

of you will apply to me, I will gladly endeavour to remove your difficulties). But I will, by way of conclusion, put forward a few considerations which will answer the chief objections. The first is this. What does God require of us that we may receive this blessed Sacrament to our souls health? Some seem to think that it is a sort of religious luxury for very good people. Nay! if any of us think that we are very good that only shews our utter unfitness. Those of us who partake regularly, do so, not because we are good, alas! we know better, but because we know that we are not good and desire to be better. If we were all that we ought to be, we should not want it; it is a *help*, and we should not need helps. No! The Sacrament is for poor sinners, who know that they are sinners, and want pardon and peace; what God requires is a sincere and contrite heart, true repentance for sins, a lively faith in Jesus our Lord. God forbid that I should hold out the slightest inducement to any persons to communicate, except they are in earnest in seeking salvation. But, if they are earnestly seeking salvation, let them come, and they will obtain just what they need. To partake unworthily is to partake from wrong motives. But the humble, the penitent, the broken-hearted, they who feel their sinfulness and believe in Jesus and His love should come thankfully. To stay away is to deprive themselves of their greatest help; to partake is to obey the invitation of Jesus, and is the surest means of strengthening them on their onward course.

Another point I would lay before you is this. It seems to be thought that to partake of the Lord's Supper is a risk,