

**THE EUCHARIST: ON
ITS TYPES, AND
OTHER LIKE SUBJECTS**

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REV. W. E. HEYGATE.



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PREFACE.

WHEN we gaze into the Heavens at night, we are overwhelmed, and at first depressed, by the sense of our insignificance and utter nothingness. Who and what are we amid this boundless creation, and in the sight of its Creator? "I will consider Thy Heavens, even the works of Thy fingers: the moon and the stars which Thou hast ordained.

"What is man, that Thou art mindful of him: and the Son of Man, that Thou visitest him?"

Yet God is mindful of us, doth visit us. He "hath His dwelling so high; and yet humbleth Himself to behold the things that are in Heaven and earth." We are not in-

significant; we are not nothing. He regards each of His children; and each of His children has a work to do. Each may and ought to do something for Him. But when we think again how God has humbled Himself, even so as to assume our nature; to suffer and die as man; to unite Himself with our nature by the Incarnation, and with our persons by His Sacraments, and the unspeakable mysteries connected with this fact, we are again lost in amazement, again feel our helplessness and ignorance, and are afraid of presumption in speaking of these things.

But if it has been God's will to do all this; it is also His will that we should meditate upon it, and understand as much of it as we can. If He has foretold these blessings in type and prophecy, and spoken of them, when type and prophecy were fulfilled, we both may and ought—still remembering our weakness and worthlessness—to ponder them, and do our part that others may enjoy them with us.

We think out what we can think, and feel what we can feel, by God's help. We desire others to think and feel with us. It is part of our fellowship one with another to do so. If they can think more accurately, more deeply, more loftily, God be thanked. If they can feel more purely, more ardently, more holily, God be praised. Therefore in these meditations if aught seems fanciful and overstrained to any one, let him pass on. Whatever is omitted let him supply. Whatever is inaccurate let him correct. That which is cold, earthly, irreverent, low, let him make fervent, Heavenly, reverent, lofty. Let him think onwards and upwards, feel more and more fully, sincerely, and devoutly. Let him vary the application of the meditations and suit it to his own spiritual needs. Let him excuse and use. Let him, the more he discerns omissions and defects, the more bless God for the breadth and depth of His mysteries, so vast, that ordinary man can see but one part at a time, and that so dimly; and let him of his charity

pray that writers as well as readers may in one brotherhood—no longer in reflection and outline, nor in part,—know even as also they are known, with that knowledge which is love, that love which alone enables the blessed ones to see God as He is.

NOTE.—It will be perceived that these Meditations are meant, not as a substitute for the usual preparation for Holy Communion, but, as something additional, whether before or after, habitual or occasional, as the reader may prefer.

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