



SERMON XXII.

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

Mr Richard Steel

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 cross 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 Obstinacy, 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 burthensome superfluities to other of Gods Ordinances, but they whose Consciences will permit them to adde, will easily adventure also to diminish when it serves their turn; as appears in their denying to.

to Gods people the *one half* of the *Lords 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 carefull *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 herein, 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 so 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 *Proselytes* in the institution of *Baptism*.

P. Fag. in
Deut. 8. 10.
ex Rabbin.
כוס הילל

(2) Here is an account of what *Our Saviour* said; when, if ever, his *lips* were like *Lillies* dropping sweet-smelling *Myrhe*. Where there is
First, *A Command*, [*Drink ye all of it*] wherein you have,

Cant. 5. 13.

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*.]

Dutch.

2. *The Persons intended*, [*ye all*] that is, all *ye my Disciples* in the first place; who upon occasion of celebrating the *Passeover* (they being our *Saviours* ordinary *Family*) were then alone with him at the *Table*. But so far 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 untill 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.

1 Cor 1. 2. with
1 Cor. 11. 28.

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

† So the word *Shedding* is most commonly taken: and so most properly in this place as the Epithet [*New*] which is adjoyned, evinceth.

Heb. 9. 22.

Maldonat. in
1cc.

New Covenant which is sealed and confirmed by the Blood of Christ is kept in remembrance. He saith 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 *shadowes* 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*] so 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 restrain'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 expressly [*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*:

Doct. That every adult Believer hath an undeniable Right to the Blessed Cup in the Lords Supper.

In the handling of which Truth, I shall briefly,

1. State the Question.
2. Prove the Position.
3. Refute the Objections.
4. Make Application.

For the right *stating* of the *Question* you may observe,

1. That our business is not, to debate, *Whether a man may or may not receive Christ, 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 supersede the same; and therefore they that unwillingly are deprived of this *intire* 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 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, so 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 (*Jus ad rem*) in things, whereof they never have (*Jus in re*) the rightfull Possession.

4. Our Doctrine is, That both parts of the Lords Sacrament, by Christs Ordinance and Commandment ought to be ministered to all Christian men alike. That Christs Ministers ought to take and break the bread, to take the cup, and to give both to the Communicants. That Believers do receive what is given to them by the Lords Minister, 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, 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 Christ. That they are disallowed that withhold the One kind, to wit, the cup of the Lord from the faithful; yea, they sin grievously against the Lords Institution, which saith, Drink ye all of it, which he did not say so expressly of the Bread. That no humane Authority ought to forbid the Appointment of Christ, and the most received custom of the ancient Church.

One

Jura constituta esse in iis que sunt in participatione accidunt, non que ex inordinato nec in singulis personis sed generaliter constituti. Reg. jurisconsult.

Artic. 30.

Confess. Angl. cap. 29.

Confess. Helvet. c. 21.

August. Confess. So the Saxon, &c.

Artic. 30. Confess. Angl. c. 29.

Confess. Helvet. c. 21.

Confess. August.

One would wonder, how so clear an *Institution* should ever come in to question; some few *Superstitious* persons, and some *Hereticks* did long agoe choose to communicate in one kind, but they were still cor-

Comprimus quod quidam sumpra tantummodo corporis sacri portione a calice sacrae cruoris abstinere, qui proculdubio, quoniam nescio qua superstitione docentur astringi, aut integra Sacramenta percipiant, aut ab integris arceantur. Quia divisio unius ejusdemque mysterii sipe grandi sacrilegio provenire non potest. *Gelas. pap. dist. 2. de Consecr. An. 492.*

Concil. Turanens.

An. 1414.

An. 1431.

An. 1545.

Sess. 13.

Jo. Gerson.

Sess. 30.

Sess. 21.

II.

rected by Orthodox *Councils*. And afterwards, out of fear of shedding the blood of Christ, there were some that being loth to lose either Element, did use to dip the consecrated Bread in the Wine; and this some *Councils* did allow to persons that were infirm. But it was about fourteen hundred years after the *Institution*, before ever any publick contradiction was made thereunto. And then the *Council of Constance*, then that of *Basil*, and lastly that of *Trent*, forbad the use of the *Cup*, not onely to the People, but to the *Priests* also; except to him onely that for the time officiates. They at *Constance* say, *Though Christ did administer this venerable Sacrament to his Disciples under both the kinds of Bread and Wine, yet notwithstanding this, the custom of communicating under one kind only is now to be taken for a Law*. Again, *Though in the Primitive Church this Sacrament was received by the faithfull under both kinds; yet notwithstanding this, the custom that is introduced of communicating under one kind onely 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 imployed to put a better face on so foul a matter, left out those strange and presumptuous *Notwithstandings*, 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 how the *Sacrament* shall be ministred; 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 divine Precept to receive the *Eucharist* under both kinds; and do Accurse all those that affirm the contrary. Again they declare, That though at the beginning of *Christianity* 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 meerly upon their Institution;

Institution; 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 Curse. 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 usefull 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 *Corinth* 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 creeps upon Gods own Ordinance, as by going back to the Spring, by considering the Institution: Infomuch as the *same Apostle* for their violating *Christs* Institution in their administration of this Ordinance, saith, 1 Cor. 11. 20. *This is not to eat the Lords Supper.*

Now you may plainly see *Our Saviours Institution* in this Text, *Mat. 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 joyned 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 saith, *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 do 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; allcading, 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 onely in the Name of the Lord Jesus, Act. 19. 5.*

To which I answer, That the *Holy Ghost* doth not in the place speci-

Indignum est
Domino, qui
aliter mysteri-
um celebrat,
quam ab eo tra-
ditum est. Non
enim potest de-
votus esse qui
aliter præsunt,
quam datum est
ab Authore.
Ambros. in
1 Cor. 11.

Bellarmin. de
Euchar. l. 4.
c. 25.
Eftius in l. 4
dist. 11. f. 8.

Reffert in re-
fut. art. 16.
Lutheri.

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 intends, that they were baptized *onely* in *Christs* Name, than *St. Pauls* styling himself the Servant of *Jesus Christ*, excludes the *Father* and the *Holy Ghost*. And thus it is understood not onely by the *Ancients*, but by divers of the *learnedst* of the *Roman Church* themselves.

Pbinius Bibl.
p. 1603. ex
Eulog.

Estius in l. 4.
d. 3. s. 4.

Fabr. Paulus.
in Act. 19.
D. Soto in tertiam dist. 4.
art. 6.

To make sure the *consequent*, That *our Saviour* did institute this Sacrament in both kinds for all Believers, I adde 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*, layes 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 saith 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* saith, *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 expresse 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 Sacriledge which he foresaw 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*.

1 Cor. 11.

Jac. a S. Maria, ser. 7. de
solen. corp.
Christi.

Suarez. Disp.
71. de Sacr.

And yet behold what Subterfuges they that would be mad with Reason have found out to avoid our Lords Command. *First*, they say, *This onely, imports a liberty given hereby, such as that, Increase and multiply, which layes no Obligation upon every one to marry for the increase of the World.* Or as others, *This is onely 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 saith, *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.

Obj.

Obj. 2. They say, *That this command did onely concern them that were present, or at furthest, that it onely concluded with the Apostles their Successors.* Bellarmin. de Euchar. lib. 4. cap. 25.

Ans. A poor Refuge. For then [*take, eat*] onely 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 alwayes, 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.* Cajetan in tertiam Tho. q. 80. art. 12.

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 alwayes binde, 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 alleadge, *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 wonderfull Providence of God in so describing it.* Estim. l. 4. dist. 11. s. 7. Bellarm. de Euchar. l. 4. c. 25.

Ans. But the answer is easie, 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 Saviours *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 adde 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 *Vers. 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 Epistle 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 Vers. 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 indifference, forasmuch as he saith once, vers. 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 untie the two Elements, which the Apostle had bound together by so many Copulatives in the Text, but to shew that an equal care and reverence should be shewed 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 suffi-

Fig. 1 Cathol.
Orth. P. 119.

Bellarmin. de
Euchar. l. 4. c. 25.

Epist. in 1. 4.
d. 11. f. 7.

Matth. 18. 8. & c.

Palmero tom. 9.
cap. 34.
11

sufficient Reasons, her Power being not inferiour to the Apostles.

Ans. 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 dispense
1. In the Lawes of Nature, nor 2. In Articles of Faith, nor 3. In the Sacraments of the New Testament.

Aquin. Quodl. 4. art. 13. Saluere ubi supra.

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 saith expressly, *vers. 25. This do ye as oft as ye drink it in remembrance of me, and vers. 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 abundanti* it is easie to shew the same from the thing it self. 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 Christs Death is sufficiently shewed. Or as others, These words did consecrate them to be Priests, and so enable to celebrate this Ordinance.

Cajetan. ubi supra. Al. Pigh. contr. Rub. 7. Conc. Trid. Sess. 22. c. 1.

Ans. 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 onely 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

Matth. 28. 19. Joh. 20. 21, 22, 23.

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.

Estius in l. 4.
d. 11. f. 8.

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.*

Ans. 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 saith *meat* is designed for the maintaining of life, denyes 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.

*Cui signatum
ei signum.*

Act. 10. 47.

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, *Mat.* 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 expresse 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 saith, *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 assure 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 saith, *Behold sinner, this Blood was shed for thee, for the remission of thy sin.*

*si quotiescunque
effunditur san-
guis Christi, in
remissionem
peccatorum ef-
funditur, debeo
illum semper
sumere, ut
semper peccata
mihi demittan-
tur. Gratian de
Consecr. dist. 2.*

There

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 Christs Euchar. l. 4. blood, in that he shed it for all men; and yet these may not partake of* C. 25. *the Cup in the Lords Supper.*

Ans. 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* Bellarm. de *to strive so much about the sign; he that hath the Money promised by the Euchar. l. 4. Bond, is not solicitous at all for the Bond.* C. 27.

Ans. This indeed is the ready way to cast off all Sacraments and Ordinances at once; but our Saviour, that knew our weakness of Faith and Love, did institute both these external Elements to strengthen and comfort us. We are made partakers of Christ by *Baptisme*, 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 Blessed 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 bequeath 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 alwayes 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 onely: 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 Christs 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 signifie 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 uncontrouled *Practice* of the Church of God from the *Apostles* time for 1300 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 witnessed 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*.

Chemnit.
Chamier. de
Euchar. l. 8.
c. 9.

Aquin. in 1 Cor. 11.
Eftius in l. 4. d. 11. f. 7.
Tolet. in Joh. 6. annot. 27.

Olim per multa secula apud
omnes Catholicos usitatum
esse, ex multorum sanctorum
Scripturis didicimus.
Alph. à Castr. adv. Hæres.
ult. de Euchar.

Cassard. Consult.
Artic. 22.

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 verdict 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 manifested by innumerable testimonies both of the *Greek* and *Latine* Ancients. And they were induced so to doe, *first* 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 *Christs 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 resist so 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 allledged in their *Councils*, or produced by their *Writers* to these *Four heads*, which is the next thing to be done.

III.

I. Pre-

1. Pretence of Scripture.
2. Pretence of Reason.
3. Pretence of Reverence.
4. Pretence of Authority.

The *Scriptures* which they produce for Communion under one kind, Object. I. are such as these.

(1) *The Types and Figures of the Eucharist in the Old Testament*, Bellarm. de significatione *eating under one Kind; As the Tree of Life in Paradise, The Paschal Lamb; The Manna; The Shew-bread; The Sacrifices, where the flesh was to be eaten, but the blood was not drunk*, Euchar. l. 4. c. 24.

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 shadows 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 *Mannah* 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* saith 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.* I Cor. 10. 2, 3. In loc.

(2) *The second Pretence of Scripture is from Joh. 6. where Christ saith, vers. 41. I am the Bread which came down from Heaven. And vers. 50. This is the Bread which came down from Heaven, that a man may eat thereof, and not dye. And vers. 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 vers. 11. our Saviour multiplied the Bread, but not the Drink.* Bellarm. de Euchar. l. 4. c. 24.

Ans. 1. Though divers of the *Ancients* did apply this Scripture to the business of the Sacrament, yet properly it cannot intend that; the Sacrament not being instituted till above a year after this discourse 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

purfuaunce of the *Manna* which he had begun to fpeak of; as in *Joh. 4.* he purfues the fame thing under another fhadow, to wit, of *water*, to the Woman of *Samaria*.

2. But if this place were meant of the Lords Supper, we cannot have a ftronger *Argument* for the neceffity of the *cup* therein, than from *verf. 53.* where *Chrift* faith, *Except ye eat the flefh of the Son of God, and drink his blood, ye have no life in you*; the like *verf. 54, 56.* And then for the *Miracle*, as there is no ground to affirm, that that *Miracle* had any myftical reference in it to the Lords Supper; fo if it had, we might inferre as well, that his multiplying the Wine, *Joh. 2.* in *Cana*, doth as ftrongly prove, and both alike, that we muft communicate in *Wine* onely.

Bellarmin. de Eu-
char. l. 4. c. 24.

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

Estius in 1ib 4.
d. 8. s. 11.

Vid. Suarez.
d. sp. 71. de Sac.

Ans. 1. Here is no direct proof of the Sacrament: No faying, *This is my Body*; *Do this in remembrance of me*, which they grant to be neceffary 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 confecrated (which the Opponents fay, is neceffary.) 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 ftedfaftly look upon him; and that breaking of Bread noteth the time when, not the caufe by which they knew him; or poffibly by his ufual manner of Giving thanks, and breaking of the Bread, they difcerned who he was. And according to the fence of this Answer, do fpeak many learned *Expofitors* even of their own.

D. Carthusian.
in loc.
Jaufen. conc.
Living. c. 146.

2. Though it fhould be granted, that here the Lords Supper was adminiftered, 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 exprefs'd, as that thofe Difciples did drink at their meal, though no fuch thing be there mention'd. Neither is the Relation of an Example in an extraordinary cafe, fufficient to cancel a direct Precept and cleer Example with it. The found ufe of the Notion of *concomitance* would here do well, to wit, that if this Phrafe do denote the Lords Supper, then both kinds (by an ufual *Synechdoche*) are meant, when onely one is mention'd.

Bellarmin. de Euch.
l. 4. c. 24.

(4) *The Fourth Pretence of Scripture is from Act. 2. 42, 46. & 20. 7.* where it is faid, *The Difciples continued in the Apoftles Doctrine, and Fellowship, and breaking of Bread----- And that they were daily break-*
ing

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 specifical 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 (saith 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.

Cajetan in loc.
Beza in loc.

In loc. Serm. 6.

2. But if any of those places do point out the Lords Supper, we answer, that by a common *Synechdoche*, the one kind is put for both; nothing being more usual in Scripture, than to denote a compleat sustenance by eating of Bread, *Isa.* 58. 6, 7. *Luk.* 14. 1. which may the rather convince our Opponents, in that their *Council of Constance*, 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.

Object. 2.

Bellarmin. de Eu-
char. l. 4. c. 22.

Bellarmin. de Euch.
l. 4. c. 21.

Id. c. 23.

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 Christs Blood; nor the whole thing signified, which is such an intire refreshment of Soul, as Bread and Wine are of the Body. The Lords Supper is the Sacrament of Christs Body and Blood; but Bread is not the Sacrament of Christs Body and Blood; therefore Bread alone is not the Lords Supper.

Bonavent. in lib.
4. d. 11. p. 2.
a. 1. q. 2.

2. The Doctrine of natural concomitance, presupposeth Christs Natural Body to be contained carnally under the form of Bread, which will not only be denied, but plainly disproved. Where Christs 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

Aquit. p. 3. q. 76.

q. 2.

Corpus Christi
non est sacra-
mentaliter sub
specie vini. nec
Sanguis sacra-
mentaliter sub
specie panis.

Ergo ut sacra-
mentaliter su-
matur Christus,
necesse est, ut
sumatur sub
duabus specie-
bus. *Alex. Alexf.*
4 part. q. 11.
m. 2.

Vasquez t. 3
in 3 disp. 215.
c. 2.

illa tamen, qua
est sub duabus,
est majoris me-
riti, tum ratio-
ne augmentatio-
nis devotionis,
tum ratione fidei
dilatationis
actualis tum
ratione sumptio-
nis completio-
nis. *Alex. Hilenf.*
part 4. q. 11.
m. 2.

So *Vasquez*.

Object. 3.

Bell. de Euch.

l. 4. c. 24.

*Diffus. Conc.**Trid.* p. 585.

Sacramental words, only Christs Body is contained under the form of Bread; and then we conclude, that whole Christ is not therein *Sacramentally*. Christs body is not Sacramentally signified by the Wine; neither is the Communion of Christs 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 conjoynd 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 Ransome, while it lies in the Chest, but when it is paid; so the blood of Christ as *shed*, is our Ransome. And though now his blessed body and blood cannot be severed asunder, 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 blesse, is still the communion of his blood*. And themselves affirm, that their Efficacy is but commensurate to their Significancy, 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 raised, 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 impropriate 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*.

Ans. 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 persecu-
tions.

tions, kept up a *due reverence* together with the *constant use* of this Sacred Cup.

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, lest Truth should get further ground, together with their *ill-naturedness*, that therefore will deny a thing, because others desire it, are the greatest reasons of the present Church of Rome for this their Sacriledge.

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.*

Object. 4.
Bell. de Euch.
l. 4. c. 28.

Gerson.

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 usher'd in with any *reason*, which is directly against Christs command? whenas 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.

Vid. Catech.
Rom. p. 2.
pag. 201.

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 alwayes determines aright, but Ecclesiastical Judges, as 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 Christs Institution.

Contr. Crescon.
l. 2. c. 21.

Institution. And then for the Churches liberty, it consists in having fewer and more easie Ordinances than under the Law, and Grace to make her members willing to perform them; but it consists not in an uncontrolled power to adde, alter, or diminish the Institutions of Christ. *He that breaketh the least command, and teacheth so, hath no place in the Kingdom of Heaven.* The Roman Priest may not alter or omit one Ceremony in the *Mafs*, and must they adventure to omit this sacred Symbol of Christ's appointment?

Conc. Nic. Cal-
cedon Ancyr,
&c.
See Dr. Feat-
ley's Grand
Sacredledge,
p. 172.
Gratian. Dist.
50.

Bellarmin. de
concil. c. 7.
Alb. Pighius.

† *Hujus con-
cilii nihil est
ratum & pro-
batum, nisi
quædam dispo-
sitiones circa
beneficia. Con-
cilium vero ipsum reprobatur in Conc. Lateranensi ult. Sess. 11. Bell. de Conc. c. 7.*

3. The Determination of the *Church of Rome* is nothing to the *Universal Church*; being not a *fourth* part thereof, nor having any Jurisdiction over other Churches by any Law of God. These pretended Councils that have so boldly determined against the plain Word of God, have also herein opposed former Councils; in which case *Themselves* tell us, that if Councils are at odds with one another, and their Definitions irreconcilable, we ought to take part with the *ancient* against the *latter*. And as for that at *Constance*, which first determined this case, it was neither a *General Council*, no Bishop from the *Eastern Church* being there, nor wholly approved by the *Romanists* themselves, who do some of them profess, That it did decree against the *Order of Nature*, manifest *Scriptures*, and all *Antiquity*, in other Cases, and who then would heed them in this? The like may justly be said of that at *Basel*; save onely, that they were more kind than their Successors were, in granting upon some Conditions the Cup to the *Bohemians*.

And thus you see the utmost strength of our Opponents in this point. A heap of meer Pretences, neither grounded on Scripture, Reason or Antiquity, but meerly supported by feeble Arguments and strong Power.

IV.

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 presently applyed, 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 erect a staggering 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 sinners 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 kindness; but to quench his thirst

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,* saith he, *Drinke, yea drink abundantly, O beloved.* O Love without comparifon! the fame Hands that have been lift up againft him, the fame Mouth that hath difhonoured him, fhall yet tafte 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 Guefts, and gave to each of them a Cup of Gold; but here are more Guefts to be ferved, and richer Gifts that are beftowed. Here our dear Redeemer opens a wide Fountain for a world of finners; and 'tis onely *Wafh and be clean.* That blessed Truth is unquestionably here confirmed, *1 Joh. 1. 7. The Blood of Jefus Chrift his Son cleanseth us from all fin.* Thus he hath chosen by *Two things*, wherein it is impoffible to lye, to exhibit a bleeding Saviour to cure a bloody Sinner.

See here the *presumptuous Sacrilege and Injuftice of the Church of Rome.* To corrupt Christs last Will, and to ferve his Family by the halves. To darken fo clear an Institution, and defeat fo plain a Command. How will our dear Saviour refent fo great a wrong? He fo free in *shedding* his Blood, they fo cruel in *refufing* it. He fo carefull to make and feal his blessed Testament, they fo ftudious to deface it. The Mafter of the Houfe appoints fuch provision for his Children, the Steward withholds the one half, and then thinks to appeafe their Appetites with *Diffinctions.* He that takes fo kindly a *cup of cold water* given to a Difciple, muft needs take it unkindly when his own *Cup of Bleffing* is denyed them. What Article of Religion can be fafe in fuch hands? what intelligent man will imbarck himfelf in fuch company, that will overturn all Scripture and Antiquity to eftablifh their Conceits? that will privily tax Chrift himfelf 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 fondnefs for it might the fooner be forgiven: But to ftruggle fo 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 Veffels* ftill extant in fome of their Veftries, by which they conveyed it to the Peoples Mouths: To make fuch a bare-fac'd Error tantamount to an *Article of Faith*, and then to Accufe them from Chrift, that fhall endeavour after his Blood; what fhall we fay to thefe things? yea to fay, as one of their *Cardinals* did in the Colledge, that to yield the Cup to the Laity, was to offer them *Poyfon* *inftead of Phyfick*, (he had not forgotten that *wretched Monk* that poyfon'd a *Chriftian Emperour* with the Cup at the Sacrament); to de-

Ufe 2.

Card. S. Angel.
Hift. Conc.
Trid. p. 516.
Bernard.
Henr. 6.

clare,

Ric. de Vercelli
Abb. Prevail.
Hist. Conc. Trid.
p. 537.

clare, that to ask the Cup favoured of *Heretic*, and was in short a mortal sin, as some of them said 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.

Ferdinand
Emperour.
K. of France.
D. of Bavaria.
K. of Poland.
Dudithius Ep.
Quinq. Ep. ad
Maximil. 2.
Cambden Eliz.
Pag. 59.

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 *Cæsar*, that no relief was there to be expected, where Voices were alwayes number'd, 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 sleighting the whole?

I. Some do live in this sin of Omission out of an *Atheistical* and *profane Principle*, having no sence 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 saith, *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 satisfie 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 he be angry, and ye perish in the way.*

2. Others

2. Others neglect this Ordinance out of a *supine Negligence*, neither knowing their Duty, nor caring for any of these things. One would wonder how stupidly men do hear their Duty press'd 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 haste to Meat, Guilt to Pardon, Pain to Ease, Sorrow to Comfort: but where there is no sence of the former, there is no haste to the latter. O that such would read and consider that fearful sentence in a like case, *Numb. 9. 13. The man that is clean, and is not in a journey, and forbeareth to keep the Pass-over, 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; unruly 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 excused 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 saith, 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 only 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 so cannot rightly partake, can neither

rightly pray nor hear. And the *Danger* of miscarriage is much the same in the one as in the other: for, to have the Word become a favour of death, and a mans Prayers to become sin, differs nothing in effect from being guilty of Christs death, or of eating judgement (which *that word* doth properly import) that is, deserving Gods Anger, and the effects of it to a mans self.

A grievous sin, this unworthy Receiving, (no doubt) but not unpardonable, nor such as should discourage the weakest child of God from sincere Endeavours, and then a chearfull Communicating. For this Sacrament was never intended to *seal 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 unsufferable 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, lest they should not be duely 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 wise *Abigail*, 1 *Sam.* 25. 41. 42. when *David* sent to take her to him to wife, *she arose and bowed her self 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 sence of her own unworthiness. But in the next Verse; *She hasted and arose, and went after his messengers, and became his Wife.* Keep up a due sence 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 Death-beds 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 Christs blood.* That this point lye not, like grounds long in suit, barren and unprofitable. While there is such stickling 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 Christs 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 Sense to help thy Faith. Apply the mouth of thy Faith to his wounds, and *be not faithless but believing.* Is thy Conscience unquiet? bring it to be there sprinkled with the merit of

of his Blood. Are thy sins 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 savoury to thy taste.* Inward Communion is the Crown of an Ordinance. *It is the Cup of the New Testament in Christs 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 onely *defend* the Truth, but *improve* it. If we feel no virtue 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 refresh'd 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.
