

## WESLEY UPON THE LORD'S SUPPER.

At the present time, when earnest men are endeavoring to restore the Holy Communion to the place which it occupied in the primitive Church, while, on the other hand, the practice of more frequent celebrations than have been customary, and the setting forth the obligation to frequent communion are stigmatised, by certain parties, as Popish, it is interesting to recall the teaching of the founder of the Wesleyan Methodists, in a sermon revised and republished by him only three years before his death, and of which we give a summary, with a few *verbatim* extracts. He shows that it is the duty of every Christian to receive the Lord's Supper *as often as he can*, because 1st. It is a command of Christ. 2nd. The benefits are so great to all that do it in faith and obedience to Him, viz. : the forgiveness of our past sins, the present strengthening and refreshing of our souls. 3rd. The grace of God given herein confirms to us the pardon of our sins, and enables us to leave them.

This part is summed up in the following words:—"Let every one, therefore, who has either any desire to please God, or any love for his own soul, obey God, and consult the good of his own soul by communicating every time he can, like the first Christians, with whom the Christian sacrifice was a constant part of the service of the Lord's day. And for several centuries, they received it almost every day, four times a week always, and every saint's day besides. Accordingly, those that joined in the prayers of the faithful, never failed to partake of the blessed sacrament. What opinion they had of any one who turned his back upon it, we may learn from that ancient Canon:—"If any believer join in the prayers of the faithful, and go away without receiving the Lord's Supper, let him be excommunicated, as bringing confusion into the Church of God.""

He then answers objections against *constant* communion.

*Objection 1.* God does not command me to do it *as often as I can*. *Answer.* We are bound to obey *every* command of God, whenever the occasion is presented; and "do this in remembrance of me" is a positive command.

*Objection 2.* I am unworthy, &c. *Answer.* God offers you one of the greatest mercies on this side heaven, and commands you to accept it. You say, I am unworthy to do so. Do you mean that you are unworthy to obey God? and that they ought not to obey Him who are unworthy to do so? This is not Scripture.

*Objection 3.* Some say they cannot live up to it; they cannot pretend to lead so holy a life as constantly communicating would lead them to do. *Answer.* If you cannot live up to the profession they make who communicate once a week, neither can you come up to the profession they make who communicate once a year. But cannot you indeed? Then it had been good for you that you had never been born. For all that you profess at the Lord's table, you must both profess and keep, or you cannot be saved. To say you cannot live up to this, is renouncing Christianity.

*Objection 4.* The having so much business as will not allow time for such a preparation as is necessary. *Answer.* No business can hinder any man from having that preparation which alone is necessary, unless it be such as unprepares him for heaven, as puts him out of a state of salvation.

*Objection 5.* Constant communion abates our reverence for the sacrament. *Answer.* Suppose it did! Has God ever told you that, when the obeying His command abates your reverence to it, then you may disobey it? Reverence for the sacrament may be of two sorts, either such as is owing purely to the newness