

disciples in Corinth—"When ye assemble, it is *not* to eat the Lord's supper;" or (*Macknight*), "But your coming together into one place, is *not* to eat the Lord's supper," plainly and forcibly intimating that this was the design of their meeting or assembling in one place, commanding them to order, and reproofing them for disorder. Now it must be admitted that Paul's style in this passage is exactly similar to the two examples given, and that the examples given mean what we have said of their import; consequently, by the same rule, Paul reminds the Corinthians, and informs all who ever read the epistle, that when the disciples assembled, or came together into one place, it was primarily for the purpose of breaking bread, and in effect most positively commands the practice. To this it has been objected that the 26th verse allows the liberty of dispensing with this ordinance as often as we please. In the improved translation of Macknight it reads thus: "Wherefore, as often as ye eat this bread and drink this cup, you openly publish the death of the Lord till the time he come." Either these words, or those in the preceding verse, ("This *do*, as often you drink it, in remembrance of me,") are said to give us the liberty of determining when we may break bread. If so, then the Lord's supper is an anomaly in revelation. It is an ordinance which may be kept once in seven months, or seven years, just as we please, for, reader, remember, "where there is no law there is no transgression." But this application of the words is absurd, and perfectly similar to the papist's inference from these words; for they infer hence that "the cup may sometimes be omitted, and under this pretence have refused it altogether to the laity." And certainly if the phrase, "as often as you drink it," means that it may be omitted when any one pleases, it is as good logic for the papists to argue that it may be omitted altogether by the laity, provided the priests *please* to drink it.

But neither the design of the apostle nor his words in this passage have respect to the frequency, but to the manner of observing the institution. If this is evident, that interpretation falls to the ground; and that it is evident, requires only to ask the question, What was the apostle's design in these words? Most certainly it was to reprove the Corinthians, not for the frequency nor unfrequency of their attending to it, but for the manner in which they did it. Now as this was the design, and as every writer's or speaker's words are to be interpreted according to his design, we are constrained to admit that the apostle meant no more than that christians should always, in observing this institution, observe it in the manner and for the reasons he assigns.

And last of all, on this passage, let it be remembered, that if the phrase, "as oft as," gives us liberty to observe it seldom, it also gives us liberty to observe it every day if we please. And if it be a privilege, we are not straitened in the Lord, but in ourselves.

But, say some, "it will become too common and lose its solemnity." Well, then, the seldomer the better. If we observe it only once in twenty years, it will be the more uncommon and solemn. And, on the same principle, the seldomer we pray the better. We shall pray with more solemnity if we pray once in twenty years!

But "It is too expensive." How? Wherein? Is not the "earth the Lord's and the fulness thereof?" It costs us nothing. It is the