither contrary to *Sense*, as I shall plainly shew in my first Part; nor contrary to *Reason*, as I shall endeavour to prove in my second; all their unreasonable Clamours will be little valued; and all their Noise, which is the last and weakest Refuge of a baffled Cause, will signify just nothing. Permit me only, in the first place, to beg the Assistance of my *Saviour*, whose Cause I plead, and to desire his *Virgin Mother*, with all the *Angels and Saints* in Heaven, to join their Prayers with mine.

F I R S T P A R T.

WE are all of us willing to believe our Eyes; and truly we have reason to believe them, especially when all Mens Eyes agree, and in all Times and Places give the same Information to our Understandings. Not that I think it is impossible for the Almighty to deceive the Eyes of all Men by a constant Miracle of his Omnipotence; but that I have a good reason to suppose he uses
 Methods

Methods more conformable to reasonable Nature. One great Occasion of Mens thinking, that their Senses are imposed upon, is but a false Persuasion, that when they see the *Sacrament*, they must believe the outward Form, the Surface, and the Qualities, which we see, touch, and taste, to be the true *Body* and *Blood* of *Christ*. If this were so, they would have reason to be jealous of their Senses being contradicted. But if these People would reflect that all this outward Form, the Surface, and the Qualities, which we observe, are really in all Respects the very same as they are represented to our Senses: That they are not believed by us to be the true *Body* and *Blood* of *Christ*, but only the Coat which cloathes it, the Curtain which is drawn before it, the Veil which shrouds it and hides it from our Senses: That when we fall down on our Knees to adore our Saviour *Jesus Christ*, whom we firmly believe to be really and substantially present by a Miracle insensible and imperceptible to all our Senses, we do not adore the Coat which cloathes him, nor the Curtain which is drawn before him, nor the Veil which shrouds and hides him from us: we only adore the God of our Salvation, who in the Mystery of the Incarnation hid
his

* c. 45.
w. 15.

his Divinity in Flesh, and in the Mystery of *Transubstantiation* hides his Flesh and Blood under the Forms of Bread and Wine: *Verily*, says the Prophet *Ijaiab*, * *Thou art a God that hidest thy self, O God of Israel, the Saviour*. If People would but leisurely reflect, that all which they perceive by any of their Senses is really and truly the same as they perceive it; that Faith does not oblige them to believe the contrary, but only to believe that under the Superficies of these outward Forms the Body and Blood of *Christ* are hid miraculously, and conceal'd from all their Senses: Then they would easily conclude that *Transubstantiation*. is not contrary to Sense. My Word alone perhaps has not sufficient Credit with you: You may hear St. *Anselm*, in the end of the eleventh Century, after the Condemnation of *Berengarius*. In the first Chapter of his Tract *de Sacramento Altaris*, he plainly says, *That Similitude of Bread which upon the Altar appears to our corporal Eyes, consider'd in itself, is not the Body of our Lord*. No, no: You may believe your Eyes that all the exterior Forms of Bread are truly there; 'tis only necessary to believe that the Body of our Lord is really contain'd and hidden under them. And thus

thus the *Council of Trent* expressly declares in the first Chapter of the thirteenth *Session*; not that the *sensible things* themselves are truly the Body of *Christ*, but that *under them* his Body is contain'd.

'Tis written in the first of *Samuel*; * * c. 16.
Men look upon the outward appearances, but v. 7.
God looks upon the heart. In like manner, our Senses only perceive the outward Appearances of their Objects; but our Understanding, by which we are made to the Image of God, is the only Faculty which can discern the inward Substance. The naked Notion of *subsistent Being* cannot be perceived by any Sense, because it neither has Dimension, Motion, Posture, Figure, Colour, nor any of those Modifications which affect our Senses. The Qualities and Modes of Matter intercept our Sight, no Sense can penetrate the Superficies of it, and discern the Nakedness of Substance through the Cloaths it wears; we neither see it, nor feel it, more than we see or feel the Substance of the Soul which animates our Body.

Now, I must needs acknowledge, that if when we receive the *Sacrament*, we saw it round, and yet believed it square; if we saw it white, and yet believed it black; if

we felt it rough, and yet believed it smooth; if we felt it dry, and yet believed it moist; if we tasted Sweetness in it, and yet believed it bitter; No Man could then deny but that our *Faith* would teach things evidently contrary to what our *Senses* tell us. But, as the Case stands with us in this Article, I never yet could see how any thing, but Ignorance, can possibly excuse all those, who flap us o'er the Mouth with the Absurdity of contradicting all our Senses. We really believe, the Superficies or outward Form is round and white, just as we see it; if we feel it rough and dry, we take it to be such; and when we taste it sweet, we do not question but it is so. We firmly, without any Hesitation, believe all that our Senses represent unto us; we declare to all the World that we believe our Senses; we live and die in a Persuasion that in this Mystery our Senses tell us nothing but what's true; and yet some People have the face to tell us, that we contradict our Senses. A strange World it is, we live in now, that makes no conscience of saying any thing!

I know very well, you'll readily object, that after Consecration we see the *Substance* of Bread, and we believe the *Substance* is not there: Is not this, contradicting of our *Senses*?

Senses? I grant, that after Consecration we see the *Substance* as plainly as we did before; but this I flatly deny, that any Man ever saw the *Substance* of Bread either before or after. 'Tis true, most Men, who do not understand *Philosophy* are apt to think, that when they see Bread lie before them, they see the *substance* of it: They never imagine that there is as much difference betwixt seeing *Bread*, and seeing the *Substance* of Bread, as there is betwixt seeing *Substance* with all its Cloaths on, and seeing of it naked. When they see the Length, Breadth, Depth, the Figure, Texture, Colour, of the parts of Bread, they think they see the *Substance*; and 'tis no wonder, that they are mistaken, because they do not understand what *Substance* is. But if they would go to School to *Aristotle* or *Cartesius*, the two chief Masters of the old and new *Philosophy*, they first would teach them, that when they think they see or feel the *Substance* of any Body, they only see and feel the *Accidents*, the Quantity and Qualities that cover it; the second would easily inform them, and let them know they only see and feel the Superficies and Modes of Matter, which may remain the same, to all intents and purposes, and make the same impression upon our Senses, although the

Entity of Matter be entirely changed. If any of you are so curious, you may read *Cartesius* himself upon the Subject, in the end of his *Meditations*, page 137 of the fifth Edition, printed at *Amsterdam*, in the Year 1670. *

SOME of my Auditory may perhaps be a little surpris'd to hear so much *Philosophy* deliver'd in a Pulpit, whence they usually expect the Law of God and *Christian Doctrine*. If without *Philosophy* we cannot find the way to Heaven, what will become of all

* Notandum denique per superficiem panis aut vini alteriusve corporis, non hic intelligi partem ullam substantiæ nec quantitatis sed tantummodo terminum illum, qui medius esse concipitur inter singulas ejus particulas & corpora ipsas ambientia, quique nullam planè entitatem habeat nisi modalem.

Jam verò, cùm in solo termino contactus fiat, & nihil nisi per contactum sentiatur, manifestum est ex hoc uno quod dicantur panis & vini substantiæ in alicujus alterius rei substantiam ita mutari, ut hæc nova substantia sub eisdem planè terminis contineatur sub quibus aliæ jam existerent si adessent; sequi necessario illam novam substantiam eodem planè modo sensus omnes nostros afficere debere, quo panis & vinum illos afficerent si nulla transubstantiatio facta esset. *loc. cit.* Præterea nihil est incomprehensibile aut difficile in eo, quod Deus Creator omnium possit unquam substantiam in aliam mutare, quodque hæc posterior substantia sub eadem planè superficie remaneat sub quâ prior continebatur. Nec etiam quidquam rationi magis consentaneum dici potest, nec vulgo apud Philosophos magis receptum, quàm non modo omnem sensum sed omnem corporis in corpus actionem fieri per contactum, huncque contactum in solâ superficie esse posse; Unde sequitur evidenter eandem superficiem, quantumvis substantia, quæ sub eâ est, mutetur, eodem semper modo agere ac pati debere. Quapropter ausim sperare venturum tempus aliquando, quo illa opinio quæ ponit accidentia realia, explodetur, & mea ut certa & indubitata in ejus locum recipietur, *ibid.* page 139.

those

those *Christians* who never found the way to School? Pray give me leave: There are a great many *Christians* (let them be as ignorant as you please, especially in matters of *Philosophy*) who nevertheless think they are wise enough to judge the greatest Mysteries and Secrets of it. And when they hear the *Catholick Church* affirm, that in the Eucharist, the interior *Substances* of Bread and Wine are chang'd into the Body and Blood of *Christ*, nothing remaining (but the outward Forms) of Bread and Wine; instead of receiving humbly the *Christian Doctrine*, which the *Church* proposes, they immediately take upon them to condemn it as an Error, and cry it down as a ridiculous Absurdity which contradicts our Senses. All this while they never consider how little it becomes them to pretend to judge of things, they do not understand. Tell them, that in the Principles both of the old and new *Philosophy*, we never see the Nakedness of any Substance whatsoever, but only the outward Forms which hide it from us; and therefore, if the *Almighty* have a mind to change the *Substance* only, not the *Accidents*, we may watch him as narrowly as we please, and never discover any Alteration, because all that our Senses can perceive, remains the same;

fame ; and as, before the Substance was miraculously changed, we could not see it ; so, after 'tis miraculously changed, we cannot miss it. Talk to them of these Notions in the plainest Terms you can, they'll ask you what you mean, and wonder what you would be at. They neither know the nature of the *Substance* nor the *Accidents* ; they know not whether *Transubstantiation* be contrary to Sense or no ; and yet they still will tell a Man, it contradicts their Senses. 'Tis very hard, in such a case as this, if they, who do not understand *Philosophy*, may tell us, we deny our Senses ; and they who understand it, may not be allow'd to tell them fairly, they are very much mistaken. Mistakes in Matters of Religion are dangerous : And certainly so much *Philosophy*, as is needful to set us right, cannot but be allowable when such Mistakes as these proceed from Want of understanding it.

I shall conclude this Part of my Discourse, with shewing, in as easy Terms as the matter will bear, that it is impossible for any of our Senses to give Evidence against our Faith of *Transubstantiation*. If we believe that *Transubstantiation* were a *sensible Change*, a *Change* of any thing that is *sensible* in the Bread and Wine ; then indeed, our Senses
being

being Judges of sensible things might easily give Evidence against our Faith: They might depose, that nothing sensible is changed, but that all things sensible remain the same as formerly they were; and no Man could deny but that our *Faith* would contradict our *Senses*. But, on the contrary, if we do not believe that *Transubstantiation* is a sensible Change; if we believe no Change of any thing which is sensible; then, truly our Senses, not being Judges of insensible things, cannot give Evidence against us; they cannot depose that no insensible thing is changed, because insensible Matters fall not within their Cognizance; and therefore, whether they are changed or not, is more than they can tell. If there should happen a Dispute concerning Difference of Colours, whether they are changed or not? Would you remit it to the Arbitration of five blind Men? Since therefore the Dispute betwixt us, is about the *insensible* Difference of *Substance*, whether it be changed or not, how can our *Senses* give their Sentiment one way or other, either for it, or against it.

THIS Argument is so convincing, that it will not bear the least appearance of a solid *Answer*; and withal so plain, that any Man without *Philosophy* may clearly understand it.

it. To which I shall only add a Word or two more, to put a stop to all the Cavils, which may possibly rise from the diversity of Schoolmens Fancies.

'Tis evident, that the *Catholick Church*, by the *Substance*, which is believed to be changed in the *Sacrament*, does not understand any thing that is *sensible* in Bread and Wine. The *Council of Trent* in the second *Canon* of the thirteenth *Session*, supposes as a certain and undoubted Truth, that all *things sensible remain* the same; *manentibus speciebus panis & vini*: And, in the first Chapter of the same *Session*, tells us, that the Body and Blood of *Christ* are contained under them; *sub specie illarum rerum sensibilium*. 'Tis true, the *Council* does not offer to define what *Substance* is; does not tell us what it understands by *Substance*; it meddles not with Definitions of *Philosophy*, but only Definitions of *Faith*, determining what *Truths* were first deliver'd to the *Church* by *Christ* and his *Apostles*. But, though we know not in particular what 'twas the *Council* meant by *Substance*, This we know for certain, that it meant not any of those *sensible things*, but only that insensible *subsistent Being*, which is hidden under them: And this is enough to silence all Disputes
about

about the Evidence of Sense. Let, who will, tell us that the *Substances* of Bread and Wine are *sensible*, we always shall have this to say, that if by *Substance* they mean something which is *sensible*, the *Council* does not mean the same; they mean one sort of *Substance*, the *Council* means another; and therefore all their Arguments from Evidence of Sense are every one misplaced; they are levell'd against a chimerical *Transubstantiation* of their own Invention, and not against that which the *Council* has defin'd. In a Word, if any *Transubstantiation* be contrary to Sense, let them look to it; we are not at all concern'd in the matter; such a *Transubstantiation* is not *ours* but *theirs*. I humbly recommend this to your serious Thoughts, and undertake to prove, that *Transubstantiation* is not contrary to *Reason*, in the second Part of my *Discourse*.

S E C O N D P A R T.

THE *Oracles* of *Holy Scripture*, in the Book of *Job*, assure us, * *God is great, and* * 36. 26, *we know him not*. As we do not know *him*, so we do not know his Power; and therefore it is written in the following Chapter; † *He does great things which we cannot com-* † 37. 5, *prehend*.

prehend. His Works are *great*; we *cannot comprehend them*: But hence it does not follow that they are impossible, because he can *do great things which we cannot comprehend.* We all of us agree that *Mysteries of Faith* are far above the reach of *Reason*, but 'tis our great Misfortune, and one of the worst Effects of our original Corruption, that though we thus agree in Generals, yet in the Examen of Particulars we easily confound their being *above Reason* with their being *contrary*, and presently conclude them *contrary* because they are *above* it. All this proceeds from nothing but a secret Pride or Vanity, which make us willing to suppose that we are wiser than we are; that we comprehend the secret *Natures* of things; understand clearly the *essential Constitution* of their *Beings*; see evidently all the *Attributes* appropriated to them, and all the *Qualities* irreconcilably repugnant to their *Natures*. Supposing this, we readily pronounce, this is impossible, that cannot be, this is a meer *Chimera*; that's a *Contradiction*; and, all this while, reflect not that we may, perhaps, be very much mistaken in our arbitrary Notions, from whence we draw so easily these bold Conclusions: We do not consider the *History*, as well as *Theory*, of *Natural Philosophy*; if we did, we

should

should find such strange Varieties and Alterations in it, as would demonstrate the Uncertainty of all its Principles. *Corpuscular Philosophy* was well enough received in ancient Times under *Democritus* and *Epicurus*: Afterwards it was, in a manner, quite laid by, and *Aristotle's* Notions succeeded in the place: And now, the World begins to seem unsatisfied; his Matter and Form, his Quantity and Qualities begin to look a little out of Countenance; and the *Corpuscular Philosophy* begins to come in play again. If we would spend one serious thought upon these Revolutions in the very Fundamentals of our *Natural Philosophy*, we should learn the best and the most beneficial Knowledge in the World, which is the Knowledge of our Ignorance: We should find that the vain Humour, which inclines some few to dogmatize in *Natural Philosophy*, proceeds not from their being wiser than their Neighbours, but rather from the strength of their Imaginations than the power of their Reasons: We should see, that, since the Fall of *Adam*, even the Works of Nature are above our reach; * *No man, * Eccles.*
 says *Solomon, can find them out from the* 3. 11.
beginning to the end: When any Mystery of *Faith* seems not to suit it so well, as we

would have it, with the Notions which we fancy most, we should rather suspect that we may be mistaken in our Principles, than cry it down as a chimerical Absurdity, below God's Majesty, above his Art, and beyond the utmost stretch of his Omnipotence.

As the Mystery of the *Incar nation* seem'd meer Folly to the *Gentiles*, and a Scandal to the *Jews*; so now the Mystery of *Transubstantiation* seems impossible to some, incredible to others. It seems impossible, *First*, for the *Natural Body* of *Christ* to be confined within so small a Compass; *Secondly*, for one Body to be at the same time in two Places. It seems incredible, *First*, that *Christ* should put himself to the expence of so superfluous a Miracle, since he might easily have given us the very same Grace without it; *Secondly*, that he should humble himself so low as to expose his sacred Body and Blood to almost all the Abuses and Indignities which Bread and Wine are subject to. These are the principal Considerations whence some are pleas'd to draw this Inference; that *Transubstantiation* is evidently *contrary to Reason*.

'Tis strange to see, when once our Minds are prepossess'd with an Aversion from any Doctrine, how blind we are in our Enquiries,
how

how partial and unequal in our Judgments. We easily believe the *Incarnation*, and although we know that God is infinitely greater than our little Souls are able to conceive, although we know that there can be no Limits in the vast Extension of his boundless *Being*, although we know that his *Immensity* has every where a *Center*, no where a *Circumference*, yet because this is an Article which we are willing to believe, we make no doubt but all God's Greatness may be lodged within the Compass of a Man; and that this Man, who lived and died amongst us, is the great Creator and Conserver of the Universe. Why have you not the Impudence to ridicule this Mystery, and say 'tis evidently contrary to *Reason*? Why do you not tell the World that it *involves* clear *Contradiction*? Infinity measured, Incomprehensibility comprehended, Immensity contain'd within the Compass of a Man? The Reason is, because you like this Article well enough; your Education has not arm'd you against it; your first Institution to Piety has been accompanied with daily Persuasions and Inducements to submit your Reason to it, and not to admit of every probable Appearance of Impossibility as a sufficient Evidence against it. How comes
it

it then, that, in an Age so sceptical in all things else, you are so positive and so dogmatical in this, that 'tis impossible for the Body of *Christ* to shrink into the Compass of a little Bit of Bread? or, at the same time, be in several places? You can believe one *Nature* in three *Persons* really distinguish'd, and one *Person* in two *Natures*, and yet you can't believe one *Body* in two *Places*. Is not this, *straining* at the lesser Difficulty and *swallowing* the greater? and had not our *Saviour* reason to complain of the * *blind guides*, that *strain at a gnat, and swallow a camel*?

* *Matth.*
23. 24.

THE common *Answer* to this *Argument* is: That we are better acquainted with the *Nature* of a *Body*, than of a *Spirit*. *Bodies* are the familiar Object of our *Senses*, and if we do not know the *Nature* of them, we know nothing at all: But our *Notions* of a *Spirit* are so imperfect, that it is an *Argument* of *Wisdom*, rather than *Weakness*, to submit our *Judgments* in things we cannot understand.

I must confess, if we consider only the superficial Knowledge of *Bodies*, our *Mathematicians* measure very skillfully their three *Dimensions*, we demonstrate many ingenious *Truths*, both useful and delightful,

ful, and have Knowledge enough to make us proud: But, if we consider the inward Constitution or Nature of these very same Bodies, which we measure so skillfully, we shall soon find we have Ignorance enough to humble us. 'Tis an easy thing to tell me the length of a *Line*, and to measure it by so many Inches; But, who can tell me what this Line is made of? Is it a Chain of indivisible Points immediately link'd together? Or is it composed of Parts, which may be really divided less and less, for ever and ever, World without End? The first is an unconceivable piece of *Nonsense*: And the second is a *Labyrinth*, which, when our *Reason* enters, it can never find the way out. What are we more acquainted with, or what is more familiar to us, than *Light* and *Colour*? And yet no Body can tell certainly what they are: The learned have disputed some thousands of Years about it, and are not agreed upon the Point. We *see*; and we believe our Eyes; And nothing is more certain than that we do so: Yet nevertheless when we come to examine strictly, by what Means, and *how* this Operation is perform'd; we are as much in the Dark as if we were stark Blind. We *move* from place to place; we measure our *Motion*, as to
time

time and space; we know very well, whether one Motion be longer or shorter, whether it be swifter or slower, than another: And yet when our *Natural Philosophers* enquire into the Nature of this *Motion*, nothing is more uncertain: The greatest Wits have ever been at a loss when they pretend to explicate how *Motion* is possible; And *Zeno's* Argument has never been clearly answer'd. In the same manner, although nothing is more certain than that all the *Bodies*, which we ever were acquainted with, have three Dimensions, *Length*, *Breadth*, and *Depth*; yet if we strictly enquire into the essential Notion of a *Body*, by which it differs from a *Spirit*, we shall find it not so easy to determine; but that this Matter is very dark, as well as others I have mention'd. To make it as clear as I can, I suppose; *First*, that there is no *Substance* but what is either a *Body* or a *Spirit*; *Secondly*, that no *Spirit* either has *Dimensions*, or is capable of having them: From whence I conclude; *First*, that every *Substance* which either has *Dimensions*, or is capable of having them, is a *Body* and no *Spirit*; *Secondly*, that *actual Dimensions* are not the *Essence* of a *Body*, because the *Idea* of them presupposes the *Capacity* of having them, and this

Capacity

Capacity is the first *Idea* by which a *Body* differs from a *Spirit*. The *Question* is; whether 'tis possible for a *Body* to be stript naked of all its *Dimensions*, and subsist without them?

'TIS no wonder, there is such Confusion in deciding of this Case, because our *Philosophers* and *Mathematicians* are not *Countrymen*; they have such a peculiar Language to themselves; and, which is worst of all, when they use the same Words, they understand them in a different Sense. A *Mathematician* never considers the *Nature* of a *Body*, neither is it to his purpose; all his Business is to measure it. The vulgar part of Mankind never consider what a *Body* is made of, any farther than they can either use it, or make *Money* of it. So that a *Body* miraculously stript of all its *Dimensions*, being neither measurable, nor useful, nor marketable, is certainly (in the Language of *Mathematicians*, and of the *Vulgar*) no *Body* at all. All the trade they drive with *Bodies* is by *Weight* and *Measure*; and therefore 'tis no wonder, if by the word *Body*, they conceive nothing but *Dimensions*. These People by their own Confession have only a superficial Knowledge of a *Body*: They declare frankly, they know nothing

of it but the Outside. *Philosophers* are the only Men that consider the *Inside* of *Nature*: They are not content to gaze *without*; but endeavour to enter the very *Sanctuary*, and discover what lies *hid* behind the *Veil*. And these Men, if the rest of the World would give them a fair hearing and not make too much Noise, would soon decide the Difficulty. The Question is (putting the Case, that a *Body* were divested of its *natural Dimensions*) whether the *Remainder* would be still a *Body*, or not?

'Tis evident that, in the *Mathematical* or *Vulgar* Sense, it would not be so: Neither is that the true meaning of the *Question*. We do not ask, whether the *Dimensions* would *remain* when they were *gone*? We know very well, it implies a most manifest *Contradiction*. Our Enquiry is only concerning the *Essence* of a *natural Body*, that is, of a *Substance* which is not a *Spirit*. And, without all doubt, when we suppose nothing to be taken from a *Body* but its *actual Dimensions*, that which we conceive to remain is still a *natural Body*, because 'tis certainly no *Spirit*: It still retains a real *Capacity* of having its *natural Dimensions*, and this *Capacity* is absolutely repugnant to the *nature* of a *Spirit*. Thus you plainly see, that the

Supposition

Supposition, we talk of, does not destroy the *Essence* of a natural *Body*; it does not imply any *Contradiction*; and therefore does not leave any reasonable Ground of denying the Possibility of it. Men may fancy what they please; and will ever do so, without asking their Neighbours leave; there's no Remedy for it. But, after all, he must be a bold Man that undertakes to demonstrate the absolute Impossibility of the *Hypothesis* I speak of.

To return to my Argument, I would now gladly enquire; since, in the *Incarnation* and *Trinity*, it is no Argument of Weakness, but of Wisdom, to submit our Judgments; Why is it not so in this? If the *Nature* of *God*, and the *divine Persons* are Objects so *Spiritual*, and so much out of our reach, that it does not become us to dogmatize in Matters belonging to them: Pray, tell me what acquaintance have we with a *Body* divested of all its natural Dimensions, and reduced to the Condition of a *Spirit*? All our *Mathematical* and *Vulgar* Notions, of which we are so confident, are (in this Case) so far from giving us any Light, that they are rather like so much Dust in our Eyes that hinders us from seeing. 'Tis no Part of our Faith, that *Christ* in the Sacrament has all

his natural Dimensions: If it were, then indeed these Notions might furnish something to say against it. One might argue, as St. *Augustin* does against *Faulsus*, that *Christ* as to his corporal Presence could not, at the same time, be in the Sun, and Moon, and on the Cross. But, in our present Hypothesis, all our experimental Knowledge of a Body is out of Doors; and all our pretended Demonstrations are meer Nonsense. 'Tis evident, that without local Extension a Body is neither confined by being in one Place, nor divided by being in two: And it is as easy a matter to measure a Line without Length, an Angle without Space, or a Circle without Diameter, as it is to find work for Mathematical Conclusions in a Body without Dimensions.

SOME will ingenuously confess, they do not think that *Transubstantiation* is impossible; but they art apt to think it is incredible, either that *Christ* should work so great a Miracle without Necessity, or humble himself to all those great Indignities to which the *Sacrament* is every Day exposed.

* Rom. 9.
26.

* O Man, says the Apostle, who art thou that resistest against God? His Goodness is as infinite as his Omnipotence; and 'tis as great an Insolence to give Laws to the one,

as to give Limits to the other. He seems to value more the Reputation of his *Goodness* than of his *Power*; and if we trace his Providence throughout the Conduct of the moral World, we cannot but observe that he has taken much more pains to shew his Goodness than to shew his Greatness. In the *Creation* of the Universe he shew'd his Power: But what was that to the *Incar-nation* of the *Son of God*? All the Perfections of Creatures disappear, and shrink to nothing, when compared to the Perfection of their great Creator; and the whole Universe, by which God shews his Greatness, is nothing in Comparison of *Jesus Christ*, by whom he shews his Kindness to us. You all are scandaliz'd at their Ingratitude who will not give God thanks for this inestimable Favour; will not believe that he has been so good, so merciful, so kind. They say, that though it were possible, it is not credible that God should work so great a Miracle without Necessity; that there was none at all for him to come himself in Person; that he might have sent a holy Man for our Instruction, he might have charged him with our Sins, he might have pardon'd both him and us without condign Satisfaction. 'Tis true, the *Scripture*

ture seems to speak in plain terms the *Divinity* of Christ; but yet may bear another Sense, and may admit a much more credible Interpretation. If a *Socinian* should urge the Argument against you, you would scarce have patience to hear him. Why then do you object the same against the Mystery of *Transubstantiation*? Why do you tell us, 'tis incredible that God should work so great a Miracle without Necessity? that the real Presence is not absolutely necessary? That the *Sacrament* might have sufficient Efficacy to give Grace without it? Why do you say, that though the *Scripture* plainly speaks in Favour of this Mystery, yet we are not obliged to take it in the literal Sense? That the figurative Sense is much more easy to conceive, and therefore is a much more credible Interpretation? O Man, says St. Paul to the Romans, *
 † 11. 33. Who art thou that replyest against God? †
 ‡ 34. How unsearchable are his judgments, and his ways past finding out! Who has known the mind of the Lord, or who has been his counsellor! This is the only answer you can give to a *Socinian*; apply it to your selves, and rest content: Your Argument is just the same, and either proves both Mysteries incredible, or neither.

WHEN

WHEN you object, that nothing can be more incredible, than that the Body and Blood, the sacred *Humanity* of *Christ* is shrouded under the outward Forms of Bread and Wine, and consequently exposed to all Indignities which they are subject to. Pray, give me leave to ask you, whether or no it be not more incredible, which we read in *St. Paul*, and in the Prophet *Isaiab*; that * *God was manifest in flesh*; that in this Flesh † *He was despised and rejected of men and we esteem'd him not: He bore our griefs, and carried our sorrows: He was wounded for our transgressions, and bruised for our iniquities: He was oppressed, he was afflicted: * He made himself of no reputation, and took upon him the form of a servant; and being found in fashion as man, humbled himself and became obedient unto Death?* Is not this more incredible than all that you can say of the Sacrament?

* 1. Tim. c. 3. v. 16.

† *Isai. ch. 53.*

* *Phil. ch. 2. v. 6. 7.*

AH? *my dear Jesus!* It grieves my Heart to see, that thou hast *made thy self of no Reputation*, by taking upon thee the Form of Bread; and that, by *being found in Fashion as Bread*, thou hast humbled thy self so low, as to be still *despised, rejected, and disesteem'd by Men*. But yet it is a Comfort to me, when I think that thy most sacred

facted *Body* in the *Sacrament* is now immortal and impassible; thou dost not now bear all our *Griefs*, and carry all our *Sorrows*; thou art not wounded there for our *Transgressions*, nor bruised for our *Iniquities*; thou art not capable of being now *afflicted* and *oppressed*. Compute then, if you please, all the *Indignities* the *Sacrament* is subject to; and by the way take Notice that it is a *Sacrament* no longer than the *Sacramental Forms* are incorrupted; remember that the natural Alterations, which they undergo, can never operate upon him; take these Considerations along with you, and, if you have that Candour and Sincerity, which I am willing to suppose you have, you will ingenuously confess that these Indignities, which *Christ* now seems to suffer in the Forms of Bread and Wine, are nothing in comparison of those which once he suffer'd in the Form of Man.

† 2. *cb.*
8. *v.*

ST. Paul writes to the *Colossians*; *Be-ware lest any man deceive you, by philosophy and vain fallacy, according to the tradition of men, and the elements of the world, and not according to Christ.* He writes to

* 2. *Ep.*
10. *cb.* 5.
v.

the *Corinthians*, that 'tis their Duty to * *cast down imaginations, and every high thing that exalts it self against the knowledge of*

of

of God, bringing into captivity every thought to the obedience of Christ. He writes to the Romans, that they * stand by Faith; bids * 11. ch. them not to be high-minded, but fear; and 20. v. in the following Chapter bids them have a care of being † wise in their own Conceits. † 12 ch. These Admonitions of the Apostle were 16. v. supercribed to the Colossians, Corinthians, and Romans; they were not written to us: but yet they were written for us, and for our Instruction. 'Tis a great Insolence for human Reason to exalt it self against Omnipotence: An Insolence much greater than the Pride of Lucifer: He only said, he would be like the Highest; but we are not content with that, we will be Higher than the Highest. We summon the highest God of Heaven and Earth before the high Tribunal of our Reason; we make him accountable to us for his Actions; and by our arbitrary Notions of precarious Philosophy we make no Scruple to pronounce, what Sentence we think fit, upon his Wisdom, Power, and Goodness. But the day will come, when they, who thus exalt themselves, shall certainly be humbled; and (as St. Peter assures us) they who now * * 1. Ep. 5. humble themselves under the mighty hand of 6. v. God,

God, shall be exalted in due time: Which Happiness may the Almighty grant us through the Grace and Merits of his only beloved Son our Saviour Jesus Christ, Amen.



A

S E R M O N

U P O N T H E

S A C R A M E N T,

I N W H I C H

TRANSUBSTANTIATION is impartially consider'd,
as to Reason, Scripture, and Tradition.

Preach'd before their

M A J E S T I E S,

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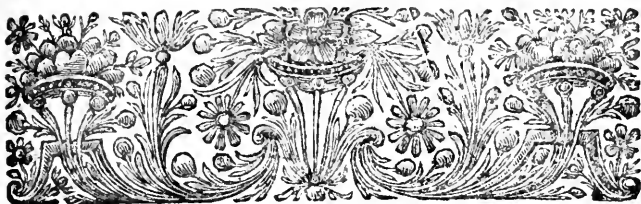
W I N D S O R,

AUGUST 26, 1688.

By *S I L V E S T E R J E N K S,*
Preacher in Ordinary to their M A J E S T I E S.

Printed in the YEAR MDCCXLI,





SERMON XXIV.

UPON THE

SACRAMENT,

Preach'd before their

MAJESTIES,

At WINDSOR, *August 26, 1688.*

MATTH xxvi. 26.

Hoc est Corpus meum.

This is my Body.



AMONGST the *nine* and *thirty* Articles of the pretended *Reformation*, the *twenty eighth* asserts; *First*, that *Transubstantiation* cannot be proved by *holy Writ*; *Secondly*, that it is *repugnant* to *plain Words* of *holy Scripture*. It neither is my *Inclination* nor *Design* to throw *Dirt* in the *Face* of any *Men*, but only to wipe it *in-*
offensively

offensively and fairly off our own; by appealing to their own *Translation* of the Bible; and shewing, *First*, that *Transubstantiation* is not any way repugnant to plain *Words of holy Scripture*; *Secondly*, that nothing can be better proved by *holy Writ*. This is in short the whole Extent of my Design, and shall be the Subject of your Entertainment, as soon as I have begged the Assistance of my *Saviour*, desiring his *Virgin Mother* with all the *Angels* and *Saints* to second my Petition.

F I R S T P A R T.

THAT all Men do not rightly understand the Word of God in *Scripture*, is a Truth which no Man can deny that has a grain of common Sense. Every Man plainly sees how in our Nation the reform'd Religion is crumbled into multitudes of Sects, as opposite in many things to one another, as they are to us. They all read *Scripture*, follow *Scripture*, prove and disprove what they please by *Scripture*; and all the while, as they agree in nothing more than in the *Book*, so they agree in nothing less than in the *Sense*. No Man is bound to think his Neighbour, or the whole *Church*, wiser than himself; but every

every Man has as much Liberty, as he has Vanity, to think himself the best Interpreter of *Scripture* for himself. Amidst this great Confusion, what wonder is it, if we find that many, with as little Modesty as Reason, face us down, that *Transubstantiation* is repugnant to plain Words of holy *Scripture*?

THE Text, which first appears against us, is in the third Chapter of the *Acts*, where it is said of *Christ*, that † *the Heavens must receive him till the time of restitution of all things*: Whence it plainly follows, that his Body is in Heaven, and must be in Heaven till the time of Restitution, that is, till the Day of Judgment. All this is very true; and we believe it as much as any of our Neighbours. But how comes this Text to contradict his Real Presence in the *Sacrament*? The *Scripture* tells us that our Saviour's Body is in Heaven; but where does it teach us that it is not at the same time upon Earth? Where does it plainly say, no Miracle can make one Body at the same time be in several Places? Shew us but this deliver'd plainly in the *Scripture*, and then we will grant that *Transubstantiation* is repugnant to it. Some, upon this Occasion, produce the *Angel's* Words, who in the last Chapter

Chapter of *St. Matthew*, told the Women at the Sepulchre, *He is not here, for he is risen*: where the *Angel* seems to conclude, that because his Body was in another Place, therefore it was not in that Place. All the whole Strefs of this Argument depends upon a Word of so little Moment, that the last of *St. Mark* quite leaves it out; and the last of *St. Luke* not only leaves it out, but puts another in the place: In *St. Mark*, the *Angel* says, *He is risen, he is not here*; in *St. Luke* he says, *He is not here, but is risen*. But however, if the *Angel's* Reasoning in *St. Matthew* must be so much magnified; when they have made the best they can of it, it will amount to neither more nor less than this; *He is not here, because he is risen*, that is, he is not here *because* he is gone from hence; which Inference is not a jot the worse although we should suppose that the same Body may be, at the same time, in a thousand Places. Let us suppose his Body at the same time, if you please, in millions of Places; yet, if it be true, that *he is risen* and gone from hence, it follows evidently that *he is not here*.

THE second Text is found in the third Chapter of *St. Paul* to the *Colossians*; where he gives both them and us good Counsel;

Counsel; bids us * *seek for things above,* * v. 1. 2.
 things which are only to be found in Heaven, *where Christ sits at the right hand of God*; Joys which are heavenly and everlasting, which in the same Chapter he calls the † *reward of our inheritance*; he bids † v. 24.
 us raise our Hearts above the World, above the Vanities, the Pleasures, and Temptations of it. Alas! all this is nothing to our present purpose; all this we believe, although we know his Body is as really on Earth, as 'tis in Heaven. Did not our Saviour preach the same to his Apostles? And yet he lived amongst them upon Earth.

THE third Text lies before us in the fourteenth of *St. Mark*, where our Redeemer makes a plain Antithesis betwixt him and the Poor, compares himself with them, and shews the difference betwixt their Case †
 and his. * *You have the poor with you al-* * v. 7.
ways, says he, and when you will you may do them good, but me you have not always: As if he should say; you will always have the Poor in a Condition of doing them good; but, as for me, you will not always have me in that indigent Condition, you will not hereafter be in a Capacity of doing me any good. When he was visible amongst us before his Resurrection, he was subject

to our natural Necessities, and it was in our power to relieve and ease him: But in the *Sacrament* he is immortal and impassible, incapable of being injured by the Malice of his Enemies, or better'd by the Service of his Friends.

THIS Text not being able to support so weak a Cause, a fourth is borrow'd from the first of *Corinthians* in the eleventh Chapter, where the Apostle says, † *We shew the Lord's death till he comes*: Therefore he is not come yet; and, if he be not come, how is he really present in the *Sacrament*? Let us reflect a little, and examine the Sense of these Words, *till he comes*. This coming of our Saviour is repeated frequently in *Scripture*: In the first Chapter of the *Acts*, we read, * *He shall come in like manner as you have seen him go*; in the fourteenth of *St. Mark*, ‡ *You shall see him coming in the clouds*; in the twenty-fourth of *St. Matthew*, || *They shall see him coming in power and great glory*. Every Man, that can but say his Creed, is well acquainted with his *coming*, which is so much celebrated in the *Scripture*; we all believe that this *his coming* is *to judge the quick and the dead*. When they read in the Bible, *we shew the Lord's death till he comes*, they

they infer, therefore he is not come yet: Very true: The Lord's Day is not come; the Day of Judgment is not come: And only God knows when it will come: But, is it therefore evident that in the *Sacrament* there is no *Transubstantiation*, no *Real Presence*, because the Day of Judgment is not come? I am inclined to think, that, when it does come, when *Christ* comes to judge the *World*, and calls all those to an account who have pretended, every one according to their *Fancy*, to reform his *Church*, they then will wish too late, that either they had let the *Church* alone, or else had had much better Evidence than this to justify the Reformation.

THE fifth Text seems to promise more, and yet performs as little as the rest: We find it in the twenty second of *St. Luke*, where our *Saviour* says, * *Do this in remembrance of me.* Now, say they, we cannot remember any thing but what is absent, and therefore the Body of *Christ* must of necessity be absent from the *Sacrament*, cannot be really and truly present in it. Pray, cannot I remember God, and take delight in thinking of his Goodness? Remember my own sinful Soul, and pity her Condition? And is not my Soul present

sent in my Body? Is not the *Almighty* present every where? † *Remember thy Creator in the days of thy youth*, says *Solomon* in the last Chapter of *Ecclesiastes*; and yet this great Creator is not absent from us: St. *Paul* says, in the seventeenth Chapter of the *Acts*, * *He is not far from every one of us*. Though He is always present, yet we easily forget him, because he is not present to our Senses: And I am afraid, because we do not see the invisible Body and Blood of *Christ*, I am afraid we know and then forget how great a Treasure we receive when we approach the *Sacrament*: I am afraid, because we neither see nor feel our Souls, we oftentimes neglect and almost quite forget the great Concern of our Salvation, deferring it from time to time, till by God's Judgment Death surprises us, and we are lost for all Eternity.

THE two last Texts as they have most appearance, so they have the least of substance when they are examin'd. St. *Paul* says in his first of *Corinthians* eleventh Chapter, † *Let a man examine himself, and so let him eat of that bread*: Our Saviour says, in the twenty sixth Chapter of St. *Matthew*, * *I will not drink henceforth of this fruit of the Vine*: Both of them speak thus after

Consecration;

Consecration ; both of them call it *Bread* and *Wine* ; and therefore, after Consecration, it still remains true *Bread* and *Wine*. You see how fairly I propose the Difficulty, and now I humbly beg your best Attention to the Answer. *St. Paul* does not say, *This is Bread* : Our *Saviour* does not say, *This is Wine* : *St. Paul* does not contradict our *Saviour* ; nor does our *Saviour* contradict himself : Why then do they call it *Bread* and *Wine* ? The Answer is obvious ; not because it was *Bread* and *Wine* then, but because it was *Bread* and *Wine* before. Nothing is more familiar in *Scripture* than this way of speaking. *St. John* in the ninth Chapter of his *Gospel*, relating the miraculous Cure of the Man, that was born *Blind*, tells us in the seventh Verse, *He went his way and washt and came seeing* : And yet afterwards in the seventeenth Verse he calls him *Blind*, and tells us what they say to the *Blind Man* again. Why does the *Scripture* call him *Blind* after his Sight was restored ? The reason is, not because he was *Blind* then, but because he was *Blind* before. Turn to the seventh Chapter of *St. Luke*, and in the twenty second Verse you will read these Words of our *Saviour*, *The blind see, the lame walk, the deaf hear* :
He

He says they *see*, and yet he calls them *Blind*; he says they *walk*, and yet he calls them *Lame*; he says they *hear*, and yet he calls them *Deaf*. Why does he call them *Blind*, *Lame*, and *Deaf*, when he himself bears Witness that they *see*, *walk*, and *hear*? The Answer lies before you: He calls them so, not because they were so then, but because they were so before. In the second Chapter of St. *John*, the substantial Change of Water into Wine was much the same as *Transubstantiation*, and therefore the Example is fitter for the purpose. In the ninth Verse you read, that *the Ruler of the Feast tasted the Water that was made Wine*: You cannot but observe how plainly the *Scripture* says, it *was made Wine*, and at the same time plainly calls it *Water*. Will any Man deny this Miracle, and say it was not really and truly Wine, because the *Scripture* calls it *Water* after it *was made Wine*? No, no; 'tis clear that, when the Miracle was done, the *Scripture* calls it *Water*, not because it was *Water* then, but because it was *Water* before. Read the seventh Chapter of *Exodus*: you'll find in the tenth Verse, *Aaron cast down his rod before Pharoah, and it become a Serpent*: in the eleventh Verse, *The Magicians of Egypt also did in like manner*:
and

and in the twelfth Verse, *They cast down every man his rod, but Aaron's rod swallow'd up their rods.* Pause here one Moment. The Scripture plainly tells us, that these Rods were all changed into Serpents; and yet, after the change, the Scripture calls them Rods; not because they were Rods then, but because they were Rods before. If any of our Adversaries have a mind to say, these Rods were not changed into Serpents, that *Christ* never changed Water into Wine, that when he told St. *John's* Disciples *the blind see, the lame walk, the deaf hear,* he sent them back to their Master with so many lyes in their Mouths; if they have a mind to say, our *Saviour* never cured the Man *born Blind*; then they may have the same pretence to magnify this trifling Argument: But if they are the Men, which I would willingly believe they are, if they are candid and sincere, if they submit their Judgment fairly to the Word of God, as it is plainly written in their own Translation of the Bible; they cannot but ingenuously confess, that *Transubstantiation* is not any way repugnant to plain Words of holy Scripture; but that Scripture it self confutes the best of all their Arguments, which they produce against it.

I will not say 'tis Ignorance, but I am sure 'tis either that, or want of Ingenuity, which makes Men argue that, because there are some Metaphors in Scripture, therefore the Words of Consecration are a Metaphor or Figure. No Man denies but that we often meet with Metaphors in *Scripture*; but then, either the common Phrase of speaking evidently marks them out, or else they are explain'd by what fore-runs or follows the Expression, and so explain'd, that no judicious Reader doubts the meaning of them.

WHEN, in the sixth of *St. John*, our Saviour says, *I am the bread of life*; he adds, *he that comes to me shall never hunger*: When, in the eighth he says, *I am the light of the World*: He adds, *he that follows me, shall have the light of life*: When, in the tenth he says, *I am the door*; he adds, *by me if any Man enter, he shall be saved*: When, in the fourteenth he says, *I am the way*; he adds, *no man comes to my Father, but by me*: When, in the fifteenth he says, *I am the vine*; he adds, *he that abides in me, brings forth much fruit*.

So when *St. Paul* tells the *Ephesians*, fifth Chapter and thirtieth Verse, *We are members*
bers

kers of his body, of his flesh and of his bones; he explicated it in the twenty third Verse, that this *Body*, which *Christ* is the *Head* and *Saviour* of, is the *Church*; and when he mentions *Flesh and Bones*, he only carries on the Metaphor by a Mysterious Allusion to the second of *Genesis*, because as *Eve's* Body drew its Being from the Side of the *first Adam* when he slept in Paradise, so also the *Church* derives the Grace, which animates it, from the Side, *the Flesh and Bones* of the *last Adam* when he slept his mortal Sleep upon the Cross. The Verse, which follows, leads directly to the Place and gives us, Word for Word, the twenty fourth Verse of the second of *Genesis*, that we may evidently know the Sense and Ground of the Comparison.

IN the same manner, no less care is taken in the first to the *Corinthians*, tenth Chapter and fourth Verse, to explicate these Words, *That Rock was Christ*. *St. Paul* seems to write with as much Caution as if he had foreseen how much these Words would be abused by those, who now compare them with the Words of Consecration. Lest any Man might think that, when he said *that Rock was Christ*, he took the Word *Rock* in the literal Sense, he plainly

VOL. II. U u says,

says, he speaks of *spiritual Meat* and *spiritual Drink*; he says in the same Verse, *they drank of that spiritual rock which followed them, and that rock, (that is, that spiritual rock) was Christ*. What could a Man say more to acquaint the World with the true meaning of his Words, and give us an assurance that it is not Literal, but only Figurative and Metaphorical?

SOME People are willing to believe that, because *Christ's Body and Blood* are only metaphorically *broken and shed* for us in the *Sacrament*, therefore they are not really his *Body and Blood*: As if, because one Word is figurative in a Sentence, therefore all the rest must be so too; meerly for keeping it company; or as if we were obliged to believe that, because *Christ's sitting at the right hand of his Father* is a meer Metaphor, therefore he did not really *ascend to Heaven*. When in *St. Luke*, and in the first of *Corinthians* we read these Words, *This cup is the New Testament in my Blood*, the *Cup* is one Metaphor, the *Testament* is another; but hence it does not follow that the *Blood of Christ* is meerly metaphorical: For, in the common way of speaking, when we say, *This Glass is a new Health in Wine*, the *Glass* is one Metaphor, the

Health

Health is another, and yet the *Wine* is truly and substantially *Wine*. Having thus exposed the Weakness of their Arguments, by which they undertake to shew, that *Transubstantiation* is repugnant to plain Words of holy Scripture; I shall now endeavour to make out, that *Transubstantiation* may (if any thing can) be plainly proved by holy Writ: The Proof of which shall make the second Part of my Discourse.

S E C O N D P A R T.

IN the sixth Chapter of St. *John*, our *Saviour* promises, that he will give us his *Flesh*, that sacred *Flesh* which he design'd to sacrifice upon the *Cross* for our *Redemption*. In the fifty first Verse, he says, *the Bread that I will give is my Flesh, which I will give for the life of the world*: I know very well that in the former Verses, from twenty six to fifty one he uses some Expressions, which are purely metaphorical: But, whatsoever a few modern Authors may say of this Matter, I can never be persuaded, that this Chapter talks of nothing else but *Faith*; and that from fifty to sixty the *Eating*, which is so much talkt of, signifies nothing but *Believing*. We have appeal'd to *Scripture*: Let it judge the Case betwixt us.

WHEN in the fifty second Verſe, we read how *the Jews ſtrove amongſt themſelves, ſaying, How can this man give his fleſh to eat?* we know they underſtood him in the literal Senſe, and wonder'd how it could be true. If he had ſpoken *only* in a figurative Senſe; it had been eaſy to have told them ſo. In other Matters, of much leſs Importance, 'twas his uſual Cuſtom to expound his Meaning. *John* the third Chapter and fourth Verſe, *Nicodemus* ſaid to him, *How can a man be born again when he is old?* He let him underſtand he did not mean it in the literal Senſe, but that he ſpoke of Baptiſm: *Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God.* *Matthew* xiii. he propoſed to his Diſciples the *Parable* of the *Sower*: They underſtood it not: He preſently expounded it to them. The *Parable* of *Tares* they underſtood as little; but, as ſoon as they deſired him, he declar'd to them the whole Myſtery of it. In theſe and other Occaſions, when he had ſpoken any thing obſcurely, he was always willing to interpret it. And there was never more neceſſity than when the *Jews* were ſcandaliz'd to hear him ſay, *the Bread that I will give is my Fleſh.* If he only deſign'd to give them

them *Bread* and not his *Flesh*, I will not say he ought to have explain'd himself, because to punish their Perverseness he might lawfully have left them in their Ignorance; and, though he were the *Light of the World*, yet he might justly leave those in the Dark, who obstinately shut their Eyes against him. But, that our *Saviour* should not only refuse to explicate his Words, but also make it his Business to confirm them in an Errour; that he, who came to instruct the World, should labour to deceive it; that he, who left the *ninety nine Sheep* in the *Desert*, should endeavour to drive the *lost Sheep* farther from the true way home; let, who will, say it, a *Christian* must be asham'd to think it. If he were then resolv'd to give us nothing else to eat and drink but *Bread* and *Wine*, is it probable that he would so industriously repeat the eating of his *Flesh* and drinking of his *Blood*? Is it possible that he should tell them in the fifty fifth Verse, *My Flesh is meat indeed, and my Blood is drink indeed*, if really the Meat and Drink were neither *Flesh* nor *Blood*? When, in the twenty fourth of *St. Luke*, our Adversaries read, *our Lord is risen indeed*; or, in the fourth of *St. John*, *this is indeed the Saviour of the world*,

world, they understand it, and believe it in the literal Sense: But, when they read these Words, *my Flesh is meat indeed, and my Blood is drink indeed*, they believe 'tis nothing else but sacred *Bread and Wine*. Is this *Believing* Scripture? No, no, when *Scripture* speaks as plainly in one Place as in another, and no convincing Reason can be given why they force the Sense of this Place more than that, if they believe that and not this, they do not believe the *Scripture* but themselves; they do not believe because they *read* it, but because they *like* it.

WHEN the *Disciples* saw how seriously their *Master* taught the literal Sense, they cry'd out, in the sixtieth Verse, *this is a hard saying, who can bear it?* They consider'd it *foolishly* (says *St. Austin*) * *they understood it carnally, and thought our Lord would chop off morsels of his flesh, and give it them*: They were not only startled at the seeming Impossibility, but also at the Barbarousness of the Design: And the three following Verses shew us how our Saviour endeavour'd to let them know, it neither was impossible, nor barbarous. *Does this offend you?* says he; do you think I am not able to make good my Words? Surely you know not who I am, you would not otherwise

* *Pjæl.*
98.

otherwise mistrust my Almighty Power. *But what if you shall see the Son of man ascend up where he was before?* Then I suppose you'll know that I am God, and from that Miracle conclude that this is easy to me, and that I have not only Wisdom to contrive, but Power to execute my Promise. *Does this offend you? It is the Spirit that quickneth, the flesh profiteth nothing: The words that I speak unto you they are Spirit and they are Life.* I do not intend to give dead Morsels of my Flesh, which being separated from my Spirit and Divinity will profit nothing, because they will not give your Souls the life of Grace. You shall not eat it in the natural Form of human Flesh; that is indeed a carnal and barbarous way of eating it: But nevertheless, under the Form of Bread, you shall receive the true and real *Substance* of my Flesh; and this is that *spiritual* way of eating which you are not yet acquainted with. This is the Mystery which I expect you should believe: This neither is impossible nor barbarous: This is not contrary to Reason, though it be above it. *But yet, says he Verse sixty four, there are some of you that believe not:* And, Verse sixty five, he tells the reason why; because, says he, *no Man can come unto me,*

me, unless it be given to him of my Father's Proud, silly, Wretches, as we are! We think it is sufficient to read God's Word; we think there goes no more than reading to believe it; we never reflect that no Man can believe the Word of God the *Son*, unless he first receive the powerful Grace of Christian Humility from God the *Father*; that Grace by which we willingly submit our Reason to such Mysteries as are above it.

THE sixty sixth Verse lays before our Eyes the sad Example of those *many Disciples*, who *from that time went back and walkt no more with him*. They heard the same Words, which our Adversaries read; they heard the sixty third Verse, which is so much magnified; they heard with great Attention and Curiosity; and if from those Expressions they had so clearly understood, that by his *Flesh* he only meant a holy *Sign* or *Figure* of it, they never would have damn'd themselves eternally by *walking no more with him*. They watchfully observed his Countenance; his way of speaking; and, as we better understand a Friend when we discourse with him than when we only read his Letters, so these Disciples having the Advantage of our Saviour's Presence and familiar Conversation could not but understand

understand him much better than those, who only read in Scripture a small part of those Discourses, with which he entertain'd them. They plainly understood, that, though he smooth'd the Difficulty by telling them he did not speak of carnal eating, yet nevertheless he still spoke positively, as to the literal Sense: They had not that great Grace of *Christian Humility*, without which none can universally submit their *Reason to divine Authority*: They could not come to God the *Son*, because they were not drawn by God the *Father*: Proud, as they were, away they went and *walkt no more with Jesus Christ*, because this Mystery was something above their small Capacity; their weak Imaginations could not reach it.

SEE here an ancient Model of the modern Reformation! They heard the *Church* teach as our *Saviour* taught, that the *sacramental Bread is Flesh indeed*, and the *sacramental Wine is Blood indeed*, and so away they went with these Words in their Mouths, *This is a hard saying; who can bear it?* away they went, and *walkt with her no more*.

OUR *Saviour*, who saw them thus abandon him, and much more feelingly

resented their eternal Loss, than the Contempt of his *Veracity*, did not so much as offer to call them back again, as certainly he would have done, had they been only guilty of mistaking what he meant; but turn'd immediately to his *Apostles*, and in the sixty seventh Verse, said to them, *Will you also go away?* Whereupon *Simon Peter* answer'd him; *Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art Christ the Son of the living God:* We believe, and are sure that Thou art able to make good thy Words, although some People think them hard, and cannot hear them.

WHAT our *Saviour* promised in the sixth of *St. John*, he perform'd at his last Supper: And 'tis no wonder that he talkt of it so much before hand, because he dearly loved those whom he died for, and always had his Eye upon the *Legacy*, which he design'd to leave them. The Night before his Death, in his last *Will and Testament*, he left us this holy *Sacrament* as a perpetual Monument of his Affection. We wrangle and dispute about it, what *This is?* whether it is truly *Bread*, or truly the *Body of Christ?* We agree that *Holy Writ* shall be the

the *Judge*. We find, in Holy Writ, four Copies of our *Saviour's Will* and *Testament*; in the twenty sixth of *St. Matthew*, the fourteenth of *St. Mark*, the twenty second of *St. Luke*, and the eleventh of the first to the *Corinthians*: We open all of them; resolving to stand or fall by their Determination. In all the Copies of his *Testament*, the Words are plain, *This is my Body*: And, as soon as the Words are read, they presently tell us; 'tis true, our *Saviour* plainly says, *This is my Body*; but yet he only means, *it is a sacred piece of Bread, a holy Figure* of his Body. For my part, I have ever admired, in this occasion, the Confidence of some Men, that make such Noise with *Scripture*; and yet, as soon as ever the Book is open, tell us the *Scripture* says one thing and means another, quite contrary to what it says.

If it be said, that nothing is more usual than to give *Signs* the *Names* of what they signify: I easily confess, 'tis very true; when things are certainly known to be *Signs*: Because, *Signs* being only *Substitutes*, our Thoughts never stop at them, but are presently fixt upon the things they signify; and, by the same reason that they

† *Genes.*
49. 26.

put another *thing* in our *Minds*, 'tis no wonder if they put another *Name* in our *Mouths*. Thus *Joseph* plainly answer'd *Pharaoh's* Question, when he said, † *The seven kine are seven years*. But when God instituted *Circumcision* in the seventeenth of *Genesis*, he did not say, in the tenth Verse, this *Circumcision* is my *Covenant*; but, in the eleventh, it *shall be a token of my Covenant*; So, in the twelfth of *Exodus*, when he instituted first the eating of the *Paschal Lamb*, from the fifth Verse to the tenth, it plainly appears there was something in it more than ordinary, and that it was not insignificant; so that it is no wonder we find it written in the eleventh Verse, *It is the Passover of the Lord*: Moreover, the following Verses explicate the figurative Sense; the twenty sixth Verse puts the Question, *what mean you by this service?* What does it signify? and the twenty seventh gives the answer, *it is the Sacrifice of the Lord's Passover*, that is, it signifies the *Passover*. But, in our present Case, first the *Scripture* does not insinuate before hand, that *Bread* was an *empty Sign* of *Christ's Body*; secondly, there is nothing in *Scripture* that gives Evidence for such Interpretation
of

of our *Saviour's* Words, as I have shew'd in the first Part of my Discourse.

If any one object, that *Bread* and *Flesh* are opposite and therefore the Sense, must of Necessity be *Figurative*: For a full Answer to this Difficulty I refer you to the seventh of *St. Luke*, where in the twenty second Verse, our *Saviour* says, *the blind see, the lame walk, the deaf hear, the dead are raised*. To be *blind* and *see*, to be *lame* and *walk*, to be *deaf* and *hear*, to be *dead* and *alive*, are things quite disparate and opposite, and yet our *Saviour's* Words were evidently true in the plain *literal* Sense. From whence we may also infer, that as these Words, *the dead are raised*, cannot be literally true, unless the Carcase be *substantially* changed into a living Man; so when our *Saviour* says, *This is my Body*, these Words can never be true in the plain *literal* Sense, unless the *Bread* be by a Miracle *substantially* changed into his *Flesh*.

To prove the *literal* Sense, and to convince us of it, what can we wish for more than the unanimous Consent of all the four *Evangelists*, and the Subscription of *St. Paul*? There is not one of them that writes, *This is only a Sign of my Body, a meer Figure of my Flesh*. 'Tis impossible
the

the Sense should every where be figurative in so many several Places, and yet be no where explicated in the figurative Sense. In other things, of less Concern, we find that, what is metaphorically writ by one is explicated by another. St. *Luke* in his eleventh Chapter writes, *if I in the finger of God cast out Devils*: St. *Matthew* in the twelfth Chapter explains it, *if I cast out Devils by the Spirit of God*. St. *John*, in the sixth Chapter writes, *Jesus the Son of Joseph*; St. *Luke* in the third Chapter explains it, *Jesus being, as was supposed, the Son of Joseph*. Our Saviour frequently invites the *thirsty* to him, and promises them *living water*: St. *John* in the seventh Chapter explains it, *He spoke this of the spirit which they, who believed in him, should receive*. But these Words, which we read in all of them, are not explain'd by any one of them. From whence 'tis easy to infer, that all these sacred Penmen never understood our Adversaries figurative Sense: They literally understood it, as we do; believed it as they understood it, and writ as they believed it.

St. *Mark* in the fourth Chapter and thirty fourth Verse, says of our Saviour, that *when they were alone he expounded all things to his Disciples*. If then our Saviour used a
Figure,

Figure, when he said, *This is my Body*, 'tis certain that *when they were alone* (at least) *he expounded* this Figure to them. Perhaps the four *Evangelists* and the *Apostle* knew well enough this Exposition, but forgot to write it. This will not serve the turn. Our *Saviour* promised them their Memory should ever be assisted by his holy *Spirit*: In the fourteenth Chapter of *St. John*; * *the Holy* * v. 26. *Ghost*, says he, *shall bring all things into your remembrance whatsoever I have said unto you*. Perhaps they every one thought of it when they writ, but did not think it worth the Writing. But if our Adversaries well consider the *sixth Article* of *Reformation*, which tells us, *all things necessary to Salvation are contain'd in Scripture*, they will scarce find room for this Reply: Because this Exposition would have been so necessary to prevent the *Idolatry*, which they accuse us of, and consequently necessary to *Salvation*. Since therefore this Interpretation never could have been *forgot*, if ever they had known it; since it could not be *omitted*, if they had remember'd it; it follows clearly that this Explication was never known amongst them, but only is a new Invention of the modern *Reformation*, directly contradictory to *Scripture*.

I cannot but admire, when I reflect, how thick a Mist Mens Passions and Prejudices raise before their Eyes. And this is undoubtedly the Reason why so many able Men of the reforming *Party* study *Transubstantiation* in *Scripture*, search with Diligence, and great appearance of Sincerity, yet never find it. If they were equal and impartial Judges of the Texts, which lie before them, they soon would see how grievously they are mistaken in the true Intent and Meaning of them. By the Example of this Instance they would judge the rest; acknowledge the Injustice of the *Reformation*; return home joyfully to their old *Mother Church*, and full of Admiration of God's Mercy to them † *shew forth the praises of him, who call'd them out of darkness into his wonderful light*, which guides us through this Vale of Misery to the everlasting Joys of *Heaven*. Amen.

† 1 *Pet.*
2. 9.



A
S E R M O N

U P O N T H E
S A C R A M E N T,

I N W H I C H

TRANSUBSTANTIATION is impartially consider'd,
as to Reason, Scripture, and Tradition.

Preach'd before the

K I N G,

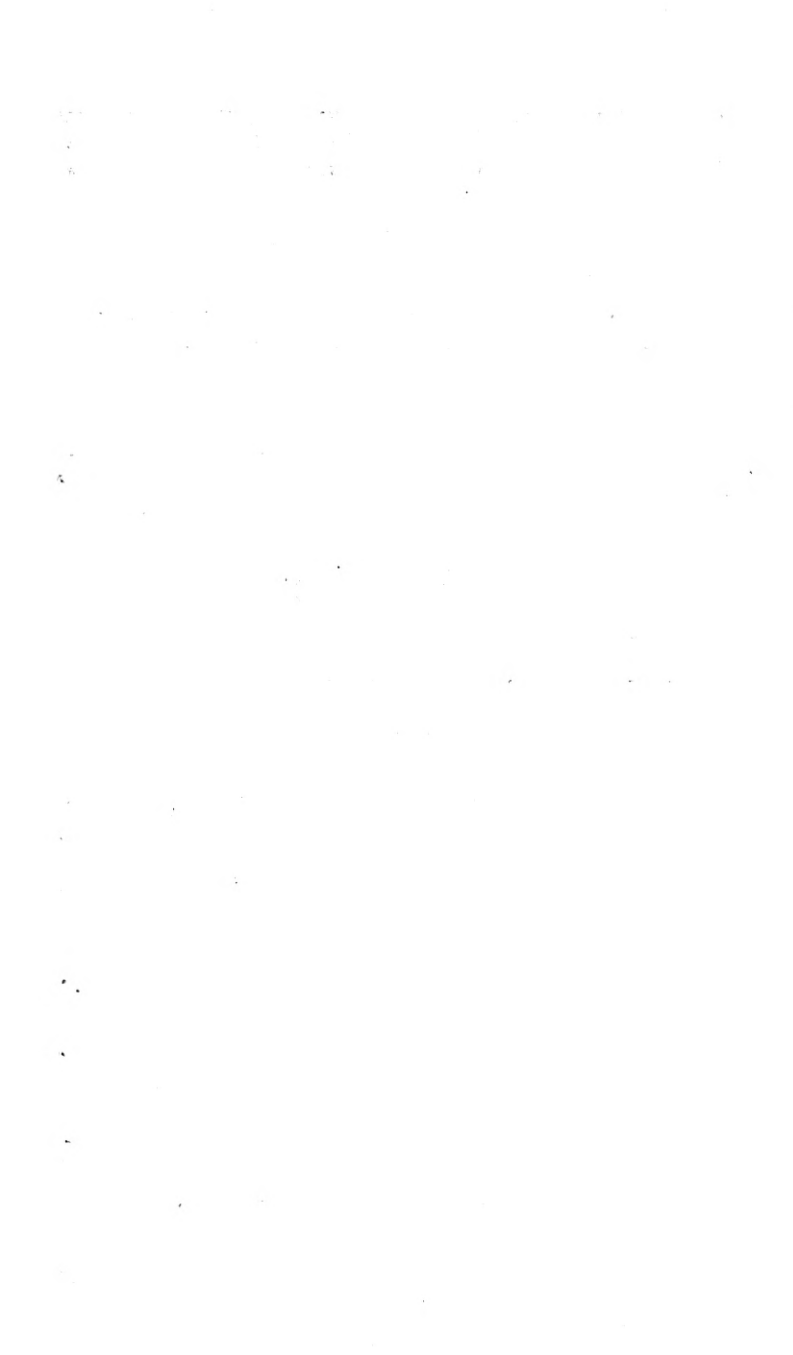
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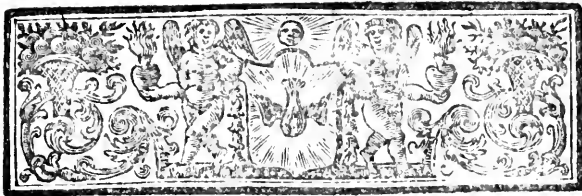
W O R C E S T E R,

AUGUST 24, 1687.

By *S I L V E S T E R J E N K S,*
Preacher in Ordinary to their MAJESTIES.

Printed in the YEAR MDCCXLI.





SERMON XXV.

UPON THE

SACRAMENT,

Preach'd before the

K I N G,

At WORCESTER, *August* 24, 1687.

DEUT. xxxii. 7.

Interroga majores tuos, & dicent tibi.

Ask thy elders, and they will tell thee.



IS now no less than six and thirty Years, Most Sacred MAJESTY, since our City of *Worcester* has been honour'd with the Presence of our King. Our Loyalty was then sufficiently try'd; and now it is abundantly rewarded. Our *Loyalty*, which then was so well known to all the World, invited your *royal Brother* to this *Refuge* :

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And

And we employ'd our best Endeavours to *preserve* his sacred *Person*: But 'twas too great an *Honour* for us: The *Almighty* took it wholly to himself; and, by a surprising Miracle of *Providence*, afterwards granted to our earnest *Prayers* what he before denied to our unfortunate *Arms*. As we have never forfeited the Credit of our *Loyalty*, we hope your MAJESTY is well assured we shall be always ready to expose our Lives and Fortunes in your MAJESTY'S Service. It is not in the Power of *Subjects* to give their *Prince* a more convincing Assurance, that they always *will be* Loyal, than that they always *have been* so. I only wish, with all my Heart, that we had ever been as *Loyal* to the *Church* as to the *State*; and that we had as zealously opposed the *Reformation* of our *Faith*, as we withstood the *Alteration* of our *Government*.

WHEN I first appear'd in this Place, I made it my Business to prove, that according to Principles of *Natural Philosophy*, the Mystery of *Transubstantiation* is neither contrary to *Sense* nor *Reason*. In my second Sermon I endeavour'd to shew, it is so far from being contrary to *Holy Writ*, that no judicious Reader, who is free from Prejudice, can understand *Scripture* without it. And, this being my third Appearance, where
it

it is expected I should finish what I have begun, I now undertake to prove it is so far from being contrary to the purer Faith of the first Ages, that for the first eight *Centuries* the *Fathers* universally believed it. *Remember the days of old, says Moses, Consider the years of many generations; Ask thy fathers and they will shew thee, thy elders and they will tell thee.* My time is short, considering the Work I have before me: But yet I hope it will not be accounted loss of time, to spend one Moment on my Knees, in begging the Assistance of my Saviour, and desiring his *Virgin Mother*, with all the *blessed Spirits*, to accompany my Prayers upon *Earth* with theirs in *Heaven*.

F I R S T P A R T.

* BEFORE I enter upon our Proofs of *Transubstantiation*, it will be worth observing, how almost all our Adversaries are mistaken, upon a groundless Supposition, that if they can find Expressions in the *Fathers*, which import that the *Sacrament* is a *Type*, a *Sign*, a *Figure*, they need not seek any farther; the Question is already decided; the *Fathers* never believed the Mystery of *Transubstantiation*. Now, I must needs confess, if we denied the *Sacrament* to be a *Type*, a *Sign*, or *Figure*, we ought to
stand

stand corrected: Or, if all this were inconsistent with the Mystery of *Transubstantiation*, we ought to own our *Fathers* Belief was contrary to ours. But if in both these Points our Adversaries are mistaken, we must beg their Pardon if we still persevere in our own ancient *Faith*.

* IF they would only consider the Difference betwixt the *inward Substance* and the *outward Form*, betwixt the Inside and the Outside of the *Sacrament*; they would easily reconcile the different Expressions, which they meet with in the *Fathers* Writings. When the *Fathers* were intent upon the *outward Form*, they call it a *Type*, a *Sign*, a *Figure*; they say *it is not his Body and Blood*, but that it *signifies it, represents it, and contains it*.

* ST. *Austin*, in his twenty third Epistle to *Bonifacius*, says, *the Sacrament of the Body of Christ is in some manner Christ's Body----- as the Sacrament of Faith is Faith*. The Parity is good betwixt the *outward Form* of Bread, and *Baptism*, in this respect, that *both* are *Signs*: Only this Difference there is, the first contains what it signifies, the other does not. So in his Book against *Adimantus*, twelfth Chapter, he says, *Our Lord did not doubt to say, This is my Body, when he gave them a Sign of his Body*. And why should

should he doubt? If a Man give his Friend a Purse of Money, he does not doubt to say, *This is my Money*, although the Purse be only a *Sign* of it. If a Purse be empty, 'tis an empty *Sign*: But if it be full, it then contains all that it signifies, and what it represents is truly and substantially present. *Bread* in the Old Law was an empty *Sign* of *Christ's* Body: The outward Form of *Bread* is still a *Sign* of it; but not an empty *Sign*, because it really contains the self same Body, which it represents. I take no notice of *St. Austin's* Words in the third Book of his *Christian Doctrine*, where he says, Our Saviour † *seems to command a heinous wickedness----- therefore 'tis a Figure*: I take no notice of it, because he does not say it is an *empty* Figure: He only says, our Saviour's Speech is *figurative* in Opposition to the *literal* Sense of the *Capernaïtes*, that barbarous Sense in which, indeed, it is a *heinous* Crime to eat our *Saviour's* Flesh. † *cb. 16.*

* I also pass over *Tertullian's* Words, in his fourth Book against *Marcion*; † *This is my Body, that is, This Figure of my Body*: I pass them over because the true Sense amounts to no more, than that *This* Bread, which in the Old Law was but a *Figure of my Body*, now in the New Law *is my Body*. The Obscurity of this great Man is well enough † *cb. 40.*

enough known to all that are acquainted with him: Nor can any, who converse with him, be ignorant that the Figure *Hyperbaton* is often in his Mouth. In the same Book, Chapter eleventh, he says, *To a Parable will I open my mouth, that is, Similitude*: And (in his Book against *Praxeas*) *Christ is dead, that is, Anointed*. This is enough to shew the affected Transposition of his Words: And, for the Sense, it may be easily conjectured by the Design of his Book; the principal end of which, is to shew the Correspondency betwixt the *Old Law* and the *New*; to which purpose it was a very pertinent Observation, that the Form of Bread, in the *Old Law* was an *empty* Figure of what is *fulfill'd* in the *New*. In the same Sense *Tertullian* says in his first Book against

† *ch. 14.* *Marcion*, that † *Christ by Bread represents his Body*: that is, by the outward Form of Bread he exhibits it substantially present. So, in his fourth Book, he says,

* *ch. 22.* that * *God the Father represented Christ* on Mount *Thabor*, saying, *This is my Son*. So likewise in his Book, of *Prayer*, he says,

‡ *ch. 5.* ‡ *We pray for the Representation* (that is, the real Presence) *of God's Kingdom*. And, again, speaking of the Day of Judgment, in his Book concerning the *Resurrection*,

|| *ch. 14.* he says; || *it cannot be without the Representation*

sentation (that is, the personal Presence) of all Mankind: They, who delight in reading *Tertullian*, may find a great deal more to this effect; but this is enough to satisfy any rational Man, that my Interpretation is not forced.

* *Facundus* of *Hermian* speaks in the same Dialect, when, in his ninth Book for the Defence of the *Tria Capitula*, he says; *the Sacrament----- is call'd his Body and Blood; not that the Bread is properly his Body and the Cup his Blood, but because they contain the Mysteries of his Body and Blood.* He explicates there, how *Signs* are call'd by the *Names* of what they signify: And argues, that the *Sacrament* of Adoption may be call'd *Adoption*, as the *outward Forms* of Bread and Wine are call'd the *Body and Blood of Christ*. The Argument is good: Because these *outward Forms* of Bread and Wine, consider'd in themselves, are only *Signs*; they are not properly the *Body of our Lord*; they are only call'd so, because they are *Types and Figures* of it; but, that they are not *empty Signs* the same Author tells us, when he says in the same place, that they are call'd so, because *they contain the Mysteries of his Body and Blood.*

* IF some of you, perhaps, still think it strange that such Expressions as these

should be made use of frequently, by Men who really believed this Mystery; for your farther Satisfaction you may please to reflect, that not only the *Fathers* of the first six Centuries, but also our most eminent Authors, who have written since the Condemnation of *Berengarius*, and who undoubtedly held *Transubstantiation*, nevertheless use the very same Phrase of speaking. It would be tedious to run over many Instances: One, out of St. *Anselm*, will be enough to satisfy your Curiosity. About the end of the eleventh Century when, by our *English Reformers* Confession, the Doctrine of *Transubstantiation* was fully settled and establish'd, he writes thus, in his Treatise *De Sacramento Altaris: That Similitude of Bread, which upon the Altar appears to our corporeal Eyes, consider'd in it self, is not the Body of our Lord.*

* SOME People have such little Souls, they cannot raise their Thoughts above their vulgar Notions; they are not much acquainted with those *Signs*, which signify things present; those *Signs* which are not appointed to supply the Defect of *real Presence*, but only to supply the want of *visible Appearance*: And therefore they will not allow that there are any such *Signs* in the World. Say what you will, they mind

not

not what you say, but tell you over and over again, that, if the outward *Form* of the *Sacrament* be a *Sign* of his Body, 'tis certain his Body is not really and truly present. Have but a little Patience; and I shall quickly clear this Point. My *Speech* and *Motion* are *Signs* of *Life* and *Soul* in me; And must I believe a Sophister, if any were so silly as to tell me, *Therefore* I am a *dead* Man, because it is the nature of all *Signs* to *exclude* the *real Presence* of what they signify? The *Form* of a *Serpent* in *Paradise* was in some manner a *Sign* of the *Evil Spirit* that tempted *Eve*; and was not this *Evil Spirit* really and truly present? The *Form* of a *Dove* appearing at our *Saviour's* *Baptism*; and the *Forms* of fiery *Tongues* appearing on the *Day* of *Pentecost*, represented the *Holy Ghost*; and will you say the *Holy Ghost* was never really present, neither one time nor other? The human *Forms*, which, in the old *Testament*, the *Angels* usually assumed, represented the *Angels*; and were those *Angels* never truly and substantially present? Such Instances as these, I may presume, our *Adversaries* do not well consider: If they did, they never would conclude that the *Fathers* denied the *Mystery* of *Transubstantiation*, because

they call the *outward Form* a *Type*, a *Sign*, or *Figure*.

* BESIDES this mighty Difficulty, which I now have clearly satisfied, there remains one more; which is, that, according to the Doctrine of the Fathers, the *Substance* of Bread remains after Consecration. Here, I must needs confess, they charge us home; And, if they can perform what they promise, we are always ready to come over to them. But having been, so long, in full and peaceable Possession of a Truth deliver'd to us as an ancient Article of Faith, they cannot reasonably expect, that we should quit our hold, before they bring clear Evidence against our Title to it. Necessity obliges them to make this bold Attempt. They know, if once they grant, that all the Torrent of Antiquity runs clear and strong against them, they never can be able to bear up against the Stream. They are sensible how plainly the *Fathers* speak their Mind in favour of this Mystery; and therefore search amongst the darkest Passages of all their Writings, where they are glad to meet with any thing that makes a plausible Appearance.

* THE Sum of their Objection is this; that St. *Chrysofom*, *Theodoret*, and *Gelasius* expressly

expressly affirm, that the *Substance* of Bread *remains* after Consecration; and therefore it is not changed into the Body of *Christ*.

* THIS, at first Sight, seems plausible enough, nor is it any wonder if it startle those, who never heard of it before. And yet, if all these great Men, by their *Substance*, meant no more than the true Nature of the outward Forms and sensible *Qualities*; there is no danger of their disbelieving *Transubstantiation*. We believe the *Substance* is really changed; and these *Fathers* were pleased to say, the *Substance* is really the same: But yet, after all the Noise they make with it, the *Fathers* and we may agree so far as to be both in the right, if we take the same Word in different Senses; and they by *Substance* mean one thing, whilst we mean another. *Philosophy*, both old and new, distinguishes betwixt the *inward Substance* and the *outward Forms* of all corporeal Beings. These are the usual and familiar Object of our *Senses*; that's an Entity so subtile and so metaphysical, that nothing but our *Understanding* can discern it. 'Tis not, indeed, a *Spirit*; but it is no more to be discover'd by our Senses, than a human *Soul* is in a *Body*. Extension, Figure, Colour, and its
other

other Qualities, are the Apparel which it wears; and these affect our *Senses*; But the naked *Substance* of all Bodies is perpetually hidden from *them*. However, although *Philosophers* make this Distinction betwixt the inward Substance and the outward Forms, nevertheless the Generality of Mankind look no farther than their Senses lead them. They judge of Bodies by their Qualities and natural Effects: By these they *sensibly* discern one *Substance* from another: And this is all they think of, when they talk of *Substance*. When any of the *Fathers* say, the *Substance* or *Nature* of Bread and Wine remains after Consecration, they only condescend so far as to accommodate their way of speaking to the vulgar Phrase: And truly, what they mean, we all believe: We doubt not but all, which is vulgarly understood by *Substance*, is the the same: We doubt not but our Senses tell us Truth; and that all the outward Forms and Qualities of Bread and Wine remain unalter'd: The *Council of Trent* declares there is no change in these; * *manentibus speciebus panis & vini*. If therefore the *Fathers* use sometimes this vulgar Notion of *Substance*, what wonder is it if sometimes they tell us, that the *Nature* or *Substance* is the same? What wonder is it,

* *Seff.* 13.
can. 2.

if St. *Chryſoſtom*, in his *Epistle to Ceſarius*, write thus? *As before Conſecration we call it Bread, but after, it is no longer call'd Bread, but the Body of our Lord, although the Nature of Bread remains in it; and it does not become two Bodies but one Body of Chriſt: So here the divine Nature being join'd to the human, they both make one Son, and one Perſon.* By the *Nature* of a *Body* we uſually apprehend no more than the exterior *Qualities*, which we diſcover by our *Senſes*; and when we find a *Change* in theſe, we uſually ſay the *Nature* changes, although the *Body* ſtill remain the ſame. And, by the ſame *Rule*, when the *Accidents* make ſtill the ſame *Impreſſion* upon our *Senſes*, although the *Body* by a *Miracle* be changed, we ſay the *Nature* is the ſame. Beſides, Theſe very *Words*, which are produced againſt us, ſhew clearly that St. *Chryſoſtom* diſtinguiſhes betwixt the *Nature* of *Bread* and the *Body* of *Bread*. Does not he ſay, that although the *Nature* or *Accidents* of *Bread* remain, yet the *Body* or *Subſtance* of *Bread* does not remain; becauſe their remains but *One Body*; and this *One Body*, if we believe him, is not the *Body* of *Bread*, but the *Body of Chriſt*?

* WITH as little *Reason* they triumph, becauſe *Theodoret* ſays in his ſecond *Dialogue*;

logue; *The mystical Symbols remain in their former Substance, Form, and Figure, and may be seen and touch'd as before: And Gelafius, in his Book De duabus in Christo naturis, says, the Substance or Nature of Bread and Wine does not cease-----they remain in the Propriety of their Nature.*

* *Theodoret does not speak of the corporeal Substance of Bread, by which it differs from a Spirit; but expressly names the mystical Symbols, which are the outward Forms and Accidents of Bread and Wine. And Gelafius, urging the same Argument against the Eutychians, uses the Word Substance only once, and the Word Nature twice, to let us see that by the Substance of the mystical Symbols, or (as he calls them) the Sacraments which we receive, he only means the Nature or the Essence of the sensible Accidents.*

* AND NOW I desire to know what wonder there is in all this? Is it any unheard of News to Men of Letters, that such Words as *Substance, Nature, Essence*, are promiscuously made use of, even by *Philosophers*? And that, by them, they mean to signify the Notion of any other *Predicament*, or any *real Being*, as well as that of *Substance*? St. *Austin* was undoubtedly a great *Philosopher*, and yet he calls every *real Being* by the

the name of *Substance*. In his *Enarration* upon the sixty eighth *Pſalm*, he ſays, *Quod nulla ſubſtantia eſt, nihil omnino eſt: That which has no Substance is nothing at all.*

* If this be true (you'll ſay) their Argument againſt the *Eutychieans* will be good for nothing. Excuse me. The *Eutychieans* held that there was only *One Nature* in *Chriſt*, becauſe they were pleaſed to fancy, that his human Nature was abſorpt in the Divinity and changed into it. To prove the ſubſtantial Change of human Nature into the Divinity, they argued from the miraculous Change of Bread into the Body of *Chriſt*; which Argument they never would have urged, if they had not known, that the Catholicks of that Age believed the Myſtery of *Tranſubſtantiation*. *Theodoret* and *Gelaſius* answer, that the *outward Forms* of Bread and Wine remain the ſame as formerly; from whence it follows evidently, that, not only the *Accidents* of human Nature, but alſo the very *Subſtance* of it ſtill remains in *Chriſt*: Becauſe the *Accidents* of human Nature, ſeparated from the *Subſtance* of it, are neither capable of *hypochaſtick Union* with *God*, nor of exerciſing the *vital Operations* of a *Man*. But many learned Men, who read *Gelaſius* and *Theodoret*, want either Skill or Patience to underſtand

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them. They find these Words, *the Substance of Bread remains*, and are so much transported with the joyful News of any thing, that looks but like an Argument against the *Old Religion* they have undertaken to *reform*, they do not well consider what the Word may signify, but willingly suppose the Sense is just the same as they would have it; set their Hearts at rest, and look no farther.

* I have now sufficiently examin'd what the *Fathers* say concerning the *outward Form* of the *Sacrament*; what they mean by calling it a *Type*, a *Sign*, or *Figure*; and what they understand when they call it the *Substance* or *Nature* of Bread. I now come close to the main Point of the *Question*: What they have taught and constantly believed, during the first eight *Centuries*, concerning the *inward Substance* of the *Sacrament*; whether they believed it was the *Substance* of *Bread* and *Wine*, or the *Substance* of *Christ's Body* and *Blood*?

S E C O N D P A R T.

Paschasius Ratbertus a French Monk, Native of *Soisson* in *Picardy*, wrote a Book, in the Year 831, *de Corpore & Sanguine Domini*, at the request of one of his Scholars, call'd *Placidius*, an Abbot, to whom
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he dedicated it. He makes it his Business to explain and prove three Points: First, that the Body and Blood of *Christ* are truly and substantially present; Secondly, that the *Substances* of Bread and Wine remain no longer after *Consecration*; Thirdly, that the *Body* is the very *same* which was born of the Virgin, suffer'd on the Cross, and rose from the Sepulchre. He was the more willing to write this Book, because some People out of Ignorance began to doubt of several Truths relating to the *Sacrament*. This I gather from an Epistle of *Paschasius* to *Frudegard*, where I find these Words, *Although some People are out of Ignorance mistaken, nevertheless as yet no body openly contradicts this Doctrine, which all the World believes and professes.*

OUR Adversaries take a great deal of Pains to persuade us, that *Paschasius* was the first Broacher of this Doctrine; from him they date the first Rise of it, about the Beginning of the ninth Age; it did not take root nor was fully settled and established, till towards the end of the eleventh. They add; that this was the most likely time for the Enemy to sow his Tares, when the *Christian* World was lull'd asleep in Ignorance and Superstition; that the generality of People, being quiet and secure,

were ready to receive any thing that came in under a pretence of Mystery in Religion ; but the Men most eminent for Piety and Learning in that time made great resistance against it. This is the Account which now is generally given by our modern Writers, and particularly by the *Author of a late Discourse against Transubstantiation*.

'TIS easily said ; and the contrary is as easily proved. Read *Leo Allatius* in his third Book of the perpetual Agreement betwixt East and West, and you will find *Nicephorus* Patriarch of *Constantinople* saying, that the Bread and Wine are not an Image or a Figure, but that they are transmuted into the Body and Blood of Christ. Read *Haymo* Bishop of *Halberstadt* in his Treatise *De Corpore & Sanguine Domini*, (you may find it in the twelfth Tome of the *Spicilegium*) his Words are these ; *We believe therefore, and faithfully confess, and hold that the Substance of Bread and Wine, by the Operation of the divine Virtue, is substantially changed into another Substance, that is, Body and Blood-----The Taste of Bread and Wine remains, and the Figure ; the Nature of the Substances being wholly changed into the Body and Blood of Christ*. Read *Theodorus de Abucara*, in the *Bibliotheca Patrum* printed at *Lions*, you will find that in his
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twenty second *Opusculè* he says, *The Holy Ghost descends, and by his Divinity changes the Bread and Wine into the Body and Blood of Christ.* I omit several others, who lived in the same Age with *Paschasius*, and all witness that the *Church* believed the Mystery of *Transubstantiation*. 'Tis well known, that the third Part of *Paschasius's* Doctrine occasion'd some Disputes about the manner of speaking. They allow'd the Body to be the *same* in Substance, but not altogether the same; because it is not in the same Form; it has no corporal Motion or Action; in a Word, it is present in some respects after the manner of a Spirit, imperceptible to Sense, All in the Whole, and All in every Part. This *spiritual* Presence of his Body was much urged against *Paschasius* to prove, the Body is not *absolutely* the *same*: But nevertheless, if we do not prefer Darkness before Light, we cannot but see, that they, who wrote against the third Part, did not write against the second; and they, who quarrell'd with his way of speaking, did not deny the Mystery of *Transubstantiation*; as appears by the Testimonies of his pretended Adversaries. *Amalarius* in the twenty fourth Chapter of his third Book, says, *We believe the simple Nature of Bread and Wine mixt (with Water) to be changed*
into

into a reasonable Nature, to wit, the Body and Blood of Christ. Rabanus Archbishop of Mentz, in the tenth Chapter of his seventh Book, to Theotmarus, *De sacris ordinibus*; Who, says he, would ever have believed, that Bread could have been changed into Flesh, and Wine into Blood, unless our Saviour himself had said it, who created Bread and Wine and all things out of nothing? These Men were also Authors of the same ninth Age, and after all these Testimonies I leave you to judge whether the ninth Age did not generally believe the Mystery of *Transubstantiation*; or whether *Paschasius* was the first that broach'd it in the Western Church.

I do not insist upon the Authority of *Bertram* either one way or other: But however I shall give you a short account of him, as much as may suffice to justify my letting him alone. The first Question, which he proposes in the Beginning, is * *whether the Body of Christ be done in a Mystery, or in Truth? that is to say, according to his own Words, whether it contain some secret thing, or whether the bodily sight do outwardly behold whatsoever is done?* I have not hitherto met with any Author of the ninth Age, that ever said, our Eye sees all that our Faith believes: But we are to suppose that
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* Page 1.

some Body said so, or else that *Bertram* was mistaken. He answers, with a great deal of Truth, that † *it cannot be call'd a My-* † Page 5.
stery wherein there is nothing cover'd with some Veil and removed from our bodily Senses.

Outwardly, says he, *the Form of Bread is set out, but inwardly a thing far differing,* ‡ *which is not discern'd to be Christ's Body* ‡ Page 6.
by the carnal Senses. Afterward he compares this *Sacrament* with that of *Baptism*; *London.*
Edit.
 1687.

and finally in the eighteenth page he concludes; *Therefore the things that are seen, and things that are believed, are not all one.*

This was indeed a mighty piece of Business; and one would think that eighteen Pages were little enough to prove, that things *visible* and things *invisible* are *not all one.*

However the *Answer* is as wise as the *Question*, and does not contradict the Doctrine of *Transubstantiation*. His Comparison of *Baptism*, though very unequal, is tolerable enough; and shews how, in all Sacraments, the inward Virtue is distinguish'd from the outward Form. But when he begins to take a ramble among || *our Fathers* || Page 18.
that were under a Cloud: when he inquires so seriously, * *How Grosness of a very thick* * Page 19.
Air could sanctify the People? and tells us how † *the Cloud gave out the Channels* † Page 20.
of Sanctification, in respect that it contain'd
invisibly

invisibly the Sanctification of the Holy Ghost :

‡ *Page 24.* when he makes it an Article of our Faith ‡
to believe firmly, that in the Wilderness Christ
made the Manna and the Water of the Rock
to become his own Body and Blood, as truly
and as effectually as now he changes the
 ¶ *Page 26.* Bread and Wine : When he goes on, and
 argues, that || *even as he could do the one*
a little before he suffer'd, so likewise he was
able to do the other a great while before he
was born : Finally, when he tell us further-
more, that the sacramental Bread and Wine
 * *Page 68.* is as much turn'd into the *Body and * Blood*
 69. *of the believing People, as into the Body and*
Blood of Christ ; and proves it stoutly, be-
cause where there is but one Sanctification,
there must needs follow the like Mystery :
 When I consider what stuff this is, and
 how he has put it together ; I begin to
 think it is no great matter, either what he
 says, or what he would say if he could
 speak. Several learned Men have taken
 pains to excuse him, and to shew, that all
 these Instances were only intended to prove
 the Difference betwixt the outward Form
 and inward Substance of the *Sacrament*. If
 this were all ; I confess he might mean
 well ; but he has express'd himself so very
 ill, that (for my part) I do not think him
 worth quarrelling for. I am very well con-
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tented to leave him as I find him, and to let our Adversaries make the best they can of him. If he pursued his Notions too far, and left the *Church*, he was the first that ever did so, in this matter: And besides, he wander'd by himself, for no body in the ninth Age follow'd him.

LET us now consider the eighth Age; and we shall see the Stream of Truth run clearer, as we approach nigher the Fountain. *St. John Damascen* in his *Orthodox Faith*, third Book and fourteenth Chapter, discourses thus: *The Body truly join'd to the Divinity is that, which was born of the Virgin; not that the Body, be assum'd, descends from Heaven; but the Bread it self and Wine are changed into the Body and Blood of God: Which if you ask, How it can be done? 'Tis enough for you to bear, it is done by the Holy Ghost ----- Nothing, says he, is more clear and certain, than that God's Word is true and efficacious and omnipotent ----- After a wonderful manner they are changed into the Body and Blood of Christ, and are not two, but one and the same ----- Neither are the Bread and Wine a Figure of Christ's Body and Blood, but the Body it self of our Lord, accompanied with his Divinity: For our Lord himself said; this is,*

not a Sign of my Body, but my Body; nor a Sign of my Blood, but my Blood.

HITHERTO ye have heard St. *John Damascen*; pray, what do ye think of him? Do ye think that no body in the eighth Age believed the Mystery of *Transubstantiation*? Well: But he was only one Man. What say ye then, if I produce three hundred and fifty more? I mean the three hundred and fifty Bishops, who sat in the seventh general *Council*, call'd in the eighty seventh Year of the eighth Age.

* THE *Iconoclast* Hereticks would not allow any *relative* Worship; and therefore refused all Worship of any Images but the *Eucharist*. All other Images of Christ's Humanity, subsisting by themselves, were (as they fancied) false Images, and favour'd the Heresy of *Nestorius*, who gave his Humanity a proper Subsistence by it self: But the outward Form of the *Sacrament* not being a thing subsistent by it self, but supported by the invisible Substance and Person of *Christ*, was a true Image, and might not only be retain'd, but adored. So clear it is, that the *Iconoclasts* did not deny *Transubstantiation*; but, because they believed it, therefore they allow'd the Adoration of the *Eucharist*. They say, indeed,

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the sacramental Bread must *not be figured in the Shape of a human Body, for fear of introducing Idolatry*; but they only fear'd the introducing of other Image-worship, given to other Pictures of our *Saviour*, which do not really contain *Him*. However, they did not speak their Mind so plain, but that the *Council* doubted of their Meaning: And, supposing that by the Word *Image* they understood an *empty Sign*, the Bishops quarrell'd with the seeming Contradiction of their Terms, calling the *Eucharist*, sometimes *an Image*, sometimes *his Body*: And argued against them, that *if it be an empty Image, it cannot be this divine Body*.

READ the sixth *Action*, and you will find the Judgment of the whole *Council* deliver'd plainly in these Words: *None of the Trumpets of the Holy Ghost, the holy Apostles and our illustrious Fathers, did ever call our unbloody Sacrifice ----- an Image of his Body. Neither did they learn of our Lord, so to say and confess ----- He did not say, Take and eat the Image of my Body --- The Bread and Wine, before they are sanctified, are call'd Types; but after their Sanctification they are properly call'd the Body and Blood of Christ: They are so, and are believed to be so.* These are the Words of three hundred and fifty Bishops, who

all with one Voice declare, they firmly believe that, what was Bread before, is after Consecration properly *Christ's Body*, and not only an Image of it: And this is all we understand by *Transubstantiation*.

So much for the eighth Age. I come now to the three next Ages, the fifth, the sixth and seventh: And because the Reforming Party is willing to believe St. *Austin* favours them, we will begin with St. *Austin*. I am not ignorant that in his Writings upon the *Gospel* of St. *John*, he copiously dilates upon the figurative Sense; and that in his third Book *De Doctrinâ Christianâ*, he says, that the *Sacrament* is a Figure of our Lord's Passion, which when we receive, we ought to lay up in our Memory, that his Flesh was crucified and wounded for us. But on the other side, I know, that as when St. *Austin* says, in his ninth Tract upon St. *John*, that the Conversion of Water into Wine was a Figure of the spiritual Conversion of the Law into the Gospel, he does not deny the substantial Change of Water into Wine; so when he says, the *Sacrament* is a Figure of *Christ's* Passion, he does not deny *Transubstantiation*. In the ninth Chapter of his second Book *Contra Adv. Legis & Prophetarum*, he says, that with faithful Hearts and Mouths we receive

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the Mediator of God and Men Christ Jesus, giving us his Flesh to eat, and his Blood to drink; although it seems more horrible to eat Man's Flesh, than to kill it, or to drink Man's Blood, than to shed it. In this Place, he first distinguishes two ways of eating; oral, and spiritual; and then asserts them both. And I could wish *they* would take a little Notice of this Place, who so much please themselves with popular Declamations against the pretended Barbarousness of this *Mystery*. In his *Comments* upon the thirty third *Psalms*, he makes no difficulty of admitting all the real Consequences of this *Mystery*, which to our Adversaries seem absur'd and impossible; as for Example; that *Christ's* Body should be at the same time in two Places, that he should hold himself in his own hand, giving himself to his Disciples, keep himself to himself, and the like. First he moves the Difficulty: *Who is carried in his own hands? In another's hands one may be carried; no Man is carried in his own.* Afterwards he answers; *Christ was carried in his own hands; when commending to them his own Body, he said, This is my Body; for he carried that Body in his own hands.* I will only mention one more Testimony of this *Father*; but so plain a one, that 'tis impossible
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any Man in his Wits should have utter'd it if he had not believed the *Doctrin*e of *Transubstantiation*. In his *Comments* upon the ninety eighth *Psal*m; *Christ*, says he, *took Flesh of the Flesh of Mary; in this Flesh he walkt here with us; this Flesh he gave us to eat, that we may be sav'd: No body eats this Flesh, but first adores it*. Observe his Words: He plainly speaks of *oral* eating; he does not mean only *believing*: If he did, he would not say, we always *adore* before we *eat*; because 'tis evident, we do not *adore* before we *believe*. Pray, what is this we adore before we eat? is it only a piece of Bread, a Wafer, a sacred Figure of *Christ's* Body? Surely you will not make *St. Austin*, and all the *Christians* of his time, Idolaters? Adore a thing which they believed was not their God? No, no: They believ'd that, although before the Words of Consecration it was only a Piece of Bread, yet after Consecration it was by God's Omnipotence substantially changed into the Body of *Christ*; and so became their *God* as well as their *Food*; and therefore the *Christians* of that Age adored the *Sacrament* before they durst approach to eat it; and *St. Austin* was so zealous for this *Adoration*, that he says in the same Place, *It is not only lawful to adore, but a Sin not to adore.*

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THE Dispute, that was betwixt *Nestorius* and St. *Cyril* of *Alexandria*, plainly shews that in those times this Mystery was universally believed. *Nestorius* fancied there were two Persons in *Christ*, the one true *God*, the other true *Man*, and pretended to prove that the *Flesh* of *Christ* and his *Divinity* are not united in one Person. The *Scripture* plainly told him, that we eat the *Flesh* of *Christ*; but, said he, we do not eat the *Divinity*; therefore the *Flesh* and the *Divinity* are not united in one Person. If St. *Cyril* had believed that what we eat with our Mouths is meer Bread, he might easily have answer'd; that this Argument only proves, the nature of *Bread* and the divine Nature are not united in one Person. But, because he believed that the *Sacrament*, which seems meer Bread, is not any longer *Bread*, but the true *Substance* of *Christ's Body*; therefore he answer'd, that *although we do not eat the divine Nature, yet the holy Flesh of Christ is not common Flesh-----'tis the proper Body of the Word, which gives Life to all things.* This Argument and Answer you may read in his *Apolo- gy* for his *Anathema's*. The *Catholicks* and the *Nestorians* both agreed in the common Belief, that the *Sacrament* is not *Bread*, but the *Flesh* of *Christ*: Otherwise *Nestorius* had

had been the most silly Disputant that ever lived, and St. *Cyril* had been quite infatuated, that did not give another Answer. *Nestorius* argued: We do not eat the *Divinity*; therefore the *Flesh* is not united to the *divine Person*. St. *Cyril* answer'd: The *Flesh*, which we eat, gives *Life*; therefore 'tis united to the *divine Person*; without which it *profiteth nothing*, according to our *Saviour's* Words in the sixth Chapter of St. *John*.

GELASIUS Bishop of *Cyzicus*, in his Book *De duabus in Christo Naturis*, proves against the *Eutychians*, that there are two Natures in *Christ*; because in the *Sacrament* there are two Natures, to wit, the visible Nature of the outward Forms, and the invisible Nature of *Christ's Substance*: And explicating how this is perform'd, he says, *The Bread and Wine are changed, by the Operation of the Holy Ghost, into the divine Substance*. The Accidents of Bread and Wine, remain according to *Gelasius*, in the Propriety of their Nature; but yet the *Bread and Wine are changed into the divine Substance*. Think a little of this; and tell me, what it is, if it be not *Transubstantiation*.

THEODORET in his first *Dialogue*, taking notice how *Jacob* in the forty ninth
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of *Genesis*, gave our *Saviour's* Blood the name of *Wine*, and our *Saviour* in the *Gospel* gave *Wine* the name of his *Blood*, he says, *The reason is manifest*; because he would have those, who partake of the divine *Mysteries*, not to mind the *Nature* of the things which are seen; but, by the *Change* of *Names*, believe the *Change*, which is made by *Grace*. In the second *Dialogue*, he says of the *sacramental* Bread and *Wine*: *They are understood to be, what they are made to be; and are believed to be such; and are adored, because they are the same, which we believe them to be*. In the first *Dialogue*, he says, the *sacramental* Bread is *changed*; in the second, he says, *it is adored*. What *Change* is this, which makes the *sacramental* Bread deserve to be *adored*? Consider it a while, and you will find it nothing else but *Transubstantiation*.

I should be tedious, if I undertook to lay before you all the Testimonies of the *Fathers*, who, in these three *Ages*, have writ upon this *Subject*. These, which I have produced already, are beyond *Exception*: They declare the *Faith* of the *Ages* they lived in; they say, the *sacramental* Bread is changed into the *Substance* of *Christ*; they say, no body eats it, but first adores it; they say, it is a *Sin* not to adore it: All this

they say, and this is all we understand by *Transubstantiation*.

I come now to the first four *Centuries*, and put the Question to those *Fathers*, who had the happiness to flourish in the best and purest times of *Christianity*; whether the *inward Substance* of the *Sacrament* be *Bread* and *Wine*, or whether it be the *Body* and *Blood* of *Christ*? If it be true, that the *inward Substance* of the *Sacrament* is really the *Body* or *Flesh* of *Christ*, it follows evidently that it is no longer *Bread*: And, whether it be true, or no, is the Question, which the *Fathers* of the first four Ages are to answer.

ST. *Ignatius* in his *Epistle* to the *Romans*, speaking of this *Bread of God*, says, *it is the Flesh of Jesus Christ*.

ST. *Justin Martyr*, in his *Apology* to *Antoninus Pius*, says, *We are taught that it is the Body and Blood of Jesus Incarnate*.

ST. *Ireneus* in his fifth *Book against Heresies*, Chapter eleventh, speaking of the *Bread* and *Wine*, says, that *by the Word of God they are made the Eucharist, which is the Body and Blood of Christ*.

ORIGEN in his seventh *Homily* upon the sixth of *Numbers*, says, *Then in a Figure, Manna was their Meat; but now, in Reality, the Flesh of God, the Word, is our true Meat*.

OPTATUS,

OPTATUS, in his sixth Book against *Parmenian*, gives the *Sacrament* no other Name: *What is the Altar?* (says he) but the Seat of *Christ's Body and Blood?* He repeats it over and over again; and, if all the while he meant only a *Figure*, 'tis strange he should never call it by the right Name.

ST. *Ephrem* the Deacon, in his Book *De Naturâ Dei curiosè non scrutandâ*, says, *Our Saviour has given us his Body and Blood*; and that this Gift of his exceeds all *Admiration, all Expression, all Understanding*: Which he would never have said, if he had thought it had been but a *Figure*.

To all these Proofs, and several more which I omit, the *Author* of a late *Dialogue* in which the *Mysteries of Trinity and Transubstantiation* are compared, returns this Answer: That the *Reformers* themselves generally say, the *Eucharist* is the *Body of Christ*; and yet they all deny the *Mystery of Transubstantiation*.

THIS is soon said; and amounts to no more than this: That the *Reformers* say as we do, and think otherwise; they say, *it is his Body*; and they think, *it is not*. But you must give me leave to tell you, that although their Words look one way and their Thoughts another; I have no reason to suspect this Fallacy of Speech in

the good *Fathers* of the first four *Centuries*. What they received, in plain terms, from our *Saviour* and his *Apostles*, they deliver'd with the same Sincerity and Candour to succeeding Ages. Hear what *St. Hilary* of *Poictiers* tells you, in his eighth Book *De Trinitate*, where taking notice of our *Saviour's* Words in the sixth Chapter of *St. John*, he says, *There is no place left for doubting of the Truth of his Body and Blood; for now, by our Lord's Profession and our Faith, 'tis truly his Body, and truly his Blood.* Hear *St. Epiphanius* in his *Ancorat*; where, to oppose the Allegorical Sense of *Origen* in the Creation of *Paradise*, he alleges several Places out of *Scripture*; which, though they are hard to understand, are universally believed in the plain literal Sense. Amongst the rest he produces the Example of the *Eucharist*, and thus discourses upon it: *We see it is not equal, nor like the Body of Christ; and yet our Saviour would pronounce, This is my Body; nor is there any one who does not believe these Words of his: For he, who does not believe them to be true, falls absolutely from the State of Grace and of Salvation.* What think ye of this? Do ye think these great Men did understand the Faith of the Age they lived in? Do ye think they were not able to in-

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form the World, concerning the *Faith* of former Ages, much better than our late Reformers, who came into the World above a thousand Years after them? They tell us, the literal Sense is matter of *Faith*; and that they, who do not believe it, are neither in the *State of Grace*, nor of *Salvation*.

IF it be said, that any *real Presence* of *Christ's* Body, or the *Impanation* of his *Person*, is enough: What need is there of *Transubstantiation* to verify the *literal Sense*? The Answer is obvious and clear. First, Our *Saviour* did not say, my Body is here, but *this is my Body*: And although any *real Presence* is enough to make good the *former* Assertion, yet nothing less than a *substantial Change* can verify the *latter*. Secondly, although by virtue of an *hypostatick* Union, it may be as true to say, *this Bread is Christ*, as to say, *this Man is God*; yet still 'twill be as false to say, *This Bread is the Body of Christ*, as to say, *this Humanity is the Divinity*. Besides, it falls out a little unluckily that this Invention, only serves to pull down the old *Transubstantiation*, and to set up a new one; by changing the *Subsistence* of Bread, into the divine *Subsistence*, the *second Person* of the *Blessed Trinity*.

It cannot be literally verified, that *this Bread* (or *this thing* which was Bread) is *the Flesh of Christ*; unless the Bread be changed into his Flesh; that is, cease to be Bread, and begin to be his Flesh: And this is the substantial Change which we call *Transubstantiation*. There are two sorts of Changes: one *accidental*, as when cold Water is made warm; another *substantial*, as when our *Saviour* changed Water into Wine. An accidental Change may warm the Water; but only a substantial Change can make it Wine. In the same manner, an accidental Change may make *Bread* a *Sacrament*, but nothing less than a substantial Change can make it the *Flesh* or *Body* of *Christ*.

* THE *Fathers* often compare these Changes, but never confound the one with the other. St. *Cyril* of *Hierusalem* in his first *Mystagogick Catechize*, observes that, *as Bread, by Invocation of the Trinity, is made the Body of Christ*; so Meats offer'd to Devils are *made impure* by Invocation of them. In his third *Catechize*, he says; *as Bread, after the Invocation, is the Body of Christ*, so the Ointment after Consecration is *the Chrism of Christ*. St. *Ambrose* in his fourth Book *De Sacramentis*, Chapter fourth, proves that *Christ* can effect great Changes

Changes above Nature, because by his Grace *We are new Creatures in Him*. But yet the *Fathers* do not say, these Changes are equal to that, by which Bread is made the Body of *Christ*. These Assertions, *This Meat is impure, This Ointment is the Chrism of Christ, This Man is a new Creature in Christ*; all this is evidently verified in the plain literal Sense by a meer *accidental Change*: But when the *Fathers* say, *this Bread is the Flesh of Christ*, nothing but a *substantial Change* can verify the plain Sense of the Letter; nothing can make it literally true but *Transubstantiation*.

BREAD is one Body, one corporeal Substance: The *Flesh of Christ* is another Body, another corporeal Substance. Change that into this; you change one *Body* into another, one *Substance* into another; and then, I pray, what Change is this, if it be not *Transubstantiation*? 'Tis clear, that when the *Fathers* of the first four Ages speak of the wonderful Change made in the *Sacrament*, they speak of the Change of *Bread* into the *Flesh* or *Body* of *Christ*; they speak, not of an *accidental Change*, but a *substantial* one, which now the Church calls *Transubstantiation*: And therefore I have nothing more to do but cite the *Fathers* Words, and so conclude.

ST. *Gaudentius* in his second *Traçt* upon *Exodus*, says, *He, the Creator and Lord of Nature, who produces Bread out of the Earth, produces also his own proper Body out of Bread, because he can do it, and promised to do it: And he, who produced Wine out of Water, produces also his Blood out of Wine-----* For when he gave the consecrated *Bread and Wine* to his *Disciples*, he said; *This is my Body, This is my Blood. Let us believe him whom we have believed; truth cannot tell a Lie.*

St. *Chrystom* in his eighty third *Homily* upon *St. Matthew*, has these excellent *Words*; *Let us every where believe God Almighty; nor contradict him, although what he says seem contrary to our Reason and our Eyes-----* His *Word* cannot deceive us; our *Sense* is easily deceived: *That never errs, this often is mistaken. Since therefore he says, This is my Body; let us be persuaded of it, and believe it-----* These are not the *Works* of human *Power*. He who did these things at his last *Supper*, he it is who now performs them. We only are his *Ministers*; 'tis he that *Sanctifies*, he that *Transmutes* the *Bread and Wine* into his *Body and Blood*. So that, as the same *Saint* says in his twenty fifth *Homily* upon the first to the *Corinthians*, *That, which is in the Chalice,*
is

is that which flow'd from his Side, and that we are partakers of.

ST. Ambrose in his Book *De his qui Mysteriis initiantur*, Chapter ninth, *Perhaps you'll say*, says he, *I see quite another thing: How do you assure me that I receive the Body of Christ? And this is that which remains for us to prove.* How great, says he, are the Examples which we use to shew, that it is not the thing which Nature form'd, but the thing which the Blessing has consecrated; and that the Blessing has greater Force than Nature; because, by the Blessing, even the Nature it self is changed. Afterwards he instances in the Change of Rods into Serpents, and of Water into Blood; and thus pursues his Discourse. *If*, says he, *the Word of Elias was powerful enough to command Fire down from Heaven, shall not the Word of Christ be able to change the Nature of the Elements? You have read of the whole Creation; he said, and they were made; he commanded, and they were created: The Word therefore of Christ, which could make out of nothing that which was not; cannot it change those things which are, into what they were not?*

ST. Gregory Nyssen in his *Catechistical Discourse*, Chapter thirty seventh, professes the same Faith: *I do believe*, says he,

that by the Word of God, the sanctified Bread is transmuted into the Body of God the Word-----Not that by Mediation of Nourishment it becomes the Body of the Word; but that immediately by the Word it is transmuted into his Body, by these Words, This is my Body-----the Nature of the things, which appear, being Transelemented, that is, Transubstantiated, into it.

ST. Cyril Patriarch of Hierusalem, in his fourth *Mystagogick Catechize*, discourses thus: *Do not consider it as meer Bread and Wine; for now it is the Body and Blood of Christ according to our Lord's own Words. Although your Sense suggest otherwise, let your Faith confirm you, that you may not judge the thing by the Taste-----* and a little after, he goes on; *knowing, says he, and holding for certain, that the Bread which we see, is not Bread, although it taste like Bread; and the Wine which we see, is not Wine, although it taste like Wine.* St. Hierome in his *Catalogue*, and Theodoret in his second *Dialogue*, are Witnesses that St. Cyril was the Author of this Work. And now I appeal to the Judgment of my Auditory, whether I may not venture to defy any *Catholick* of this present Age, to express in plainer Terms our Faith of *Transubstantiation*.

* HOWEVER,

* HOWEVER, 'Tis very strange (you'll say) if this were the Faith of the first Ages, that none of the *Heathens*, nor so much as *Julian the Apostat*, should take Notice of it. This, if we believe a late Author, is to a wise Man instead of a thousand Demonstrations, that no such Doctrine was then believed.

* As for *Julian the Apostat*; of three Books, which he wrote, we have but one, and that imperfect. Had he objected it, 'tis certain *St. Cyril of Alexandria* never would have taken notice of it in his *Answer*: So cautious he is in speaking, even of *Baptism*, that he passes it over in these terms; *I should say many more Things----- If I did not fear the Ears of the Profane. For commonly they laugh at things they cannot understand.*

* As for the *Heathens*, 'tis sufficient to reflect what care was taken by the primitive *Christians* to hide the Mysteries of our Religion, and to keep our Books out of the Hands of Infidels. This Privacy of ours made *Celsus* call our Doctrine *Clancular*: And *Origen*, in his first Book against him, answers, that it is proper, not only to *Christian Doctrine*, but also to *Philosophy*, to have some things in it, which are not communicated to every one. *Tertullian*, in his second Book, *Ad Uxorem*, Chapter fifth, for this Reason, would not allow *Christian Women* to marry *Pagan Husbands*: *Will*

not your Husband, says he, know what you taste in Secret, before you eat of any other Meat? And St. Basil in his Book concerning the Holy Ghost, Chapter twenty seventh, says, that The Apostles and Fathers in the Beginning of the Church, by Privacy and Silence preserved the Dignity of their Mysteries.

* BUT, because my Author thinks this Demonstration *worth a thousand*, I am the more willing to answer him in his own Words, that *though I have untied the Knot, I could with more ease have cut it. For since 'tis plain and evident from all the Records of the first eight Centuries, that Transubstantiation always was believed, it is the wildest, and the most extravagant thing in the World to set up a pretended Demonstration of Reason against plain Experience and matter of Fact. This is just like Zeno's Demonstration against Motion, when Diogenes walkt before his Eyes. A Man may demonstrate till his Head and Heart ache, before he shall ever be able to prove, that which certainly was, never to have been. All the Reason in the World is too weak to cope with so tough and obstinate a Difficulty.*

I have now perform'd my Promise. I have in three Sermons proved; First, that *Transubstantiation* is neither *contrary to Sense nor Reason*; Secondly, that it follows clearly from the plainest Words in *Scripture*; Thirdly, that it has been the perpetual *Faith* of the *Catholick Church*, not only

only since *Paschasius*, but ever since the first Foundation of *Christian Religion*. And now I not only beg of you, but earnestly conjure you by all that ought to be most dear to you; by all your Desires and Expectations of eternal Happiness, to consider seriously and leisurely three Fundamental Principles of *Christianity*.

FIRST, That *without Faith 'tis impossible to please God*. They are the Words of *St. Paul* to the *Hebrews*, Chapter eleventh, Verse sixteenth.

SECONDLY, That *there is but one Body, one Spirit,-----one Lord, one Faith*. They are the Words of the same *Apostle* to the *Ephesians*, Chapter fourth, Verse fourth and fifth.

THIRDLY, That we ought to follow the Direction of this *one Lord*, to find out this *one Faith*. This Direction is written in the Prophet *Jeremy*, Chapter sixth, Verse sixteenth, *Thus says the Lord: Stand in the ways and see; and ask for the old Paths, where is the good Way, and walk therein; and you shall find rest for your Souls*.

'Tis natural for Men to please themselves with thinking how much they are wiser than their Predecessors. Nothing is more agreeable to Man's proud Inclinations, than to be always finding Faults, and giving Magisterial Directions for the mending of them: And this is that which makes the very Name of Reformation pleasing and
delightful

delightful. To give it its due; reforming is a pretty Thing, if it were well applied. If every Man would make it his chief Business to reform himself; O! What a happy Reformation should we live to see! But this Alas, is much the smallest part of all our Business. There is no Vanity, no Pleasure, in reforming of our selves: We only gain a Victory where we desire it not; and only triumph over our own Faults. A proud Man would as willingly sit out, as play at such small Game as this: All his Delight is to reform his Neighbours. And here, I must confess, if Men were only a little over-busy in reforming of their Neighbours *Manners*, the Folly of their Pride were in some measure tolerable. But when our Insolence attempts the Reformation of their *Faith*, and of that *Church* to which *divine* as well as *human* Laws require *Obedience* and *Submission*; the specious Name and popular Pretence will never sanctify the Crime. If they, who, in the last Age, undertook the Reformation of our *Church*, were known to be infallible, some Grains of blind Obedience might be easily allow'd. But since they may perhaps be grievously mistaken, it very much behoves you to consider it. 'Tis a common Saying; *if a Man cheat me once, 'tis his Fault; but if he cheat me twice, 'tis mine.* 'Tis not the first time that a considerable Party in the *Catholic Church* has separated from the Whole, upon

upon these plausible Pretences of *Reformation*, to correct *Abuses*, *Innovations*, and *Errors*. Did not the *Arians*, thirteen hundred Years since, begin to separate upon this popular pretence? Did not they, in the same manner, amuse their *Profelytes* with plausible Stories, of *Errors*, *Innovations*, and *Abuses*, crept into the *Church*? Did not they make as great a Noise against the *Consubstantiality* of God the *Son*? Complain as much of *Spiritual Tyranny*? Inveigh as much against the *Council of Nice* for making, introducing, and imposing, a new, unheard of, *Article of Faith*: Quite contrary to the Belief of three preceding Ages, and plainly opposite to *Holy Writ*? All this, you know, was false: You know that, though the *Word* was new, the *Faith* was old and plainly proved by *Scripture*: And yet these popular Noises, which then the *Arians* buzz'd into the Peoples Ears, amused them so, they never entertain'd the least Suspicion of their being cheated. Had our Reformers been the first, and you had been deceived, the Fault had then been theirs. But, since the same Trick has been play'd so often in the *Church*, if now you are deceived, the Fault is yours. I have laid before your Eyes, this Day, a Prospect of the eight first Ages. They accuse the *Catholick Church* of making a new *Article of Faith*: And, by the most Authentick Records of Antiquity, it has been plainly

plainly proved, that they themselves are guilty of unmaking an old *Article of Faith*, as ancient as *Christ* and his *Apostles*. Remember the days of old; consider the years of many generations; ask thy father, and he will shew thee; thy elders, and they will tell thee. Stand in the ways, and see; and ask for the old paths, where is the good way, and walk therein: There is no other Way which can conduct you safely to the Joys of Heaven; which I wish you all, *In the Name of the Father, Son, and Holy Ghost, Amen.*

* *When this Sermon was preach'd before his Majesty, several Paragraphs (which are all mark'd with a *) were omitted, for brevity sake; but are here printed, as they were found in the Author's Papers.*



A

S E R M O N

O F T H E

B L E S S E D S A C R A M E N T,

Preach'd in the Chapel of His Excellency the

S P A N I S H A M B A S S A D O R,

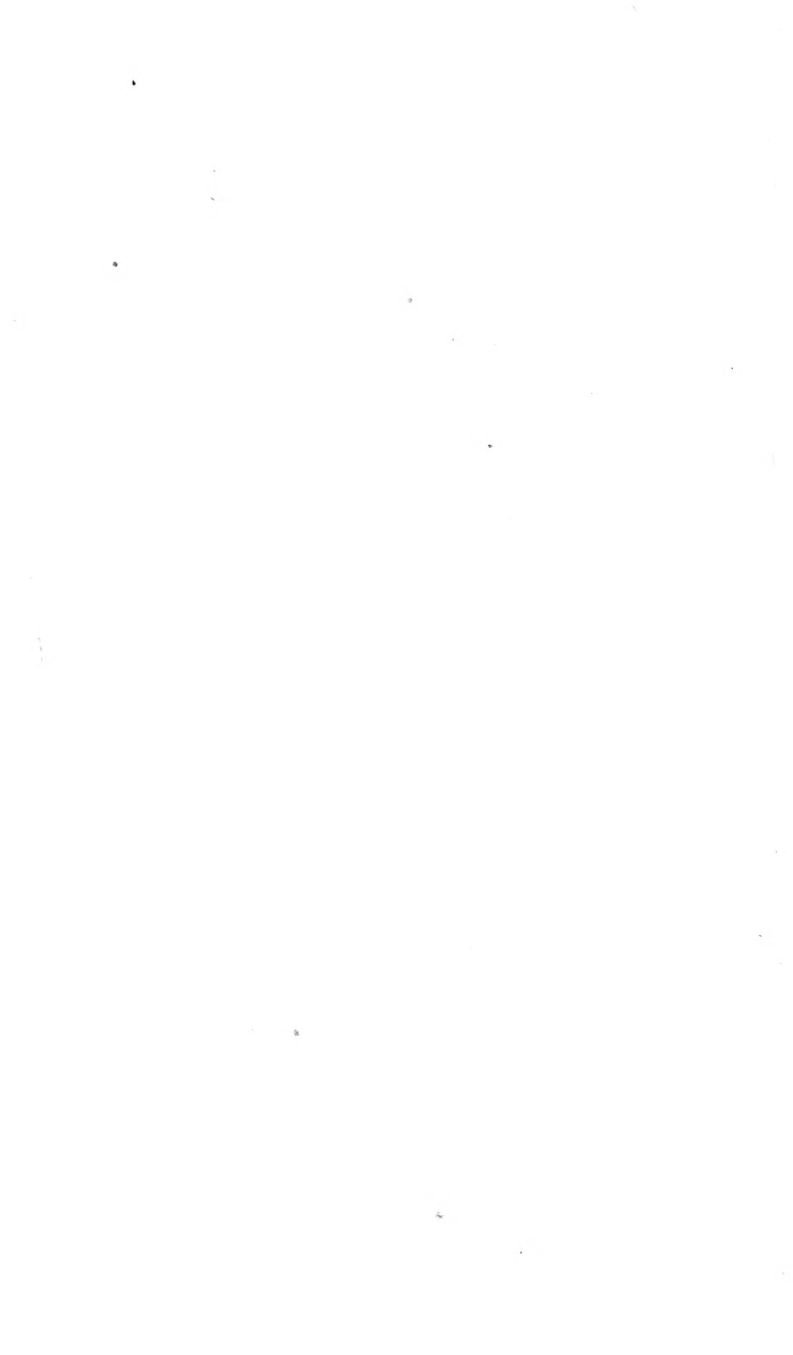
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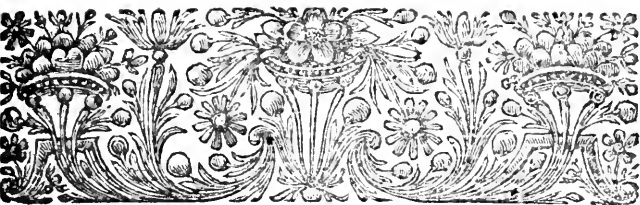
By the Reverend FATHER

J A M E S B L A K E, of the SOCIETY
of *J E S U S*.

Permissu Superiorum.

Printed in the YEAR MDCCXLI.





SERMON XXVI.

OF THE
BLESSED SACRAMENT,

Preach'd in the Chapel of His Excellency

The SPANISH AMBASSADOR,

On *Corpus Christi* Day, June 3, 1686.

JOHN vi. 56.

*Caro mea verè est cibus, & sanguis meus
verè est potus.*

*My flesh is meat indeed, and my blood is
drink indeed.*



THE Omnipotent Hand of God, ever in his Gifts more liberal to Man than to any of his other Creatures, enrich'd him with his own Likeness, in that great and noblest Part of him, his intellectual Power; which is so active and capacious, that the very Author of Na-
VOL. II. E e e 2 ture,

ture, and Cause of Causes, becomes the Subject of its Apprehension, and a proportionable Object to its Discourse: For, needing no other Guide than its own natural Conduct, by evident Demonstration, it mounts so high, and, Eagle-like, contemplates so long with Admiration the radiant Splendor of the divine Sun, that at length, with great Clearness, it descrites the indefectible Being, and vast Immensity of this self-existent Cause, and unmoved Mover of all Things.

THIS is a great Perfection indeed; but it is not without its Imperfections: For it is a limited, a created one, subject to Error, and liable to Mistake; especially when relying on its own Power, it will out-reason it self, in passing those Bounds and Limits of natural Truths, which God hath set it, and foolishly pretend to reach with Reason things that are seated above the Reach of Reason, high and supernatural Mysteries; or, when it perceives the Impossibility of such an Attempt, temerariouly deny whatever falls not within the Verge of Reason; than which nothing can be more unreasonable, nothing more contrary to Reason.

FOR if Reason doth (as certainly it doth) demonstrate God to be infinitely Wise, infinitely

finitely Powerful, and infinitely True, on the one side; and us, on the other, to be only of a finite and limited Understanding; it follows, by evident Consequence, that God knows some things, which far exceed the natural Capacity of our Understanding; otherwise he would not be infinite in Wisdom: As he would not be infinite in Power, or Omnipotent, if he could do nothing that surpass'd our natural and finite Forces: Nor would his Veracity be of infinite Authority, as Reason evidences it is, if his Word were to be question'd by us, or he could not make it good.

God being then essentially endow'd with an infinite Wisdom, Power, and Authority, whatever he reveals, be it never so much mounted above the Sphere of Reason (for repugnant thereunto it cannot be) there is an Obligation incumbent on us of giving our Assent and Belief unto it, when, by such as God hath sent and deputed to publish it in his Name, it is made known unto us. For, provided these Men prove, with evident Signs of Credibility, such as no Man in Prudence can doubt of, their Mission and Deputation from God unto us (as all that are sent from him for the Conversion of Nations unto his Holy Faith, have done, and still do) Reason will not be able to furnish us with any plausible Excuse, but rather,

ther, on the contrary, will condemn us as imprudent, if we deny our Assent to any Truth, which is thus proposed unto us by the Light of Faith, forasmuch as it appears with far more Credibility, than can be found in any Argument of Reason, or even of Sense it self, which is opposite thereunto.

ON this Reason is grounded that excellent Saying of the great St. *Austin*, *Intelligam, inquis, ut credam; crede, inquam, ut intelligas: I will understand, thou sayst, that I may believe; but I say, believe, that thou mayst understand: For Reason may carry before it a specious Shew of true Evidence, and yet mistake, and so lead us from our Faith. Sense likewise does often err, and mistake one thing for another, thinking it to be, what really it is not. Shall we then from such feeble and fallible Principles derive our Faith? No, no; Nisi credideritis non intelligetis, Unless you will believe, says the Prophet *Isaiab* in his seventh Chapter, according to the *Septuagint*, you will not understand. There is no securer Argument of Knowledge, than what leans on *Faith*, and draws its Origine from its *Principles*, which are incomparably stronger and higher than any natural Principle of *Sense* or *Reason*, and by consequence to be preferr'd before both.*

AN admirable Advice to this intent is given us by St. *Paul*, in his Epistle to the *Romans*, xii. 3. *Non plus sapere quam oportet sapere, sed sapere ad sobrietatem; That we are not to pretend to know more than we ought to know, but to know to sobriety:* That is, we ought not to pretend to know those things, that exceed the Bounds of our Knowledge, as do many of our divine Mysteries; but rather, with the same Apostle, we ought to extol and admire the depth of God's Wisdom and Knowledge in all his Works, as things far above our Conception.

O altitudo divitiarum sapientiæ & scientiæ Dei! quam incomprehensibilia sunt judicia ejus, & investigabiles viæ ejus! O the height of the riches of the wisdom and knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

Who is able to find out the inscrutable Ways, and sound the fathomless Judgments of our great Maker, in all his mysterious Works of our Faith? Natural Sciences avail us little to the Knowledge of these Truths. And for this Reason it was, that *Christ* our Redeemer, who could have chosen for his Disciples, and Preachers of his Gospel, the learnedest of *Athens*, and even the most knowing Men of the whole World, chose instead of them a Company of poor and ignorant

Ad Rom.
c. 12. v. 3.

Ad Rom.
c. 11. v.
33.

norant Fishermen, who would not learn to Believe, but believe to Learn; and confound, with what they learn'd by Belief, the swelling Wisdom of the World, and the Pride of Nature's Doctors.

THE imprudent *Capharnaites* startled at this Saying of their Master, *Panis, quem ego dabo, caro mea est pro mundi vitâ*, ver. 52. *The bread, which I shall give, is my flesh for the life of the world*; and knew not in what Sense to take it, whether in a real or metaphorical one; but *Christ* willing to free them from this Doubt, and to certify them of the Truth, subjoin'd, *Nisi manducaveritis carnem filii hominis, & biberitis ejus sanguinem, non habebitis vitam in vobis*, ver. 54. *Unless you shall eat the flesh of the Son of Man, and shall drink his blood, you shall not have life in you. Caro enim mea verè est cibus, & sanguis meus verè est potus. For (behold the causal) my Flesh is truly (that is, really and not metaphorically) Meat; and my Blood truly (that is, really and not metaphorically) Drink. But they incensed at what he had said, and deeming it impossible, cry out, saying, Quomodo potest hic nobis carnem suam dare ad manducandum*, ver. 53. *How can this man give us his flesh to eat, and oblige us to drink his blood? Durus est sermo hic, & quis potest eum audire?*

dire? ver. 61. *This saying is hard, and who can bear and believe it?* And saying this they leave him; *Abierunt retro*, ver. 66.

IT is an indiscreet way of proceeding in mysterious Matters of Faith, to consider only the *How* of what is said, and not the *Who* it is that said it; *Quomodo potest hic*. For the Difficulty of the *How can this be, that he should give us his flesh to eat, that same which was to be given on the Cross for the Redemption and Life of the World*, would not have made them fluctuate and waver, had they but consider'd also the *Who*, as well the *Hic* as the *Quomodo*: *Quomodo potest hic*, how can he? Who is this *He*? I'll tell you who this Man, this *He* is: It is he, who can make a Camel pass through the Eye of a Needle. It is he that, if he speak but the Word, as the Devil himself acknowledged when he tempted him in the Desert, can turn and transubstantiate Stones into Bread. It is the same *He*, that turn'd Water into Wine at the Marriage in *Cana of Galilee*. It is he that came forth of his Monument by Penetration, the Stone being not yet roll'd away; and that came and stood in the midst of his Disciples, *Clausis januis, All the doors of the room, wherein they were, being shut*. It is he that with his Omnipotent Word made all things of no-

Matt. 19.
Matt. 4.
John. 2.
Matt. 28.
John. 20.
v. 26.

VOL. II. F f f thing :

Pfal. 148.
v. 5. thing: *Ipsè dixit, & facta sunt; He said,*
and they were made. It is he that has a clear
 and perfect Knowledge of whatever he
 teaches, and cannot deviate from the Truth:

Joh. 3.
 11. *Quod scimus loquimur, & quod vidimus testa-*
mur; We know what we speak; and what we
see we testify. It is he in whom are depo-
 sited and hidden all the Treasures of Wis-
 dom and Knowledge;

Colos. 2.
 3. *In eo sunt omnes the-*
sauri sapientiæ, & scientiæ absconditi. In a
 Word, it is he, who is the Wisdom of the
 Father, that came from Heaven upon Earth
 to teach us Mortals a fruitful Knowledge of
 God, and of the Mysteries of Faith, making
 us thereby wise.

1. Cor. 1.
 30. *Factus est nobis sapientia a*
Deo; He is made unto us (says the Apostle)
wisdom from God; because he teaches
us our Belief, and our Belief is Wisdom.
 This is that He, that Man, who says, that
 his Flesh is truly Meat; *Caro mea verè est*
cibus. One who is as powerful as he is
 wise, and both infinitely. And is his Word
 then hard, and cannot you hear him? No
 more with this *Quomodo potest hic? This*
How can he? For an *how* in matter of Faith
 is as pernicious and dangerous, (witness the
 Apostacy of these *Capbarnaites*) as is a *why*
 in matter of Precept, the one being as inju-
 rious to the Authority of *Speaking*, as the
 other is to that of *Commanding*.

WHEN the Mother of God received the happy Embassy of her Son's Incarnation from the Archangel St. *Gabriel*, *Ecce concipies in utero, & paries filium*, Luke i. 31. Luke 1.
31.
Behold thou shalt conceive in thy Womb, and bear a Son; The *How* and Difficulty of so great and strange a saying rose in her Mind, Ver. 34.
Quomodo fiet istud, knowing that it could not be done by natural means, *Quoniam virum non cognosco*, ver. 34. But this *Quomodo*, this *How*, did soon vanish away, when the Archangel told her the *Who*, by whom it was to be done; *Spiritus Sanctus* Ver. 35.
superveniet in te, et virtus Altissimi obumbrabit tibi; the *Holy Ghost* shall come upon thee, and the virtue of the most High shall overshadow thee. Enough, if it be to be done by the Virtue of the most High, by a supernatural Power; the Difficulty of the *Quomodo*, the *How*, is at an end, and the most Holy Virgin, in humble obedience unto the Words of St. *Gabriel*, resists no longer, but gives her Consent, *Ecce ancilla Domini fiat* Ver. 38.
mibi secundum verbum tuum, ver. 38. *Behold the handmaid of the Lord, be it done to me according to thy Word*. Great things indeed are these, but the Lord who is powerful, and whose Name is holy, has done them to me; *Quia fecit mihi magna qui potens est, & sanctum nomen ejus*, ver. 49. Ver. 49.

longer then with this Word *Quomodo*, with this *How*; tho' the Myſtery be above my Reach, ſupernatural and divine, I believe it for the holy Word of him, who hath ſaid it, and is able to make it good.

No wonder then that theſe *Capharnaïtes* left our Saviour, for it would have been an inconſequent way of Proceeding in them to have admitted the Incarnation of Chriſt, and to have rejected the Real Preſence of his Body and Blood in this Myſtery, ſince Difficulties in order to Belief are alike in both: For Chriſt in his Humanity is as much (if not more) above the Capacity of of human Underſtanding, as Chriſt is in the Sacrament; and therefore whoſoever ſticks to believe the Sacrament to be Chriſt, becauſe it is under the Forms of Bread and Wine, eaten and drank by Men, gives me juſt cauſe to think, that he alſo ſtumbles at the very Ground-work, and firſt Principle of Chriſtianity, and ſticks to believe that Chriſt was God, becauſe he was in the Shape of Man, and crucified.

ST. *Peter* therefore, who was preſent at this Diſpute of the *Jews*, being always admirable in his Belief, was not at all ſhock'd at the Difficulty of Chriſt's Words, becauſe, firſt, they were Words of eternal Life, and conſequentially of Truth, *verba vitæ*
eternæ

æternæ habes, ver. 69. *Thou hast the words of eternal life*: And, secondly, they were Words proceeding from the Son of God; *Nos credidimus, & cognovimus, quia tu es* Ver. 70. *Christus Filius Dei*, ver. 70. *And we believe, and have known, that thou art Christ the Son of God*. And thus for his firm Adhesion unto Christ in his Belief of this Sacrament, he produced that double Argument of Christ's Veracity or Truth in *speaking*, and Power in *working*; both divine, and both belonging to him, as he is the Son of God.

AND captivating thus all Understandings, according to *St. Paul, 2 Corinthians x. 6.* to the Obedience of Christ, and his holy Faith, the secret Mysteries of God ought not, says *St. Austin* very discreetly, to create in us a Spirit of Contradiction, to the impugning them, but rather of Admiration, rendring us attentive to their Importance and Benefit: *Secretum Dei intentos debet* D. I. Aug. tract. 27. *facere, non adversos.* in Joan.

AND the Importance of this Holy Sacrament of the Body and Blood of Christ, under the accidental Species of Bread and Wine, instituted by Christ for the spiritual Nourishment of the Soul, is no less than *an everlasting Life unto the worthy Receiver of it*. And this shall be the Subject of the two Parts of my following Discourse; the first whereof

whereof shall be, of the Benefit we receive by it; the second, of the Preparation which is necessary for it. But that Grace may give an Efficacy to my Words, let us desire the Mother of the Fountain of Grace to obtain it for us, invoking her with the Words of the Archangel, AVE MARIA, &c.

Caro mea verè est cibus, &c.

THIS then is the divine Mystery of the most Holy Sacrament, whose festival Celebration doth greatly solemnize the present Day, piously dedicated by the Church, in the Institution of this Feast, as a general Thanksgiving, and the Expression of grateful Minds to our common Lord and Redeemer, for such an unspeakable and so divine a Benefit, by which is represented, in a continual Memorial, the Victory and Triumph of his Passion and Death.

I. Part. CHRIST our Redeemer having deliver'd, in the Verse immediately foregoing my Text, this as important, as joyful a Proposition, *Qui manducat meam carnem, & bibit meum sanguinem, habet vitam æternam, ver. 55.* He that eateth my flesh, and drinketh my blood hath life everlasting; proves it with this true and following Reason, *Caro enim mea verè, &c.* For my flesh is truly meat, &c. The proper effect of Meat and Drink is
to

to preserve Life; and consequently it may truly be said to give Life to the Eaters and Drinkers of it: Since therefore the Flesh and Blood of Christ are truly Meat and Drink, this divine Banquet will give Life to those that worthily eat and drink at it, and a Life that is everlasting, forasmuch as this Body and this Blood are everlasting: Wherefore he immediately subjoins, *Qui manducat meam carnem, et bibit meum sanguinem, in me manet, & ego in eo*, ver. 57. *Ver. 57.* He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. And is it possible that he, who abides in Christ, should not abide for ever? Since he abides in him, who abides for ever in the eternal Father. Hence plainly appears, that the Food he gives us to eat in this Holy Sacrament, cannot be any temporal Food of Bread and Wine, since this is perishable, and cannot therefore produce in its Effect, what it has not in it self, *viz.* An everlasting Existence, and a Duration of Life without End.

AND indeed, that *Christ* should feed us with a Food that causes in us Effects far excelling those of other Meats, an endless Life, a Life eternal, seems but agreeable to Reason: for provident Nature hath coupled together these two things, Generation, and Subministration

Clem. A-
lex. l. 3.
P. 48. 08.
c. 6.

Subministration of Aliments, as *Clement of Alexandria* well observed. *Quicquid generavit, ei quod generatur, protinus alimentum præbere consentaneum est*; 'Tis but reason, says he, that whatsoever ingenders, should give an immediate Sustenance to that which is ingendred. Our eternal Father hath ingendred us by a new Regeneration, *Non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sumus*, *John i. ver. 13.* Not of blood, nor of the will of flesh, nor of the will of man, but we are born of God. Our Generation therefore and Birth is celestial and divine; wherefore he gives unto us his dearly begotten Son, an Aliment proportionable to the Being he gave us, a Meat like unto it, Celestial and Divine; because such as the Generation is, such ought also to be the Aliment and Meat. Will it therefore be enough to give us the terrestrial Manna? Will the Milk and Honey of the Land of Promise be sufficient for our new Being? Will the Quails given to the *Jews* suffice us? Assuredly no, they will not; for they are all but the Meat of Servants, and we, we are the Sons of God, *Ex Deo nati sumus*: And unto the Sons of God is given another Manna far more admirable, another sort of Milk and Honey far more sweet and delicious,

John i.
v. 13.

cious,

cious, and a Flesh more precious by infinite degrees than Quails; because it is the Flesh of God, that really and truly feeds the Sons of God, *Caro mea verè est cibus*. My Flesh, says our bounteous Lord, is a Meat truly agreeable unto such a Generation; such Sons are highly favour'd, who are fed with the Flesh and Blood of their own Father. *Parentes* (as St. Chrysoſtom very well observes) *ſæpe aliis filios tradunt alendos; ego autem (inquit Dominus) non ita, ſed carnibus meis alo, me ipſum vobis appono*: Parents ſend their Children abroad to be nurſed and fed by the Milk of others; but I, ſays the Lord, deal not ſo with mine: for I feed them with my own Flesh; *Carnibus meis alo*, the Meat I ſet before them is no other than my own ſelf, *Me ipſum vobis appono*. Behold, this is the Dinner, which he ſaith he has prepared for his Children; *Ecce prandium meum paravi*, Matth. xxii. 4. And who can come unto this celeftial Banquet, where our Lord is both Paſtor and Paſture, but will preſently cry out with the Prophet, *Pſalm xxii. 1. Dominus regit me, & nihil mihi deerit, in loco paſcuæ ibi me collocavit*; Our Lord (as St. Jerom turns it) *is my Paſtor, and nothing will be wanting unto me; in a place of Paſture he hath placed me*; where he will reſreſh and feed my Soul

Chryſoſt.
Hom. 61.
ad popul.
Antioch.

Matth.
22. v. 4.

Pſalm 22.
v. 1.

with a Bread descending from Heaven, having in it all Sweetness and Delight, with an admirable and divine Aliment, a Meat on which we live to feed, and feed to live eternally.

WHAT Almighty God created to be a necessary Aliment, Man has turn'd into delicious Superfluities. Life, 'tis true, cannot be preserved without Nourishment, and this ought to be the only end of taking it; but now a-days it is sought after rather to regale and pamper, than to preserve Life. What hath not Gluttony invented to satisfy its Longings? What Fish in the Water, Bird in the Air, Beast in the Field is not become a Prey unto Man's ravenous Appetite? What time is spent in Preparations? How much of Life in Banquets? The Order of things is changed, and Reason postponed to Appetite. We should not eat but to nourish Life, and it seems that we endeavour to live for no other reason than to eat. We place our Happiness in Dainties, our Pleasure in Feastings, and our Heart on Dishes; being content with nothing but what is costly, toothsome, and delicious. God therefore, to gain the Hearts of Men, endeavours to condescend to their Inclination, and gives them in the Sovereign Sacrament of the Altar, a Dish, an Entertainment of
the

the greatest Regale, the Bread of Angels, and the Wine of Heaven; that so the Lovers of Delicacies might please their Taste; his Design being both that they might live to eat this divine Meat, *Ipsè vivet propter me, He shall live by me*, ver. 57, and that they might eat so as never to die; *Qui manducat hunc panem, vivet in æternum*, ver. 58. *He that eateth this Bread shall live for ever.* To which purpose St. Ambrose says in his fifth Book *De Sacram. cap. 4.* *Non iste panis est, qui vadit in corpus, sed ille panis vitæ æternæ, qui animæ substantiam fulcit; Other Meats (says the Saint) sustain Life for some time, and often by their Excess put a Period to it; but this cuts off all Periods, making it Everlasting.* He then, who is desirous to live for an Eternity, let him eat at the Table of this eternizing Meat, if he be prepared for it in such a manner as he ought. *Qui manducat, &c. vivet in æternum. Caro mea verè est cibus &c.*

*Ambr. lib.
5. de Sa-
cram. cap.
4.*

DID you never observe the Diversity of Holy Writ, in recounting the Life and Death of those first Fathers, who lived in the Law of Nature? It numbers the Years of each one, and then adds, that the Person died, *et mortuus est.* Adam lived nine hundred and thirty Years, and died. Seth lived nine hundred and twelve Years, and

died. *Enos* lived nine hundred and five, and died. And when the Life of *Sem* is related, it does not say that he died, no *mortuus est* is added to his Life. That it should not relate the Death of *Enoch* and *Elias*, I understand very well, because it tells us, that God translated them to a more happy Abode; but no such thing is said of *Sem*: Why then does not the Holy Scripture make mention of his Death, as well as of that of his Progenitors? It was, because he did not die, according to *St. Paul* in his Epistle to the *Hebrews*, vii. 3. *Neque initium dierum, neque finem vitæ habens; Having neither beginning of days, nor end of life.* All was in him a Shadow of Immortality, since it was without Beginning and Ending. *St. Jerom*, in his cxxvi. Epistle, teaches, that this *Sem* was *Melchizedech*: If it be so, I understand the Mystery. *Melchizedech* offer'd a Sacrifice of Bread and Wine, which was the liveliest Resemblance of this Sacrament. *Melchizedech Rex Salem proferens panem & vinum (erat Sacerdos Dei Altissimi) benedixit ei; Melchizedech King of Salem brought forth Bread and Wine (for he was the Priest of the most High God) and he blessed him; i. e. Abraham.* Let not then Holy Writ mention his Death, because this Bread and Wine

Ad Heb.
7.

Gen. 14.
18.

Wine doth eternize Life: Let his Progenitors die; but let *Melchizedech* live: for the Type of this Bread of Heaven, and Wine of Glory, renders him Immortal.

SEE here, dear Catholick, what God has done for thee, how enticing he is, and how he endeavours to win thy Inclination. Draw near then, come; for in this celestial Table is put both Life and Nourishment; we have here an enlivening Flesh for our Meat, and the only begotten Word for the sustaining our eternal Life. Well then does St. *Austin* exclaim, *O Sacramentum pietatis! O vinculum charitatis! qui vult vivere, habet ubi vivat, habet unde vivat; accedat, credat, incorporetur, ut vivificetur: O Sacrament of Piety! O Bond of Charity!* In which God makes a glorious Ostentation of the Greatness of his Love to Men, putting before them a Dish, that is their Refreshment, that lengthens their Life, that drives away Death. *Whosoever would live* (says the Saint) *he hath wherein to live, he hath whereon to live; let him approach, let him believe, let him be incorporated, that he may be enlivened.*

*Aug. tract.
26. in
Joan.*

LET not the Chilness of our Souls produce in us a loathing to this divine Banquet, and so hinder us from obtaining these eternal Felicities. If we desire to eat that we may

may live, here we shall find a Meat that lengthens Life; *Qui vult vivere, habet unde vivat.* *Christ* stands inviting us to this Feast of Heaven, *Accipite & comedite*; behold the Dinner which I have prepared for you of my own Body, *Hoc est corpus meum*; my own Flesh and Blood, *Caro mea verè est cibus.* Let not then our Appetites draw us after the gross Regales of the World, which as they are not sufficient to conserve Life, so they are wont to hasten Death. But if we eat this enlivening Flesh, this sweet Food, we shall live without danger of ever dying; and if we are incorporated with *Christ*, we shall conserve our selves without the fear of ending. *Accedat, credat, incorporetur, ut vivificetur.*

S. Aug.
ubi supra.

HE that receives *Christ* in the Sacrament, ought to be incorporated and abide in him; and consequently must not abide in himself, much less in the Creatures of the World: For he gives not to God a Lodging that pleases him, unless he empties himself even of himself; which is the Subject of the Second and last Part of my Discourse, and of your farther Attention.

II. Part.

THE Vicious being a sort of Men that have lost all respect to God and Man, it is no wonder they should be more inclined to Incivilities than Courtesies; and what greater

ter Incivility can they be guilty of, than to entertain so great a Guest as God himself, amidst a rabble of worldly Affections, and an unruly multitude of carnal Appetites? Who is there that does not cleanse his House, and remove whatever is unseemly in it, when he is to receive some noble Person for his Guest? And is it not more due to God, that a Christian should cleanse his Heart, and empty it of all Indecency, when it is about to entertain the divine Majesty; casting out all domineering Passions, that *Christ* alone might have the chief Command and Sovereignty therein? Even Man himself is not to abide within himself, that so the little Lodging (which of it self is too narrow) may become somewhat more capacious. *In me manet*, ver. 57. *He that eateth my flesh, and drinketh my Blood* (says our Saviour) *abideth in me*, John 6. 57. therefore he abideth not in himself, that is, he casts out of himself all Affection unto Pleasures, Delights, and Creatures, which are so radicated, as I may say, in his Soul, as that they become the very Breathings of his Life, and as it were one thing with himself. *In me manet*, He must abide in me, and admit not the Soothings, wherewith the World is accustom'd to flatter Sensuality, if he mean to receive this Sacrament,

crament, and by it all the Glory of an everlasting Life.

IT was for this Reason that *Elias*, when he was to eat that Bread the Angel brought him, which was a Type of this Bread of Heaven, fled from the Court, that so he might not give place to any Affection that should be less pure than it ought, by being in the midst of the Delights, Ambitions, and Liberties of that vicious Age. The Cause of his Flight was not the Fear of an angry *Jezabel*, but another more worthy Fear, *viz.* that of those contagious Vices, which reign'd in that Place from whence he fled. *Utique non mulierem fugiebat* (says St. Ambrose) *Propheta tantus, sed sæculum; fugiebat sæcularem illecebram & conversationis maculosæ contagionem*: It was beneath so great a Prophet to fly from the Anger of a Woman, but it was not beneath him, nay it was his Duty, to fly from the contagious Conversations of that Age, which proved so fatal a Snare to poor Mortals; and consequently the Court, where these dangerous Conversations were most frequent, was no fit Place for him to receive the Bread of God from the Angels. So he that is to receive this Bread of Angels, God in the Holy Sacrament, ought not to busy himself in the Pursuit of sensual Appetites, but
discharging

*D. Ambr.
l. de fuga
sæcul. c. 6.*

discharging his Heart from the Lumber of worldly Affections, and freeing it from all that is earthly, must do what in him lies to render it worthy of the Presence of so divine a Guest.

NOR must we, Catholicks, look upon this Preparation as a thing meerly *ad libitum*, and left to our own discretion, and as that whereunto we are not absolutely obliged. On the contrary, we must know that it is most necessary: For God, as he is a jealous Lover of the Souls of Men, will not permit them to place their Affections on any other Good than himself; for himself alone will he claim the whole Heart of Man, without leaving the least Place of it empty for any thing that is not himself, nor agreeable to his divine Laws. When therefore cover'd under the sacramental Veil of Accidents he enters within the Heart of Man, he takes a view of his Affections, examines his Desires, and accordingly as he finds the Heart engaged or disengaged as to the things of the World, he becomes thereunto a Life or Death, a Reward or Punishment, as St. *Paul* assures us.

AND was not this the Mystery of keeping together the Tables of the Law, the Rod, and the Manna, in the Ark of the Testament, wherein was nothing else. *In*

Ad Heb.

9. 4.

*qua urna aurea habens manna, & virga, Aaron, quæ fronduerat, & tabulæ testamenti; In which was a golden pot having manna, and the rod of Aaron that blossom'd, and the tables of the testament. The Manna is join'd with the Laws, and what does this mean? But that the Ark, the Urn, the Breast, which is to shut within it self the divine Manna, ought to be very well adjusted to the Laws of God, ought not to give entrance unto the Pleasures of this World, and to Affections that are contrary to God's Law. Nothing is to be kept within the Breast of a Communicant, but Manna and the divine Law; Christ received, and a Submission unto his Precepts; His Heart is to be free from all other things; to be a most pure Pot or Urn of Gold, and so empty, even of himself and his Appetites, as that within it is to be found only Manna and divine Laws. And should it not be so, there is also a Rod within the Urn; and it is a Rod of Justice, to chastise the want of Reverence; a Chastisement so near at hand, that he who eats this divine Manna without due Respect and Purity of Conscience, cannot escape it. *Qui enim manducat, & bibit indignè, iudicium sibi manducat, & bibit,* says the Apostle in his 1 Cor. xi. 29. *He that eat-**

eth and drinketh unworthily, eateth and drinketh judgment to himself: For where the Manna is kept, there is also kept the Rod of Justice, to execute the Rigours of God's Judgment on the unworthy Communicant.

A certain Soldier saw, in his Dream, Bread coming down from Heaven, and falling into the Tents of the *Madianites*; and telling his Dream unto another Soldier, his Fellow-Soldier told him, that this Bread was the Sword of *Gedeon*, which was to destroy *Madian*; *non est hoc aliud, nisi gladius Gedeonis*, Jud. vii. 14. *This is nothing else but the sword of Gedeon.* But how comes this to be both Sword and Bread? How? Jud. 7.
14.

This is, what in the Ark was Rod and Manna; there they were together, here they are one and the same thing: For the same, which is Bread, is also a Sword; it is Bread beneficial to the *Jews*; it is a Sword that kills the *Madianites* their Enemies. *Nec quemquam morreat* (says *St. Bernard*) *quod idem verbum dixerim esse & cibum, & gladium, quasi impossibile & absurdum.* Let no Man look upon it as impossible or absurd, that the same should be both Bread and Sword; that the same, which is Bread in this divine Table, should be also a Sword; Bread which sustains, and a Sword that cuts; Bread which gives Life, and a Sword

which gives Death; *Mors est malis, vita bonis*, as the Church reads to us to-Day. If thou comest with Purity of Conscience, thou wilt find it the Bread of Heaven, an Aliment of an eternal Life and Glory; but if in Sin, and whilst thou art an Enemy of God, thou darest sit down at this Feast, thou runnest thy self upon the Point of a Sword. *Idem verbum dixerim & cibum & gladium.*

AND was it not this which was exemplified to his eternal Woe, in that treacherous Disciple *Judas*? *Christ* celebrated his last Supper, and gave himself first unto himself, then unto his Disciples, under the Veil of Bread and Wine. *Ipsè conviva, & convivium, ipse comedens, & qui comeditur* (says St. *Jerom*) *He himself was both Guest and Banquet; He both the Eater, and He who was eaten*: He therefore entred also into the Breast of *Judas*, which was harder than a Stone, since it was not softned with the Blood of the Lamb. Scarce had this unworthy Communicant, being polluted with an avaritious Affection to Money, received this divine Morsel, but behold he is punish'd by being given up unto Satan; *Post buccellam tunc introivit in eum Satanas*, St. *John* xiii. 27. *After the morsel then Satan entred into him*. What Haste, what
Presumption

*Jerom in
Ep. ad He-
zib. 9. 2.*

John 13.
v. 27.

Presumption is this of the Devil? Where *Christ* enters to lodge himself, does Satan thus dare to come and make his Abode? Yes; and the Reason is, because *Christ* received, enters to take possession of that treacherous Heart as his own; but Satan, unwilling to lose his Right to it, hastens to contend with *Christ* for it. How excellently well St. *Ambrosè* expresseth it in his twelfth Sermon upon *Psalms* cxviii. *Venit, & intravit in eum Satanus, & cepit dicere, non est tuus, Jesu, sed meus; denique quæ mea sunt cogitat, quæ mea sunt in pectore voluit: a te panem accepit, a me pecuniam. Satan came and entred into him, and began to say, He is not thine, O Jesus, but mine; finally, his whole Thoughts are taken up in my Concerns, his Heart thinks on nothing else; thou gavest him the Bread of Heaven, but I have given him Money.* Which is as much as to say, you, O Lord, are Master of him who receives you in the Sacrament, but he must then receive you with such a Disposition as he ought: For he that still remains a Slave to his own Affections and Appetites, as *Judas* did to the Love of Money, cannot have *Christ* for Master, nor live under so sweet a Dominion, and so abides not in *Christ*, but in himself, and in his own terrene Affections, which deliver him into
the

*D. Ambr.
Serm. 12.
in Psalm.
123.*

the hands of Satan; *Post buccellam tunc introivit in eum Satanas.*

BUT let us advance yet a little farther touching this Disposition, which is of so great importance to the worthy Communicant; and with this I end. I say then, that this Bread of Angels may enter with Profit into the worthy Receiver, it is not enough to be pure and clean from all mortal Sin, but there is yet required a greater Purity of Soul; not only our Actions, but all our Affections must be pure. This is that which the highest Purity and Majesty of the Guest requires: For if it was meet and decent that the Mother, who was to conceive him, should shine with so great a Purity, as that a greater under God himself could not be imagined; the same Purity becomes thee also who receives the same God. It was a notable Observation that of *Tertullian*, concerning the Purity of *St. John Baptist*; *Quis corpus Domini dignius initiaret, quam ejusmodi caro, qualis concepit, & peperit; Who could be more worthy to baptize the Body of Christ, than that most pure and Angelical Flesh, which was such a one as that which conceived and brought him into this World?* As if he thought, that the Purity of the Baptist was as great as the Purity of the Mother of God. It is certain they

*Tertul. de
Monog. c.*

they were not equal in Purity, but it seem'd to this great Doctor, that he who was to come so near, as to touch with his Hands that most pure Body of the Son of God, ought to stand in competition for Purity with the very Mother of all Purity herself. And after the same manner I say also, that the Catholick Christian, who comes so near as to touch with his Mouth the most pure Body of the Son of God, and this not once, as St. *John* did, but as often as he receives the Holy Communion, ought as much as in him lies, to procure a Purity like to that of the Blessed Virgin who conceived and brought him forth.

VINCENTI *dabo edere de ligno vitæ,* Apoc. 2. 7.
quod est in Paradiso, Apoc. ii. 7. *To him that overcomes (saith Christ) I will give to eat of the Tree of Life, which is in Paradise.* That is (as *Rich. a St. Laurentio*, in his twelfth Book of the Praises of the Blessed Virgin has it) Rich. a St. Laur. li. 12. de Laud. B. V.
Quod est in Ecclesia militante per præsentiam corporalem in Sacramento Altaris; Which is in the militant Church, through the corporal Presence of Christ in the Sacrament of the Altar. To reap then the Benefit of this Mystery, it is necessary that we overcome; *viz.* that we overcome our selves, that we subdue our Appetites to Reason, and our Reason to God:

God: *Vincenti dabo edere de ligno vitæ.* If you will come worthily to eat of this Tree of Life, so as to live everlastingly, down with Ambition, humble your Pride, away with Self-esteem, mortify the Desires of Vain-Glory, banish Anger and Impatience from your Heart: Let not there reign within your Breast any Faintness of Spirit, any Tepidity in Devotion: In a Word, vanquish your whole self; be no more your own, but Christ's; abide in him, since by the Communion of this great Sacrament, thou art one with him. But that this may be done, 'tis necessary, that whatever you are in your self, should die in you, and that only live in you which is God; and this is to such a degree, as that you may be able to say with truth, *Vivo ego, jam non ego; vivit verò in me Christus* (2 ad Gal. 20) *I live, now not I; but Christ liveth in me:* I am clear now of my self, I have examin'd my Heart, I have cleansed my Affections, I have disincumbred my Soul, thereby to make it a worthy Habitation of my God.

Ad Galat.
2. 20.

So great a Purity of Mind is due from us, when we go to receive the divine Majesty within our Breasts, that a greater Purity is not requisite to see him in his Glory, than to receive him in the Sacrament. This

is no Exaggeration, Christians, but a real Truth, and worthy of your serious Consideration. We ought to be as pure and spotless to receive God in the Sacrament, as to see him in Heaven. No Soul that is impure can enter into Heaven; nothing with Imperfection can be admitted into those Seats of Angels; nor ought here any Soul, that is impure, to approach this Table of Angels; or any thing, that is imperfect, presume to feed on this divine Food.

THE Disposition which God requires in those, who are to see him Face to Face in Glory, is that of a little Child; *Nisi efficiamini sicut parvuli, non intrabitis in regnum cælorum*, Matthew xviii. 3. *Unless you become like little ones, you shall not enter into the Kingdom of Heaven*, says our Saviour. I will not stop here to ponder the heavenly Qualifications of little Children, but take notice to you, that the divine Wisdom requires also the Disposition of a little Child, in those that are to eat at her Table. She built herself a House, the Church, adorn'd it with seven Pillars, the holy Sacraments; *Sapientia ædificavit sibi domum, excidit columnas septem*, Prov. ix. 1. Next she prepared her Table, *proposuit mensam suam*, ver. 2. with Bread and Wine, and then sent forth her Servants to invite her

Mat. 18.

• 3.

Prov. 9.

1.

Guests, with this Message, *Si quis est parvulus, veniat ad me*, ver. 4. *If any be a little one, let him come unto me*; and on this condition let him eat of my Bread, and drink of my Wine. So that you see the same Qualification, the same Disposition is required in those that eat God in the Sacrament, as in those that see him in Heaven. And the Reason may be, because Man feeding at this divine Banquet, is transform'd into divine, and becomes one with God. Hence, by the holy Fathers, St. *Basil* and others, Communicants are call'd *Christiferi, Deiferi, Bearers, and Carriers of Christ and of God*; but none is more expressly to the purpose than St. *John Chrysostom* Homil. xlv. *Ut autem non solum per dilectionem, sed reipsa in illam carnem convertamur, per cibum id efficitur, quem nobis largitus est*; that, says he, not only by Love, but also in real deed, we may be converted into the divine Flesh of Christ, it is done and effected by the Meat of this divine Table, which his bountiful Hand hath bestowed upon us. And certainly hereunto, viz. that we may be worthy of becoming (as it were) deified Persons, it is necessary that we should prepare our selves with all manner of Virtues, not permitting our Minds to be disturb'd by Passion, or taken up with any impure Affection.

NAY,

NAY, if we consider the Actions of our Saviour, we shall find that he seems to require a greater and more diligent Preparation from us, when we are to receive him in the Sacrament, than when we are to see him in Glory. In the Night of the last Supper he wash'd the Feet of all his Disciples, *Cæpit lavare pedes Discipulorum, & extergere linteo,* John xiii. 5. *He began to wash the feet of the Disciples, and to wipe them with a towel;* which was symbolically to wash and cleanse them from all Defects and Imperfections, before they fed on this divine Sacrament. But nothing of this was done by him to the three of these Disciples, whom he took with him to the Mount *Tabor*, there to manifest his Glory to them in his Transfiguration; giving us thereby to understand, that a greater Purity of Mind, if possible, is to be procured by us, to receive him in the Sacrament, than to see him in Glory. Let them wash themselves then in the Night of the Supper, tho' they wash not themselves in the Day of Glory.

AND thou, dear Christian, wash off the Spots and Sins of thy Soul, with the cleansing Water of Tears, before thou sittest down at this divine Banquet; that so feeding on this Bread of Angels, thou thy self mayst become an Angel, void as it were of

Body, all spiritual, free from Temptations, clear of Passions: For how little soever the Sin be, it is to be wash'd off before thou communicatest; all inordinate Affections, and all Vehemency of Passions are to be purged away. Thus *Christ*, when he wash'd the Feet of his Disciples, before the Institution and Communion of the Holy Sacrament, wiped off the Spots of venial Sins that adher'd to their Affections, *Nam qui lotus est*; for he that is wash'd, that is, clean from mortal Sins, wants yet that his Feet be wash'd; *Non indiget nisi ut pedes lavet*, to wit, to cleanse his Mind of all vain and light Affections.

John 13.
10.

ATTEND to the Dignity where unto thou art raised by the Holy Eucharist, not only to be by Grace the adoptive Son of God, but to be one with God, to be espoused unto God, to be transform'd into God; *In me manet, & ego in eo*; he who communicates, abides in God, and God in him. Vye then with the Angels in Purity of Mind, imitate the immaculate Life of the ever immaculate Virgin-Mother of that God, who comes to us in the Eucharist; make thy self fit by an innocent and spotless Life, to receive this heavenly Manna, this Bread of Life; that so eating of it worthily as thou oughtest, thou mayst receive the great Import and Benefit of it, an everlasting Life. *Ad quam perducatur nos, &c.*

John 6.
57.



A

S E R M O N

Preach'd before Her MAJESTY the

QUEEN-DOWAGER,

T H E

Thirteenth SUNDAY after *PENTECOST*, 1686.

Et factum est dum iret Jesus Jerusalem ----- occurrerunt
ei decem viri leprosi.

*And it came to pass as Jesus went into Jerusalem ----- there
met him ten men that were lepers.*

LUKE xvii.

By the Reverend FATHER

EDWARD SCARISBRIDGE,
Priest of the SOCIETY of *JESUS.*

As Publish'd by Her MAJESTY'S Command.

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SERMON XXVII.

Preach'd before her MAJESTY the

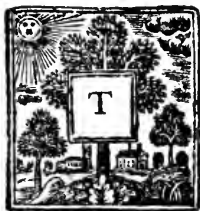
QUEEN-DOWAGER,

The Thirteenth *Sunday* after PENTECOST, 1686.

LUKE xvii. 11, 12.

Et factum est dum iret Jesus Jerufalem -----
occurrerunt ei decem viri leprosi.

*And it came to pass as Jesus went into Je-
rusalem---there met him ten men that were
lepers.*



HE whole Life of *Christ* upon Earth, as it was in it self Divine, so it was to Men most *Mysterious*. The Words he spoke contain'd Truths for our Instruction, and the Actions he perform'd were so many convincing Arguments of his tender Love and Affection towards us. There met him, as we read to-day in the Gospel, *ten Lepers*,
Objects.

Objects of no less Horror than Compassion, whose exterior Mien and Aspect was so hideous and deform'd, whose Diseases so contagious, that by the very *Law* they were banish'd from *Camp* and *City*, and sequestred from the common Society of Men: Yet *Christ*, ever rich in his Mercy, superabounding in his Goodness, and who so often made Profession he came into the World to heal the Sick and Infirm, not the Strong and Soand; nothing at all deterr'd with so loathsome and frightful a Spectacle, with a loving Countenance advanceth towards them; and though they, as being conscious of their sad Condition, out of a profound Reverence and Respect, stood at a distance;

Luke 17. Steterunt a longè: yet their ardent and reiterated Prayer, *Jesu, master, have mercy on us*, reach'd without delay the Throne of Grace; their *Petition* was graciously admitted, a certain and speedy Cure was promised with this only conditional Reserve, that they should return back and shew themselves unto the Priests: With which Order whilst they willingly comply, his Goodness and Charity, in the very way, prevents their hasty Steps and Desires; *for as they went*, says the holy Text, *they found themselves cleansed and cured: Et factum est dum irent, mundati sunt*, Luke xvii. 14.

THAT

THAT which literally and truly *Christ* perform'd in curing a corporal Leprosy, was only a *Type* and *Figure* of what daily happeneth in the cure of a *Leprosy* of another nature, by so much the greater and more dangerous, by how much the part it affects, is more noble and spiritual. Who doth not conceive how that noxious and pestilent Diltemper pass'd from the *Jew* to the *Christian*? How many to be found of all Ranks and Conditions, not ten, but thousands, whose Souls are rendred more distorted, ugly and deformed by the foul *Leprosy* of Sin, than ever *Leper* was in the horrid Shape and Figure of his Body? God grant I may have no reason to address my self to several present here in those Words the *Prophet Jeremy* used to the *Daughters of Jerusalem*; *Egressus est a filia Sion omnis decor ejus: From the Daughter of Sion all her beauty is departed.* Jerem. Lam. c. 1. v. 6. From the Children of the *Church*, from the *Temples* of the Holy Ghost, from the *Spouses* of *Christ* is fled that Beauty and Splendor, so much admired and cherished by *Angels*. *Dicite, Thre. 4. v. 2. filii Sion inclyti & amicti auro puro; tell me, you illustrious Sons of Sion, you Candidates of Immortality, you who one day without Spot or Blemish hope to mount in Triumph into the heavenly Jerusalem, how*

comes that *Nuptial Garment*, that spotless *Stole* of Innocency received from the Font of Baptism, so grossly to be sullied, and so impiously to be defiled? *Quomodo obscuratum est aurum, mutatus est color optimus?* How comes that *pure Gold* of Charity, that sweet and best colour of *Virtue* to be so strangely changed? The time was when, with the Spouse in the Canticles, you were *whiter* than the driven *Snow*, more *ruddy* than the *Ruby*, more polished than the *Saphir*; the time was when you had not a Word which was not innocent, a Thought that was not chaste, an Action that was not *Angelical*. But these Ornaments are gone, these Flowers blasted and decay'd. *Denigrata est super carbones facies eorum.* And on the contrary, your *Face* is become blacker than a *Coal*, and your selves more *abominable* than the things you have loved.

Abalienati sunt in confusionem, & facti sunt abominabiles, sicut ea quæ dilexerunt. There needs no *Apology* for such an unexpected Change. It is this general and *epidemical* Disease of Sin and Wickedness, which as a *Leprosy* hath over-run the great Body of *Christianity*, destroy'd the Lustre, and defaced the beautiful Features of our Soul, with the Vice and Scurf of a corrupted Life.

GIVE me leave then to vent my just Anger and Passion to-day against an *Evil* though invisible, yet commonly fatal, by shewing you in my *first* Part, what a strange Change a *Spiritual Leprosy* worketh in a *Soul*, how infectious it is in itself, and how contagious to others; In my *Second*, lest this *Evil* should reach the Heart and Vitals, my Intent shall be to propose so efficacious a *Remedy*, that as the *ten Lepers* did, so I hope every one present, as they depart from this sacred Place, may, by the Virtue and Mercy of *Christ*, find themselves throughly *cleansed* and *cured*. But how shall this *pure Heart* be created? Who shall renew this *right Spirit within us*? It is you, O holy *Creator*, whose Assistance and Help the Church so often implores, *Veni Creator Spiritus*; Come then O Holy Spirit, *lava quod est sordidum*, wash what is foul; *riga quod est aridum*, water what is dry; *sana quod est saucium*, heal what is wounded. These Favours we no way better can obtain, than by the Intercession of the ever *pure* and *immaculate Virgin*, by saying, AVE MARIA.

The F I R S T P A R T.

IT is a common Axiom in Philosophy, that nothing appears in clearer Colours,

than when it is fet off by its contrary, and that the Light never receives greater Lustre than by the opposite Shade: *Contraria juxta se posita magis elucescunt.* To the end then we may have a true and right Prospective of the horrid Form of a Soul, disfigured by Sin, I will place the same before you in a more pleasant Prospect of its native Worth and Dignity. Man, according to his own Nature, is of a noble Race, stamped at his Creation, according to the Likeness of his Maker; and though moulded of Clay and Earth, yet by the divine Breath received an *Immortal Substance*, a *Spiritual Being*, a *life-giving Soul*; which being the best part, and not much inferior to the *Angels*, raised him above the grosser Region of Sense and Matter, and invested him with the *Sovereignty* of this lower World. *Grace* yet still improved his Fortune: For his Nature, by a strange Union of Love, being espoused to the *Divinity*, he ascends to a higher Rank: He is adopted the Son of God, design'd *Heir* of the Kingdom of Heaven; and by consequence, being of so noble a Condition and Race, ought never to degenerate from the Worth of his Extraction. Acknowledge then, O *Christian Soul*, your Dignity, consider who is your *Head*, of what *Mystical Body* you are a Member:

Call

Call to mind, that from all *Eternity* you were *predestinated* to be a *holy, pure, and an elected People*, a royal *Priesthood* without Spot or Blemish; to whom *Christ*, that he might distinguish you from all other baser and viler Sects, hath given a new Being in the *Font of Baptism*, hath washed you with his sacred Blood, inspired into you not a Breath of Life, as in your Creation, but his ever *holy and vivifying Spirit*. O that it were in my power to describe unto you, as it were in passing, the Beauty of an innocent and just Soul, embellished with the Ornaments of *sanctifying Grace*. All things in Heaven and Earth fall short thereof; the sacred Scripture seems to labour in finding out rich Comparisons, noble Titles whereby to give a right Idea of so amiable an Object; such a Soul is called in one place, the *Temple of the living God*, in another, the *Sanctuary of the Holy Ghost*, in a third place, the *Seat of Wisdom*, elsewhere the *Throne of the sacred Trinity*. Now again she is compared to a *Spouse*, set forth on the day of her Nuptials, with all the State and Pomp imaginable; then to a *Queen* adorn'd with the royal Robes of Gold, with a *Scepter* of Immortality in her Hand, and a *Crown* of Glory on her Head; till at length by Participation of the *divine Attributes*,

butes, she is even stiled a little God. *Ego Psalm. 82. dixi, dij estis vos & filii excelsi omnes.* But her chief Glory is from within, according to that, *Omnis decor filice regis ab intus*; invisible, it is true, to the Eyes of Mortals, but yet nothing is so taking and charming to those of immortal and pure Spirits. The *Understanding*, like a Sun, is always shining with the bright Rays of supernatural Truths, the *Memory* looking back with Gratitude upon past Favours and Benefits, the *Will*, as a *Phoenix*, consuming in chaste and holy Desires. As in *Heaven*, so nothing here finds admittance, but what is *pure* and *clean*. Irregular Motions and Appetites are either quiet or silent; or if they tend to Mutinies or Rebellion, they are presently check'd, and forced to remain in a due Subordination to *Reason*, and to follow the train of princely Virtues. In a Word, nothing comes so home to a true and full Description of her, as what *Ezekiel* gives us, under the Person of the King of *Tyrus*, *c. xxviii. Tu signaculum similitudinis, plenus sapientia & decore, in deliciis Paradisi fuisti, omnis lapis pretiosus operimentum tuum.* You, my dear Christian Brother, though never so slighted by Men, though never so poor, and of a low Extraction, as long as your Soul bears the *Character* of God's holy Grace,

Grace, you are a lively Copy of that great and uncreated *Original*, you are perfect in *Beauty*, and absolute in *Wisdom*; you walk in the *Ways* and *Delights* of *Paradise*: Every *Virtue* as a precious *Stone* is your *Ornament*; and therefore no wonder, that the *Consistory* of the Sacred *Trinity* hath made a solemn *Promise*, *ad eum veniemus, & mansio- nem apud eum faciemus.* We will come to such a *Heart*, to dwell there by *Grace*, command by our *Law*, and reign by our *Glory*. Happy, and thrice happy *State*, if it were but constant and permanent.

Joan. 23.

BUT behold a sudden *Change*, a surprising *Metamorphosis*, when this charming *Beauty*, and *Splendor* of the *Soul*, begins to degenerate into a *Spiritual Leprosy*: It is no *Romantick Fable*, but a *Catholick* and an *eternal Truth*, that of all *Evils*, *Sin* is the greatest; though I know nothing that is more easily committed, and nothing less taken into *Consideration*: And herein consists our *Weakness* and *Misery*, that we can never be brought to conceive a sufficient *Horror* of it. We grow weary and impatient with so many *Repetitions*, and so much inculcating from the *Pulpit*, and in *Schools*, that *Sin* is the only *Evil* to be avoided and feared; and whilst this daily *Lesson* is rung
in

in our Ears, we are apt in the mean time to flatter our selves, that the *Monster* is not so foul as he is painted. From Words then, let us proceed to Proofs.

WHAT more beautiful than the *Soul* of a just Man, of which I have spoken? God inviteth every one to contemplate the harmonious Symmetry and Proportion of it: *Ecce pulchra, es amica mea, & macula non est in te, ecce tu pulchra es.* And yet what more deform'd, what more disfigured than the same, when once it is infected with the malignant *Leprosy* of Vice and Wickedness? A dark Night of *Ignorance* overshadows the *Understanding*, the active Powers become languishing, and unprofitable; the *Will* is debauched, and makes her self an Idolatress to every Creature. That once so beautiful *Fabrick* becomes a perfect resemblance of the *first* confused *Chaos* of the World, for as much as being void of the light of Virtue, there remains a meer *Abyss* of Disorder: All its Dictamens and Actions relish of nothing but Earth, Sense, Carnality and Pleasure; the irregular *Passions* of the *Appetite* are without Command, Words without Bridle or Restraint, Life without Rule or Reason. What a Horror and Confusion must it be to a Christian to consider that he, who not long before was the

Temple

Temple of Sanctity, the *Darling* of *divine Providence*, is now become the *Slave* of the *Devil*, a *Vessel* of Infamy, a *Retreat* for impure *Spirits*, an Object of God's Hatred and Detestation. The Effects which follow this Change can never be thought on without a flood of Tears. The *Capital* of Grace that was lent us, in consideration of which God justly expected from us a reasonable Interest of Good-works; the *Peace* of Conscience, both the moral and spiritual Life, which consisted in the Possession of Virtue and Sanctity, are destroy'd; nay, the very natural Essence of Man, which is chiefly placed in the Character of Reason, is in some measure defaced, and nothing to be discerned, which in all respects is not impiously prophaned. Those illustrious *Titles* of the *adopted Sons of God*, and *Heirs of Paradise*, those noble Pretensions to the *Kingdom of Heaven* are utterly abolish'd and cancell'd. The *Heavens* see this Change, and not without *Horror*; the *Saints* and they are astonished, the *Angels* and they weep, *Angeli pacis amore flebant*, whilst the deceived *Sinner ridet & moritur*, laughs and dies. *Isa. c. 33.*

O unadvised, foolish, and mistaken *World*, how unjust are thy Proceedings! After so many Affeverations concerning the Ugliness and Malice of *Sin* drawn from the irre-

fragable Testimony of holy *Writ*, I do not know how it comes to pass, that whatsoever is spoken, in this kind, seems to be cast to the Wind; and because we find but few who refrain themselves from offending *God* grievously, we are apt to imagine, that he who with Zeal and Vigour pleads against the Vices of the *Age*, and endeavours to lay open their Deformity, is either imposed upon himself, or would impose upon others. But my Comfort is, that I speak to those who are moved by Reason and Truth, not by Railery and Conceits; he who on the contrary imagines this Subject to be only a common *Topick* of the *Preacher*, an *Essay* of Wit and Discourse, is fitter for the Mosques of *Arabia*, or the Temples of the *Gentiles*; and for those that firmly believe *Sin* to be a greater *Evil* than I can explain, or you understand, and yet (not so much out of Frailty of Nature, or Vehemency of *Temptation*, but out of a barbarous Levity, a stranger kind of *Genius*, meerly for Ostentation sake, for a Nothing) do not only commit, but persevere in the same, what Conception to frame of them, I know not. You who all day feed upon *Iniquity*, and drink it in as *Water*, to you I speak, who not staying till you be tempted by the Devil, do by an anticipated and improved *Malice* prevent his Suggestions

make

make *Detractions* pass for *Pastimes*, *Revenge* for *Generosity*, and all sorts of *Impiety* for *Gallantry*, answer me to the Question proposed long since by *St. Chrysoſtom* in his xviii. Hom. *Quomodo te humana anima præditum eſſe intelligam? How ſhall I know that you are endow'd with a rational Soul?* The Nature of every thing is to be gather'd from its *Method* and *Manner* of acting, not from its exterior *Form* or *Figure*. What Life is that you lead from Morning till Night? You eat, drink, walk and follow whatsoever your sensual Appetite leads you to. And doth not your Horse or your Dog do as much as this amounts to? *Homo cum in honore eſſet non intellexit, comparatus eſt jumentis inſipientibus, & ſimilis factus eſt illis: Man being in honour did not underſtand himſelf; he is compared to ſenſleſs brutes, and become like unto them.* What time do you allot to the lifting up your Mind to God? When do you think of what is paſt in order to repent, of what is preſent to amend, or to diſpoſe more cautiously of the future? You grant, that every grievous Offence robs you of *Grace*, and of an eternal weight of *Glory* ſubſequent to it; that it threatens you with a temporal Punishment in this Life, and an ever-laſting one in the next: And yet what

difference do you make betwixt a Crime of so fatal Consequence, and an Action that is altogether indifferent? Do you not sport your selves alike with both, and remain as unconcern'd after the one as the other? Dear Christian Brother, if your Condition were such, that after every Sin you committed, you were to lose an Arm, a Leg or an Eye, you would think of it twice before you would engage your self in so rash an Attempt; and yet *Faith* teaches us, that by such an Offence you lose incomparably more, to wit, *God* and your own *Soul*, and in the mean time you are nothing moved thereat. Was there ever *Madness* like to this, to believe as we do, and act and live so contrary to what we believe? The true Reason of this irrational Proceeding is, that the one is a sensible Loss, and by consequence we presently feel the Effect of it; the other relates to things wholly *spiritual*, which commonly in this Life we little value or comprehend. Consonant to which are the Words of *St. Paul*, 1 *Corinth.* ii. 14. *Animalis autem homo non percipit ea, quæ sunt spiritus Dei*: A Man that is plunged in Delights, that is drown'd in his Pleasures, that is charmed with the dazzling and false Lustre of present Objects, doth not easily comprehend those things, which belong to
the

the *Spirit of God*. But when the Eyes of our Body are closed, and those of our Soul are open'd, we shall then understand, that the divine Oracles deliver'd by him, who is Truth it self, concerning *Sin*, used no *Hyperbole* or *Exaggeration*; no sooner shall we be subtracted from the Jurisdiction of Time, and entred into the Region of *Eternity*, but the *first* thing we shall stand amazed at will be this; how it was possible that we should follow and adore, as so many *Deities*, those hideous *Idols* and *Monsters* of *Sin* and *Wickedness*. In a Moment will occur unto our Memory those Words suggested by *Eusebius Gallicanus*: *Ubi estis concupiscentiæ? ubi estis illecebræ? ergone ad horam momentaneas & fugitivas injecistis delectationes, ut æternas postea inferretis angustias? Where are you now, O wicked Desires? Whither are you gone you fond Delights and vain Allurements? Have you fed my deluded Appetite for an Hour with fading and imaginary Pleasures, that afterwards you might afflict me with an Eternity of Torments?* This Consideration it was, that made so deep an Impression on the Hearts of the *Saints*, and caused that Wish in *St. Anselm*, who often professed he would rather descend into the Flames of Hell in the State of *Innocency*, than purchase the greatest and most

*In vitâ
S. Ludo.*

Ecclef. 21.

most lasting Pleasures at the dear Rate of committing a mortal *Sin*. This it was, that made *Blanch*, Queen of *France*, so often reiterate her Prayer, that her Son *Lewis* might rather fall dead at her Feet, than ever be so unhappy as to offend God grievously: Which pious Expression of hers wrought so powerfully upon the Soul of this young Prince, that he ever after was more renown'd for the Splendor of his Virtues, than for that of the *Throne* he sat on. This *Motto* it was, which has lain so deeply engraven'd in the *Minds* of all those who ever made profession of Sanctity: *Tanquam a facie colubri fuge peccatum; Fly from Sin as from the face of a serpent.*

THEY understood right this important Truth, that the Malice of *Sin* is not only infectious in it self, but likewise contagious to others. This *Spiritual Leprosy* is not content only to feed upon the *Veins* it possesseth, but seeks a larger *Sphere* wherein to spread its Venom. If the *Disease* it self be dangerous, the Approach unto it is no less. In the fifth of *Numbers*, we read how *Moses* received express Orders from God, that every *Leper* was to be cast out of the Camp, lest they should infect others. *Præcipe filiis Israël, &c.* There was nothing more strictly observed than this in the *Old Law*, because
by

by long Experience they found, that not only the *Touch* and the *Company*, but the very *Sight* thereof was ominous, disastrous, and catching; and therefore as we read to-day in the Gospel, *Steterunt a longè, the ten Lepers stood at a distance*. O that we used but half that Industry and Labour in the *New Law*, in preserving our *Souls* from the infectious Company of the **Wicked**, seeing that the *Mind* is more prone to suck in Poison than the *Body*.

PARENTS and Masters of Families, it is *here* that in a more particular manner I address my self unto you, and conjure you by whatsoever is sacred and venerable amongst Christians, that you spare no Pains or Industry in watching over those, whom *God* hath committed to your Charge, and that you employ your Authority efficaciously in keeping them from the Conversation of those, who by their bad Example and loose Life, may work upon their tender Years; seeing, as the Apostle saith, you are one Day to render a severe *Account* for their *Souls*. As the Devil has no Way more sure and infallible to pervert Mens Understanding, than to procure, that bad *Principles* and *erroneous Dictamens* be instilled into them, whilst they are young and capable of receiving any Impression; so he hath no surer Way to em-
poison

poison the *Will*, than to engage it betimes in the Snares of evil Company, and so set before it the bad Example of others, before it knows the Difference betwixt *Good* and *Evil*. Example is the *Pole* towards which, like the Needle in the *Compass*, their Hearts and Affections turn themselves continually; it is the *Rule* to which they *square* their Life and Actions: They willingly tread in the Paths of those who go before them, and their Nature being sociable and flexible, they willingly affect to say and do with the *Company*; the Stream and Crowd of many carries them away with Violence; and the Example of others, passing with them for a *Law*, holds an absolute Sovereignty over their Hearts. But above all, the Example of great Men maketh the greatest Impression: They seem to be placed in the *Firmament* of Honour, like so many Stars, to influence the popular World, and produce therein either good or bad Effects, according to their different Aspects. Place what you will upon the *Altar* of Honour, let it be Gold or Wood, a Man or a Beast, Vice or Virtue, it will be both adored and imitated. Of how great Consequence then must it be to remove the tender Years of *Innocency* from that Company, from that Example which infects more than a *Leprosy*, and poisoneth

poisoneth more than the most venomous *Serpent*. That which chiefly preserves the Flower of Youth in the height of *Grace* and interior Beauty, is a certain pious Fear, a virtuous Bashfulness, which, as great *Tertullian* affirms, standeth like a Life-guard or faithful Centinel, to keep off whatsoever carries the least resemblance of *Evil*: *Omne malum natura timore & pudore perfudit*: And yet these lovely Flowers, how soon come they to be blasted by the contagious Breath of a dissolute Libertine?

How many innocent and spotless Youths have protested with the Patriarch *Joseph*, *Quomodo possum hoc malum facere?* How is it possible that I, who have been brought up in the Fear of God, so well instructed by my Parents and Teachers, should ever commit this *Evil*? I will rather lose the Sweetness of this Life, than the *Purity* of my Soul; till at length, being unfortunately engaged and entangled in the Company of others, that *natural Blush* begins by little and little to vanish, the *Alarm* of Conscience to be quiet and silent, the Fear of God retires, and *Sin* appears no more such a Bugbear as before, and so at length he falleth into all Irregularities, and is *askamed* (as *St. Augustin* relateth of himself before his Conversion) not to be altogether *skameless*: *Pudet non esse im-*
Gen. 39.
n. 9.

prudenter. But I will touch no more upon a Subject, which daily Experience teacheth us to be true, and which so many lament, but know not how to put a stop to it, or what Remedy to apply.

I return again to those, who find themselves unhappily infested with this Distemper, which is so excessively horrid and deform'd. *Miserere animæ tuæ placens Deo*, saith the Wiseman, *Eccles. xxx. 24. Have Compassion of your own Soul*, by endeavouring to please God, to whom you are so dear, in whose Sight you are so precious. What do we not do for the Preservation of a *Temporal*, and as I may call it, a *dying Life*? Gold and Pearl are reduced into Medicines to preserve and maintain it; the remotest Corners of the World are searched into for Remedies to repair it. We read, that *Lewis* the eleventh, King of *France*, allowed his Physician six hundred Crowns a Day during the time he could keep him alive. We are all strangely bent upon the Cure of this miserable perishing Body; but where is he to be found whose Cares are seriously employ'd about the thoughts of a Life that is *Eternal*, and about the Welfare of his Soul which is *Immortal*? *Iustus*, saith that holy Prophet, *perit, & non est qui recogitet corde*: The just Man perisheth, and who taketh notice of it.

*Phil. de
Cominus in
civitate Ludov.
xi.*

*Isa. c. 17.
v. 1.*

If a Friend die, the hardest Hearts melt into Tears; and if our Souls die to *divine Grace* by Sin, who keeps the *Funeral*? Who either changeth his Countenance or his Garments? *Miserere animæ tuæ placens Deo.* Ah my dear Christian Brother, be so just to your self, as to take more care hereafter of that, which ought to be so dear unto you. The Danger, though it be great, yet I hope it is not incurable. Our Saviour, methinks, puts that charitable Question to us to-day, which he did to a poor *Leper* upon another Occasion; *Vis sanus fieri?* My Friend, *have you a mind to be cured?* Who is so careless of his own Good, and so much an Enemy to himself, as not to return the same Answer that the *Leper* did; *Volo*: O Lord, I am willing, it is my only Desire and Wish: *Jesu Præceptor, miserere mei; Jesu Master, have mercy on me,* and vouchsafe to cure me. The Manner of which *Cure* shall be the Subject of my *Second Part*, and the Subject of your Majesties Royal Patience and Attention.

The S E C O N D P A R T.

ALTHOUGH *Leprosy* be a Distemper, which, as long as it only remains in the Superficies or exterior Parts, is judged curable; yet when it hath once sunk in,

and eaten into the Body, it is look'd upon as altogether past Remedy, all human Succour is usefess, and nothing left to the poor afflicted Patient, but Sadness and Despair. Much after the same manner, the spiritual *Leprosy* of *Sin*, as long as by single and seldom perpetrated Acts, and those occasion'd meerly by human Frailty, want of timely Advertence and the Vehemence of Temptation, resides as it were in the Surface of the Soul, it gives us hopes of an easy and perfect Cure. But when once by strong and inveterate Habits it hath eaten in like a *Cancer*, and spreading it self through all the Powers, has kept it now for many Years in a miserable and languishing Condition; then the unhappy Patient, setting before his Eyes the horrid and frightful *Landskip* of his former sinful Life, passeth from the height of Presumption, to the other extream of Despair, crying out with wicked *Cain*, *Gen. i. My iniquity is greater than I can hope for pardon*; he begins to close with the Opinion of *Averroes* the Philosopher, that sworn Enemy of Christianity, *Lex Christianorum, Lex Impossibilium*; that the Law of Christians is a Law of things which are impossible. “ Ay Sir, saith one, “ to what End do you propose to me a “ Remedy, whose Wounds are mortal, “ whose

“ whose *Sins* are numberless, and to whom
 “ all sort of Debauchery is become a second
 “ Nature. What Hopes is there that I
 “ should ever come to be constant in God’s
 “ Service, who for a Moment cannot ab-
 “ stain from those Crimes that provoke his
 “ *Justice*. It is in vain to go about to make
 “ me patient, who at every shadow of an
 “ Injury am apt to break into the greatest
 “ Excess of Passion. ’Tis in vain to per-
 “ suade me to a constant Method of living
 “ well, who for so long a time have been a
 “ Slave to my brutish Inclinations and un-
 “ clean Desires. Rather give me leave, like
 “ the wearied *Elias*, to despair of being
 “ able to go any further; permit me then
 “ to spend my Days in a quiet and uninter-
 “ rupted Pursuit, under the Shades of my
 “ Pleasures and Pastimes. We poor Sinners
 “ being loaded and fastned with the Chains
 “ of a hundred bad Habits and vicious Cu-
 “ stoms, can never hope to enter into the
 “ Liberty of the Sons of God.” So it is,
Impius cum in profundum venerit, contemnit
omnia: The *impious man*, when he is come
 into the bottom of wickedness, contemneth all
 things; as those did in *Ezekiel xxxiii*. Our
 iniquities are above us, we give away in the
 midst of them, how then shall we live?

PROV. 11.

THIS is the lamentable and dire Effect of the *Leprosy of Sin*, to wit, a desperate Resolution of entring into an Abyfs of the most detestable Enormities, thereby to stifle the Remorse and Trouble of Conscience, concluding with that wicked purpose of the *People of Israel*, not long after their going into Captivity into *Babylon*: *We are now grown desperate, and therefore we will hereafter follow our own inventions, and every one of us fulfil the wickedness of his heart.*

BUT hold a little, rash and pusillanimous Sinners, whose Hearts are thus mis-led with Diffidence and Despair, as if you were left without Remedy. *Quid turbati estis, & cogitationes ascendunt in corda vestra?* Why are you troubled, and suffer such Thoughts as these to enter into your Mind? If we were only to look upon our own corrupt Nature, inveterate Habits, and vicious Inclinations, I might perhaps be the first to tempt you to Despair. We are all lost if we rely only upon human Remedies. Rather consider the Example of the ten *Lepers* belonging to this Day; to whom had they Recourse? In whom did they place their Confidence? Was it not in the *Mercy and Goodness of Christ*? *Jesu Præceptor, misere nostri: Jesus Master, have mercy on us.* You readily acknowledge, that you lay
under

Luc. 24.

Luc. c. 17.

under a Distemper so much the more *desperate*, by how much the Evil is more *spiritual*: I will not flatter you; I believe what you say; but give me leave to answer you in those comfortable Words of St. *Augustin*, *Serm. xv. de Tempore. O homo, quicumque illam peccatorum multitudinem attendis, cur & omnipotentiam & bonitatem cœlestis Medici non attendis? O Man, whosoever you are, who only enter into the Consideration of the multitude of your Sins, why do you not consider likewise the Omnipotence and Bounty of the heavenly Physician?* Take then first an exact View of his Nature, then of his Power and his Promises, and lastly of his Tenderness in giving us a Remedy, and see what reason you have to despair.

As for his Nature, it is *Goodness* it self, and his continual Work is either to prevent our Miseries by his Favours, or to take them away by his *Mercy*. Never was Self-love so passionate in the pursuit of its own Interest, as he is in seeking of our eternal Good; he is ever conquering us with his *Love*, alluring us with his *Benefits*, and accounts himself well dealt with, if we do but thankfully receive them. To punish, is a Work estranged from his Nature, nor doth he ever unsheath the Sword of his Justice until our crying Sins have forced him to do it. In all
his

his Works he is admirable ; but those of his Mercy and Goodness far exceed the rest ; *Misericordia ejus super omnia opera ejus*. He who to punish never sweat one Drop, to pardon us shed many a Tear, sweat Blood in abundance, led a Life in continual Labour, and died at length upon a Cross in excessive Pain and Anguish. What more can I say ; he is a Father, a Father of Mercies, and God of all Comfort : *Pater Misericordiarum, & Deus totius Consolationis*. He is not stinted so, as to have but one Blessing to bestow, as *Isaac* was ; but hath incomparably more to dispense, than we have Wants to supply. In a Word, he is a Father whose unlimited Goodness ought not to be measured by our mean and narrow hearted Condition. *Nunquid oculi carnei tibi sunt* (saith holy *Job*) *aut sicut videt homo, & tu videbis? Lord, are thy eyes like the eyes of flesh, or is your manner of seeing like that of man?* Man loses his Patience even at the first Injury ; his Eye no sooner perceives the Fault but his Heart is bent upon Revenge. One Affront is sufficient to inflame our *Passion*. One small Offence is able to blot out the Memory of many former Good-turns, whilst a bad one shall be engraved as it were in Steel, and remain upon perpetual Record. If we be wronged by any one, and that

2^d ad Cor.
c. 1.

Job c. 10.

that perchance by Mistake or Ignorance, we have not the patience to see him in our Presence; we change Colour upon hearing his very Name; but to entertain him again with those Sentiments of Friendship and Charity, which we had before, is a Lesson that our corrupt Nature does not understand. *Sed nunquid oculi carnei tibi sunt, aut sicut videt homo & tu videbis?* Job. c. 10. Is the Heart of God so narrow? Is his Goodness so bounded? Or, is his Mercy and Patience of so short an extent? Not so, saith the Prophet *David, Patiens & misericors, suavis & longanimis & multæ misericordiæ.* Psal. 102. He hath a high and noble Nature, a large compassionate bleeding Heart, a long-enduring Patience, he is ever making the first advance to meet us, to apply sovereign Remedies to our festering Wounds and Sores, and not only to cleanse us from the Ordure and Filth of a wicked Life, but by the virtue of his holy Grace to render us again worthy of his Presence and Favour.

YET this is not all; we have the assurance of his Word and Protestation in every Page of Holy Writ, that whosoever shall depart from his wicked Ways, and turn unto him, he will receive him: *At what day soever an impious man shall turn unto me from his impiety, his wickedness shall not* Ezek. c. 3.

hurt him, faith our Lord by his Prophet
Ezekiel: And again by Iſaiab, Leave off to
do perversly, and then do you come, and find
fault with me, if you can. For if your ſins
were as red as ſcarlet, they ſhall be made as
white as ſnow. All this Almighty God
promiſeth; and he cannot but be as good
as his Word; for all his Attributes ſtand as ſo
many Sureties to ſee it performed; his Wiſ-
dom will not let him err; his Goodneſs can-
not deceive us, and his Omnipotence cannot
fail in the Performance. Fidelis eſt Deus in
iis quæ repromiſit; he is faithful and ſure
in whatſoever he promiſeth. Seipſum nega-
re non poteſt; he can as ſoon ceaſe to be,
as to deny himſelf. And yet for a further
Evidence of his Fidelity, he is not content
with a bare Promiſe, but he adds his Oath;
Vivo ego, dicit Dominus, nolo mortem pecca-
toris, ſed magis, ut convertatur & vivat.
He takes a ſolemn Oath upon his own Life
and Being, that as he is a living God, he
doth not deſire the Death and Deſtruction
of a Sinner, but that he may be converted
and live. Go then and deny, that your Cure
is paſt Remedy, and that the Chains of his
Love and Charity are not able to draw you
to him. To me, you will reply, is all this
promiſed, who am conſcious of no Good,
but of Crimes without Number; who have
made

Hab. c. 1.
ſ. 23.

Ezek. c.
33.

made a sport of so many Inspirations and Calls from Heaven, who being grown old in Wickedness, am come now to the last Act of my Life? To you, I answer, all this is promised, and that with a thousand Blessings, with a Reward proportionable, nay even though you came at the last Hour, because his Words are Words of Truth and Life: *Impietas impii non nocebit ei in quacunque die conversus fuerit.*

Ezek. c.
33. v. 12.

BUT that there may not remain so much as a Shadow of the least Doubt or Diffidence, behold the strange way this *heavenly Physician* takes to cure our Infirmary. *Ad sanandum grandem ægrotum*, saith *St. Augustin*, *descendit Omnipotens Medicus, humiliavit se ad mortalem carnem tanquam ad lectum ægrotantis*: Almighty God, the Great and Omnipotent Physician of our Souls, is so passionately charitable, that he undertakes the Cure himself; he visiteth in Person the Patient, affording him his Corporal Presence in our assumed Nature; he doth not only prescribe the Medicine, but will stand likewise to the Cost of the Cure, and that after a strange manner, by taking upon him our *Infirmities*, our *Miseries* and *Grief*; *Verè languores nostros tulit, & dolores nostros ipse portavit.* We read of *Constantine* the Great, to the end he might be cured from a Leprosy, with which for a long time he had been infected, by the advice of his Physicians, commanded a Bath of the innocent

Epi. c. 53.
v. 4.

Blood of Children to be made, for which he was severely checked; and he himself acknowledged the Remedy to be wicked and deftable. What Love then must that be of *Christ* our *Saviour*, who to expel from us all vicious and malignant Humours, to free us from this Spiritual Leprosy, made for us a holy *Bath* of his Sacred Blood. *Effusus est Sanguis Medici, & factum est Medicamentum infirmi: The Blood of the Physician was poured forth, and became a sovereign Remedy to the Patient*; and all this for no other end than that our Cure might be more easy, speedy, and noble.

Aug. in
Gra. c.
15.

1 John c.
2.

WHEREFORE, saith St. *John*, *Filioli, si quis peccaverit, advocatum habemus apud Patrem, Jesum Christum*. My Children, if any one hath been so weak as to have contracted never so great Offences, let him not despair: Besides a Father which he hath in Heaven, and a Father of all Mercies, he hath moreover an *Intercessor*, a *Mediator*, an *Advocate*, who will present and follow his Petition; and this Advocate is a *Jesus*, a *Saviour*, who having spent his Life for you, will not be sparing of his Words in your behalf, and for what he pleads he will effect it; for the Love and Respect his Father bears him is such he can deny him nothing: *Exauditus est pro sua Reverentia*. For he who gave us his only beloved Son, with him gave us, and will grant us all things. Leave then, O Sinner, Despair to the damned; he

Heb. c. 5
v. 7.

he who happily intends to change his Life, his past Offences, hath no greater Opposition to the Mercy of *Christ*, than a Cobweb to a blast of wind. *Quid est peccatum, (cryeth out St. Chrysoſtom) ad Dei miſericordiam? Aranea quæ vento flante nuſquam comparat.* I wiſh every one would return Home with this comfortable Thought, yet ſtill with this neceſſary Caution, that although the Riches of God's Goodneſs and Mercy (for ſo St. Paul ſtiles them *divitias bonitatis, inſteſtigabiles divitias*) can never be exhausted; yet if we intend to find a proportionable effect, we muſt apply this Price, apply theſe Merits to our Souls by a faithful and diligent Co-operation. We muſt not fool our ſelves with that irrational Perſuaſion, that *Chriſt* hath done all, and challengeth no further a Concurrence. His Merits, it is true, are ſufficient to procure a full Pardon of our Sins, if we repent; he gives us *Grace* abundantly to gain Heaven if we co-operate with it; he offers a Price for our Ransom, if we will take the pains to lay it down for our Delivery: *Omnem languentem & infirmum ſanat Cæleſtis Medicus, (Aug.) invitum non ſanat.* This heavenly Phyſician did not live in ſuch Labour, and die in ſuch Torments, to thruſt any one into Heaven againſt his Will? Our Saviour was reſolved to cure the Lepers to-day in the Goſpel, but with this Condition, *Ite, oſtendite vos ſacerdotibus: Go and ſhew your*

Hom. in
Pſal. 5.

Ephes. c. 3.

your

your selves unto the Priests. God's *Providence* will have Man directed, commanded by Man, judged by Man, and absolved by Man. But some are like *Naaman* the Leper, they would have the Prophet say the Word, apply his Hand and Cure; but to send him to the River *Jordan*, what Force more in this River than another; *Nunquid non meliores sunt fluvii Damasci omnibus aquis Israel ut laver in eis & munder: Are not the Rivers of Damascus better than all the Waters of Israel, that I may be washed and cleansed in them?* But hear the Answer of his Servants; *Si rem grandem dixisset tibi Propheeta, certè facere debueras: If he had commanded you any great thing, you ought to have done it; but seeing it is so small, why do you not perform it?* My dear Christian Brother, if I had persuaded you any hard matter, some long Fast or Penance, you ought to have done it; but my only Exhortation is, *Ostendite vos Sacerdotibus.* Go cast your self at the Feet of a Priest, at the Feet of a crucified Jesus, with Tears of a true Repentance, with a Resolution of living a more Pious and Christian Life, and I question not but that every one, as they return Home from this sacred Place, by the Virtue and Merits of Christ, will find themselves, with the ten Lepers, cleansed and cured, *Et factum est dum irent mundati sunt.* Which God of his infinite Goodness grant us. *In Nomine Patris, &c.*

A

S E R M O N

Preach'd before the

KING and QUEEN,

I N

Their MAJESTIES Chapel at St. JAMES's,
on the Twentieth SUNDAY after PENTECOST,
October 25, 1685.

By the Reverend FATHER

J O H N P E R S A L L,

Of the Society of JESUS, Professor of DIVINITY.

As Publish'd by His MAJESTY's Command.

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SERMON XXVIII.

Preach'd before their


M A J E S T I E S,

On the Twentieth *Sunday* after PENTECOST,
October 25, 1685.

JOHN iv. 48.

Erat quidam regulus, cujus filius infirmabatur.

There was a certain nobleman, whose son was sick.

HE holy Church, in this Day's Gospel, invites us all to the Bed-side of a rich, noble, young, but dying Prince, who lies groaning at Death's-door, and, notwithstanding his Plenty of other things, is become a Beggar for a little Breath, which all the Power of the World

is not able to afford him. I wish, that the Followers of Sensuality, who make Pleasure their God, live as if they were never to die, imagine Time to stand, and laugh at Discourses of another World as Fables only for the Entertainment and Pastime of this: I wish, I say, they would turn their Thoughts hither a little while, and behold the dismal Theatre, whereon every one of them must one Day infallibly act the same Part, which now this noble Youth represents before them; trembling betwixt two great Eternities, of Happiness above, and Misery below, and uncertain which of the two is to be their Lot. Now, tho' we go no further, certainly the Pangs of a dying Prince, and Death triumphing over Wealth, Nobility, and Youth, is an Emblem, clear enough, of the Vanity and Uncertainty of worldly Happiness, and might well deserve to be the Subject of our present Consideration. But because I hear the great *St. Augustin* (*speaking of our Saviour's restoring the Widow's Son to Life*) advise us, that it was our LORD's Intention, that, by what he acted visibly towards the Body, we should understand his invisible Operations on the Soul, applying all his exterior and corporal Performances, to an interior and spiritual Sense:

*Serm. 44.
de Verbis
Domini.*

Sense: *Dominus noster JESUS CHRISTUS ea, quæ faciebat corporaliter: spiritualiter volebat intelligi*: It shall therefore be my present Endeavour, *First*, by the Sickness of this Youth, to lay before your Eyes the Sickness of a Soul in Sin; and, *Secondly*, from the Circumstances of his Cure, we'll gather the Means for the curing of our Souls. But because I am too conscious of my own Weakness, to hope for any Fruit from my Words, unless the Holy Ghost vouchsafe to put them in my Mouth, and speak them again to the Hearts of my Hearers, I must have recourse to the *Blessed Virgin*, whose powerful Intercession is an Aquæduct or Channel (as the devout *St. Bernard* assures us) through which celestial Gifts are convey'd unto us. Wherefore let us humbly invoke the same, saluting her with the Angel, AVE MARIA, &c.

Erat quidam Regulus, &c.

IT being then my Intent by the visible Sickness of the Body to discover the invisible Sickness of the Soul, let us enter a little into the Chamber of this dying Prince, which probably you will find adorn'd with the richest Tapestry, beautified with choice Cabinets, and set out with other Moveables

of the highest Price: The Curtains, Val-
 lence, and Canopy of the Bed, all propor-
 tionable to the Nobility and Greatness of
 their Master; but approach a little towards
 that stately Bed, draw open those royal
 Curtains, and see what lies within: A gasp-
 ing Life, an half-living Death, a breathing
 Carcase! His sinking Eyes already seek their
 Grave: his pale and wan Countenance puts
 us in mind of his Winding-sheet: The feeble
 and unactive Condition of his Body declares,
 that he is Death's close Prisoner: The pant-
 ing of his Heart is a sad warning, that the
 fatal Stroke is ready to be given, which
 must break asunder the Gordian Tie betwixt
 Soul and Body. And is this he, on whom so
 much Gallantry does attend? Is it to him,
 those Hangings, Cabinets, and embroider'd
 Curtains do belong? This certainly is the
 Fable inverted, and not a Pearl on a Dunghil,
 but a Dunghil in the midst of Pearls.

THESE were the visible Effects and Con-
 sequences of this Prince's corporal Sickness:
 Let us now try, how far they will lead us
 towards the Discovery of the invisible Effects
 of a spiritual Disease. If you view the
 Chamber or Bed, wherein a dying Soul lies
 gasping, what for the most part more glo-
 rious? It is one perhaps of these trimm'd-

up Beauties of the World, which seem to out-shine the Sun's brightest Beams. Gold, Silver, Pearls, and whatsoever the blind World calls precious, is all too little to set them out. But turn hither the Eyes of your Understanding, draw open those gay Curtains by a serious Consideration, and look on that Soul, which lies within them. *O quale Monstrum! What a Monster!* Had we Eyes of Angels, it would appear far more hideous to us, than the expiring Carcase, which we just now beheld. The Poison of his Disease had dry'd and wither'd up his Body, consumed all his Spirits, and the Soul being now ready to depart, all the Train of beauteous Features had already taken their Leave. But the Poison of Sin is yet far ranker, and its Effects upon a poor infected Soul far more deplorable. It consumes to nothing all her Substance, all the Stock of Grace whereby she flourish'd. The Son of Justice, her only Life, is ready to withdraw his divine Rays, and consequently all the Flowers of Virtue must needs dry up and wither; so that she, who before had Beauty enough to enamour the very Fountain of Beauty, is now become the Source of a Poison, rank enough to infect the whole World. She is a meer Sink of Loathsomness
and

and Corruption. What is she else, but a putrifying Carcase, feeding the Worms of a bad Conscience, and engendering innumerable venomous Insects, I mean, the cursed Brood of vicious Habits? She breathes forth such a Stench, that were our corporeal Senses capable of being wrought on by spiritual Objects, it would not be possible for us to live within the Sphere of its Activity. For the truth of all this, I appeal to those Saints, to whom Almighty God has given a more peculiar Light, for the discovering the Horror and Ugliness of Sin. *St. Chryostom* calls Sin the only Evil, asserting, *That we ought to abhor nothing but Sin, no not even Hell itself.* And the Reason hereof will appear clearly, if we consider the Nature of an human Soul. She is created to the perfect Image of her Creator, and participates in an high Degree of his divine Essence, *Divinæ Particula Auræ*: Hence she has in her a strong and forcible Appetite of being united to her God, and consequently cannot be at rest, whilst she is separated from him; but in this Night of Sin, the Fogs, arising from a corrupted Will, do so obscure the Understanding, that, tho' the Soul perceives an unquiet Appetite within her self of some great Good, yet what that

Good

Good is, or where to find it, she knows not, and falls on that which comes next, sensual Pleasures, Riches, Honours, mistaking the Rivulets for the Fountains, but still ends with a Restlessness and Dissatisfaction. So *Solomon*, after he had glutted himself with all the Pleasures so great a Knowledge could invent, and so great a Power could procure, *Quicquid desideraverunt oculi mei, non negavi eis, quin omni voluptate fruerentur*; he experienced in all *Vanitatem*, a certain Emptiness, *Afflictionem spiritus*, an Affliction of Mind; because nothing is good, or according to the innate Appetite of the Soul, but GOD; on the other side, nothing is ill, or contrary to this innate Appetite, but Sin. And hence it was that those *Pauls, Antonies, Hilaries*, who lived on raw Herbs, lay on the hard Ground, spent their Days in Prayer and Mortification, and were deprived of all the Delights of Sense, never complain'd of Misery, because having God, and being united to him, they seem'd to want nothing; whereas *Solomon*, tho' abounding with Riches, being without God, seem'd to have nothing. So true it is, that there is nothing satisfactory to the rational Soul, but God; and nothing hurtful or grievous to it, but Sin. The holy Arch-
bishop

bishop of *Canterbury*, *St. Anselm*, protests, That he would rather leap into the eternal Flames of Hell *purus a peccato*, free from Sin, than *peccati labe pollutus caelorum regna tenere*, defiled with Sin to possess Heaven. *St. Augustin* has many things to the same purpose; but none more emphatically describes this Plague than *St. Peter Chrysologus*. 'Tis the nature of Sin, says he, to breathe forth a certain venomous Vapour in the Soul, which so dims the two Lights of Faith and Reason, that it leaves her wholly in Darkness: So that being led by Passion, she throws herself from one Precipice to another, till she comes at length to the very brink of Hell, and yet sees not all this while, whither she has fallen, or how near she is to her eternal Ruin. Besides this, her Fever afflicts her with an insatiable Thirst of all those things which increase her Disease; and, on the contrary side, *Fontibus dulcissimis amara faldedo*, it so spoils and vitiates her Taste, that those fountains of Graces and spiritual Comforts, the Sacraments, Sermons, spiritual Books, and the like, which to a Soul in Health are most savoury and delicious, to her are as bitter as Gall. To this purpose *St. Chrysologus*. By which sufficiently appears the deplorable Condition of a Soul in Sin, had we a Sense or Understanding

standing capable of conceiving it. But as the Sickness of the Body is never the less dangerous, because the Patient perceives not the Malignity of his Disease; so the Condition of a sick Soul is never the less miserable, because in this Lethargy of Flesh and Blood she discerns not her own Misery. And now, if nothing else will serve the turn, let at least the Danger of an everlasting Death move us to look after a Cure, and that earnestly and efficaciously, as the thing deserves. When a wise and skilful Physician tells his Patient, that he is in danger of Death, it makes him presently seek a Remedy, attend to the Physician's Prescriptions, and put all diligently in execution. But what is the Death of the Body compared with the Death of the Soul? That is only Temporal; this Eternal: That implies a Separation of the Body from a rational Soul; this, the Separation of the Soul from the Fountain of all Happiness, Almighty God: That leaves the Body, bereaved indeed of Sense, yet without Pain; this buries the Soul in Hell, there to suffer, and for ever, such Torments; that all the Pains and Torments of this Life are nothing to them. When I sometimes consider with my self, that it may be, it is not impossible, that I

Should one Day groan under the heavy Burden of eternal Damnation, tho' I go no farther, reflecting only on a meer Possibility of so great a Misery, it makes my whole Body tremble: My Hair stands an end, my Heart pants, and my Bones are almost disjointed with Fear. But forasmuch as concerns a Probability thereof, and such a Probability too, that the contrary is improbable, who is there that is not dead already, or quite void of Sense, who can live with such a Thought, under such an Apprehension? And yet certain it is, that those, who follow their sensual Inclinations, and scarce ever seriously think of their Souls, are in a Probability, and in a very great Probability of being damn'd. Damn'd! Oh what a Deluge of Misery is included in that little Word, *Damn'd!* Let these Considerations, beloved Christians, sink into our Souls; let a just Horrour of Sin seize upon our Hearts: And so disposed, let us pass to the Second Part, and learn to Cure our Souls, by weighing the Circumstances, and considering the Particulars of this young Prince's miraculous Cure.

Part II.

THE Father of our sick Youth no sooner heard of our Saviour's coming that way, but he presently went unto him, The first thing

thing then, we are to do, is to have recourse to the Physician. *Abiit ad eum*, says the Text, *He departed unto him*; the Word *Abiit* here signifying not only a *Going to*, but a *Going from*. Many are willing enough to go to the heavenly Physician, on Condition that they may not go from the World. They will, I say, go to him, but not follow his Advice, in parting with their Riches, Honour, Pleasure, the Source and Origine of their peccant Humour, and consequently the Cause of their Distemper.

THE second thing is to present him with our Petitions: *Et rogabat eum: And he ask'd him*. Some come to him, but, like the proud *Pharisee*, ask him nothing, justifying themselves, and scorning to acknowledge their Wants, or any need they have of a Physician. *Quid rogaverit Deum, quære in verbis ejus, & nihil invenies: Examine a little* (says *St. Augustin*) *the Pharisee's Words, and see what he ask'd of God, and you shall find, that he ask'd nothing*. This is not the way: But, on the contrary, we must with Humility own our Misery and Sickness, if ever we expect a Cure. We must *rogare*, beg with an humble Confidence, *ut descendat*, that he will come down to us; at least, that he will be pleased to cast down

an Eye of Mercy upon our sad and helpless Condition; and then we ought not to doubt of a Remedy from that Hand, which is so far from repelling us when we ask, that its Omnipotent Bounty is always beckening to us, and encouraging us to ask.

THE third thing which we ought to do, is of very great Moment, and that, for want whereof, many have been eternally lost; and it is, not only to go, nor only to ask, but to do both in time. 'Tis a dangerous thing to delay the Cure of Souls. Alas! How many are there, who at this Instant fruitlessly deplore in eternal Torments that ever they put off so important a Concern? We must then in this imitate the Father of our sick Youth, who was careful in the Beginning. *Incipiebat mori; His Son began to die*; and he was solicitous that our Saviour might come, before he had quite given up the Ghost. *Descende priusquam moriatur Filius meus: Come down (says he) before my Son dies.* I am not ignorant, that divers Interpreters, and some holy Fathers also, accuse these Words of want of Faith, as if an Omnipotence could not as easily have restored him Dead to Life, as Sick to Health; yet they must all grant, that 'tis an excellent Prayer for a dying Soul, *Do-*
mine;

mine, descende, priusquam moriatur Anima mea; Lord, vouchsafe to come, before my Soul dies.

CONSIDER all the Cures, which our Saviour wrought, and you will still find the appearance of most Difficulty, where the Disease had made the greatest Progress. *Lazarus* was dead, and now four Days in his Grave, and how much is to be done to raise him? First, Our Saviour must come in Person, tho' his Disciples dissuade him from exposing himself to so much Danger. *The Jews*, said they, *did but just now endeavour to stone thee, and wilt thou again venture thy self amongst them?* He goes notwithstanding this, and being come to the Monument, first commands the Grave-stone to be removed, then he afflicts himself, *turbavit semetipsum*, and even weeps, *lacrimatus est* JESUS: Then he prays to his eternal Father; and at last, *voce magna clamavit*, he cries out with a loud Voice, *Lazare, veni foras; Lazarus, come forth.* What was all this for? Would not a *Lazarus vivit, Lazarus lives*, have done the Business, tho' our Blessed Saviour had been as far distant from *Lazarus*, as he was now from our sick Prince? It were a Blasphemy to affirm the contrary. But *Lazarus*, dear
Christians,

Christians, was the Type of an inveterate and hardened Sinner; and our Blessed Saviour on this Occasion was not so careful to let us see the Uncontrollableness of his Omnipotence, as he was to shew us, how much it goes to his Heart, that a Sinner should delay his Conversion, till he becomes buried in ill Habits, and is kept under Ground by the weighty Grave-stone of his own Obstinacy; and withal, how difficult it is, that such an one should be again restored to the Life of Grace.

THE Widow's Son was not yet buried, but only carry'd out to Burial: *Efferebatur filius unicus matris suæ*. And consequently our Saviour raises him with a far less appearance of Difficulty: He comes, but neither afflicts himself, nor weeps; he only touches the Bier, and commands the dead Youth to rise; *Adolescens, tibi dico, Surge*: And his commands were presently obey'd; for the dead Youth arose, *Resedit, qui erat mortuus*.

THE Daughter of the Prince of the Synagogue was but newly dead, neither buried, nor carry'd out to Burial. Our Saviour comes, and without speaking to her, took her by the Hand, and raised her; *Tenuit manum ejus, & surrexit puella*.

BUT

BUT our young Prince was not so much as dead, but only *incipiebat mori*, he began to die, and so deserved the easiest Cure of all; for our Saviour neither comes in Person, nor commands his Disease; but only tells his Father, *Filius tuus vivit, Thy Son is well*; and at that very Hour *reliquit eum Febris, his Fever left him*. By all which our Saviour would teach us, how willing he is to hear a Sinner's Petition, when it is presented to him in time; and how unwillingly he hearkens to those, who put off all to the last Point. Daily Experience teaches us this Lesson, there scarce being a Country, which does not afford us most terrible Histories of those, who, delaying from time to time the Amendment of their Lives, have felt the heavy Hand of God's Judgment, being taken at unawares out of this Life, and in a Moment they least suspected, swallow'd up, and buried in Hell; *Momento descendunt in infernum*.

IT is true, we have a good God, a merciful God, a patient God, who expects Day after Day the Conversion of a Sinner; but we must know, that a certain Period is pitch'd upon, and decreed from all Eternity, that will wholly stop the Current of Mercy, and open a way to Justice: For though, as
long

long as any Sinner lives in this Life with the use of Reason, Almighty God never denies him his sufficient Grace ; yet after such a determinate Period, he either takes him out of this Life, or permits him to fall into such Blindness and Hardness of Heart, that he will never recover, tho' he always may : *Sic enim* (says St. *Augustin*) *excæcat, sic obdurat Deus, deserendo, & non adjuvando, quod occulto judicio facere potest, iniquo non potest* : God does so blind and harden a Sinner, by forsaking him, and withdrawing his Help from him, as that his Judgment indeed is secret and hidden, but never unjust. For, *Hoc eorum voluntatem meruisse respondeo* : I answer (says the same Saint) to those who complain hereof, That this is what they themselves (*viz.* by their own perverse Will) have deserved. Poor Samuel, with Eyes and Heart lifted up to Heaven, pray'd for Saul ; but it was too late : *Why do you ask me for him* (says Almighty God) *when abjeci eum, I have cast him off?* Remember the two first Chapters of the Prophet *Amos*, where our Lord speaks thus to seven different Countries, *viz.* *Damascus, Gaza, Tyre, Edom, Ammon, Moab*, and at last even to his elect People *Juda and Israel* : *Super tribus sceleribus* ; for three
 heinous

heinous Crimes, Patience: But *super quatuor non convertam*, to the fourth no Mercy. Who knows, but this very Moment may be the last Period and Admonition, the last Grace which Almighty God hath decreed for some one or more of us here present, in such manner, that, if it be neglected, we shall perish irrecoverably for all Eternity? *Super quatuor non convertam*. No, the Period is come, *Mittam ignem*, and nothing now remains, excepting only the dreadful Torments of an unquenchable Fire.

O let us then, every one of us, enter into our own Souls, and make an exact Scrutiny into their present State and Condition: Let us examine whether terrene and sensual Pleasures have not cast them into the pestilent Fever of a violent Passion, so that *incipiunt mori*, they began to die; to die, I say, to God and Heaven. If so, let us forthwith have recourse to the Physician; *Abeamus ad eum*; let us go from all other Entertainments and Concerns unto him: *Rogemus*, let us throw our selves at the sacred Feet of our crucified Lord, acknowledge our Misery, and beg his Assistance: *Domine, descende, priusquam moriatur anima mea*; O Lord, vouchsafe to come down to me, before my Soul be dead. O my Lord,

my God, who didst esteem Sin to be so great an Evil, that thou thought'st it worth thy Labour to come down from Heaven to Earth, to agonize and die upon a Cross, that thou might'st free us from it. For what didst thou open five divine Fountains of thy sacred Blood, save only to cleanse us from so foul a Stain? Ah! Shew us now, that *non est abbreviata Manus Domini*, that thy Mercy hath as great a reach as ever. Pardon us what is past, assuage the Violence of our present Passion with one Drop of thy most precious Blood, and preserve us from all Sin for the future. *Descende*, look down into our Souls, and behold, how we all endeavour to cancel our Offences by an Act of perfect Contrition, being sorry from the bottom of our Hearts for having ever displeas'd so good a God, and this meerly for the Love of thy infinitely amiable Person: And for the same Motive we purpose to suffer whatever can be suffer'd, rather than hereafter to offend thee in the least. Methinks, beloved Christians, methinks I am sensible, that the Bowels of divine Mercy are already moved towards us; and I doubt not, but every Soul that is seriously converted, feels a Pledge of Almighty God's Mercy, by perceiving within
her

herself a more perfect Union with him, who is her Life, and by hearing from him after a peculiar manner, *Anima tua vivit, Thy Soul lives*, thy Soul is recover'd from her Distemper. *Which Happiness, through the Intercession of the Virgin Mother, God of his infinite Mercy grant us all. Amen.*

End of the SECOND VOLUME.

