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 FREQUENT COMMUNION.
 

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Our intimate converse with temporal things, and our familiarity with the delights and satisfactions of sense, is but too apt to take off our minds from serious thoughts, and to impair that vigour and resolution which ought to be employed about the one thing necessary. Now frequent communion keeps a lively sense of religion upon our minds, and invigorates them with fresh strength and power to perform our duty. It is the proper nourishment of our souls, without which we can no more maintain our spiritual life, than we can our temporal without eating and drinking.

As long as we carry these frail and sinful bodies about us, the world, the flesh, and the devil, those constant enemies to our true happiness, will be making perpetual assaults upon our virtue, and using their best endeavours to corrupt our innocence. Now frequent communion is the sovereign remedy against all their temptations, by mortifying our passions, by spiritualizing our affections; for how can we yield to any sinful satisfactions that crucified the Lord of glory, or fix our hearts upon perishing objects, when God only deserves, as He requires, the whole man?

One of the great advantages of our Christianity consists in being made members of Christ's mystical body, by reason of those happy influences we derive from our Head; and our happiness depends upon our enjoying this blessed privilege.— Now frequent communion preserves this spiritual union inviolable between Christ and all faithful Christians; by a mutual intercourse of goodness and compassion, in pardoning our sins, in strengthening our feeble virtues, and in communicating heavenly joys and foretastes of happiness; and on our side by repeated acts of adoration and thankfulness, of love and admiration, of resignation and submission to His holy will, and of sincere professions of constancy and perseverance in His service.

We are convinced by fatal experience, that either through surprise, or the strength of temptation, we cannot always stand upright; that we do those things we ought not to have done, and leave undone the things we ought to have done.— Now this holy sacrament perfects our repentance, and ratifies and confirms to us the pardon of our sins; repairs those breaches which our follies have made in our souls; and applies to us in particular that satisfaction which our Saviour made upon the cross, and conveys to us the benefits of that all-sufficient sacrifice, whereby God the Father is rendered favourable and propitious to us miserable sinners.

In this vale of tears, afflictions and calamities are often the lot of the best of men. Now where shall we find comfort under these difficulties, or strength to contend with them, but from that provision that is administered at God's table; from those sufferings which our Saviour endured for us, and no ways deserved Himself? For who can complain of afflictions in any kind, that considers what necessary correctives they are of our follies, what noble improvements of our virtues, and what a testimony they are of our love and affection to the blessed Jesus, when borne with patience and submission; and that withal remembers, that his Lord and Master was made perfect through sufferings? Besides, from this divine nourishment we receive such comfortable impressions as make the troubles of this life lose their sting; and it supplies us with such inward delights as surpass all expression, and which are only felt by those that frequently make the experiment.

This is the most proper method to make our bodies temples of the Holy Ghost, and the most effectual means to fit and prepare our souls for the eternal enjoyment of God.—[Nelson.]