

A
PREPARATION
FOR THE
LORD'S SUPPER.
To which are Added,
MAXIMS
OF TRUE
CHRISTIANITY.

Written Originally in *French*, by *P. Allix*.

Englised by *P. Lorrain*.

L O N D O N :

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IMPRIMATUR,

Jun. 13.
1687.

Guil. Needham.

T O T H E
Right Honourable

The LADY

MARGARET RUSSELL.

May it please Your Honour,

BEING to expose this
Translation to a World,
who generally have a great
indifference (not to say a-
version) for the *Mysteries* of
OUR RELIGION, es-
pecially *That* of the HOLY
EUCCHARIST, and have
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The Epistle

espoused *Maxims* quite opposite to *Those* here laid down, I had reason to believe it would stand in need of a Powerful *Authority* to support and vindicate it against the Cavils and Prejudices, that in the minds of many may rise against the *Subjects* it treats of. And as I was looking about for such a PATRONAGE, which (at once) might as well by its GREATNESS authorize and commend, as by its GOODNESS exemplifie

Dedictory.

emplifie and attest *them*, it was my happiness to fix upon YOUR HONOUR, who is so signally and incontestably possess'd of both these *Advantages*. This, MADAM, was the Consideration made me aspire to the boldness of craving YOUR ILLUSTRIOUS NAME, to countenance these *Papers*; in condescending to which, as your HONOUR will do manifest *Justice* to PIETY, so will it be interpreted a

The Epistle, &c.
transcendent *Favour* to, and
ever acknowledged as such
by,

May it please Your Honour,

YOUR HONOUR'S most humbly

devoted & obedient Servant,

Paul Lorrain.

THE
P R E F A C E.

THERE are three Things
absolutely requisite for the
making of any one a Worthy and
Happy Communicant.

1. HE must thoroughly under-
stand those Truths, the Memory
whereof Our LORD design'd to pre-
serve in the Institution of the Holy
Eucharist. For no Man can, with
any benefit, receive this Sacrament,
unless his Spirit be filled with the
same Thoughts, which Our Saviour
did thereby suggest to his Apo-
stles.

2. HE

The Preface.

2. *H E* ought to have a lively Sense of those Comforts, arising from a Consideration of the Important Truths, which *CHRIST* so clearly represents to us in the Celebration of this Sacred Mystery; for as much as our Communicating in the *LORD'S SUPPER* ought not only to consist in the having our Spirits possessed with the Image of Him, who was crucifi'd for us; but in our gathering the precious Fruits, which accrew to us by his Death.

3, and Lastly. As it would be an extreme Injustice for us to be found wanting in our Faithfulness, Acknowledgement, Love and Obedience to *GOD*, who so graciously acquaints us with, and makes us sensible of these Wonders of his Mercy and Compassi-

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The Preface.

on towards us; so we may easily conceive the Necessity, Reasonableness, and Extent of the Duties our Participation of the Holy Sacrament engages us to; which we ought, with a Religious Care, to discharge, through the whole Course of our Lives.

NOTHING can therefore be of greater Use to Christians, with respect to the Holy Communion, than to have the great Truths, imply'd in the Eucharist, distinctly propounded to them, and be made apprehensive of those delightful Comforts treasur'd up therein, to the end they may thereby be disposed to a ready performance of the Duties it lays upon them.

This

The Preface.

T H I S is my Design in this small Treatise, wherein I shall follow no other Method, than that just now hinted at; that is, I shall,

First of all, endeavour to make out, that the Eucharist exhibits the most weighty and Fundamental Points of Christianity to our View.

In the next place, demonstrate, that the Meditating upon these important Verities (which are frequently called to mind by this Sacrament, kept up in the Church) is to true Believers a Well-Spring of inexhaustible Comfort, and indelible Joy.

And finally conclude, with pointing at those several Duties, which this Holy Institution does so necessarily

The Preface.

sarily charge us with, that we cannot neglect the same, but at the peril of our Everlasting Ruin.

To which three things I intend to speak, without entring upon any of those Controversies, which divide Christians in this Matter; my Design here being not (chiefly) to oppose Error, but to excite and fortify their Devotion and Piety, who are already acquainted with the Truth, though they do not always duly consider and reflect upon it.

GOD grant we may so plainly discover to them, the Connexion there is between the Truths, Consolations and Duties of OUR RELIGION, that while they are seeking for Comfort in the Meditation of DIVINE TRUTHS, they may at the same time

The Preface.

time, meet with strong and urgent Motives to apply themselves, with all Diligence and Perseverance, to the Practice of True Holiness.

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PREPARATION

FOR THE

Lord's Supper.

CHAP. I.

THE History of the Institution of the LORD'S SUPPER.

THE Meaning of Our LORD in his instituting of the *Eucharist*, can no way be better understood, than by a careful Examination of the Terms He us'd, and the Circumstances of his Discourse.

HIS Words express the Thoughts He would suggest to the Minds of his Apostles, and all other Christians after them; and to the end we should the better apprehend the Sense of them, the *Evangelists* have not only

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A Preparation for the

given us a plain Relation of his Institution, but been very careful in describing all the Circumstances thereof to us.

THEY therefore acquaint us, that JESUS CHRIST instituted this Holy Sacrament that same Night He was Betrayed, and delivered up to the *Jews* by one of his Disciples, after he had celebrated with them the Anniversary of their Fore-fathers Deliverance out of *Egypt*, in eating the *Paschal Lamb*, according to the Law of God. *Exod. 12.*

AS to the Form or Manner which CHRIST observ'd in his Celebrating the *Eucharist*, the *Evangelists* agree, that after the *Paschal Supper*, He took Bread, and having given Thanks, brake it, and distributed it to his Disciples, saying; *Take, eat, this is my Body, which is broken for you; do this in remembrance of me.*

THEN they tell us further, that Our Lord having likewise taken the Cup, and given Thanks, He deliver'd it to his Disciples, saying, *Drink ye all of this; for this is my Blood, the Blood of the New Testament, which is shed for you; do this as often as you drink of it in remembrance of me.*

IN a word, they intimate to us, that the Disciples did all drink of it, and that having sung an Hymn, they accompany'd
JESUS

Lord's Supper.

JESUS to the Garden of *Gethsemane* on the *Mount of Olives*, where after his having endur'd a most Bitter Agony, He was laid hold of, in order to be expos'd to all the Reproaches He soon after suffered, both from the *Jews* and *Romans*, and finally to be crucify'd. Thus ending his Life by a Punishment, that was equally painful and accursed.

MOREOVER it appears, that the Design of our Lord JESUS CHRIST was, That this Ceremony should be in all After-ages exactly observ'd in his Church. This may plainly be seen, First, From his Substituting it to that of the *Passover*, which was to continue as long as the *Jewish* Religion lasted, as being that which took its Beginning from the Rise, or at least the Grand Deliverance of that People. Secondly, Because this Ceremony was to be the Sacrament of a New Covenant, that should not be abrogated by any other whatsoever. Thirdly and Lastly, Forasmuch as the Apostle *St. Paul*, who had been rapt up into the Third Heaven, there to be further acquainted with the great Mystery of Faith, informs the Believers, that they ought to declare, that is (according to the *Jewish* way of speaking) to celebrate the Memory of

CHRIST's Death, untill his Coming again, that is, to the End of the World, when he shall return from Heaven to judge both the Quick and the Dead, in order to the Completion of his Promises, and our Hopes.

CHAP. II.

That JESUS CHRIST borrow'd the Actions and Expressions HE made use of in the Institution of the Eucharist, from the Jews.

THERE are two sorts of Reflections may be made upon the Institution of the *Lord's Supper*. Some do serve to explain the Letter, and out-side of this Sacrament; and others, again inform us of the great Aim and Design of it. I begin with the First.

AS it is well known, that in the Institution of *Baptism*, CHRIST borrowed the Rite of Washing, practised by the *Jews* on those *Gentiles* they admitted to the Publick Profession of *Judaism*; so it is as plain, that our Saviour in the Institution of his Holy Supper, did so far comply with the *Jewish* Customs, after the Celebration of their *Passover* (yet raising some of them to a much more excellent Sense, than they had before) that He follow'd closely the Notions and Expressions of the *Jews*.

TO clear this, we must know that the Evening of the *Passover*, the Master of the House began this Solemnity with Praises to God, holding in his Hand a Cup of Wine, whereof himself having first drunk, he gave it to all the Company.

AFTER this, instead of the usual Blessing of the Bread, he was wont to take an unleavened Cake in his Hand, saying, *This is the Bread of Affliction, which our Fathers did Eat in Egypt*. Words that had a Natural Relation to the History of their Bondage and Deliverance of old.

I omit the whole Ceremony of the *Paschal Lamb*, which is described in the 12th. Chapter of *Exodus*, and shall only remark, that after this Feast the Master

of the House was us'd to take the Cup again, which at first he had consecrated, and having given thanks, to present it to the Participants, saying to them, that That was the Fruit of the Vine, and the Bloud of Grapes. An Expression borrow'd from *Genesis*, Chap. 49. 11. and *Deut.* Ch. 32. 14.

FINALLY, after this Ceremony, their Custom was to Sing the 113th. & 114th. *Psalms*, as an *Hymn* that concluded the Devotion of this Solemnity: Which Song of Praise they still at this day call the *Hallel*.

'TIS evident our Lord did imitate this Usage, which is still observ'd by the *Jews*, save only that they don't eat a Lamb. When therefore He had eaten the *Paschal Lamb*, He took the Bread, which was designed to commemorate the Misery the Children of *Israel* underwent in *Egypt*; and made use of the same Blessing and Giving of Thanks, which was received among the *Jews*; Brake the Bread He had taken; and intending this Ceremony should preserve the Remembrance of his Death, He still prosecuted the same Notions and Expressions of the *Jews*; saying, that it was his Body which was now to be broken for the Remission of the Sins of Mankind. AFTER

AFTER this, He (according to the Practice of the *Jews*) took the Cup, gave thanks a second time, and having ended his Blessing or Prayer, (for these signify the same thing among the *Jews*) He declared that this Cup was the New Testament in his Bloud, or the Bloud of the New Testament by which God granted penitent Sinners the Pardon of their Sins.

WHICH Expressions clearly shew, that He would have this Cup to be consider'd as a Memorial of the New Testament, of which he was the Mediator.

IN short, is it not manifest, that He, together with his Disciples sang the same Hymns, which were solemn and customary with the *Jews* on this occasion?

THERE is no man who does not easily perceive that JESUS CHRIST found in this constant Custom of the *Jews*, a just ground for expressing himself as He did, when he design'd to institute, and perpetuate in his Church a Publick Memorial of his Death and Sufferings.

THE *Jews* themselves, the Mortal Enemies of our Religion, do agree with this. They highly maintain, that according to CHRIST's Sense, these Words, *This is my Body, &c.* which He pronounced in shewing the Bread, cannot import the

notion of Reality, but only of Signification; that his Meaning was very apparent, both because He said in the 6th. of *St. John* concerning the Eating here mentioned, *The Words that I speak to you are Spirit and Life*, that is, they are to be understood in a Spiritual Sense; and because it was an usual Expression with them to say, *This is the Bread, which our Fathers did Eat*, though indeed it was but the Memorial of it. *Fortalit. Fid. L. 3. § 11. p. 172.*

Thus the Expressions of our Lord being (as appears) made up of those common Ideas so current among the *Jews*, it is evident that his Design in instituting of the *Eucharist*, was to represent his Death to us, as a thing, which for time to come was to be commemorated by the Church, He substituting it in the room of the Memorial of the Deliverance out of *Egypt*, and the ancient Covenant God had made with the *Jews*, after his having set them at Liberty from their hard Bondage.

BUT these Remarks, which only respect the out-side of the *Eucharist*, are of much less importance than those of the Second Order, which refer to our Lord's Design in his Institution of this Holy Sacrament.

CHAP. III.

That JESUS CHRIST in his Institution of the Eucharist has followed Idea's or Notions, quite opposite to those of the Paschal Lamb; And what those Idea's of the Paschal Lamb are.

OUR Saviour's Words are not to be compar'd only with those the *Jews* made use of at the Eating of their Unleavened Bread, which they call'd the *Bread of Affliction*, because it was a Representative of it; but (that they may be thoroughly illustrated) they are to be considered with opposition to the *Idea's* of the *Paschal Lamb*, to which our Lord was willing to make the Celebration of this Sacrament to succeed. And indeed not only *St. Paul* leads us naturally to look upon the Sacrifice of the *Passover* as a Type of the Sacrifice of our Lord, when he says *1 Cor. 5. 7. that CHRIST our Passover is Sacrificed for us*; nor only did *JESUS CHRIST* for this choose the time of the *Passover* to ordain the Memorial of his Death; but the *Jews* themselves seem fully

fully to agree with it, when they propound this, as one of their most ancient Traditions, That the *Messias* is to procure their Salvation the self same Day, in which they were deliver'd from their *Egyptian* Bondage. *Fagius ad Exod. 12. 13.*

First then, I say, that it is evident our Lord's Design was to substitute the Memorial of the Deliverance of Mankind by his Death, in the room of the Remembrance of the *Jews* Deliverance by the Blood of the *Paschal Lamb*. He does not now command the Eating of a Lamb as formerly; and his Words, *Do this*, are not at all spoken to that purpose; but his Intent was to abolish the Memory of the Curse GOD had pronounced against the Race of *Cham*, which was executed in the Death of the First-born in *Egypt*, and had been a Principle of Division among those Nations he now unites again. It is with respect to his Death (which under the Appearance of a Curse, has made him the Blessing of the World) that he ordain'd this Ceremony of breaking and eating Bread. Which latter Ceremony CHRIST prefers before the Eating of the *Paschal Lamb*, it being his Will, that it should thenceforwards be considered as the Chief Ceremony of his Religion

gion, as being a solemn Token of his having abolish'd the Curse due to Sinners; whereof indeed the *Paschal Lamb* was a publick Monument with respect to the *Egyptians*, though it was a Signal of God's Blessing to the *Israelites*.

IN the second place I say, that Christ expresses himself so as to give us *Idea's* very much differing from those of the *Jews*. For First, He speaks of a New Testament, in opposition to the Old he was about to abolish. Secondly, He opposes his Blood, *Which was shed for many, for the remission of their Sins*, to the Blood of the *Paschal Lamb*, that was poured forth only for a few, and the Ceremony of it celebrated but in one Nation, viz. that of the *Jews*, to which alone the Benefit of the *Egyptian* Deliverance was appropriate. Thirdly, He opposes the Eating of his Flesh, which he represents as a Sacrifice He was about to offer up for the Sins of the World, to the Eating of those Lambs, that were slain in pursuance of God's Law.

This being laid down (which I hope cannot be contradicted) it is plain that forasmuch as JESUS CHRIST did partly make use of the *Idea's* or Notions of the *Paschal Lamb*, and partly express'd himself

self with opposition to that Ceremony, We must necessarily, in order to our apprehending the true Meaning of our Lord in the Institution of his Supper, and having a perfect Knowledge of it, make out a due Parallel between the *Paschal Lamb*, that kept up the Remembrance of the *Egyptian Deliverance*; and the Sacrament of the *Eucharist*, which preserves that of the Death of our Lord and Saviour.

In order whereto these following Reflections may be made upon the Institution and Celebration of the *Paschal Lamb*.

The First is, That it was God's Pleasure in instituting this Ceremony, to transmit the Memory of so great and prodigious an Event as that of his People's Deliverance out of *Egypt*, was to all Posterity. This He Himself expresses in the 12th. Chapter of *Exodus*, in this manner: *This day shall be unto you for a Memorial; and you shall keep it a Feast to the Lord throughout your Generations: And when your Children shall say, What mean you by this Service? You shall answer, It is the Sacrifice of the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when He smote the Egyptians, and delivered our Houses.* It was with regard to this, that to excite the Curiosity of all

all the People, yea, even of the very Children, He ordain'd that they, who were to celebrate the Passover, should take a Journey to the Temple, in that Equipage of Travellers, in which their Fore-fathers departed out of *Egypt*. He would have them also eat Unleavened Bread for the space of seven days, and bitter, or wild Herbs with the *Paschal Lamb*; and He (in like manner) ordain'd, that they should every year renew this Ceremony, wherein their Children had a share as soon as they were capable of asking their Fathers the reason of all this change from their usual way of Eating. And indeed such a Ceremony thus solemnly observed every year, and to which every one, from one Generation to another, does by a publick Law submit himself, is an infallible means to establish the Belief of a Matter of Fact, and preserve the Memory of great Events.

The Second is, That GOD would have his People consider with what exact Faithfulness He had acquitted Himself of all his Promises, by delivering them with a strong Hand, and stretched-out Arm from the cruel Power of the *Egyptians*, at the same time when He made an Example of this Barbarous Posterity of *Cham*, who had

had afflicted them in a long & painful Servitude. For as on one hand GOD had subjected all the Progeny of *Cham* to his Curse (as you may see, *Gen. 9. 25.*) which began to take Effect in those Plagues wherewith He smote *Egypt*, though it was afterwards more exactly fulfilled by the Destruction of the *Canaanites*; So on the other He said to *Abraham*, *Gen. 15. v. 13, 14, & 16.* where he explains the promised Blessing; *Know of a Surety, that thy Seed shall be a Stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And also that Nation whom they shall serve, will I judge; and afterwards shall they come out with great Substance. But in the Fourth Generation they shall come hither again.* Behold here the Oracle that contains an Excellent Promise; which being made good to the *Jews*, He commands them to celebrate the Memory of the Exact Accomplishment thereof by observing the Anniversary Festival of the *Paschal Lamb*.

THE third Reflection we may make upon the Institution of the *Paschal Lamb*, is this, That God would have the *Jews* look on their Deliverance out of *Egypt*, as the greatest Blessing He had ever vouchsafed to them. And certainly
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as He had express'd an exceeding great Favour in with-holding *Abraham's* Knife from slaying *Isaac*, and substituting a Ram in the Room of him; so there was none of the First-born of the *Israelites*, but could say, that GOD had been as favourable to them, as He was to *Isaac*, by causing the Sword of the Destroying Angel to fall upon a Lamb, at a time when he was commissioned to slay all the First-born in *Egypt* both of Man and Beast.

The Fourth Reflection was hinted at just now, which is, That GOD would have his People understand, that the Expiation of the Sins of their Ancestors had been typify'd and prefigur'd by his accepting of the Bloud of their Lambs, instead of the Lives and Bloud of their First-born. And indeed in agreement to this Observation we may say, that the whole Law in all its several Expiations, wherein Sin was transferr'd upon the Sacrifice, did nothing else but further illustrate and extend the Figure of *Abraham's* Offering, as likewise that of the Sacrifice of the *Paschal Lamb*, and represent the same more lively and distinctly to the Minds of them that Offer'd; God having joyn'd to this Expiatory Sacrifice, certain circumstances

cumstances of Places, Persons, and Time, to the end the Impression of it might be the deeper, and leave a more lively Sense in the minds of those that were concern'd therein.

A Fifth Reflection upon the *Paschal Lamb* is this, that it was to be consider'd as a Publick Pledge and Token of the Covenant GOD had made with the People of *Israel*, by preferring them before the *Ismaelites* and *Edomites*, who were descended, the former from *Abraham*, and the latter from *Isaac*. The Sign of Circumcision did sufficiently acquaint the *Jews*, that by this distinguishing Character GOD had chosen them from among all other Nations of the Earth, to accomplish in the midst of them the Promise He had made to *Abraham*, namely, that of his Seed the *Messias* was to be born, in whom all Nations should be blessed: But this sign of Circumcision being common to the *Jews*, with the *Ismaelites* and *Edomites*, the pretences of both these to the Privileges of the Covenant (which GOD had first made with *Abraham*, and afterwards renew'd with *Isaac*) was still kept up. It was therefore requisite there should be a Religious Ceremony, that might demonstrate that this Covenant was particularly

cularly confin'd within the Family of *Jacob*. Which was done by the *Paschal Lamb*: For this represented to them, that (according to what was foretold *Gen. 15.*) they had been Strangers, in Bonds and Affliction, and that in this State they had receiv'd a particular Relief and Deliverance from GOD; which, forasmuch as it could not be said of the *Ismaelites* or *Edomites*, did most strongly refute all their Pretensions to a Right in God's Covenant with *Abraham*. This likewise most clearly set forth to them, that God by virtue of his Covenant, had, out of his Mercy, preserved them at a time when the *Egyptians* felt the Effects of his Curse and Vengeance, and that accordingly He would not fail of fulfilling that Great Promise, in order to the accomplishment of which He had so miraculously preserved *Isaac*, and after him, their Fathers also, from the Sword of the Destroying Angel.

LASTLY, It is to be observed, that as this Ceremony reminded them of GOD'S Love for their Nation, of his Faithfulness in making good his Promises, of the Expiation of their Iniquities, and of his Covenant with them (A Covenant by which He had engaged to be
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their God, that is, their Benefactor and Protector, and one day to give them the *Messias*, who was to be born of their Nation,) so it naturally led them also to look upon themselves as the People of G O D, and to obey Him faithfully; In a word, to answer by a Holy Life, and all the marks of true Gratitude, the Honour G O D had conferr'd upon them, by his making (out of his meer Good Will) a Covenant with them, and calling them to so great Hopes, as those were, which He had set before them.

CH A P. IV.

Of the Truths which the Holy Communion represents to us.

THESE are the Principal Truths, great Comforts and just Obligations to serve G O D religiously, which so manifestly were imply'd in the Celebration of the *Paschal Lamb*. But how much more important is the thing our Saviour has made to supply the place of it

it in his Institution of the *Eucharist*! That which he exhibits to us in this Sacred Mystery (whether with respect to the Truths, Comforts, or our Obligations to Piety it contains) is infinitely more Sublime, great and real. To be assured of this, we need only to resume and attentively consider the forementioned three Points. I begin with the Truths the *Eucharist* represents to us.

THE first of these Truths respects the Purpose and Design of our Lord, when He instituted the Sacrament of his Supper. Certainly it was (as all Christians agree) to establish a publick Monument of his Death, as being the greatest Event that could ever be commemorated. First, He brake the Bread; and then, to express what He meant by this breaking of the Bread, He said, that *it was his Body broken*, i. e. torn by the cruelty of his Tormenters. He presented afterwards the Cup to his Disciples; and to unfold the Mystery thereof, added that *it was the New Testament in his Blood*; which had a natural reference to his Death. This He explains more clearly in his command, *Do this in remembrance of me*, that is, in commemoration of my Sufferings. Which made St. Paul say, *As often as you shall*

shall Eat of this Bread and Drink of this Cup, you shew (or according to our way of speaking, *you must shew or declare*) *the Lord's Death*, i. e. you are to call to mind, and solemnly commemorate this wonderful effect of the Love of God. Indeed we see the Evangelists have so exactly described the Death of *Christ*, with all the Circumstances thereof to us, that we may aver, they have (as it were) presented us with the very Picture and Lively Image of it. So that had we been Eye-witnesses of the same our selves, and in company with them upon *Mount Calvary*, we should hardly have been so well acquainted therewith, as now we are. But besides this, it was our Saviour's will, that by a Religious Ceremony, which should be solemnized to the World's End, his Death might continually be placed before our Eyes. And notwithstanding this ignominious Death was to prove a Stumbling-block to the *Jews*, and at first be look'd upon as meer Foolishness by the *Gentiles*; yet would He have the Remembrance thereof to be dearly preserv'd in his Church, by his instituting of the *Eucharist* much after the same manner as God the Father had instituted the Ceremony of the *Paschal Lamb*, which did yearly re-

fresh

fresh the Memory of the *Jews* about their Deliverance out of *Egypt*, as the most remarkable Event, that had ever happened to their Nation.

THE second Truth which the *Eucharist* offers to us, is, That *J E S U S C H R I S T* is the true *MESSIAS* promised by God, and that we have in Him the Accomplishment of the ancient Prophecies; which (among the diverse Characters that the *M E S S I A S* was to be known by, and are exactly found in Our Lord) expressly foretold that He was to suffer Death. *Psal.* 22. *Is.* 53. *Dan.* 9. 26. And here it is well worth our while to consider: First, That *G O D* had stamp'd the mark of his Curse upon the Punishment of the Cross. *Cursed is every one that hangs on a Tree*, *Deut.* 21. 23. *Gal.* 3. 13. Secondly, That though *G O D* had described the *M E S S I A S*, as One who was to be the Fountain of Blessings to all Nations, Tribes and Families of the Earth; yet at the same time He had given forth many Oracles concerning his Death upon the Cross, and the several Circumstances of it. Thirdly, That *G O D* was pleas'd to dictate a greater Number of Oracles relating to this matter, than to any other of those Glorious

and wonderful Events, whereby the *MESSIAS* was to be distinguish'd during his Life here. The Prophecies mentioning his Birth, and the place of his Nativity, are but few; whereas *GOD* prefignifi'd by the Prophets, and represented by manifold Lively Types and Figures

1. *That both Jews and Gentiles were to joyn together in the Destroying of the MESSIAS*, Psal. 2. 1.
2. *That his own Disciple, and one that ate Bread with him should betray him*. Psal. 41. 9.
3. *That He should be sold for thirty Pieces of Silver*, Zach. 11. 12.
4. *That his Disciples would forsake Him*, Zach. 13. 7.
5. *That He was to be the scorn and derision of his Adversaries*, Psal. 22. 7.
6. *That He should hold his Peace as a Sheep dumb before his Tormenters*, Isa. 53. 7.
7. *That the Great Men of the World were to take Council together for putting Him to Death*. Psal. 2. 2.
8. *That He was to be exposed as an Object of Horror and Detestation*, Isa. 53. 3.
9. *That He was to be reckon'd among Transgressors*, Isa. 53. 12.
10. *That they should pierce his Hands and Feet*, Psal. 22. 16.
11. *That Lots should be cast upon his Vesture*, Psal. 22. 18.
12. *That He should be insulted over, and derided on the account of his trusting in God*, Psal. 22. 8.
13. *That he was to complain*

of his being abandoned by GOD to the fury of his Enemies, Psal. 22. 1. 14. *That they would give Him Gall and Vinegar to drink*, Psal. 69. 22. 15. *That He was to commit his Soul into the Hands of GOD*, Psal. 31. 5. 16. *That his Side was to be pierced with a Spear*, Zach. 12. 10. 17. *That none of his Bones should be broken*, Exod. 12. 49. Psal. 34. 20. 18. *That He should be laid in a Rich Man's Tomb*, Isa. 53. 9. And besides these, there a great many other Circumstances to the same purpose, exactly specify'd by the Prophets. But I wave them; my Design being only to hint at the most remarkable.

WHAT I have mentioned here is sufficient: First, to demonstrate, that *CHRIST'S* Death (with all the notable passages of it) was a convincing Proof of his being the promised *MESSIAS*. But in the second place, it is yet more evident, that as our Saviour would have a lively Sense of his Bloody Death and Passion, to be preserv'd by a publick Monument, that might perpetuate the memory of it in his Church, so was He willing thereby to inculcate the more forcibly this Proof of his being the *Messias*. A Proof taken from the kind of Death, which He suffer'd, and the Circumstances attending

it. For as much as this Death (which had so much Scandal in it) being the Object of the Christian Religion would inevitably expose it to many Reflections and the Opposition of great difficulties.

THE third Truth, which the Eucharist represents to us, is, That the Passion of CHRIST, which the Jews look upon, as an Evident Sign of the Curse of God, is most truly a plentiful conveyance of the greatest Blessings to Sinners. This we are made sensible of, as soon as we reflect upon these two Things. 1. That GOD denounced his Curse against Sinners, not only when He said, Gen. 3. 17. *Cursed shall be the Ground for thy sake*, or when in Deut. 27. 26. He pronounced *him accursed, who did not continue in all the Words of the Law to do them* ; But also by annexing this Curse in particular to that kind of Death which our Lord suffer'd ; it being said, Deut. 21. 23. *He that is hang'd is accursed of GOD*. 2. That though GOD by his Oracles given to Abraham had promised, that all Nations should be blessed by means of the *Messias*, yet He does no less expressly declare, that the *Messias* was to suffer the Punishment of the Cross, and consequently be under the Curse of GOD, *Psal. 22. Zach. 12. 10.*

A man must either make no use of his own Reason, or presently infer from these Truths, that the *MESSIAS* was to be a Blessing to the World, no other way than by his being exposed to the Curse for a time, *viz.* by undergoing an accursed Death before he could shower down all the Blessings of his Grace and Glory upon us. The *Eucharist* preserving the Memory of our Saviour's Passion, naturally leads us to this Reflection. Which will be much more sensibly impress'd upon us, if with it we joyn a view of *JESUS CHRIST* ; who presents Himself on the Cross, as a Victim offer'd for Sinners, and his Death as a Real Sacrifice.

THE fourth Truth, is that which is most distinctly laid open to us in the Manner and Circumstances of the *Eucharist*. For,

First of all, *CHRIST* did not only institute this Ceremony after He had eaten the *Paschal Lamb* with his Disciples, which set before their Eyes. 1. The Sacrifice of the Ram, that was offer'd up in the Room of *Isaac*. 2. That of the Lambs in *Egypt*, for the redemption of the First-born of the *Israelites*. 3. The Testimony of *John the Baptist* express'd

in these Terms ; *This is the Lamb of God, who takes away the Sins of the World.* Which saying of his explains all the ancient Types, and with one word does illustrate whatever we read concerning the Death of the *Messias* in the 53d. of *Isaiah*. And,

Secondly, *CHRIST* in the Institution of his Sacrament expresses Himself also by way of opposition to the *Paschal Lamb*, and other Sacrifices of the Law ; thereby to intimate that the ancient Deliverance the *Jews* had obtained by their offering of Lambs for their First-born, was but a Figure of that which was to be procur'd by his Death, and that this Death was to be consider'd as a true Sacrifice, by means of which *GOD* was certainly and fully reconcil'd to Sinners. And this Truth it is evident *CHRIST* was willing to declare most sensibly to us ; 1. When He represents his Body as broken, and his Blood as shed. 2. When he wills us to eat the Bread of the *Eucharist*, and drink of the Cup, as Eating his Body and drinking his Blood. Indeed when Our Saviour commanded his Disciples, (and in their Persons all the Faithful) to eat his Flesh and drink his Blood, it is manifest, that He would, 1. Take off the restraint of the Old Law, which forbad Sinners to

to eat of the Sacrifice that was offer'd for their Sins. 2. Abolish that Precept of the same Law, which absolutely injoyned Men to abstain from Blood. And as this intimates that those Victims of old had never made any through Expiation ; so it plainly shews, that *CHRIST* offer'd up Himself as the true Sacrifice from which this Blessed Effect was to be look'd for. Moreover after his having suggested these Ideas of Himself as a Victim slain, He now represents Himself to us under the Notion of an High Priest, when he says, *Mat. 26. 29. I will not drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom ;* In which words He alludes to the Custom of of the High Priest, who after he had happily concluded his Solemn Sacrifice on the Day of Atonement, and was come home safe from the Sanctuary (where *GOD* had killed some) he was wont to make a Feast to his Friends, in token of joy, for the good success of his Function.

'T IS this important Truth the Apostle *St. Paul* so strongly asserts in his Epistle to the *Hebrews* ; And it is for the same reason, that when he was desirous to take off the *Corinthians* from the Communion they had

had with *Heathens* in their Sacrifices, he represents to them the Celebration of the *Eucharist*, as a participating of the Sacrifice offer'd up by our Lord.

INDEED if this Sacrament had been instituted by CHRIST, after his Resurrection (which wholly effaced the Pourtraiture of his Shame and Sufferings) it would have been much more difficult to have thence inculcated to us this important Truth of the Christian Religion. But Our Lord did expressly choose the time immediately before his Death, that so the Ceremony, which was to preserve the Memory of it, might so fill us with the sense of the Shame and Punishment he endured, that it might lead us to make a continual Reflection upon these Truths, *viz.* That when JESUS CHRIST dy'd; He dy'd for Sinners; That when He was nail'd to the Cross, He bore their Sins in his Body on the Tree; That when He was wounded, it was for our Transgressions; and that by his Stripes we are healed.

THE fifth Truth, which our Saviour was willing continually to set before our Eyes by the Celebration of the *Eucharist*, is, That this Bloody Death of his was the Blessed Means, by which GOD entered into Covenant with Mankind. *Moses*
had

had said of the Blood he sprinkled upon the People, *Behold the Blood of the Covenant which the Lord has made with you, concerning all these words, Exod. 24. 8.* And Our Saviour plainly opposing his Blood to that, says concerning the Cup, *This Cup is the New Covenant (or Testament) in my Blood, which is shed for the remission of your Sins.* This Covenant is the greatest and most important Truth of our Religion. By it GOD delivers Men from Hell, and restores them to his Favour and Protection. It is this also displays before us the whole Mystery of our Redemption; as 1. That Man being created Innocent fell into Rebellion against GOD, by list'ning to the insinuations of the Devil. 2. That though Man deserved to be not only reduc'd to nothing, from whence the Hand of GOD had raised him at the first, but to be cast into Hell, there to undergo the punishment due to his Disobedience; yet GOD being mov'd with pity, resolv'd to forgive all, and make a New Covenant with him. 3. That it was the Will of GOD that *his Own Son* taking in due time Human Nature upon Him, should be the Person in whose Blood this Covenant was to be Established. 4. That JESUS CHRIST having really shed his

his Blood, this Covenant was fully ratified and confirmed, and Remission of Sins offered to all that would repent. For that is the thing which is meant by the New Covenant, according as GOD expresses it in *Jeremy 31. 34.* saying, *I will forgive their Iniquity and remember their Sin no more.*

THE sixth considerable Truth is, That our Saviour would have us always to bear in mind his Last Coming to judge the World, and consummate the Work of Our Redemption. Accordingly this Sacrament contains solemn Marks and Instances of the fulfilling of the Promises God had made to send the *Messias* into the World. It sets forth in what manner He began to act and suffer for Mankind. But He being to continue but a little while here upon Earth, and to be taken up to Heaven, there to remain to the End of the World, this Ceremony acquaints us, that He is then to come again from thence, in order to fulfil our Hopes, by causing us to reap the last Fruits of his Expiation of Our Sins, that is, in destroying Death, by a glorious Resurrection, and making us to live for ever with GOD, a Life that neither Sin, nor Death (which Sin has brought into the World) can

can ever disturb. And it may be said, that as the first Coming of the *Messias* was the great Object of the Religion, Desires and Hopes of the Jews, *Art thou* (say they) *He that should come, or do we look for another?* *Mat. 11. 3.* as likewise of the Promises of Blessings which GOD had made to the *Gentiles* themselves, He being called *the Expectation and desire of all Nations; Hag. 2. 7.* so is his second Coming the great Object of the Christian Religion. *This same JESUS* (said the Angels to his Disciples, gazing up to Heaven) *who is taken up from you into Heaven, shall so come in like manner as you have seen Him go into Heaven, Act. 1. 11.* On this account also the Church is represented to us (*Rev. 22. 17.*) calling for her Bridegroom. *And the Spirit and the Bride say, Come. And let him that hears, say, Come.* And indeed as the Prophets describe these two Comings of the *Messias* under the notion of one single Object; so we see, that according to the mind of *St. Paul* (who assigns for the continuance of this Holy Ordinance the whole Interval of time to the end of the World and Christ's Return.) Our Saviour has in this Sacrament united this his two Comings, as being the greatest Objects of our Religion.

CHAP. V.

Of the Comforts the Holy Eucharist administers to us.

THUS having explain'd the important Truths which the Sacrament of the Lord's Supper engages us to meditate upon, it is very Evident that Our Participation of this Sacrament furnishes us with most lively and refreshing Comforts, which I now come to propose in order, with reference to the foregoing Truths.

FIRST then, What joy must we needs feel when we reflect upon this great Event, *viz.* the Death of Our Saviour? Let us but compare our Happiness with the Condition of the *Patriarchs*, and we shall easily perceive how high a pitch our Joy ought to be raised to. St. Peter tells us, that the *Prophets* have enquired and searched diligently what, or what manner of time the Spirit of *CHRIST*, which was in them did signify when it testifi'd beforehand the Sufferings of *CHRIST* and the Glory that should follow, 1 Pet. 1. 10, 11. The Promises of *GOD* did fill their Hearts with gladness, even before they came

came to pass, yea, tho' it was revealed to them, that it was not to themselves, but to us that they ministred those things, which have been declar'd to us by the Preachers of the Gospel, 1 Pet. 1. 12. They rejoiced to see the Faithfulness of *GOD* in the future accomplishment of his Promises. And to this purpose St. Paul informs us, that the *Patriarchs* and *Holy Men* of old dy'd in the Faith, not having receiv'd the Promises, but having seen them afar off, and were perswaded of them and embraced them. Heb. 11. 13. Yet all this at a distance. Thus Balaam, Numb. 24. 17. I see Him, but not now; I behold Him, but not nigh. But 'tis our happiness that we are come to that Blessed State, which Our Saviour appropriates to his Disciples. We see those things which so many Kings and Righteous Persons desired to see, and did not see them: John the Baptist who Baptized Him, bore Witness of Him, and foretold his Death; yet never saw it. This was an Advantage reserved for us. His Death is now in most lively Colours presented to our View. It is Matter of Fact, certain and indubitably attested. He is come down from Heaven; He has taken our Flesh upon Him; discharged the Functions of his Ministry here upon Earth,

D Sanctify'd

Sanctify'd Himself for our sakes ; suffer'd Death, and ordained a Memorial of it, as of a thing past and done. They of old had no distinct knowledge of the Death of the *MESSIAS*, nor of the kind and manner of it. All which is clearly manifested to us, at this Day. And though the *Jew* meets with Matter of Scandal, and the *Gentile* an occasion of Reproach, yet the *Christian* finds subject of the most exalted Joy and Comfort, in the Celebration of these Holy Mysteries.

THE Second Comfort the *Eucharist* administers to the Faithful, is exceeding sweet, and ravishing. We can no sooner in our Meditations, reflect upon the fulfilling of the ancient Types of the *Paschal Lamb*, and the Oracles of old, concerning the Coming of the *MESSIAS*, but we find the support of our Faith, and a solid ground for our Hope to rest on. Who can conceive the least doubt of GOD'S performing those Promises, the Execution of which seems as yet very difficult, and at a great distance, since He has already fulfilled that of sending the *MESSIAS*, who had been so long looked for, during the Course of so many Ages? *He fills us with good hopes for*

things to come (says an ancient Father) *For He who has given Himself to us here, will much rather do so hereafter, Chrys. H. 6. ad. Pop.* And indeed, who sees not that this Dispensation of his being manifested in our Flesh, and his Death in particular, must fill us with strong and lively Hopes, when we address our Prayers to Him? Christian, 'Tis true, thou must appear before GOD, but GOD *has left all Judgment to the Son*; and He by partaking of Flesh and Blood, is become thy Brother. He shed his Blood, and laid down his Life to redeem thee ; He dy'd to deliver thee from that Misery and Curse to which thou hadst doom'd thy self to all Eternity. Wouldst thou be as fully convinc'd of his tender Love and Compassion, as thou art of his Power? Consider He feeds thee with his own Blood, and is set forth in the Holy Supper, as the *Lamb of God*. Is it possible that this Consideration should not remind us of that Excess of Love, which prompted Him to die for us? We see here not a Sheep, but the Shepherd, giving his Life for the Salvation of his Sheep. Where will you meet with a Shepherd that feeds his Sheep with his own Blood? Yet JESUS CHRIST, the Great Shepherd feeds us with his.

What may not we expect from so punctual a Faithfulness, supported by a Goodness and Compassion that is beyond all Example?

THE third Comfort, which we may reap hence, is this, That being deliver'd from the Curse we lay under, every one of us may now say to his Soul, *Return unto thy Rest, O my Soul, for the Lord has dealt bountifully with thee*; And with St. Paul triumphantly cry out, *There is now no condemnation to them who are in CHRIST JESUS. 'Tis He has deliver'd us from the fear of Death*; by means of which we were all our Life's time subject to Bondage. Before we are convinc'd of this Truth we are in a State of Misery, Terror and Despair. But since CHRIST has alter'd our Condition, by removing the Curse that was against us, What Peace, Joy and Comfort ought not to possess our Consciences? If we consider David's Condition before Nathan had assur'd him of GOD'S Pardon, we have a lively Emblem of the lamentable Circumstances in which the Sinner is, whose Ears always ring with the Sound of this dreadful Sentence, *Cursed is he, that continues not in all the Words of this Law to do them. Deut. 27. 26. He sees the Sword of the*

the Destroying Angel ready to strike him. But now this Sacrament tells him, that God has put away his Iniquities, and removed the Curse he had so justly drawn down upon himself. This Religious Ceremony which CHRIST has annexed to the Declaration of his Gospel, is a Publick Monument, that GOD henceforth is not only become placable, but thoroughly appeased and reconciled to Man. He cries to us, that our Iniquities are pardon'd, but says the Sinner, what shall I offer to GOD to make atonement for my offences? Shall I offer him, (as Abraham did Isaac) my First-born for my Transgressions? And the Eucharist points him (as the Angel did Abraham) at the Victim prepar'd by GOD, or rather bespeaks him in the Words of St. John the Baptist, *Behold the Lamb of GOD that takes away the Sin of the World.* And then the Sinner with Joy and Exultation breaks forth, He is, He is indeed come into the World; He has suffer'd Death to save Sinners, whereof I am chief.

NOW, if these Reflections on the Eucharist afford such Comforts to Christians in general, they will more sensibly affect us, when we come to consider these Comforts more distinctly. The Holy Sacra-

ment by preserving the Remembrance of *CHRIST'S* Death, obliges us more particularly to meditate upon this wonder of the Wisdom and Love of *GOD*, whereby He has deliver'd us from our Sins, by charging them upon our Lord; who, like a Sacrifice, was slain in the room of Sinners, as the Ram was in the stead of *Isaac*, and as the Lambs, which were killed, to redeem the First-born of the *Israelites*, from the Sword of the Destroyer. Now as there is nothing more stupendous than this Substitution, so nothing yields Consolation like it. For here we see, 1. The Love of the Father, who withheld the stroke of his Vengeance from Mankind, whereas He destroy'd the Apostate Angels, without remedy. 2. The Charity of the Son, who is become our Surety. *Herein is the Love of GOD, not that we loved Him first, but that He loved us. No man has greater love than this, that he lays down his Life not for his Friend, but his Enemy.* And yet thus far did our Saviour's Love carry Him. He presented Himself a Sacrifice to *GOD* the Father. He received the stroke that was to wound us; neither the horror of those Crimes we had committed, nor the dreadful Punishments that were due to us for them, being able

to deter Him from taking upon him our Nature and Sufferings. *GOD* gave him to us, that He might be the High Priest of his Church. But He was not invested in this Dignity, nor is represented as making Intercession in Heaven for us, neither set forth as Blessing of us, but because He has expiated our Sins, by offering up Himself a Sacrifice to free us from Death. *Moses's* Wife seeing her Husband threat'ned with Death by the Angel for her Son's not being circumcis'd, thought it expedient to hazard the Child's Life by an hasty and venturous Circumcision, that she might secure her Husband from the danger that hung over him. *GOD* in this Case, does something far more great and wonderful for us. He gives the Life of his own Son to redeem his Enemies; and behold, the Son readily consents, and yields himself, as *Isaac* did. *Lo, I come* (says He) *in the Volume of thy Book, it is written of me, I delight to do thy Will, O my God.* O Ineffable and amazing Love to Mankind, who deserved nothing, but an Eternal Curse!

A S it was in the Blood of Lambs, that *GOD* made a Covenant with the People of *Israel*, so the *Eucharist* representing to us in the fifth Place, that the Blood

of CHRIST is the Ground and Foundation of the New Covenant, which GOD has made with *Christians*, we cannot look upon the Sacrament as the Pledge and Seal of this Covenant, without being filled with an Excess of Joy and Consolation. For indeed, what greater Glory can be imagined, than for Man to be admitted to a Treaty with GOD? And what an inconceivable Advantage is this, that GOD should vouchsafe to enter into Covenant with us? There are none but are sensible of the Happiness of the *Israelites*, in this regard. To be convinc'd of which, we need only hear them, even at this day, speaking with the greatest Comfort, of the Honour GOD therein has done them, notwithstanding their total dispersion, and groaning under the Burthen of that Curse, which pursues and overtakes them every where. Now, that ancient Covenant GOD has abolished, as being imperfect; but this which we commemorate, is to endure for ever. The Design of the former was only to give the *Jews* a lively Sense of Sin, or at the best to administer a Typical Expiation; whereas the latter, *viz.* the New (according to the Prophet *Jeremy*) makes a true Atonement for Sin, and

and affords a Remission rightly and properly so call'd. *That* had no promises, but what concern'd a Happiness here on Earth; whereas *This* does promise a Resurrection and Eternal Glory.

THE greatest Honour the Old Covenant did confer upon the *Jews*, was this, That the *MESSIAS* should be born of their Blood; but the Advantage of the New, is, That the *MESSIAS* partaking of Flesh and Blood with the rest of Mankind, has given his own Blood to raise them to the Glory of Adoption, who shall believe in Him. *O how happy is the People, whose God is the Lord!* And what does this Expression, to be the God of any one, import, but this, *viz.* To be his Great and Sovereign Benefactor? Of old He was the GOD of *Abraham*, but not of *Loth*, and his Posterity; Of *Isaac*, but not of *Ismael* and his Off-spring; Of *Jacob*, but not of *Esau* and the *Edomites*. Now, He is the GOD of all the Earth. But he has not made this Covenant with all the Nations of the World, save only by virtue and on the Sole Account of the Blood of CHRIST. And can we with any attention, reflect on this Truth, represented to us in the *Holy Eucharist*, without feeling a Joy unspeakable and full of Glory?

Glory? GOD had promised to enter into such a Covenant, as this; and *Jeremy* describes it in the 31. *Chap.* of his Prophecies; Yet the Old lasted till *John* the Baptist, and so long the Ceremonies of it were in use. But then comes *CHRIST*, and instead of continuing the Celebration of the Old Covenant, which was made in the Blood of the *Paschal Lamb*, He abrogates it, and in its room substitutes the New Covenant, made in his own Blood. *Do this* (says He) *in remembrance of me.* Not *That* which was done before, but *This*: *For this Cup is the New Testament in my Blood, which is shed for the Remission of your Sins.*

TO conclude, 'tis to be considered (and this is the last Vein of Comfort hid in the *Eucharist*) that this Holy Sacrament inviting us to take a View of *CHRIST'S* second Coming, as well as of his Dispensation in the Flesh, 'tis impossible but it must fill our Souls with surpassing Joy and Comfort. The full Salvation of Believers does, as yet, only consist in Hope. GOD indeed pardons their Sins; but they are still subject to all the Miseries Sin has brought into the World. They hope for Eternal Life; and yet dye like other Men. Their Bodies

are laid in the Grave, and become the food of Worms. So that their Expectation seems to be quite frustrated. And as the *Jews* and *Gentiles* find Matter of Scandal and Derision in the Death of the Son of GOD, so according to all outward appearance, they have the same reason to insult over the Faith and Hope of his Followers, when they compare these with their present Condition, which to the Eye, differs not from that of other Men. But all these dark Clouds shall at last be scatter'd; these Shadows vanish, and the *Glory of our Lord and his Faithful* be revealed. *He shall appear from Heaven in the Glory of his Father, and every Eye shall see Him, even they who have pierced Him.* And as He will thus display his Majesty in the Sight of all the World, so will He at the same time unvail the Life and Glory of his Children, who at present are ready to sink under the burthen of Sin, the Violence of *CHRIST'S* Adversaries, the deceits of the World, and the Devil, and the Power of Death, which is the last Enemy of *CHRIST* and his Church. *He that eats my Flesh and drinks my Blood has Eternal Life, and I will raise him up at the last day. Whosoever eats of this Bread shall live for ever.* These are our Savi-

our's Promises, wherein as He terms the Embracing of Him by Faith, an Eating of his Flesh, in opposition to the Type of *Manna*; So this Eating may be as truly ascribed to them, who by Faith consider Him, as the Sacrifice that has taken away the Punishment due to Sin. O what comforts do arise to the Faithful from the Expectation of this his Return! What exulting Joys will they be filled with at his Coming! What Delights flow in upon them as they meditate hereon! What ravishing Pleasures does it afford us amidst the greatest Evils of this Life! What quiet in the sharpest Trials! And what Confidence even at the time when Death stares us in the Face!

CHAP. VI.

Of the Duties prescribed to us in the Holy Eucharist.

I SUPPOSE I have very clearly made out, that it is impossible attentively to consider the Truths, which the Lord's

Lord's Supper discovers to us, without reaping the unspeakable Comforts which so naturally spring from it. And it may (with as much Ease) be demonstrated, that these Truths indispensably engage us to the most Essential Duties of our Religion; and that G O D having comprehended what is most capable to administer the sweetest Consolations to our Souls, in this Mystery, it cannot but at the same time be very influential towards Sanctification and a Godly Life. To the making out of which I design the Conclusion of this Treatise, where I intend to represent these Duties, as the necessary and natural Consequents of what I have before laid down. It behooves every Communicant seriously to consider of these Engagements; And the rather, because this is a sure way for them to know whether they have worthily receiv'd the Sacrament, or to amend the faults by them committed in any preceding Communion, for want of discharging these Religious performances as they ought.

FIRST then, Is it possible that a *Christian*, who knows that J E S U S C H R I S T designed the Celebration of the *Eucharist* for a publick Monument of his Death, as of a most Signal Event, worthy

worthy of all Commemoration, should express any neglect of, or indifference for this Sacred Feast? The Primitive Church called the Faithful to it every Lord's Day, looking upon the partaking of this Holy Sacrament, as a Publick Profession of our Faith, and the very Badge of Christianity. And shall our remissness and coldness in Religion be a lawful Excuse for our absenting our selves from the Lord's Table, when He himself invites us to it, and affords us opportunities for it? Some perhaps will fancy that they have a just pretence to abstain from Receiving, because of differences or Law-suits they are engaged in. But if CHRIST debars them his Table, who are so unkindly disposed towards their Neighbours, does not He teach us withal, and point us at the Remedy that is to be found for the Cure of such Uncharitableness? He tells us, in this Case, that he who is about to offer, *must leave his Gift before the Altar, and go and first be reconciled to his Brother, and then come and offer his Gift, Mat. 5. 24.* And why this? But to teach us, that we must either wholly renounce our Religion, or else put our selves upon faithful Endeavours to obey the Laws of it; That

a Profession of Christianity. is both Erroneous and impious, which is not accompanied with a Practice of the Duties it prescribes; and that it is impossible for a Man, with any fruit or benefit, to perform the publick Requirings of it, while its most important Precepts and Rules are neglected.

SECONDLY, let it be observ'd, That since Christians look upon the Celebration of the *Eucharist*, as a convincing Proof of the Truth of their Religion (it being a publick Memorial of Our Saviour's Death, which was a most signal fulfilling of GOD's Promises, and an Evident Character, whereby CHRIST was to be known for the true *Messias*) they cannot but find a Natural Obligation incumbent on them to become *Christians* indeed. The Sacrament of Baptism is conferr'd upon us at a time when we know not the Nature of the Engagements we enter into, nor the Justice and Extent of the Promises made in our behalves therein. But he who receives the Lord's Supper, ratifies before GOD and *Man*, the Promises made in his Name at his Baptism. And this he does in his own person, as supposing he has now sufficiently examined the Truth of the Religi-

on he professes. He is satisfy'd that his Parents have done him the greatest kindness imaginable, by engaging him in GOD's Service from his most tender Infancy ; and that they did well to consecrate him to it for ever, since it is in this Profession his whole Happiness consists ; and he now solemnly renews the Oath of his inviolable Obedience and Faithfulness to GOD, which before he had done by his Sureties. Can we thus reflect upon the Participation of the *Eucharist*, and not conceive a most sensible sorrow for having acted contrary to the *Laws* of CHRIST and Our own *Hopes*? Can we entertain this Notion of it, and not resolve for the time to come; more diligently to pursue Our Heavenly Calling, and more exactly answer the Holy Design of the Religion we profess? Certainly it is against Common Sense to pretend to be a *Christian*, and yet to live like a *Jew*, or *Heathen*. It is ridiculous, outwardly to acknowledge Laws more Holy and Divine, than those the World is governed by, and at the same time to follow the Customs and Manners of Worldly Men. All the Vices of the Age ought to find their Death in this Reflection, as they do their Condemnation in the sacred Laws and

and Religion of Our Lord and Saviour.

WE come now to a third Reflection upon the Holy Communion, which is no less plain and natural than the foregoing, *viz.* That in this Sacrament we consider the Death of CHRIST, as the Source of that Blessing GOD had promised, and the Principle of all those He will hereafter impart to us. This Notion sets before our Eyes the Curse we should inevitably have fallen under, had not GOD reversed it. Can any one seriously think of this Truth, without praising God with all the Power of his Soul, and returning the Fruits of a just acknowledgement to Him for the same? O how dreadful a thing it is, to be accursed of GOD! *Go ye Cursed into Eternal Fire, prepared for the Devil and his Angels.* And on the contrary, how transporting and full of Comfort it is, to be blessed by Him. JESUS CHRIST, the Blessed of GOD, has blessed us with all manner of Blessings. He became a Curse for us, that we might be made a Blessing of God in Him. *Come (says He) Ye Blessed of my Father.* And by what other means can we be raised to this Bliss, but by the Study and Practice of Holiness? It was the Unhappiness of the *Jews* to fancy, that all should partake

of G O D'S Promises to *Abraham*, who were descended from him after the Flesh. But the Gospel acquaints us with these three Things. 1. That Faith in CHRIST is the means G O D has appointed to make the *Heathens* partakers of this Advantage. 2. That the Profession of believing in CHRIST is vain, and deceitful, where it is unaccompanied with an Holy Life. *Faith without Works is Dead.* It is but a pretended and false Profession. 3. And Lastly, That JESUS CHRIST will never own any for the Blessed of his Father, but such as by their Works of Charity and Perseverance in Godliness, shall have made good the Sincerity of their adherence to his Religion.

T O this we are further engaged by a fourth Reflection, which we make upon the Father's giving his own Son for a Sacrifice to expiate our Crimes. Here we see on one hand, the Extream *Aversion* G O D has for *Sin*, while on the other, we discover the infinite *Love* He expresses to *Sinners*. We have set before us the lively Image of that Abyss of Misery into which we had been plung'd, had not G O D prepar'd this his *Lamb*, who gave his own Blood and Life to redeem us. Now our Hearts must be utterly obdurate and insensible,

not

not to make a most serious reflection upon this Hatred, G O D bears to Sin. We behold it punished in a most dreadful and affrighting Manner, when G O D destroy'd the Old World by the Deluge, and rain'd down Fire from Heaven on *Sodom*, and the Cities that snar'd in her unnatural Lusts. These Punishments were Marks of his Justice, taking Vengeance of Sinners. But how infinitely more terrible is G O D'S Detestation of Sin, pourtrai'd in the Death of his Dear and Only Begotten Son, whom we see *smitten for our Iniquities*, and in all outward apparence *forsaken of his Father*. St. *Peter* had not yet seen Him extended on the Cross, nor heard Him uttering these doleful Words, *My God, my God, Why hast thou forsaken me?* Yet could not he, when he saw Him only exposed to his first Reproaches, forbear shedding Tears of a true Repentance. And what may then be expected from a Sinner, who in the Sacrament of the *Eucharist*, has all the *Ideas* of his Agony, Sufferings and Death, most lively delineated to Him? What an irreconcilable Aversion ought not he to conceive for his Sins? What Resolutions ought not he to take of leaving and forsaking them for ever?

E 2

A N D

A N D to this we find our selves still more indispensably oblig'd, by the Nature of this Sacrament. For, in the fifth Place, it is (as I have said before) the Memorial of CHRIST'S Blood, by virtue whereof G O D has made a New Covenant with Sinners ; In which He has assured us, that He will forgive us our Sins, and bestow the Glory of his Kingdom upon us. But the Condition without which we cannot be made Partakers either of the Remission of Sins, or of the Glory of Heaven, is, the Repenting of our Iniquities, and applying our selves to the Study of Sanctification, to our Life's End. The Benefit of this New Covenant is, That God remembers our Transgressions no more ; but the Condition He requires of us, is, That whereas the Jews laid up his Laws in the Ark, without having them in their Hearts, we must always have them written in ours, in order to a continual Religious Observance of them. Now, as it is his Will, that we should daily beg of Him the Pardon of Our Sins (which plainly shews He is ready to grant it us ;) so the Only Command He lays upon us, is, That for the time to come we sin no more, lest a worse thing befall us. And indeed is it not exceedingly

ingly unaccountable, that Men, who would pass for Children of G O D, should live the life of Devils ? That they, who look upon themselves as Confederates with CHRIST, should continually violate the Conditions of this Covenant ? G O D reminded the Jews of their Obligation to Holiness, upon the account of his being their G O D. *Moses* implies thus much in the 24. Chap. of *Exodus*, where the People having accepted of the Laws which he had propounded to them from G O D, after he had wrote them in a Book, and read the same in the Audience of the Congregation, they answer'd, *All that the Lord has said will we do, and be obedient.* Whereupon *Moses* sprinkled the Blood on the People, and said, *Behold the Blood of the Covenant, which the Lord has made with you concerning all these Words.* And shall Christians believe, that G O D will own them for his People, while they remain in their Bondage to Sin ? The Meaning of the Covenant we have made with G O D, has been clearly expressed by a Pagan, viz. *Pliny*, who in his Epistle to the Emperour *Trajan* (*Lib. 10. Ep. 97.*) thus explains the Notion Christians had of this Glorious Covenant, they were enter'd into with G O D. *They*

bind themselves (says he) by a Sacrament or Oath, not to commit any such Crimes, as are falsely reported of them, but to abstain from Robbery, Theft and Adultery, to be as good as their Word, and Faithful to their Trust, &c. He plainly shews, that Believers looking upon themselves as Confederates and Parties in the same Covenant with G O D, banished all manner of Divisions from the midst of them; And further intimates, that as they did all eat of the same Bread, so they were of one Heart and Mind, and united to G O D by their resemblance of Him, and imitation of his Holiness. Now since that time the Gospel is not alter'd; for its Maxims are unchangable. Neither is it only with respect to the Prophecies or Promises therein contained, that it abides to Eternity, without any possibility, that so much as one tittle of it should ever fall to the Ground; but the same must be understood of it, as it is the Rule of our Life and Manners, prescribed to us by our Lord and Master.

L A S T of all, Since JESUS CHRIST has in this Sacrament, united the Memorial of his Coming in Glory to the Remembrance of his Humiliation even unto Death, will not this Consideration most

naturally

naturally inspire us with powerful Encouragements to Piety, and an indefatigable Perseverance in that Fidelity we owe to Him? In commemorating our Saviour's Passion, we are oblig'd to deny our selves, and to be ready to lay down our Lives, whensoever it shall please God to require it, in order to the advancement of his Glory. JESUS CHRIST tells us, that he is unworthy of Him, who is not willing to leave all to follow Him. He has given his own Life for us, and calls us to a like Abnegation of our selves. They who seek their own Pleasures, desire to be Rich: But CHRIST chose a Voluntary Poverty. They are Ambitious of Honours, whereas He refused to be made a King. They fear Death; but He freely submitted Himself to it. They abhor the Cross, that ignominious and painful way of Dying; whereas He declined not to be Crucified. We can commit no Sin, but so far as we desire the things which He despised, or endeavour to avoid those He so willingly underwent. Certainly the sight of this Example ought powerfully to oblige us to an imitation of it. It was a Saying of St. Cyprian's (Epist. 30.) *That Men are not fitted for Martyrdom, when they are not furnished for the, Fight out of*

56 *A Preparation for the*
the Church's Magazine, and that the Soul is
apt to faint, when it is not strength'nd by a fre-
quent Communion. This Father was in the
right, and his Reason for it, is the more
Solid, because the *Eucharist*, immediately
after it has exhibited to us the Represen-
tation of our Lord's Death (which arms
us with constancy,) shews us the Reward
of Believers, by setting before our Eyes
his Coming again from Heaven to glorify
them. 'Tis this Return of our Lord, that
will prove the great Comfort of the Righ-
teous, and at the same time, a dread and
trouble to the Wicked. JESUS CHRIST,
by thus reminding us of his Glory, while
we are meditating upon his Sufferings, does
much the same thing He did upon the
Cross; where he accepted of the Repen-
tance of the Converted Thief, approved
of the Acts of his Faith, the Marks of
his Love and Tokens of his Zeal for the
Innocence and Glory of this JESUS,
whom he now look'd upon, as his Saviour.
CHRIST kindly received and rewarded
the evident Expressions of his Hopes. But
on the other hand, punished the Unbelief
and Impenitence of his Companion; He
assured the former, that he would admit
Him into his Kingdom, because He saw
in his Heart the Character of a sincere
Believer,

Lord's Supper. 57
Believer, and all the generous Inclinations
of a Martyr; but left the latter to the just
deserts of his Iniquities. A true Penitent
meets with the greatest Comforts imagi-
nable in the *Eucharist*, where the Impeni-
tent (who *treads under foot the Blood of the*
Covenant, and discerns not the Lord's Body)
receives his own Damnation. 'Tis absolutely
impossible this Sacrament should not have
such different Effects upon these two sorts
of Communicants. For from it proceeds
a Voice, that proclaims Pardon to peni-
tent Sinners; and in it we plainly see the
Solid Foundation of that Mercy, which
GOD will in his due time, fully display;
But withal we ought to take notice it cries
aloud, that we must enter upon the Way
of Holiness, and persevere therein to the
End, even to Death, as JESUS CHRIST
did, if we desire to *appear with full as-*
surance before his Throne, who is to judge
all Men at the last Day, and render to eve-
ry one according to his Works.

T H E E N D.

EPICTETUS
CHRISTIANUS;
O R,
Maxims
O F T R U E
CHRISTIANITY.

L O N D O N,

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Advertisement
TO THE
READER.

THERE is nothing in these *MAXIMS*, but what is universally acknowledged and receiv'd by the *CHRISTIAN* World; And though they are all so very plain and evident, as not to be lyable to the least Dispute; yet it was suppos'd, that a Collection of them, would not be altogether unprofitable. 'Tis true, no Body will argue against them, when propos'd; Yet it must be granted, there are very few that mind, and fewer that practise them.

THERE be many, who fancy they are good *CHRISTIANS*, because they apply themselves to the Outward Duties of Religion; Others think they go much further, because they study

To the Reader.

study those Disputable Points, which divide CHRISTIANS among themselves. This Customary Devotion, or Controversial Divinity is not chiefly That, which GOD requires of us. There is something more sublime and satisfactory in the Sincere Profession of Religion.

IN these Maxims an Essay is made to give an Idea of Christian Duties to such, as never have made it their business to inform themselves about them. If there be any, who object that they contain nothing but some very common Reflections, which are frequently heard from the Pulpit, they ought to consider, that they are the less excusable for their ignorance of, or not practising (Maxims) which would not be so often inculcated, were they not the most Essential Part of Gospel-Precepts.

THE only aim in the Method observ'd, and Brevity affect'd here, is to make the Reader more easily sensible of the necessity of these Reflections, and the Importance of the Truths contained in them. GOD grant, that as the Design in Writing of them, was to be subservient to the Salvation of Sinners; so they may stir up in some a Desire of employing themselves, with more care and fervency, about the Duties they point at.

Epictetus

EPICETUS CHRISTIANUS;

OR,

Maxims

OF TRUE
CHRISTIANITY.

MAXIM I.

That it behooves us to have Maxims of Piety.

THE most important Duty of Man, is Piety. It is no very great matter whether we are successful, or not, in all other Employments of this Life, provided we discharge well

well the *Duties* of CHRISTIANITY; and approve our selves just and honest. In such Case we cannot miss of being happy.

HOW great an Error is it to frame *Maxims* to our selves, whereby to attain Skill in *Arts* and *Sciences*, while at the same time we neglect to use the like Method in the concerns of *Godliness*? No wonder therefore that so little Progress is made in it. Is it possible for him to advance in his way, who keeps no certain path?

WE must cure our selves of that rashness and inadvertency, which commonly attend our actions. Certainly the Thing upon which our Eternal Happiness, or Everlasting Misery depends, is well worth our most serious Consideration. We must furnish our Hearts with *Maxims* of *Piety*, and pursue them with the utmost earnestness.

MAXIM II.

That it imports us in, the first place, to examine what our Chief and Last End is.

THE first Act of Wisdom is, to examine how we came into the World; whether by an Effect of Chance, or that we owe our Being to the Almighty Hand of GOD, who created us.

THE Second; Whether we ought to govern our selves by Rules; or, without any the least reflection or restraint, may give way to all the thoughts of our Hearts, the words of our Mouths, and the works of our Hands.

AND lastly, the Chief Act of Wisdom is, to consider what we ought to be, and how to behave our selves with respect to our Last End. GOD having of his Goodness, created us, we must be entirely subject to Him. Let us therefore look upon our selves as made for Him, and consequently so direct the whole Course of our Life, that it may contribute to his Glory.

MAXIM. III.

That in all our actions, we ought to have a due regard to our Last End.

IT is most strange and deplorable, to see the greatest part of Mankind depart this Life, without a just consideration and knowledge of the End, for which they were brought into it. This arises either from their never entertaining any thoughts of the Matter, or neglecting to acquaint themselves with it thoroughly.

AND yet a more sad thing it is, when after this Examination and Knowledge had of our Last End, we do not act conformable to our Informations and Reflections thereupon. This cannot but render our Disorders the more inexcusable, and make our Sins to cry the louder for Vengeance.

WE must have a continual regard to our Last End, that so it may regulate all the actions of our Life, and make us truly wise. But how can we think of it, as we ought, without telling our selves, that our not minding this, must needs be our ruin?

MAXIM IV.

That we ought to consider we are God's Creatures.

SOME few years since, I had no Existence, and now I find I have a Being, Life, Motion, a Rational Soul, Inlightened Mind, and a Body more perfect, than that of any other Animal.

ALL Creatures administer continual Supplies to my Wants; the Heavens afford me their Lights and Influence; the Earth yields me her Fruits, Waters and Remedies; the Creatures she abounds with, serve for my Food, Necessity and Delight.

SHALL I be excusable then, if I forget **H I M**, who made me? No, I must love Him with all my Soul, obey Him with all Faithfulness, and in consideration of these his Benefits heap'd upon me, bless and magnify his Great Name. These are Duties we shall find to be absolutely indispensable, if we do but seriously consider we are his Creatures.

MAXIM V.

That we ought to be most sensible of God's Favour in our Preservation.

WE must leave it to *Atheists* to attribute their Subsistence, as they do their Being, to Chance ; As for our part, we ought to look upon our *Preservation*, as a continual Creation ; since **GOD**, by his Power, Goodness and Wisdom, communicates Life to us every moment.

TH**E**R**E** is not one instant of our Life, but **GOD** delivers us from infinite Evils, which, but for his Preventing Hand, would most certainly destroy us ; who to this is pleas'd to superadd such plenty of Blessings, as to make our Life most sweet and comfortable.

HO**W** thankful therefore ought we to be ? How great acknowledgments ought we to return to **GOD**, for these signal Favours to us ? Shall not we therefore, as often as we respire, meditate on Him, who so constantly thinks of us ?

MAXIM VI.

That we should continually reflect upon the Great Work of our Redemption.

HE who made, and does still preserve me, is the same, who has redeemed me. It is neither Man, nor Angel, but the Only Son of **GOD**, **JESUS CHRIST** Himself, who was willing to become my Surety, and appease the Wrath of his Almighty Father, in dying for me.

WH**A**T Outrages, what Torments, did not he suffer ! He was crucified like a Slave, and underwent a Punishment, that **GOD** Himself had call'd a Curse. Not only the World and Hell insulted over Him, but He complain'd of his being forsaken even of his Father.

O **W**H**A**T a strange and horrible thing is Sin, that **JESUS CHRIST** must shed his Blood to deliver me from it ! What Profaneness ! What Sacrilege is it, to trample under Foot that Precious Blood, with which we are redeem'd ! How hellishly wicked must we be, not to love a **S**A**V**I**O**U**R**, who so dearly lov'd us !

M A X I M VII.

That we must follow the Divine Call.

TIS GOD draws us, that we may come to Him; without which we could not have the least thought or desire thitherward. We must obey his Voice, while He is pleas'd to direct it to us; For else, Life and Redemption procur'd by Him, will be unprofitable to us.

HOW many Heathens have been without the Advantages we enjoy! How many Infidels and Idolaters have been depriv'd of this Grace of Vocation, without which a Man can never be converted! Shall we make them rise up in Judgment against us?

O THE wonderful Patience and Forbearance of GOD! who after a thousand Contempts of his Grace, receives us to Repentance; After many obstinate resistings of the Heavenly Inspirations of his Spirit; is yet pleas'd to continue his Gracious Call to us! Follow we then his Voice, which invites us to the Supreme Good.

M A X I M VIII.

That we must Study God's Conduct towards us.

WE lose the Benefit of the Mercies and Chastisements, GOD dispenses to us, while we are unacquainted with the Conduct He observes towards his Children. Through our ignorance of this, we afflict our selves with that which is Matter of Comfort, and make merry in the midst of Temptations.

HAD Joseph understood GOD'S Leading, he would have wept, when he found himself his Master's Favourite, and rejoiced, when the accusation of his lustful Mistress cast him into that Prison, which advanc'd him to little less, than Pharaoh's Throne.

THE Devil prompts us to judge of GOD'S Conduct according to outward appearance. This is one of his most dangerous Delusions. It is therefore our Duty to meditate upon those *Maxims*, GOD has revealed to us, and upon the Examples of his Providence towards the Saints, who have been before us.

M A X I M IX.

That we ought daily to examine our Conscience.

NO T to reflect upon our Behaviour, is to live without *Reason*; and not to remind our selves, every day, of the State of our Hearts, is to live without *Grace*. We ought to take daily notice what good we have omitted, and what evil we have done.

WE cannot be saved without the sorrows of Repentance, without a through resolution to amend what's amiss, and an anxious seeking after those Remedies that can heal us. Which is not attainable but by a constant Review of our Thoughts, Words and Actions.

WE daily behold our selves in our Glass, and yet are careless of consulting the Law of **G O D**. 'Tis to undervalue the Study of Perfection, thus to neglect our own Hearts, and bring our selves to that pass; as not to pray any more out of a sense of our needs, but out of meer Custom.

M A X I M X.

That we ought to avoid too much Business.

A S O U L taken up with the Cares of Salvation, does not cumber herself with the things of this present Life. The retirement (which she consecrates to God, by devoting it to Pious Reflections) is much dearer to her, than all the Employments in the World.

L E T us remember the Parable of Our Lord, which assures us, that the Word falling into the Heart of a Man, distracted with worldly Cares, is like Seed that falls among Thorns, which growing up, choak it at last.

M Y G O D! How much more advantageous is it, by means of a calm and composed temper of Mind, to resemble that good Ground, which brings forth Thirty, Sixty, yea, even an Hundred Fold; than to have our Hearts crouded with a thousand vain Solitudes, how innocent soever they may appear to us!

M A X I M XI.

*That we must often recollect our selves,
to think of our Salvation.*

TH E greatest part of our Life is spent in a guilty kind of Slumber. Time flies away, and the Glass of Life hastens towards Death. We come, we go, we talk and act; and this almost continually, without having the least regard to what concerns Salvation.

I F we judge aright, we shall find, that either we do that which is altogether evil, or at least, very remote from the Principal End of Life; or else we Squander our time in idleness, and do nothing at all. Which neglect, though it be least criminal, yet is not quite faultless.

W E can make no better use of our Life, than when by frequent retirement, we renew the Pious Resolutions we have formerly taken. We must examine very narrowly, whether our Life and Actions are answerable to that Model we have set before us.

M A X I M XII.

*That we ought carefully to consider the
Vanity of this Life.*

TH E R E is nothing more miserable, than Life's inconstancy. Its longest Date is but a Span. It is obnoxious to many thousand accidents, that snatch it away, when we least think on't. It is more brittle, than Glass; and at best but our way to Death,

A N D can we thus reflect upon the Vanity of this Life, and not be disgusted? Can we help despising the pleasures of it, and lifting our Hearts above Time, fix them on the Life Eternal?

T H E World passes away, and we in it: Its Delusions, that have so often surprized us, scatter and vanish, proportionably to the growth of our Experience. They only have attain'd a fix'd and settled State, who have resign'd themselves to *G O D*, and the Contemplation of Eternity.

M A X I M XIII.

That we ought frequently to think of Death.

WE cannot avoid *Death*; But the time, place, manner, and circumstances of it, we know not. How great would be our Unhappiness, should it surprize us in Sin and Impenitence, and come to execute the dreadful Decree of our Everlasting Damnation!

TH E very image of Death affrights us, though we suppose it afar off. What will it do, when it shall stare us in the Face, and set before our Eyes our great and innumerable Sins, in opposition to *G O D'S* Favours, and fill our Souls with Remorse and Terror?

G O D makes use of this Prospect of the Grave to affright us to him. It awakens our Consciences, fortifies our Faith, and animates our Hopes. But Good *G O D*! What would become of us, should we descend to Death without having once thought of, or consider'd it, and without being made wiser by the Instructions it affords?

MAXIM

M A X I M XIV.

That we ought to consider every Day, as if it were our last.

JESUS CHRIST has commanded us, to watch constantly for his Coming to judge the World. *G O D* has left us uncertain of the Hour of our Death. What would not we wish we had done, if this very Day CHRIST should come to Judgment, or Death snatch us away, and set us before *G O D'S* Tribunal?

WE lose opportunities of doing good, and embrace those of doing ill; because we think we are sure to live long, and repent before Death surprizes us. Strange blind Security!

I A M assur'd *G O D* will pardon me, if I truly repent before the Day of my Death; but should be stark mad to think of delaying the Duty of Repentance, a Moment, since 'tis not impossible but that even that very Moment may be my last.

MAXIM

MAXIM XV.

That we ought continually to set the Judgment of God before our Eyes.

HOW terrible will the Judgment of GOD be to the Wicked ! CHRIST, whom they have outrageously abus'd, is to give Sentence ; their own Consciences to be Witnesses against them, and the Devil waits for the word of Command to put it in Execution. No Grace now to be hoped for ; no room left for Repentance.

S E C R E T Thoughts, idle VVords, wavering Actions ; All shall be brought forth to Judgment. G O D'S Assistance, Patience and Benefits will be our reproach. Sins committed, good Deeds omitted, Time lost, and the like, will be punished. Excuses, Prayers, Tears ; All these will avail nothing against the Justice of this Tribunal.

O H ! How much ought the dread of this Judgment to come, to possess our Minds ! How can we sleep in Sin quietly ? Our Souls may each moment be cited before the Throne of G O D, there to be judg'd and sentenc'd to Eternal Pains.

MAXIM

MAXIM XVI.

That the Consideration of the Torments of Hell ought to affright us to Heaven.

IF the Divine Favours prove too weak, to overcome our Obstinacy ; yet (at least) let the pains of Hell, terrify us into Endeavours to prevent them.

L E T our minds visit this Abyss of Misery, where the Sinner suffers, in every Sense, Torments proportioned to his Crimes. He has lost G O D for ever, and is given up to Eternal Remorse of Conscience.

Prisons, Dungeons, Racks have their Terrours. But what are these to Hell ? Eternal Darknes, unquenchable Fire, the presence of Devils, and the Damned ; Lamentations, Howlings, Blasphemies, Despair. These are but a rude Draught of that Region of Anguish.

MAXIM

M A X I M XVII.

That the Glory of Heaven ought powerfully to incite our Piety.

HEAVEN is the Lot of the Righteous; where the absence of all Evil, an unspeakable fulness of Blessings, both for Body and Soul, and a perfect fruition of GOD, shall make up our Happiness. JESUS CHRIST, the Bridegroom, will there give Consummation to our Joys.

NO more Temptations, no more Sins, no more Sufferings, no more Fears; But Light in the Mind, Comforts in the Heart, Peace in the Conscience, a perfect Union of the Faithful in giving Eternal Thanks to God, in the enjoyment of Felicity that shall have no end.

What ought not we to do; what Miseries should not we be content to suffer, to secure the hope of this Glory God has promis'd to us? What Terror ought to seize us, when we reflect upon our Sins, which (if not repented of) will deprive us of it for ever?

M A X I M XVIII.

That we are always to stand in a Religious Fear.

CHRIST having told his Disciples, that one of them would betray him, they all trembled at the horror of this Crime, though there was but one, that was to commit it.

Let us always be watchful against the inconstancy of our Nature. Who knows whether the Eye of GOD does not discover that in our Hearts, which is yet unknown to us? The Example of the *Saints*, ought to inspire us with a Religious Fear.

THE Fall of St. *Peter* was expiated by Tears of Repentance. But how can he who considers on his failing, trust to his own Strength? The Looks of his Master infus'd the Motives to his Remorse. But CHRIST does not always afford his Gracious Countenance to those, who desert and deny him.

M A X I M X I X .

*That Sin is more to be fear'd than
Death.*

SIN is Treason against the King of Heaven: 'Tis copying from the fallen Angels. It is the only Object of *GOD'S* Aversion. He punish'd it without remedy, in those Cursed Spirits. And who can cast up the Accounts of them, Sin sends to Eternal Destruction?

IF Death could be separated from the Curse of *GOD*; If it did consist in a total Annihilation; Wicked Men ought to wish for it, as a Cure of the Reproaches and Disquiets of their own Consciences. But alas! it is quite another thing.

LE T us therefore fear Sin more than Death it self; Or rather; Let the Waters of the Deluge, the Flames of *Sodom*, and all other Exemplary Judgments upon harden'd Sinners, display to us the horrors of Sin, and the Everlasting Punishment reserv'd for it.

M A X I M X X .

*That we ought to fear GOD more than
Men.*

WHAT blindness is it to fear Men, more than *GOD*! We bear with patience, the wrongs done us by our Superiours, lest our Complaints should increase our Oppression. But we too often offend the Weak, notwithstanding *CHRIST'S* Command to the contrary.

IT's easier to restrain our Anger against our Inferiours (as *CHRIST* requires) than to endure injuries from Great Men. Why should we then kindle a Fire, which *CHRIST* would have extinguished, when the only fear of Men, makes us careful to extinguish the Fire they kindle in us?

LE T us therefore *judge righteously*; be asham'd of our imperfections, and blush at our doing less for the fear of the *LORD* (that *LORD* we are so much bound to love) than for the fear of Men, who have no Title like his, either to our fear or love.

MAXIM XXI

That the whole Course of our Life ought to be a continual Study of Mortification.

SO horribly has Sin corrupted our Nature, that unless we take great care continually to restrain our inclinations to Evil, we shall unavoidably fall into all manner of Vices.

UNLESS the Flesh be mortify'd, it will rebel against the Spirit. Unless we resist our Passions, they will prevail against the Light of our Reason, and our Reason, unless enlight'ned, will oppose **G**OD'S Law and our Duty.

LET us beware of those things that flatter our Senses, and feed our Passions. Let us not suffer our Thoughts to wander, but govern our Hearts and Minds, by bringing them into a due Subjection to Reason and the Will of **G**OD.

MAXIM XXII

That we ought continually to strive against the Unruliness of Self-Love.

THE Prevalence of Self-love is the Source of Sin. We all naturally aspire to Happiness ; this is innocent ; But we place Felicity either in Riches, Honours or Pleasures ; which is our mistake.

GOD does not forbid us to love our selves ; for Self-love is necessary to our Preservation ; But he charges us, not to love our selves with a blind and unaccountable Love ; that is, to love our Body better than our Soul ; this Temporal, more than Eternal Life.

LET'S labour to rectify our Passions, by proposing to them due Objects, things truly Good, Solid Honours, and Riches that take not to themselves Wings. Let us believe **G**OD'S Decisions concerning these, rather than the Suggestions of Sensuality.

M A X I M XXIII

That we ought to resist our Passions.

THIS Life is a Scene of Combate, where though we are not always fighting with our Enemies, or wild Beasts, yet must ever be contending against our Passions, that endeavour to usurp the Dominion of our Hearts.

I F we suffer any one of these to be the Mistress of our Soul, then Farewell Reason and Tranquillity. Then will both our Soul and Body be expos'd to inevitable Dangers: An Eternal Death to both, must be the portion of such, as shall be subjected to this Tyranny.

B U T while we courageously oppose their assaults, we secure our quiet, and are in the sure way to Glory, whereof we have foretaste even in this Life, at least a certain Hope shall crown the Conflict.

M A X I M XXIV.

That we ought to bridle that Pride, which is apt to reign in us.

THERE is nothing more difficult, than the freeing our selves from Pride. Men are naturally in love with their own Worth, and proud of what they possess. They love to be esteem'd of others, delight to make a shew of their Perfections. In a word, their ambition is to be thought and consider'd as wise, skilful and honest Men.

B U T nothing is more necessary, than to oppose a Passion, which is the Mother of Boasting, Vain-Glory, Obstinacy, Presumption and Hypocrisy. What safety can these hope for, when G O D has declar'd, he resists the Proud, and gives Grace to the humble?

L E T us consider the Cause of this Passion. The Devil, who is King of the Children of Pride, has infused it into us. Its Effects here below, fill Human Societies with Troubles and Debate; and its Eternal Effects hereafter, are the uniting us to him, and separating us from our L O R D, who is Humility it self.

M A X I M XXV.

That we ought to suppress all desires of becoming great.

EVERY Condition has its Comforts and Distasts. The reason why we desire to rise in the World, is, because we have no mind to know this Truth, *viz.* That no State is happy, but that of the Virtuous, be their Condition what it will.

LET us not think so much of rising and becoming great, as of collecting Comfort from a troublesome Life, and extracting Pleasure from Calamity. Let us free our selves from disquiets; the Place we may aim at, is no better than that we are in.

GOD has appointed every one of us his Place and Bounds. These he has determin'd for us by our Birth, Wealth and Capacity: Let us not presume to quit or go beyond them; since we cannot do it, without violating the Decrees of his *Providence*, and exposing our selves to manifold Temptations.

M A X I M XXVI.

That Humility ought to be the Badge of our Profession.

THERE is no true *Christianity* without *Humility*; It was this *CHRIST* taught us, by his *Life* and *Doctrine*. How dare we assume the Name of *Christians*, while we neglect to practise his *Precepts*?

WE ought therefore ingenuously to acknowledge our weakness, and instead of making a shew of our Parts, or other Advantages, and seeking the praise of Men, embrace all occasions, which may abate and mortify our Pride.

TO do this, we need no more, than reflect on what we are. We come from nothing, and are Sinners into the bargain; The Advantages we possess, are the fruit of the Divine Bounty, and we must one day give an account for them.

MAXIM XXVII.

That we ought to beware of Covetousness.

HOW properly is *Covetousness* call'd by St. Paul, the *Root of all Evil*? Love of Riches makes us deal unjustly with our Neighbour; It stifles all sense of natural Affection, and changes an Apostle of *CHRIST* into a Minister of the *Devil*.

A *SOUL* that is eagerly inclin'd to the love of Riches, exposes it self to a certain danger for an uncertain gain; it fears not Eternal Destruction, so it may but satisfy its greediness. Behold here the Quintessence of Blindness and Folly.

LET us dread to be possess'd of so vile a Passion, which will not stick to prompt us to betray our *LORD* himself. *Judas* did not betray Him, for fear of Persecution, but through love of Money; and the same will make *CHRIST* to destroy us, without remedy, for having so foolishly sought for Happiness, in heaping up a little shining Dust.

MAXIM XXVIII.

That we ought to restrain the motions of Anger.

ANGER disfigures a Man, by de-throning his Reason. It is the rise of Quarrels, Curfings and Blasphemies. It begets Hatred and Revenge, without considering Reason, Justice or the Divine Laws.

HOW dangerous is it to give up our selves to this Passion, and follow the motions of it! What an horrible thing to be transported upon every slight occasion, or charge *GOD* with our disasters, and murmur against him, or brandish our fury against our Neighbour?

LET us betimes resist the Motions of Anger. Let us learn to look upon our Miseries as Chastisements; and upon Injuries, as Trials *GOD* lays upon us. If our Heart at any time, rises in spite of us, let us presently recall our selves, and not suffer the Sun (according to the Law of *CHRIST*) to go down upon our Wrath.

MAXIM XXIX.

That we must root Envy out of our Hearts.

WHAT greater Madness, than to be griev'd at our Neighbour's Welfare, as if his Happiness must needs make us Miserable! VVhat Injustice to rejoyce at his Misfortunes, and insult over him, or take delight in his being cast down! This Passion cannot possess a Heart, that is not given up to the Devil.

I F we will not abhor Envy, because it consumes the Envious, and tears him inwardly; or for its delighting in, and feeding it self with Filth and Ordure; Let us at least hate it, as being the Source of that detestable Crime the *Jews* committed in delivering up Our LORD to Death.

O L E T us strangle this Monster, and acquiesce in G O D'S VVay of dispensing his Favours. Let us freely impart the Prosperity he has given us, or beg of Him to supply our want of power, by granting our desires for the good of our Neighbour.

MAXIM XXX.

That we ought to bear Injuries with Patience.

SO C R A T E S being struck, would not revenge himself. This Example of Patience, several Heathens have imitated; Yea, they have made it their Endeavour to conquer the malice of their Enemies with kindness.

A L A S! How many *Christians* may justly fear, that the Benignity of a Heathen will aggravate their Condemnation? VVe are *Christians*, and as such should own this for a Maxim, *That he who does the injury, is the Wretch, not he who suffers by it.* VVe are the Disciples of GOD, who forbids us all Self-revenge; and yet we are ready every minute to thunder out our resentments against others.

LET us in a word wisely consider, that we are Criminals, who sue for Pardon; that we are at the foot of the Throne, and under the Eyes of a G O D, who has proclaimed to us, that *Vengeance* is his. Let us not set light by his Presence, his Voice and Dreadful Judgments.

MAXIM XXXI.

That we must abhor all Impurity.

VVE cannot justly pretend to the Glory of Angels, unless we imitate their Purity. To follow the pleasures of the Flesh, hunt after its Allurements, and cherish its filthy Delusions, is to walk in the Path of Damnation.

CAN we be convinc'd of these Truths, without being in love with *Chastity*; without avoiding all dangerous occasions, as inticing Company and guilty Sloth, and without arming our selves against the Flesh, by Fasting and Mortification?

LET us make a Covenant with our Eyes, that they never open a Door to any unclean Thoughts; and if at any time they break this Covenant, let our Heart, being animated by the Cross of **JESUS**, stifle all those Thoughts in their Birth, which might lead us to Sin.

MAXIM XXXII.

That we ought to beware of Detraction.

DETRACTION is the Character of Malignity. VVE cannot revile another, without hurting our selves, and them that take delight to hear us. VVE make them Complices in our Sin; and by inspiring them with the same Hatred we have for our Neighbour, rob them of their Rest.

VVE justly hold it sinful to stain our Hands in our Brother's Blood; and can we think it innocent to dip our Tongue in it by Calumny, by publishing his faults, by rendring his Principles doubtful, or decrying his Virtues?

DAVID declares he could not abide Slanderers in his Court. Can we imagine **CHRIST** will admit them into Heaven, who blast their Brothers Reputation, and take delight in this kind of Cruelty?

M A X I M XXXIII.

That we ought never to believe Calumny, to the prejudice of Truth.

PI L A T E perceiving the malice of the *Jews*, and the Innocence of **C H R I S T**, would fain have cleared Him; but was vanquished by a Motive of Carnal Policy. He no sooner heard them cry out [*If thou release this Man, thou art not Cæsar's Friend*] but his purpose of saving Him vanish'd.

O I N J U S T I C E ! Was **C H R I S T** ever a Head of Rebels? Did He at any time, provide Arms and Ammunition, or levy Souldiers? Did not He submit himself to the *Roman* Laws, pay Tribute and openly assert *Cæsar's* Right?

T O accuse **C H R I S T** of Sedition, was to call depth of Poverty, Pride and Ambition; Obedience, Rebellion, and Humility, Vain-Glory. But Pretences are never wanting, and depraved Nature lends a more willing Ear to *Calumny*, than *Truth*.

M A X I M XXXIV.

That we ought to weigh the Consequences both of Vice and Virtue.

VI R T U E is laid aside, when the difficulties of it only are consider'd, and *Vice* embrac'd when the Pleasures it yields are set before us. But a *Christian* ought to make very different Reflections.

V I R T U E bears an Impression of **G O D**, and *Vice* is the Fruit of the *Devil's* Suggestions. The former fills the Soul with Tranquillity, by begetting in it the Love of **G O D** and *Men*; And the latter Galls the Conscience with a thousand Checks, and brings the Offender into contempt both with **G O D** and *Men*.

B U T above all, a good Man expects with joy, the Glory of Heaven, which he is to possess; whereas the Wicked are continually rack'd with the fears of future Torments, which **G O D** has appointed to be their portion for ever. Who after these Reflections, can remain doubtful where to choose?

M A X I M XXXV.

That we ought to make a careful Scrutiny into our Defects, in order to our Amendment.

RELIGION invites us to the Study of Perfection ; It sets before us GOD and CHRIST for our *Pattern* ; It furnishes us with infinite Motives to engage us to it, and gives us to understand, that our *Happiness* consists in this *Perfection*. How is it then that we labour not after it ?

WE read, speak, write, discourse it morally, and talk of our Passions and their Remedies ; And yet continue in the same State, still have the same Vices and Inclinations ; And all is, because we do not apply our selves to a through-search of our Hearts.

OUR Faults can never be amended, unless they be known ; nor known, without enquiry. The Heart, which is so industrious in search after the Frailties of others, to upbraid them therewith, would be better employ'd, in examining and applying

plying Remedies to its own. This is a chief Ingredient towards the attainment of Perfection.

M A X I M XXXVI.

That we ought not to make Custom, or Example, a Plea for our Faults.

THOUGH Christianity does not oblige us to shun *Human Society*, yet its chief aim is, to inculcate to us, that the *World* is plung'd in Sin and Licentiousness ; and therefore that we ought not to imitate its corrupt Manners.

WORLDLY Men find delight in those actions that offend GOD. They provoke one another, by their Examples, to violate the Divine Laws, without regret or restraint. But we must reject their impious Maxims, that we may follow the Law of GOD.

WHAT folly then is it to make these our Patterns ? Do we think that the prescription of their Examples and Customs, can over-rule the Divine Right and Authority over us ?

M A X I M XXXVII.

That we must avoid Relapses into Sin.

WHAT miserable Wretches are we, to condemn our Repentance, and return to the Way of Perdition, whence GOD by his Grace has recalled us! What else is this, but to precipitate our selves into remediless Woes, by a presumptuous contempt of GOD'S Favours, and our own Salvation?

LET us therefore retain in our Hearts a true sorrow for having offended the DIVINE MAJESTY, be afraid of the Actions that first prompted us to sin, and careful to make use of those Remedies GOD has provided for us, to forward and perfect our Cure.

IS the Health of the *Soul* of less concern to us, than that of the *Body*? Or are the Eternal pains, which GOD will inflict upon them, who suffer themselves to be carry'd away with the Violence of their Passions, incapable to affright us to Him?

M A X I M XXXVIII.

That we must not abuse the Long-Suffering of God.

STRANGE and surprizing is the Corruption of our Nature! GOD'S *Patience*, which so meekly invites us to Repentance, serves but to harden us in our wicked Ways; The greater his *Clemency* is towards us, the more we multiply our Transgressions against Him.

WHILE we cannot be ignorant, that his *Patience* admits of Bounds, and that the End of his *Mercy* is the Beginning of an inexorable Severity. We heap up to our selves a *Treasure of Wrath*, in refusing to comply with the Gracious Invitations of DIVINE LOVE.

WHEN therefore we reflect upon his *Forbearance* towards us, while we were disobedient, let us, by no means, thence infer, that we may still continue to abuse it; but remember, that *Patience* provok'd turns into Fury.

M A X I M KXXIX.

That we must not be ashamed of Godliness.

THE most terrible Temptation we are lyable to, is to see the Modish Men of the Age, call the *Fear of GOD* *Superstition*, and *Devotion Hypocrisy*. They endeavour to perswade us, that none but base and abject Minds are capable of being besotted with such *Chymera's*.

HAD Worldly Men a Heaven to reward our complying with their Opinions, and a Hell to avenge the Contempt of their Maxims, it were worth our Attention.

BUT alas ! What Fools are we ? The respect we have for them, proves fatal to us. It is madness, not to be ashamed of imitating their Crimes, and to blush when we transgress their Rules, in pursuance of our Duty.

M A X I M XL.

That a faint and languishing Piety is a miserable State.

WHAT do we pretend by our remissness, and fainting in the Way of *Godliness* ? Is not *GOD* Worthy to be belov'd, and serv'd with our best Zeal ? Or what Comforts can we hope to reap from cold Devotion ?

TO eat at *CHRIST'S* Table, be in his Service, and at the same time hide the *Talent* he has intrusted us with, and give up our selves to sloath and negligence ; What is this, but a Contempt of his Grace, and a Provocation for his with drawing it ?

THOUGH *GOD* may seem to bear with those, who are without any impression at all of his *Grace* ; yet certain it is, that He cannot endure the *Lukewarm*. The unconcern'dness these have for Him, forcibly provokes his Aversion. He that loves truly, looks upon *Indifference* and *Lukewarmness*, as High Treason against *Love*.

M A X I M XLI.

That we must continue in the Exercise of Piety.

JUDAS had been saved, if nothing were requir'd to *Godliness*, but noble and daring Beginnings. We must continue in well-doing. *He that holds out to the End, shall be Sav'd.* Without this *Perseverance*, no Grace, no Glory, no Salvation is to be hop'd for.

LET us not persist in *GOD'S* Service in the time of Prosperity only, or while we have no occasion to follow our Passions, or so long as our Heart does not find ought in our Duty, that thwarts its Inclinations.

LET us with faithfulness and constancy, apply our selves to the Practise of *Godliness*. It had been much better for the Damned, never to have entred into the *VWay of Righteousness*, than being once entred, to depart from it.

M A X I M XLII.

That we must make the Holy Scripture the Subject of our continual Meditation.

IN Prayer we speak to *GOD*; and in the *Scripture* *GOD* speaks to us. Do we think *GOD* will hear us when we speak to Him, if we neglect to hear, and carefully meditate upon what he tells us concerning his Authority over us, and our Duty towards Him?

THE *Scripture* contains the most important Truths we can know, the wisest Maxims we can follow in our Conversation, the greatest Promises we can conceive; And yet miserable *VVretches* that we are, we neglect to apply our selves to the reading of it.

VVHAT? If this Priviledge were forbidden us, should not we look upon such Prohibition, as the greatest of our Misfortunes? And while we enjoy that Liberty of making it the Subject of our Contemplation day and night, shall we be so unjust, as to read it perfunctorily, and be ignorant of its most important Precepts?

M A X I M XLIII.

That we ought carefully to apply our selves to Prayer.

WE can't live well, unless we know how to pray well ; And there is no Happiness, but in Conjunction with a Good Life. *Holiness* is that which pleases GOD ; and fervent *Prayer* obtains us the *Fruits* of his *Love*.

PRAYER is the most easie part of our Duty ; Our Needs teach it us ; It is the most August and Honourable, in that it procures us a familiar Converse with GOD Himself. It is also the most blissful ; for it opens us the Treasures of Heaven, and Communicates to us every *Divine Blessing*.

SHOULD we be debarr'd the Practice of it, we should hold it for Tyranny, as it would be an impediment to our Felicity and Glory. How then can we undervalue the Duty of Prayer, as an unprofitable thing ?

M A X I M XLIV.

That we must always have our Holy Baptism before our Eyes.

BAPTISM is the Token of our Entrance into Covenant with GOD. In it GOD has offer'd us the Pardon of our Sins, the Guidance of his Grace, and the Hope of his Glory ; And we on our part, have promis'd to forsake our Iniquities, submit our selves to his Laws, and be faithful to Him unto Death.

D O we think it just, GOD should remember his Promises, when we forget those we have made Him in that Holy Sacrament ? Does not this Forgetfulness favour of Contempt, Unbelief ; nay, and Rebellion it self ?

L E T us therefore always set before our Eyes our own Engagements, as well as our Hopes ; our Duty, as well as the Grace GOD freely offers ; our Obligations to live according to the Rules of Christianity, as well as the Glory GOD has annex'd to it.

M A X I M XLV.

That we ought to remember the Promises we make to G O D at our Receiving the Lord's Supper.

WE are from our Infancy, entertain'd in God's Service, wherein we were engag'd before we knew the Reward. But we do make a solemn Choice of it, in our own Persons, when we present our selves at the *H O L Y T A B L E*.

COMMON Sense alone would not suffer us to do a Thing of such importance, without a serious consideration of the Duties it lays upon us. It were better never to participate of this *Holy Sacrament*, than to do it unprepared and unprofitably.

THE Sacred *Eucharist* represents to us the Expiation of our Crimes, and the Horror of them, the ineffable Love of G O D, and the infinite Obligations and Ties we have to C H R I S T. To approach his Table, without bewailing and forsaking our Sins, without loving and devoting our selves to Him, is to receive our own Damnation.

M A X I M XLVI.

That, Charity is to be preferr'd before all things.

TH E R E is nothing more valuable with G O D, than *Charity*. He became *Man*, that He might the more effectually prescribe this Duty to us, and suffer'd *Death*, to give us the most engaging Example of this *Divine Virtue*.

H E began the Choice of his Disciples with calling two Brothers. And why so? But to intimate, that Brotherly Love must unite all his Disciples, and Concord be the Badge of *Christianity*?

W H A T can we with Justice prefer before *Love*? Yea, what ought not we to do and suffer, what Care should not we take, rather than violate the Laws of *Charity*?

MAXIM XLVII.

*That we ought to prevent the Petitions
of those, who are in Misery.*

THIS poor Wretch is our own Flesh and Blood, our Brother; **G O D** having made, and **J E S U S C H R I S T** redeemed him. How careful therefore ought we to be, to relieve his *Necessities*? **G O D** Himself is pleas'd to become accountable to us for our Liberality, and **C H R I S T** will make it an everlasting Reward.

O U R Brethren's *Misery* should the more recommend them to us. But if that be too weak to move our Pity, at least let the Blessed Fruits of *Charity*, and the Example of **J E S U S C H R I S T**, engage us to the Practice of a Duty so reasonable and full of Bliss.

M U S T the Money we so unjustly hoard up, prove our own Accuser? **J E S U S C H R I S T** has told us he will take the good we do to those who stand in need of it, as done to Himself; And yet we don't run to prevent their asking. Is this our Love to *Life and Salvation*?

MAXIM

MAXIM XLVIII.

*That we must be meek in reproofing
our Neighbour.*

G O D assures us, that one of the most considerable Effects of Love is to *reprove* our *Neighbour*, when he sins. And indeed, we have no true Love for him, if we don't endeavour to divert him from the way that leads to Death. Besides, this good Office also engages us the more forcibly to our own Duty.

T H O U G H it be lawful to use either mild or severe Expressions, according as it may best suit with the good of our *Neighbour*; yet Sweetness and Sincerity must always be predominant in our Hearts towards him; remembering that **G O D**'s Cause is the Dispute: And He is *Love* it self.

L E T us *reprove* our *Neighbour* with all tenderness; and if we do it more earnestly, at least let nothing of bitterness or passion appear in our Words. As *Charity* puts us upon this Duty; so let us by
our

our manner of doing it, perswade him, it is our Love for him, and not a design of insulting over him, that is the Motive.

MAXIM

MAXIM XLIX.

That Practice is to be preferr'd before Knowledge or Words.

WE ought, with all earnestness, to meditate upon, and labour to make our selves thoroughly acquainted with the Law of GOD. We must apply our selves to the Study of Heavenly Mysteries ; and to that End, be frequent in the reading and Meditation of the *Holy Scripture*.

IT is our Duty to edify our Neighbour, with our good Discourse, and instruct him in *Piety*. What greater joy, than to be able to impart our Knowledge to him ! Which still encreases as it is Communicated : And we, at the same time, have the honour of being employ'd by GOD, to advance the *Salvation* of his Children.

AFTER all, What Fruit can we pretend to reap from all our Learning and Rhetorick, if the Acts of a Spiritual Life be not exerted by us ?

What

What an horrible thing is it to be enlight'ned, and speak like Angels, and yet live like *Devils*! Knowledge separate from a good Conscience, does but serve to aggravate our Crimes.

MAXIM

MAXIM L.

That we ought to impute all that is good in us, to the Grace of God.

THERE is nothing but the *Devil* can make us attribute ought to our selves in the Work of our *Salvation*. We are born in Sin, live in Sin, and should die in Sin, did not GOD'S Grace prevent us.

OUR Call to *Faith*, is the Work of his *Grace*; Our *Conversion*, the Work of his *Spirit*, which overcomes our Aversion; Our *Perseverance* is the Effect of the same *Holy Spirit*. The Beginning, Progress and End of our *Salvation*, are deriv'd from *Him*.

LET us Confess the Truth; If we cannot assume ought to our selves, but Misery, Corruption, Love to Sin, and Enmity

Enmity to GOD'S Law, we must look upon GOD, as the Sole *Author* of our *Regeneration*, and accordingly ascribe all the Glory of it to *Him*.

THE END.

Christ's obedience unto death