SERMON XXII.

The Right of every Believer to the blessed Cup in the Lords Supper.

Matth. XXVI. 27, 28.

And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my Blood of the New Testament, which is shed for many, for the Remission of sins.

The declared Will of God being the most certain and happy Rule of mans practice, especially in those Duties which have no Foundation save in Divine Revelation; it is the greatest Arrogance and Affront to the Wisdom and Will of our Law-giver to contradict him therein: But when our blessed Redeemer hath in his Institutions plainly consulted our Benefit and Comfort, when he hath stooped so low, to raise us up so high; to crofs and correct him therein, is the strangest folly and ingratitude that is imaginable.

Yet hereof we have a sad Instance in the present Church of Rome in the business of the Lords Supper; where nothing can be more plain than our Saviours Institution on the one side, nor more palpable than their Corruption of it on the other: wherein is evident the lamentable Degeneracy of the Humane Nature, together with the power of Prejudice, and the mischief of a wilfull Obstinance, especially when accompanied with the worldly Interest of Profit or Honour.

It hath been indeed the more ordinary humour of that Church, to invent and adde burthenfome superfluities to other of Gods Ordinances, but they whose Consciences will permit them to adde, will eafily adventure alfo to diminish when it serves their turn; as appears in their denying to.
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to Gods people the one half of the Lord's Supper, to wit, the sacred Cup, against the stream of Scripture, and all Antiquity.

The vindicating of this blessed Ordinance of God is my present work, and I cannot have a better ground to build upon, than the words of the holy Evangelist which are before you.

Wherein you may please to consider,

1. The Connexion [And] i. e. having immediately before taken bread, blessed it, and delivered to his Disciples, in like manner he now takes the Cup.

2. The Narration, (1) Of what our Saviour did. The ordinary Actions of Princes are observed; with what careful Reverence then should we ponder this Extraordinary Action of the King of Heaven, especially when he was at Death's door? Three things he did, 1. He took the Cup. 2. He gave thanks. 3. He gave it to them. It was the Practice of the Jews, unto which certainly Our Saviour had regard here-in, at the end of their Feasts, for the Master thereof to take a Cup of Wine, and after a short Thanksgiving to drink a little thereof, and fo the Cup passed round the Table, and this they termed, a Cup of Thanksgiving. This Use he was pleased to translate and sanctifie to be a sacred Rite at the Lords Supper to the end of the World: As he did adopt their washing of their Profelytes in the institution of Baptism.

(2) Here is an account of what Our Saviour said; when, if ever, his lips were like Lillies dropping sweet-smelling Myrtle. Where there is

First, A Command, [Drink ye all of it] wherein you have,

1. The thing commanded, [Drink of it] that is, (by an usual figure) of the Wine contained in this Cup: or, as some Translations read [Drink out of it].

2. The Persons intended, [ye all] that is, all ye my Disciples in the first place; who upon occasion of celebrating the Passover (they being our Saviours ordinary Family) were then alone with him at the Table. But forasmuch as he commanded them to do this in remembrance of him, that is, when he was dead, and the Apostle Paul declares, that this Sacramental Action must continue until he come, and that by all that are sanctified in Christ Jesus, that are able to examine themselves, therefore the [All] in the Text must neither be confined to the Persons of the Apostles, nor to them that succeed them in any particular Office, but concludes all that are adult Disciples of Jesus Christ to the end of the world.

Secondly, A Reason, or Argument to urge the due participation thereof, drawn from the Sacramental Nature of that Cup. For this (to wit, the Wine contained in this Cup) is my blood of the New Testament: Or, (as the Evangelist Luke, ch. 22.20. delivereth it) This Cup is the New Testament in my blood, that is, the New Covenant sealed with my blood. For neither the Cup, nor the Wine in it, nor the blood of Christ is properly the New Covenant or Testament; but by this that is contained in this Cup, the New
New Covenant which is sealed and confirmed by the Blood of Christ is kept in remembrance. He faith in effect, As Covenants used to be confirmed by the shedding of blood, so do I by my Blood seal to you a New Covenant, far better than the Old, which demanded perfect Obedience, and denounced the Curse for defect thereof; but this promiseth Remission of sins; and a Covenant far clearer, than when it was administered under the shadows of the Law, which hereby are abrogated. And therefore drink ye all of this, that have an interest in that Covenant, and that have need of this blood.

And this Blood is illustrated, (1) By a necessary Adjunct to it, namely, this Cup doth represent my blood [which is shed;] which cannot be exemplified by eating the blood with the body, but as shed out of the veins; for without shedding of blood there was no remission. And this Our Saviour expresseth in the present tense [is shed] to assure his Disciples then, that it would certainly and suddenly be done, and to assure all true Believers now of the reality of it, though it be past, as if it were now in doing.

(2) By the Finis cui, or the Persons for whom it is shed [for many] fo this Evangelist, and the next, that doth epitomize him: To shew, 1. That he dyed not for himself, but for others; Or perhaps 2. By this refrain'd Expression to exclude Judas; Or rather, 3. This Blood is not only shed for you Apostles, but for abundance more. Which the Evangelist Luke, and Paul after him, express in other terms, and say, my blood shed [for you] that each of them might apply it to themselves. So that all Believers for whom this precious Blood was shed, have an undoubted Right to drink of it.

(3) By the Finis cujus, or the End for which this Blood is shed, and that is expressely [for the remission of Sins] This Lamb of God came, and lived and died to take away the sins of the World. For though Sin was satisfied for by Jesus Christ, and so we are said to be redeemed; yet because no satisfaction was made by us, therefore we are said to be remitted. So then whosoever can triumph in the benefit of Remission of Sins, hath a just right to drink of this Cup, which seals the New covenant, and the forgiveness of sins.

From these words thus explain'd I lay down this Assertion or Doctrine:

Doctr. That every adult Believer hath an undeniable Right to the Blessed Cup in the Lord's Supper.

In the handling of which Truth, I shall briefly,

1. State the Question.
2. Prove the Position.
3. Refute the Objections.
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For the right stating of the Question you may observe,

1. That our busines is not, to debate, Whether a man may or may not receive Christs, and all his benefits under one Element in the Lords Supper; for we acknowledge, that this may be done by the Spirit of God working Faith in the heart, as with, so without either of them.

2. We undertake not to prove, that To partake of both Bread and Wine in the Lords Supper is absolutely necessary, and that to salvation. We affirm, that the spiritual eating of Christs body and blood is absolutely necessary; but there is not the same necessity of feeding upon them Sacramentally; and accordingly, that it is the wilfull neglect, not the inevitable defect thereof, that is damnable. The Divine command doth indeed impose a Necessity of Observance in all cases, where his Providence doth not supercede the same; and therefore they that unwillingly are depriv'd of this sincere Ordinance may escape Hell, but they that willingly neglect it, cannot escape guilt. We onely conclude, that there is the same necessity of communicating in the one Element, as in the other.

3. Our asserting the Believers Right to the Sacred Cup, doth not urge an Obligation upon such as are naturally or irremediably disabled from participation thereof. If in an Infant there be an incapacity to discern and to the Lords Body; If there be an incurable Antipathy to the taste of Wine, If after receiving that sacred Bread, Death come between the Cup and the Lip, or the like; as our Doctrine obligeth not to Impossibilities, for all Laws that do intend a general Obligation, yet do admit of some extraordinary and particulars exceptions, especially when the Law-giver himself (as in such case he doth) creates the hindrances. Thus many have a rightfull Interest (fus ad rem) in things, whereof they never have (fus in re) the rightfull Possession.

4. Our Doctrine is, That both parts of the Lords Sacrament, by Artic. 30. Christs Ordinance and Commandment ought to be ministred to all Christian men alike. That Christs Ministers ought to take and break the cap. 29. bread, to take the cup, and to give both to the Communicants. That Believers do receive what is given to them by the Lords Ministers, and do eat the bread of the Lord, and drink the Cup of the Lord; That Both parts of the Sacrament are given to the Laity in the Lords Supper, because the Sacrament was instituted, not onely for some part of the Church, &c. to wit, the Priests.

5. We affirm, That no man can justly infringe this Right, or deny to adult Believers this blessed Cup. That the Cup of the Lord is not to be denied to the Lay-people. That the denial of the Cup to the People is contrary to the Institution of Christs. That they are disallowed that withhold the One kind, to wit, the cup of the Lord from the faithfull; yea, they sin grievously against the Lords Institution, which faith, Drink ye all of it, which he did not say so expressly of the Bread. That no humane Authoritie ought to forbid the Appointment of Christs, and the most received custom of the ancient Church.
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One would wonder, how to clear an Institution should ever come into question; some few Superstitious persons, and some Heretics did long agoe choose to communicate in one kind, but they were still corrected by Orthodox Councils. And afterwards, out of fear of shedding the blood of Christ, there were some that being both to lose either Element, did use to dip the consecrated Bread in the Wine; and this some Councils did allow to persons that were in firm. But it was about fourteen hundred years after the Institution, before ever any publick contradiction was made thereunto. And then the Council of Cons-

ience, then that of Basil, and lastly that of Trent, forbade the use of the Cup, not only to the People, but to the Priests also; except to him oneley that for the time officiates. They at Consiance say, Though Christ did administer this venerable Sacrament to bis Disciples under both the kinds of Bread and Wine, yet notwithstanding this, the custom of com-
municating under one kind only is now to be taken for a Law. Again, Though in the Primitive Church this Sacrament was received by the faithful under both kinds; yet notwithstanding this, the custom that is introduced of communicating under one kind only for the Laity, is now to be taken for a Law. They at Basil not many years after being warned by a Learned man, who was employed to put a better face on so foul a matter, left out those strange and presumptuous Notwithstanding, and thus made their Canons or Decrees, That the Laity, as also the Clergy who do not consecrate, are not bound by the Lords command to receive both kinds. Again, The Church hath power to order bow the Sac-
mament shall be ministered; and, so that people do communicate according to the appointment of the Church, whether under one or both kinds, it is sufficient for the Salvation of the worthy Receiver. Then come they at Trent, and notwithstanding all the instances of Christian Princes, and the Arguments of great Divines there to the contrary, They declare, That the Laity and Clergy that do not consecrate are bound by no di-

vine Precept to receive the Eucharist under both kinds; and do Acc-
curse all those that affirm the contrary. Again they declare, That though at the beginning of Christianitie both kinds were frequently received, yet that custom (for good Reasons) being altered, the Church now approves of Communion in one kind, which custom no man can lawfully change, without the Authority of the Church; and do Accurse all such as do affirm, that they do erre herein. And this is the true state of this matter, and thus we fall at Variance:

And now you you shall see the Proof of our Doctrine and Position, which is the Second thing incumbent on me, and that will be sufficiently done by these Arguments.

Arg. 1. From the Institution of this Sacrament, and our Saviours Command annexed thereunto. For Sacraments depend mostly upon their Institution;
Infomuch; hence doth their Being result, and upon this their matter and signification do depend. The Institution with the Element makes the Sacrament; and so the only Rule and Balance for them must needs be their Institution. This being the Ground of this Ordinance, no Man or Angel may violate under a fearfull Curfe. And indeed, if mens will or wisdom might alter and change the Revelation of God, nothing would abide firm in Religion. Tis true, the Laws of Men may be corrected or annulled, because they foresee not their Inconveniences; but Our Saviour (certainly) when he appointed this Ordinance, well knew what was necessary and useful for his Church to the end of the World. And for this Reason the Apostle Paul, when some disorders were broken into the Church of Corinthus in the use of the Lords Supper, he recalls them to the Institution, and endeavours by that straight Rule to rectifie their Irregularities, 1 Cor. 11. 23. For I have received of the Lord, &c. By which place it is evident, that there is no such way to obviate any mistake which in after-times creep upon Gods own Ordinance, as by going back to the Spring, by considering the Institution: Infomuch as the same Apostle for their violating Christ's Institution in their administration of this Ordinance, faith, 1 Cor. 11. 20. This is not to eat the Lords Supper.

Now you may plainly see Our Saviours Institution in this Text, Matt. 26. 27. And he took the Cup, and gave thanks, and gave it to them, saying, &c. And in Luk. 22. 20. the Evangelist comes with a likewise. Likewise also the Cup after Supper, &c. that is, As he gave the Bread, in like manner he gave the Cup. They have an equal ground in their first Institution; and so ought to be given to, and received by the Faithful, the one as well as the other. What Christ hath joined together, no man ought to put asunder.

I shall give the substance of the Opposition which is made to this Branch of this Argument. To the Antecedent, One faith, That Christ did institute many things in the Church, but not with a design to oblige every man to the use of them; it being sufficient, that some in the Church of one thing, and some another. That God in instituting of Marriage, did not intend to oblige every one to marry.

To this I answer, That the Design of our Saviour is best known by the command which did accompany the Institution, which is, Drink ye all of it; and by the Use the Cup was expressly designed unto in the Sacrament, which was to keep in remembrance his Death, and his bloodshedding therein; both which relating to all Believers alike, do make it plain, that the intent of the Institution was to oblige all Believers.

Others do say, That though Christ did institute this Sacrament in both kinds, yet the Church hath power to alter his Institution; alllinging, that the like was done in the case of Baptisme, which being appointed to be administered in the Name of the Father, Son, and Holy Ghost, was afterwards done only in the Name of the Lord Jesus, Acts. 19. 5.

To which I answer, That the Holy Ghost doth not in the place specif. 
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Estius in l. 4. d. 3. s. 4.
Fabr. Paulus in Att. 19.
D. Soto in tertiam diff. 4. art. 6.

fied, describe the manner how Baptism was celebrated, but sheweth that they there were baptized in the Name (that is, according to the Doctrine and Appointment) of the Lord Jesus. It no more inteinds, that they were baptized only in Christ's Name, than St. Pauls stiling himself the Servant of Jesus Christ, excludes the Father and the Holy Ghost. And thus it is understood not only by the Ancients, but by divers of the learnedst of the Roman Church themselves.

To make sure the consequent, That our Saviour did institute this Sacrament in both kinds for all Believers, I add hereunto the command of our Saviour at the Institution of it, Matt. 26. 27. Drink ye all of it.

1 Cor. 11. 25. This do ye as oft as ye drink it. The Institution is Dogmatical, lays down the Law; but this is preceptive, and charges the Execution of it. Which Command could not be terminated in those present Apostles, but extendeth to all Believers to the End of the World; for so faith the Apostle, by so doing, ye do shew the Lords death till he come. And without doubt, if one of the Elements be sequestred from Believers, then must by the same reason the other also; for the Apostle faith, After the same manner also he took the cup, and delivered it, and commanded the same use of it, just as he had done before of the Bread.

I shall not stand upon that Observation of the express mentioning of [All] when the Cup was given; the like not added when the Bread was delivered: as if our Saviour had on set purpose added that word, to confute the Sacrilidge which he forefaw would be committed about it. It is sufficient, that here is a plain Command to all that had eaten the Bread, to drink in like manner of the Cup. And if this do not indispensibly oblige both the Apostles there present, and also all Believers after them till Christ come again; there is no ground for the administering of either Element to any whomsoever at this day, which is directly contrary to the Apostles inference from hence, and to all mens sentiment, that have not quit both their Religion and Reason.

And yet behold what Subterfuges they that would be mad with Reason have found out to avoid our Lords Command. First, they say, This only imports a liberty given hereby, such as that, Increase and multiply, which lays no Obligation upon every one to marry for the increase of the World. Or as others, This is only an Invitation, such as that, Receive ye the Holy Ghost, but no command.

Which Comments do not onely deprive the People of the blessed Cup, but do release both Ministers and People from both Elements; for (the Fate of both being just the same) where there is no Command, or Law, there is no transgression. And were it but an invitation, yet as they manage it, it is not very civil: For the Priest faith, Drink ye all of it, and when he hath so said, he drinks it all himself. If it be said, That all others did drink in and by the Apostles; and now do drink in and by the Priest: It must needs follow, that in their eating, all others do eat, and then there is no need of either.
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Obj. 2. They say, That this command did only concern them that were present, or at furthest, that it only concluded with the Apostles their Successors.

Ans. A poor Refuge. For then [take, eat] only concerned them also; and so they give the other Element to the people without any warrant. And so also will they exclude even their Priests themselves that do not administer, from the Cup; whereas for all that, they pretend to be Successors to the Apostles; for the Apostles at that time did not administer, and so did rather represent the People, or Non-officiating Ministers, than any else. But we affirm, whoever succeeds the Apostles in their Faith, though they succeed them not in their Office, have a Right to the blood of Christ in the Sacrament; forasmuch as they all have a right in the New Covenant or Testament, whereof that Cup is a Seal, and are all commanded to drink it in Remembrance of his Death, till he come.

Obj. 3. They say, That this is an Affirmative Precept, and therefore binds not always, but when there is a necessity; but in the Church of Rome there is no such necessity, for there they are all content without it.

Ans. But to this we answer. The Command for consecrating the bread and wine is also affirmative, which yet to omit, they hold a crime; so also is the Precept of receiving the Bread affirmative; yet by this Rule there would lie no Obligation from the Precept on any, in either of these cases. Affirmative Commands do always bind, though not to the performance of them at all times: and it were a strange way to evade them by making a Law on Earth, that none should desire to fulfill the Laws of Heaven.

Obj. 4. They allege, That our Saviour said not at the giving of the cup, Do this; nor the Apostle Paul, But as oft as ye drink it; that is, when ye do drink it, do it in remembrance of me: and this they triumph in, as a wonderful Providence of God in so describing it.

Ans. But the answer is easy. 1. This word (as oft as) is also applied to the Bread, as well, and in the same manner as to the Cup; As oft as ye eat this bread, and drink this cup. 2. The Command of Doing this is clearly implied in saying [as oft as ye do it]; for he that commands to do it worthily, doth imply a Command to do it. And, 3. If Do this were not included in (as oft as ye do it) there would be no ground to administer the Cup to any Person at all in the Church.

It remains then, that by vertue of our Saviour's Institution a Right accrues, and by vertue of his Command an Obligation lies upon Believers to partake of the blessed Cup in the Lords Supper.

Arg. 2. The second Argument is taken from the Example and Appointment of the Apostles. Their Example is plain, Mark 14. 23. And they all drank of it. Though the Blood of Christ was yet in his Body, yet they plainly followed the Institution, and stood not upon the Notion
of concomitance. And lest any should say, that their drinking of that Cup gives no Right or Ground for us to do the like, I add by conjunctly therewith, the direction and appointment of the great Apostle of the Gentiles, 1 Cor. 11. 25. This do ye as oft as ye drink it, &c. where drinking of the Cup is joyn’d with eating the Bread five or six times in five Verses together.

. And this Order is considerable, if we mark 1. From what hand the Apostle received it, which you may see Verf. 23. For I have received of the Lord, that which also I have delivered unto you. Could he have had it from a better and surer hand? This he received of the Lord, let others consider of whom they have received the contrary: yea, this came from the Lord Jesus when he was in Heaven; they that bring another Doctrine, surely had it delivered from Hell. 2. Mark unto whom this Order is directed: and these were, the Body of the Church of Corinth, not the Ministers onely: yea and not onely to that Church, but to all that in every place call upon the Name of Jesus Christ our Lord, as you may see 1 Cor. 1. 2. And though every thing in that Epiftle was not intended for every one, yet this must needs be intended to regulate all those that were guilty of that disorder, or in danger to be corrupted by it; and those were the ordinary Members of that Church, and others after them. And He was no Novice that thus argues from the 28th Verf. He that is bound to examine himself, is bound also to drink of that Cup; but not the Ministers onely, but the People are bound to examine themselves; they therefore are bound to drink of it. And, 3. Mark, to what End the Institution is here described and urged, which though it was not to prove this point in question, yet it was to regulate another disorder, which was grown among the Corinthians; and this he doth by reducing them to the first Standard; and therefore cannot be imagined to be either defective or superfluous in his Description. It is but weakly said, that the Apostle did not command this Practice, but delivered it; whereas he delivered the command of our Saviour Christ, and that is enough.

I find but two Objections worth the naming against this Argument.

Obj. 1. That the Apostle doth leave the Cup in some indifferency, for as much as he faith once, verf. 17. Whosoever shall eat this bread [or] (for so it is in the Greek) drink this cup of the Lord unworthily.

Ans. But it is most evident that this (or) is used here in a copulative fence; onely that word was fitter here, not to unie the two Elements, which the Apostle had bound together by so many Copulatives in the Text, but to fhew that an equal care and reverence should be fhewed in both. It is as if he had said, If a man do either eat the Bread or drink the Cup unworthily, he is guilty. And of this genuine acception a multitude of Instances may be given in the Scripture.

Obj. 2. Others do grant, that it was the custom at Corinth, to celebrate this Sacrament in both kinds, but they say, that this prescribes not; to others; for that the Church may abrogate such a custom upon
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sufficient Reasons, her Power being not inferior to the Apostles.

Anf. But to this we say, That this was the Rule that St. Paul received from Jesus Christ, and which he left for the Direction of the Church of God untill Christ shall come. And this was then the Practice of the Universal Church: and themselves grant, that no man can dispence 1. In the Laws of Nature, nor 2. In Articles of Faith, nor 3. In the Sacraments of the New Testament.

It remains then, that according to the Example and appointment of the Apostles, who were guided by the holy Ghost himself, the Sacred Cup was as plainly intended for all Christian men as the holy Bread.

Arg. 3. The Third Argument is taken from the proper End of this Ordinance of the Lords Supper; which is to keep up the remembrance, or to shew the Lords Death till he come, 1 Cor. 11. 25, 26. They who are bound to the End, are also bound to the Means. Every adult Believer is bound to shew the Lords death, which is the End; therefore every adult Believer is bound to partake of the Cup in the Lords Supper, which is the Means to that End. For so the Apostle faith expressely, ver. 25. This do ye as oft as ye drink it in remembrance of me, and ver. 26. as oft as ye——— drink this Cup, ye doe shew the Lords Death till he come.

Now although our Saviours choice of this Means for this End, be sufficient to evince the Necessity and Fitness thereof, where it may be had; yet ex abundante it is easie to shew the fame from the thing itself. For the Death of our Redeemer coming with the pouring out of his Blood, how can that Death be shewed sufficiently without drinking that Cup poured out in the Sacrament? For the breaking of the Bread doth in no wise represent the effusion of the Blood; that must be done by communicating in the Cup.

I finde but two Pleas entred against this Argument, and they are these.

Obj. 1. They say, That [Do this] referres not to the Peoples drinking of the Cup, but to the Ministers consecrating it, whereby Christ's Death is sufficiently shewed. Or as others, These words did consecrate them to be Priests, and so enable to celebrate this Ordinance.

Anf. That the words [Do this] are a sufficient ground for the Ministers consecrating and distributing both the Elements, is very true; but that hereby they were constituted in that Office, is wholly groundless. This being another business Our Saviour was now about, and there being more plain and formal passages otherwhere in the New Testament for that purpose. And then, as to the other conceit, that this only obligeth the Minister to consecrate both Elements; it neither stands with reason nor construction of speech, to make that Interpretation of it. Not with Reason of the thing; for how shall the People who are here directed, shew the Lords death by the Priests consecrating the Cup? Not with good construction; for the blessing and delivering being mentioned
or supposed before, [Do this] must needs referre to both; or if but to the one, rather to the latter, than the former. And if the Minister must deliver both, the People then are bound to receive them.

Obj. 2. They say again, That either of the Elements are sufficient to commemorate the Death of Christ; inasmuch as it is said of either of them apart, ye do hereby shew the Lords death.

Anf. It is easily granted, that we may commemorate the Death of Christ by either of them, yea without either of them: but we urge, that they were both instituted to this end, and therefore that it cannot be sufficiently shewed by one of them. He that faith meat is designed for the maintaining of life, denies not drink also to be requisite to the same end: Yea though we should grant, that the blood might be received in the Bread; yet by such receiving, the Death of Christ by the effusion of his blood for us, could in no wise be shewed forth: which being the principal End of the Sacrament, it is the Peoples Duty as well as the Ministers to do it, and that till our Saviour come again.

Arg. 4. The Fourth Argument is taken from the Peoples Right in the Thing signified by the sacred cup in the Lords Supper. And this is us'd by our Saviour himself, Mar. 26. 27, 28. Drink ye all of this [For] this is my blood, &c. So that look what benefit a man would be robbed of, in being deprived of Christs blood; that comfort he is robbed of, that is deprived of this Cup. And that a Right to the thing signified, creates a Right to the Sign, is so great a Truth, that the Apostle Peter grounds his Practice upon it, where there was no express Rule. Can any man forbid water to these that have received the Holy Ghost, &c. It is true, where there lies a present incapacity to receive the outward Ordinance, for want of a requisite Condition that is annexed thereunto (as there is in Infants, and such like, that cannot yet discern the Lords Body, nor examine themselves,) in that case, their Right is suspended; but no mortal man can lawfully forbid to those that have an interest in that which the Cup signifies, the liberty of Drinking of it.

Now what is signified and exhibited by the Sacred Cup? the Apostle faith, 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? And every Believer, that hath a right to the Body of Christ, hath also a right to the Blood of Christ: They that have Union with Christ by Faith, have a clear right to the Communion of his Blood. Again, in the Institution, Luk. 22. 20. This cup is the New Testament in my blood, which is shed for you. For whom the Blood is shed, to them the Cup must be given; and the rather, in that it was appointed to affluire a poor Believer thereof; who may say, Doth the Covenant of Grace belong to me? was his blood shed for such a poor sinner as I am? Now Jesus Christ comes in this Ordinance to seal and apply to every particular Soul the general Promise and Mercy; and in effect faith, Behold sinner, this Blood was shed for thee, for the remission of thy sin.

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There are but two, and they very weak Objections found against this Argument.

Obj. 1. They say, That Abstemious persons that can drink no Wine, Bellarm. de that Infants within the Church, yea that all men have a title to Christ's Euchar. 1.4. blood, in that he shed it for all men; and yet these may not partake of the Cup in the Lords Supper.

Anf. This Objection was prevented before, by observing, that in the cases of Infants and abstemious Persons, God himself hath by his Providence at present hindered them from participation hereof, and that by a natural incapacity: And for any others out of the Church, as they can pretend no right to his Blood, till they acknowledge his Person, so they cannot discern the Lords Body or Blood, or examine themselves.

Obj. 2. They tell us, That they who have the thing signified, need not to strive so much about the sign; he that hath the Money promised by the Bond, is not solicitous at all for the Bond.

Anf. This indeed is the ready way to cast off all Sacraments and Ordinances at once; but our Saviour, that knew our weaknes of Faith and Love, did institute both these external Elements to strengthen and comfort us. We are made partakers of Christ by Baptism, by the Word, by Faith; but infinite Wisdom and Love did concur to appoint this method for the Churches good; and who are we to correct our Bleffed-Saviour, or to intimate that his Institutions are needless?

Seeing therefore that to all true Believers doth belong the thing signified by the Cup in the Sacrament, and that by Gods Ordinance; no man can or ought to forbid them the Sign or Seal thereof.

I might easily multiply Arguments, from the sacred Nature of Testaments, especially of this New Testament, which was sealed with the Blood of the Testator. For though it be but a mans Covenant, yet if it be confirmed, no man disannulleth or addeth thereto, Gal. 3.15.that is, no man can do it without the greatest injury and sacrilege: how much greater is the injury, that is offered to our Saviour, who said, This is the Cup of the New Testament in my Blood, which is shed for you; and who did beseech both the sign and the thing signified?

As also from the unwarrantable Mutilation, that they who withhold the Cup, do make in the Sacrament. For it is not an intire Sacrament, when one integral part is wanting; no more than a man is a perfect man, when one Arm or Eye is defective; Nature always ordaining those parts to be double, though both serving to the same use; and implying thereby, that their Operation is more compleat in both, than it can be in one only: And with the like Wisdom (no doubt) our Blessed Redeemer appointed these two Elements of Bread and Wine for the intire refreshment of the Soul. But especially when one Essential part (as the Cup is, being part of the matter) is taken away, one may truly say, This is not to eat the Lords Supper. And besides, nothing is more plain than Christ's intention to appoint a refection to the Soul like that of the Body: all men know.
know, that this is by drink as well as by meat; the one whereof quenches thirst, and the other repells hunger, and therefore both these must be used to signify a perfect feast or refreshment, such as our Saviour provides for his People.

I had also thought to have spread before you the universal and uncontroverted Practice of the Church of God from the Apostles time for 1500 years and more downwards, for the use of the blessed Cup by all true Believers in the Lords Supper; and not onely of their use thereof, but of their arguments for its use. At least I intended to have produced one undoubted Testimony in each Century of years to have witnesed hereunto; but onely, that this would swell this Discourse beyond the prescribed limits, and that it is done already by many learned men. Thus much shall suffice for the second Thing, to wit, the proof of our Doctrine or Position.

Before I come to answer the Objections made against this Doctrine, I should have set before you the Confessions of the Adverse Party; where very many learned men do acknowledge, both the first Institution and primitive Practice to be in both Kinds; but having heard already the veridict brought in for us herein by one of their own Councils, I shall onely adde the Observation of a most sober and learned Person, that lived and died in the Communion of the Church of Rome, who writes to this purpose. "Concerning the Administration of the Holy Sacrament of the Eucharist, it is sufficiently known, that the Universal Church hath to this day, and the Western or Roman Church for above a thousand years after Christ (especially in their solemn and ordinary dispensing of this Sacrament) given both Bread and Wine to all the Members of Christs Church, a thing that is manifest by innumerable testimonies both of the Greek and Latine Ancients. And they were induced so to doe, firft by the Institution and Example of Christ, who gave this Sacrament of his Body and Blood to his Disciples, then representing the Persons of Believers, &c. And after, "Wherefore it is not without cause, that the best and most learned Catholicks do most earnestly desire and contend, that they may receive the Sacrament of Christ's Blood together with his Body, according to the ancient Custom continued in the Universal Church for many Ages.

Behold here an acknowledgement so plain and full, that I wonder with what countenance men can refuse to manifest a Truth, and withhold it in unrighteousness. And yet here they muster up the best strength they have, and will not yield an inch of what they have once established, be it right or wrong. We shall reduce their Objections that are either alledged in their Councils, or produced by their Writers to these Four heads, which is the next thing to be done.
The Scriptures which they produce for Communion under one kind, Object. 1. are such as these.

(1) The Types and Figures of the Eucharist in the Old Testament, signifie eating under one Kind; As the Tree of Life in Paradise, The Paschal Lamb; The Manna; The Show-bread; The Sacrifices, where the flesh was to be eaten, but the blood was not drunk. 

Ans. The weakness of this Objection would be obvious, if it were put into an Argument; but it is not worth that trouble. It is sufficient to answer, 1. That none of these were Types or Figures of the Lords Supper, and so their whole force is lost in reference unto that. For Types are shadowes to represent the substance, but it is uncouth Divinity, to make one Figure the Type of another. And our Saviour is plainly called the Paschal Lamb, and calls himself the Manna that came down from Heaven, &c.

And, 2. If there were some Types that onely intimated eating, yet there were others that doe imply drinking also. Was there a tree of Life in Paradise? so are there Rivers of Paradise. Was there Bread from Heaven? so were there Waters flowing from the Rock. And divers of the Fathers will produce a clearer figure of both, than any of these, and that was of Melchizedek, who brought forth both Bread and Wine to feast faithful Abraham. And the Apostle tells us; As they did all eat the same spiritual meat, so they all drank the same spiritual drink; and Chrysostom faith upon it, As thou eatest the Body of our Lord, so they did eat Manna; and as thou drinkest the Blood of our Lord, so they drank the Water of the Rock. To them he gave Manna and Water, to thee he gives his Body and Blood.

(2) The second Pretence of Scripture is from Joh. 6., where Christ saith, verf. 41. I am the Bread which came down from Heaven. And verf. 50. This is the Bread which came down from Heaven, that a man may eat thereof, and not dye. And verf. 51. If a man eat of this Bread, he shall live for ever. By all which passages he teacheth one kind to be sufficient to salvation, especially when in the same chapter verf. 11. our Saviour multiplyed the Bread, but not the Drink,

Ans. 1. Though divers of the Ancients did apply this Scripture to the benefices of the Sacrament, yet properly it cannot intend that; the Sacrament not being instituted till above a year after this discours of his; but plainly enough by Bread he means himself: It was He, not the Sacramental Bread that came down from Heaven. 'Tis a spiritual feeding on him by Faith, not meerly partaking of Bread in the Sacrament, that will make a man live for ever. And he speaketh so often of Bread, onely in

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pursuance of the Manna which he had begun to speak of; as in Job. 4. he pursues the same thing under another shadow, to wit, water, to the Woman of Samaria.

2. But if this place were meant of the Lords Supper, we cannot have a stronger Argument for the necessity of the cup therein, than from ver. 53. where Christ faith, Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you; the like ver. 54. 56. And then for the Miracle, as there is no ground to affirm, that that Miracle had any mystical reference in it to the Lords Supper; so if it had, we might infer as well, that his multiplying the Wine, Job. 2. in Cana, both as strongly prove, and both alike, that we must communicate in Wine onely.

(3) The Third pretence of Scripture is from Luk. 24. 30, 31. Where it is said, that Our Saviour as he sat at meat, took Bread, and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him, and he vanished out of their sight. Here, say they, was the Sacrament; here was onely breaking of Bread; here could be no partaking of the Cup, for that he vanished immediately out of their sight.

Ans. 1. Here is no direct proof of the Sacrament: No saying, This is my Body; Do this in remembrance of me, which they grant to be necessary to a Sacrament. In other Scriptures, as Mat. 14. 19. & 15. 36. where there was no thought of a Sacrament, Our Saviour took Bread, and gave thanks, and gave it. Nay, here is great probability to the contrary; for this was in an Inne, their meeting and eating there not at all intended Sacramentally, no Wine consecrated (which the Opponents say, is necessary.) That their eyes were opened, and they knew him in the breaking of bread, is no proof that it was the Sacrament; but rather, that then they did more steadfastly look upon him; and that breaking of Bread noteth the time when, not the cause by which they knew him; or possibly by his usual manner of Giving thanks, and breaking of the Bread, they discerned who he was. And according to the sense of this Answer, do speak many learned Expositors even of their own.

2. Though it should be granted, that here the Lords Supper was administered, yet it is apparent by the former answer, that here is no full description of the Celebration of it: So that the Cup might as well be given though not express'd, as that those Disciples did drink at their meal, though no such thing be there mention'd. Neither is the Relation of an Example in an extraordinary case, sufficient to cancel a direct Precept and clear Example with it. The sound use of the Notion of concomitance would here do well, to wit, that if this Phrase do denote the Lords Supper, then both kinds (by an usual Synechdoche) are meant, when onely one is mention'd.

(4) The Fourth Pretence of Scripture is from Act. 2. 42, 46. & 20. 7. where it is said, The Disciples continued in the Apostles Doctrine, and Fellowship, and breaking of Bread; And that they were daily break-
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ing Bread from house to house. And that they met on the first day of the week, to break Bread. In which places the Lords Supper is described only by breaking of Bread, not a word of the Cup.

Ans. 1. It is not certain that under these expressions is meant the Celebration of the Lords Supper, (the more inconsiderate they who affect to term the Lords Supper nothing but breaking of Bread, when the Scripture hath given it a more specific and honourable Name) for some of the Learned understand several of those places, of distributing their provision to those that were in want, or of their common refection together; Their communion (faith Chrysost.) was with the Apostles not only in Prayers, but also in Doctrine and civil Conversation; Or else of their Agape or Love-feasts, which were frequently held at the end of their Assemblies.

2. But if any of those places do point out the Lords Supper, we answer, that by a common Synecdoche, the one kind is put for both, nothing being more usual in Scripture, than to denote a compleat subsistence by eating of Bread, Isa. 58. 6, 7. Luk. 14. 1. which may the rather convince our Opponents, in that their Council of Conscience, as they urged none of these places to this purpose, so they expressly yield, that this Sacrament was both instituted and used in the Primitive Church in both kinds: and it must be a clear and certain evidence, that must cross the Institution. Some few more Scriptures are pretended, but being wholly inconsiderable to this purpose, I think not worth the answering.

The Second Plea that is brought for Communion in one Kind, is from a Pretence of Reason. For, say they, the whole Essence of a Sacrament is comprized in one Kind; and whole Christ, who is the Fountain of all Grace (both his Divinity and Humanity being now inseparably united together) is by way of Concomitance, his blood being now in his Body exhibited in one Kind; so that there is no spiritual Fruit to be reaped by both, that is not to be received by participating of one kind; and therefore there is no need of both.

Ans. 1. We deny that the whole Essence of the Lords Supper is comprized under one Kind; for there is neither the whole Sign, the Cup being wanting, which signifies Christ's Blood; nor the whole thing signified, which is such an entire refreshment of Soul, as Bread and Wine are of the Body. The Lords Supper is the Sacrament of Christ's Body and Blood; but Bread is not the Sacrament of Christ's Body and Blood; therefore Bread alone is not the Lords Supper.

2. The Doctrine of natural Concomitance presupposeth Christ's Natural Body to be contained carnally under the form of Bread, which will not only be denied, but plainly disproved. Where Christ's natural humane body is, there we grant, his Blood, and Soul, and Divinity also are, but that Body is now only in Heaven.

3. They who urge this Conceit, yet do grant, that by virtue of the Sacra-
Sacramental words, only Christ's Body is contained under the form of Bread; and then we conclude, that whole Christ is not therein Sacramentally. Christ's Body is not Sacramentally signified by the Wine; neither is the Communion of Christ's Blood in this Sacrament, a work of Nature, but depends meerly on the Institution and Promise of Christ, and to be measured thereby.

4. Though his Body be now accompanied with blood in Heaven, yet this Sacrament was instituted to shew the Passion of Christ when he was on Earth, which was with the pouring out of his blood; and blood poured out of the veins cannot be said to accompany or be conjointed to the body. Our Saviour would represent himself here not as a Lamb, but a Lamb sacrificed, and therefore the blood is severed from the body: As the Money is not a Prisoners Ransom, while it lies in the Chest, but when it is paid; so the blood of Christ as shed, is our Ransom. And though now his bliss'd body and blood cannot be severed atunder, yet the Signs of them are by his own appointment severed, and no man can drink the blood of Christ in eating of the bread. The bread we break is the communion of his body, and the cup we bless, is still the communion of his blood. And themselves affirm, that their Efficacy is but comminurate to their Significance, and it is manifest, that the bread doth only signifie the body of Christ, the wine only his blood.

5. Though no more profit were to be received by partaking of one kind, than of both (which yet some of their own deny, who say, that more Devotion is rais'd, more Faith exercised, and a more compleat refreshment obtain'd by both than by one;) yet more humble obedience is expressed to the will of the Law-giver, who appointed both, and thereby shewed the use and need of both.

The Third Objection that is made against the peoples use of the Sacred Cup, is Pretence of Reverence to the Blood of Christ, which by the promiscuous use of the Cup, might easily be spilt; especially where there is but one Dispenser of the Sacrament, and many Communicants; that it would be lost on the long Beards of the Laity; that being kept long, it would grow musty; and that to imprioprie it to the Clergy, would at the same time preserve a great Reverence both to it and to Them also in the eyes of the Vulgar.

Anf. 1. God forbid that any of us should conceive, or express any thing irreverently of our dear Redeemers Blood; no nor of the outward sign thereof. But doth not this Objection reflect upon the Author of this Sacrament, that did so institute it, and upon all the Ancient Church that so used it, and yet such danger in it? yea, who communicated, and that in great numbers; at the least, every Lords Day? And may not the sacred Bread fall down and perish in like manner? But this pretence many of the Fathers in their own Trent-Council smiled at; well knowing that the Church for above a thousand years in her greatest straits and perfec-
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2. But the second part of the Objection is not so easily answered; namely, that by this restraint, the honour of the Clergy, who are one time or other partakers of it, may more shine forth. For it is easier to answer ten arguments, than one corrupt affection. But this is the wrong way of contracting Reverence and Respect; for men thus to seek their own Glory, is not Glory; nor can any man expect, that God will bless those methods, that do so plainly cross his will. And indeed this very thing, the Clergies honour and that proud fear of being thought fallible in any thing, left Truth should get further ground, together with their ill-naturednes, that therefore will deny a thing, because others desire it, are the greatest reasons of the present Church of Rome for this their Sacrifledge.

The Fourth Pretence they have, is of Authority. They say, That the custom of communicating under one kind, being rationally introduced, and long observed, the Church having now a greater liberty, than the Church had under the Law, though she have no power to alter things of a Moral, but only such as are of a Positive nature, hath fixed it as a Law in several Councils, and therefore it is to be so received and obeyed. And in case of disobedience, the secular Arm is to be called in, which one of them confesses in this case to be the most necessary Argument.

Ans. 1. That such a custom of communicating under one kind is crept into some part of the Church, is certainly true; but that it was rationally introduced, or hath been anciently used, is certainly false. For how can that be uttered in with any reason, which is directly against Christ's command? Whenuas also every succeeding Council is ashamed of the grounds their Predecessors went upon, and one might referre it to any man that is not drunk with prejudice, whether there be one good Reason for this alteration among all the number. And that it hath been for a long time used, is so false, that Authentick Writers in every age of the Church stand ready at a call to evince, that the ordinary and publick celebration of this Sacrament was still in both Kinds. The Roman cause being most indefensible in this point, even by their own usual Weapons.

2. The Universal Church of God hath no Authority to prohibit what God commands. In alterable circumstances, she may wisely and modestly use her power; but to change the Testamentary Institution of Christ her Lord and Husband, she will not dare. What the Master commands, the good Servant will not forbid. St. Paul saith, the Church is subject to Christ, and therefore may not oppose her self to Christ: for that (as Aug.) he always determines a right, but Ecclesiastical Judges as Contr. Crescon, men, are often mistaken. The Ministers of Christ are indeed the Dispensers of the Mysteries of God, but not Lords to dispense with them and alter them at their pleasure, but must dispense them according to Christ's Institution.
The Right of every Believer

I

I now proceed to the Fourth thing promised, and that is some Application of all this to our selves.

Use 1.

See here the Abundance of our Saviours Love and Care towards his Church. He was not content onely to dye for us, but he ordained for our comfort this thankfull Memorial of his Death; and that on purpose to help our Faith and Comfort, and to this end appointed not onely his flesh, but his blood to be given, that if one kind did not sufficiently quicken and strengthen us, the other should be prestently applied, to perfect that good work in us. For he knew that we were dull of Apprehension, and hard to be wrought upon. To see his Body bruised for a poor Sinner, that may work compunction, and ered a staggerung Faith; but to see again his Blood, wherein is a mans life, poured out; and to drink this also as an assuring Pledge that he dyed in the fletters stead, how will this fill the believing Soul with joy and comfort! The Blood of God, that will surely expiate the sin of Man. To support a poor Beggar with a piece of Bread, that's kindnes; but to quench his thirst
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thirst also that’s double Mercy. This is the Mercy of our Redeemer. He calls, Come, eat of my Bread, and then drink of the Wine that I have mingled. Not onely, Eat O Friends, but, faith he, Drink, yea drink abundantly, O beloved. O Love without comparison! the same Hands that have been lift up against him, the same Mouth that hath dishonoured him, shall yet taste that Blood, one drop whereof is of more value than Heaven and Earth. When Alexander the Great was married to Statira the Daughter of Darius, he had fix thousand Guests, and gave to each of them a Cup of Gold; but here are more Guests to be served, and richer Gifts that are bestowed. Here our dear Redeemer opens a wide Fountain for a world of sinners; and ‘tis onely Wash and be clean. That blessed Truth is unquestionably here confirmed, i John. 1, 7. The Blood of Jesus Christ his Son cleanseth us from all sin. Thus he hath chosen by Two things, wherein it is impossible to lye, to exhibit a bleeding Saviour to cure a bloody Sinner.

See here the presumptuous Sacrifical and Injustice of the Church of Rome. To corrupt Christ’s last Will, and to serve his Family by the halves. To darken so clear an Institution, and defeat so plain a Command. How will our dear Saviour refund so great a wrong? He so free in shedding his Blood, so cruel in refusing it. He so careful to make and seal his blessed Testament, they so studious to deface it. The Master of the House appoints such provision for his Children, the Steward withholds the one half, and then thinks to appease their Appetites with Distinctions. He that takes so kindly a cup of cold water given to a Disciple, must needs take it unkindly when his own Cup of Blessing is denied them. What Article of Religion can be soe in such hands? What intelligent man will imbarke himselfe in such company, that will overturn all Scripture and Antiquity to establish their Conceits? that will privily tax Christ himselfe of weakness, and openly wrong his whole Church at a blow.

Indeed if this Device had had any tendency to promote Love to God or true Piety; if it had been bred and born in the Church time out of mind, their zeal and fondness for it might the sooner be forgiven: But to struggle so hard for a Tenet that can no way pretend to promote true Religion, a Tenet that was never publickly own’d in any Church for 1400 years; to deny the Wine in the Sacrament to the People, and yet the very Vessels still extant in some of their Vestries, by which they conveyed it to the Peoples Mouths: To make such a bare-face’d Error tantamount to an Article of Faith, and then to Accurse them from Christ, that shall endeavour after his Blood; what shall we say to these things? yea to say, as one of their Cardinals did in the Colledge, that to yield the Cup to the Laity, was to offer them Poyson instead of Physick, (he had not forgotten that wretched Monk that poyson’d a Christian Emperor with the Cup at the Sacrament); to de-
clare, that to ask the Cup favoured of heresy, and was in short a mortal sin, as some of them laid in the meeting at Trent. These things do raise their Guilt to a very great height, and would inforce all considering men to bless themselves from such a Society.

The usual Refuge of these men, when they are baffled by the Scriptures, is to shelter themselves in Tradition, under Councils, or among the Fathers; but in this point the more ingenuous of them do confess that all are against them, and the more impudent make but feeble Defences from them. Divers of their own Bishops in the very Council of Trent, argued and voted for the Truth. Several Princes of that Religion interceded for it, and afforded the Cup to their Subjects; and a great Prelate, when no good would be done therein, writes to Caesar, that no relief was there to be expected, where Voices were always numbered, never weighed. And is not the force of Truth very great, when it extorts an Approbation, even from the Party that opposeth it? And it is not long since a Concession of both Kinds was signified to this very Nation, on condition that we would come over to them: Thus God himself shall not have his will, unless withall they may have theirs.

And yet this is that Church which so many extoll; that is set out by such alluring Beauty, and wherein so many blind Souls are hearded: A fit Religion for those that resolve to have none; and for such Children who will renounce a true Father to obey a false and cruel Mother.

Use 3.

See here the Folly of such among us, who deprive themselves, both of the Sacred Bread and Cup in this Ordinance. While we are vindicating one part of this Sacrament how many are Fleighting the whole?

1. Some do live in this sin of Omifion out of an Atheistical and profane Principle, having no sense of Duty, or Conscience of Religion at all. The Table of the Lord is contemptible to them. Thus many hundreds and thousands of Adult persons never did once taste of these Gospel-dainties. Jesus Christ faith, Take, eat, this is my Body; Drink ye all of this Cup of Blessing; but they flatly refuse their Redeemers Command. Alas poor Souls! will ye never have any need of him? Can you satisifie the Justice of an offended God, by your own imperfect Righteousness? with what face can you crave Attonement by that Blood which you have despised? how can you be ever cleansed by that Blood which you have refused to drink? Bethink your selves, the Blood you contemn is nobler than any that runs in your veins. It is the Blood of the Son of God, to whom the stoutest of you must flee first or last: and if you now turn the deaf ear to his gracious calls, how justly may he refuse your cries in the day of your misery. Be wise therefore, and kiss the Sonne, lest be be angry, and ye perish in the way.

2. Others
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2. Others neglect this Ordinance out of supine Negligence, neither knowing their Duty, nor caring for any of these things. One would wonder how stupidly men do hear their Duty pres't upon them in this particular; not at all concern'd. They hold their Estates and Credits by another Tenure. Lands and Houses pass not by the Covenant of Grace, nor are sealed with the Seals thereof. They imagine that to prepare for, and partake hereof, will somewhat dis-ease them, and oblige them to the difficult and dreaded work of Self-examination and Godly Sorrow; and so they sleep quietly in this notorious disobedience. Hunger will ha'fe to Meat, Guilt to Pardon, Pain to Ease, Sorrow to Comfort: but where there is no fence of the former, there is no ha'fe to the latter. O that such would read and consider that fearfull sentence in a like case, Numb. 9. 13. The man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same Soul shall be cut off from his People, because he brought not the Offering of the Lord in his appointed season, that man shall bear his Sin. And never imagine that Grace or Comfort will be found in Christ, without the use of his own Ordinances, nor the End attain'd without the Means.

3. Others do frequently deprive themselves of the Lords Supper for the sake of some sin or other, (if the truth were known) which they are loth to leave. Thus Stomachs that are clogg'd with noysome humours, quite take away the Appetite. If anger, malice, envy, unnatural passions; if sensual delights be cherished within, or be not heartily hated and mortified, there will be no room for the Blood or Grace of Jesus Christ. But (Sirs) do you mean to live, and consequently dye in these sins? what then will become of you? If you do desire to leave and conquer them, why do you avoyd the means? will any of these sins excuse your present Omissions? not at all. One sin can never excuse another. What Child or Servant will be excuse from coming to meat when you call them, by saying, their hands are unclean, and they have no mind to wash them? Do you conceit that there is more real sweetness in your sins, than in Christ? in the filth and dregs of the world, than in the Maker and Glory of the World? Taste and see how good the Lord is, and let the Love of Christ constrain you to your undoubted Duty.

4. Others again do deprive themselves of the Lords Supper out of a superstitious Fear of approaching to it; the rather, because the Scripture faith, that the unworthy Receiver becomes guilty of the Body and Blood of the Lord, and withall eateth and drinketh his own damnation. Now a Religious Fear there ought to be, which should not one by one oblige a man to prepare himself for this Ordinance, but for every other. If it were a well-governed Conscience that ruled them, it would make them as carefull of Praying and Hearing, as of Communicating; and it is most certain, that who doe cannot rightly partake, can neither LIII. rightly
rightly pray nor hear. And the Danger of miscarriage is much the fame in the one as in the other: for, to have the Word become a favour of death, and a man's Prayers to become sin, differs nothing in effect from being guilty of Christ's death, or of eating judgment (which that word doth properly import) that is, deserving God's Anger, and the effects of it to a man's self.

A grievous sin, this unworthy Receiving, (no doubt) but not unpardonable, nor such as should discourage the weakeft child of God from sincere Endeavours, and then a chearfull Communicating. For this Sacrament was never intended to feal our Perfection, but to help our Imperfection. If a Wife were lovingly invited to feast with her Husband, or a Child by a Father; would it not lay an imputation of an unufferable severity in the Husband or Father, or else of secret guilt, ignorance, or want of love in the Wife or Child, to refuse to come, left they should not be duly qualified? Even so in this case, our Blessed Redeemer most lovingly calls us to his Supper; what other construction can be made of our refusal, but that either he is rigorous, or we faulty. In this case we cannot do better than like wife Abigail, 1 Sam. 25. 41, 42. when David went to take her to him to wife, she arose and bowed herself on her face to the Earth, and said, Behold, let thy handmaid be a servant, to wash the feet of the servants of my Lord. Here is a due fence of her own unworthines. But in the next Verse; She haste and arose, and went after his messengers, and became his wife. Keep up a due fence of your own unworthiness, but let not that hinder you from going, when he calleth you. If you perish, yet perish in a way of Duty. How many do we meet with, on their Deathbeds grievously troubled in Conscience for their neglect herein? If you are unfit for the Lords Supper, you are unfit to dye; and how dare you live in a condition altogether unfit to die? O remember, that stinging Scripture, Jam. 2. 10. If a man keep the whole Law, and yet offend in one point, he is guilty of all.

Use 4. Lastly, Let us all take care to improve this Legacy, the blessed Cup of Christ's blood. That this point lye not, like grounds long in suit, barren and unprofitable. While there is such flickling for the Sign, let us strive after the thing signified. Shall we contend so earnestly for this Jewel, and then not wear it? shall we venture so hardly for this water of Bethlehem, and then pour it out when we have done? O no, let us squeeze all possible vertue out of this Sacred Cup; let us go up by the stream, to the Spring; having opened the Shell, let us feed upon the Kernel. Let us remember Christ's bitter Death and Passion for us. Is thy Heart impenitent? steep it in the blood of this Scape-goat. Is thy Faith weak and fainting? Here's Senfe to help thy Faith. Apply the mouth of thy Faith to his wounds, and be not faithlefs but believing. Is thy Conscience unquiet? bring it to be there sprinkled with the merit of
of his Blood. Are thy fins as many as the sands? his blood is as large as the Ocean, to overflow them all. When this blessed Cup is poured out, let thy eyes pour down a flood of tears mixed of grief and joy: To see such a Person pouring out his life by thy procurement, this should melt thee with grief: To see the Price paid by that Blood for thee, should lift thee up into a trance of joy. When thou takest that Cup of Salvation, think, What shall I render to the Lord for this his benefit to me? Who is this that comes with died Garments from Bozrah? how glorious is he in his Apparel! How bitter was his Passion! how sweet his compassion to poor sinners! Be ye lift up, O my everlasting doors, and let the King of Glory come in. Bring him into thy Soul, and there feed upon him by Faith, and let his fruit be savory to thy taste. Inward Communion is the Crown of an Ordinance. It is the Cup of the New Testament in Christ's blood, which was shed for you; receive it with Reverence, receive it with Thankfulness, receive it with Application, remember his Death, remember his Love more than Wine.

Let us not only defend the Truth, but improve it. If we feel no vertue or comfort in the blood of Christ, we shall be tempted to throw away the Cup as well as others. When we find no marrow in the Bone, we throw it away. He that profits by Ordinances will best value them; he that is refreshed by Wine, will never cry down the Vine; but a formal partaker will easily be weaned; and when the Children do but play with the drink, the Father may justly take away the Cup from them.