

THE LORDS SUPPER.

The fact that this ordinance is designed simply to be a means of grace, a quickener of existing Christian feeling, an occasion and an aid of personal communion with the Saviour, would seem to be as apparent as anything well can be; both from the circumstances and method of its original institution, from the commentary which Paul makes upon it in writing to the Corinthians, from the whole genius and spirit of the system in which it is a part, and from the usage of the churches concerning it in their earliest and best days. It was meant by Christ to give instruction through the eye, as the other ordinance of preaching was to give it through the ear. It was intended to awaken all vital and elevating memories of himself; to show forth his atonement, and death of agony; and to suggest the thought of his heavenly majesty. Its still recurring celebration was intended to be a scene at which the thoughts, the emotion, the whole state and sensibility of the Christian soul should be so warm and open and Christ-like, that a union should be formed between it and himself more sweet and pure and intimate than anywhere else would have been possible; a union the influence of which should go with it through life, and be renewed again on every recurrence of the same sad, joyful and tender festivity.

This view of the Supper may teach us why only those who love Christ and desire to be like him, and to know him more perfectly, and love him more tenderly, should come to its table. There is no efficacy in it to convert the worldly, or to renew the selfish. It may show us too, how much those lose—how certainly and infallibly they deprive themselves of the high attainments in grace and knowledge which is possible for them—who excuse themselves from the Supper, or hesitate to come to it, on account of their doubt of their personal worthiness. If they desire to become like Christ, and to perfect their union with him, that is the reason why they should come. It is not as a seal of salvation, but as a means of improvement and Christian progress, that the Supper is offered to them. So those who come should examine themselves in view of it; not to see if they are certainly "worthy," in the sense of certainty sanctified—but to see if they can come with true confession of sin, and desire for renovation; if they can come seeking and pleading to be made Christ-like. And at the Supper their effort should be to gain those views of the personal Christ, and to cherish those feelings of penitence and love, which are appropriate to its nature, to its author, and to its purpose.

The Emperor of Germany who was poisoned by a monk, in the cup of the communion, received no drug so fearful and so fatal as do they who take the doctrine of the Romish or of the modern Anglican Church concerning the communion. The soul which trusts for justification and renewal to the reception of this sacrament, which was only intended as a means of grace to the penitent and devout, is trusting to a lie whose end must be Destruction.—*N. Y. Independent.*

Our Country's Great Want.

The language of one of the lights of England may with slight alteration be most fitly adopted by us in reference to our country's salvation. "We want a better church to make a better nation. Without a better church we cannot have a much better nation. We want more religion for ourselves; we need more to keep what we have; we need more for the wonderful age in which we live, to fit us for our duty to that; and we need more for the great missionary work to which we are called. The conversion of this land is a mighty achievement, and requires the most robust and althetie piety. We want intelligence warmed with a holy enthusiasm, and enthusiasm guided by intelligence; a religion of power, of love, and of a sound mind; a religion combining something of the enthusiasm of prophets, the zeal of apostles, the self-denial of pilgrims, and the constancy of martyrs. Our churches must be composed of members strong in faith and fervent in prayer, of members separated from the world, spiritual-minded, self-denying, rejoicing in hope, and waiting, looking and longing for the coming of our Lord Jesus Christ—of members who consider this world not so much a place of present gratification as of discipline, probation, and preparation for future glory. We cannot convert the land as we now are. We may and shall do something. We have done something; but we ought to do more. We may have the

blessing; but unless we become more earnest in piety, we shall not have the fulness of the blessing. We may lay the waive-sheaf upon the altar; but we shall do little towards gathering the harvest. We have done lesser things; but we have not cast out the demon from a possessed, convulsed and tortured world. And why can we not cast him out? Our Lord shall answer the question; "This kind goeth not forth but by prayer and fasting." We want money; we want men; but there is something we want more than either, and which, if we had it, would give us more of both of these—and that is FAITH AND PRAYER."—*Home Missionary.*

The Mother's Fatal Mistake.

Who among the children of men requires so much wisdom as the mother of a family? The statesman requires wisdom that he may so advise or direct as to secure the happiness or prosperity of the nation; but should one statesman act unwisely, another may step in to repair the evil, and so his country may be saved from impending ruin. The merchant needs wisdom and skill, foresight and tact, that he may guide his affairs with discretion; but should his plans be all frustrated, and riches make themselves wings and fly away at one period of his life, he may have them restored at another, so that at the close of his life he may leave his family in ease and comfort. The farmer needs wisdom in cultivating his land and arranging his stock so as to bring him the best return for his labour and toil; but should he fail one year to realize his hopes, the next may make up the deficiency. The navigator needs wisdom to guide his frail bark over the trackless deep, so that he may escape the rocks and quicksands and whirlpools which may lie in his way; but should he be unfortunate, and become a wreck, he has a chance of being saved by holding on to the rigging or in his boat, and in this painful situation he may find timely help from another voyager. But the MOTHER! if she makes a mistake in her mighty work, the probability is that it will be fatal. Her little bark, which has just been launched upon the ocean of life, will find many rocks and quicksands and whirlpools in its way; she, the mother, is to be the pilot for the most important part of the voyage, and if she fails to guide it aright, dreadful will be the wreck when it dashes over the precipice into eternity. There will be no kind hand to help, no returning seasons to repair the injury; the work is done, and done badly; and eternity will echo and re-echo the dreadful tale of a child lost through a mother's neglect.

Why Friends can be left without Regret.

Wilberforce, (son of Legh Richmond,) sat silent for some time, then looked up and said:—"Come and sit close to me. Let me lean on you." Then putting his arms round me, he exclaimed, "God bless you, my dear." He was agitated and ceased speaking. Presently he said, "I must leave you—we shall walk no further through this world together—but I hope we shall meet in heaven. Let us now talk of heaven. Do not weep for me, dear F—, do not weep, for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I knew Christ as a Saviour." He then exhorted and encouraged me to study the Bible with perseverance. "Read the Bible—read the Bible. Let no religious book take its place; through all my perplexities and distresses, I never read any other book, and I never felt the want of any other. It has been my hourly study, and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough.—Books about religion may be useful, but they will not do instead of the simple truth of the Bible." He then spoke of his regret at parting with us. "Nothing convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from the earth, my affections so much in heaven, that I can leave you all without a regret. Yet I do not love you less, but God more."

A "Christian Union" in China.

In the large room of the Manchester Exchange last week, Dr. Gutzlaff gave some account of the Christian Union which has been formed in the Celestial Empire. He said, during the last few years of his stay in China, prayer-meetings had been established among

the natives. The emperor had given full liberty for all to follow their own religion without control, and, therefore, various places of Christian worship had been erected. Concerning the Bible, the emperor said, "This book teaches virtue, let it be circulated." A few of the Christian natives had originated the association called the "Chinese Christian Union," with the view of spreading Christianity among their countrymen. The number gradually increased, and men of respectability were delegated from various Provinces to the union, to learn the truths which they were propagating, in order that they might explain the principles of Christianity in their localities. The teachers numbered about a hundred and forty, and in their travels they held small assemblies, and endeavored to disseminate Christianity by personal efforts; by circulating the New-Testament, fourteen editions of which had been printed; and by distributing tracts. An association to assist them had been formed in London, and he trusted a branch of that association would be established in Manchester.

The Law and the Gospel.

We must exactly understand the difference between the Law and the Gospel, whereof we often teach. The law draweth us to the judgment seat, requiring of us integrity of life, love out of a pure heart and a good conscience; it maketh us also to exercise ourselves therein, and must go no further. But when it shall come and accuse thee, and will reason with thee, and have those things to be performed which it requireth, then shalt thou be greatly troubled. For although thou hast done them, yet art thou not able to stand before God, before whose judgment seat many things are yet found wanting in thee, which should have been done of thee, and thou hast left them undone; neither are they known unto thyself. Whither then, wilt thou turn thee? Here the law urgeth thee by all means, and thine own conscience being witness, accuseth thee, requiring the sentence of the judge against thee. Then must thou despair; there is no counsel or help to be had, except thou knowest to fly from the judgment seat to the mercy seat.—*Luther.*

An Extinguisher.

Dr. Taylor, of Norwich, said to John Newton: "Sir, I have collated every word in the Hebrew Scriptures seventeen times; and it is very strange if the doctrine of the atonement, which you hold, is there and I have not found it."

"I am not surprised at this," said Newton. "I once went to light my candle with an extinguisher on. Now prejudice, from education, learning, &c., often forms an extinguisher. It is not enough to bring the candle: you must remove the extinguisher."

The Origin of Sin.

Two divines were once conversing together, about the various theories concerning the origin of sin, when one interrupted them by saying:

"It seems to me that it would be far better for ministers, instead of puzzling themselves to know how sin entered into the world, to unite their efforts, and try how much of it, with God's blessing, they can drive out."

"You remind me madam," said one of the clergymen, "of my aged deacon; who, after listening to a sermon, in which I had endeavored to explain why God suffered sin to enter the world, being asked what he thought of my theory, shook his head and replied: 'Ah, sir, all I know about it is, I am a sinner; and I wish I wasn't.'"

Temperance Life Insurance.

The following letter has been addressed to Rev. John Marsh by S. F. Cary, Esq., of Cincinnati, Head of the Order of the Sons of Temperance:

TEMPERANCE COTTAGE, March 15, 1850.

DEAR SIR—Your excellent journal of February states that several meetings have been held in New York city, by friends of the Temperance Reform, on the subject of forming an American Temperance Life Insurance Company. Such an association commands my warmest approval, for the following among many reasons:

1st. The subject of Life Insurance has not received that attention which its importance demands. It is certainly a matter of great moment that a man of limited resources may, without inconvenience, secure to his rising and dependent family, in case of his death,

ample means for their maintenance and education.

2d. Such an association making total abstinence a condition of Insurance, would enable the temperance man, who would avail himself of its benefits, to do so at a lower premium than could otherwise be afforded. It is manifestly unjust to tax him with any portion of the risk incident to the use of intoxicating drinks. That total abstinence men are less liable to disease, casualty and death, than others, cannot be controverted. Let the skeptic on this point examine the journals of the Sons of Temperance for the past three years, and he must be convinced. No association on earth, not incorporating the total abstinence principle, can compare bills of mortality with that Order. There were but 1260 deaths in 1849, in a membership of 221,478.

3d. If such a company was organized, multitudes of temperance men would avail themselves of its benefits, whose families will otherwise be left to struggle with adversity.

4th. Such an association would lead many to inquire into the importance of temperance in prolonging life, who would never think of the destructive influence of intoxicating drinks.

5th. Connecting as this Society would temperance with length of days, it would serve powerfully to confirm temperance men in their resolutions, and would furnish another and powerful motive to induce the insured to remain true to their pledge.

6th. The distinction of the temperate and intemperate classes, which necessarily must be recognized, would give character and respectability to the one, which the other would lose in the same ratio.

While many moderate drinkers may not wish to have their lives insured, it would be no small rebuke to them to be informed that they could not, if they would.

7th. The general cause of temperance would be promoted, as everything promotes it that brings the subject before the public mind.

Finally, I hope that the plan may be fully matured, and agencies established in every part of the United States.

Truly yours, &c.,

SAMUEL F. CARY.

REV. JOHN MARSH.

American Seamen's Friend Society.

This useful institution held its twenty-second annual meeting last evening, in the Broadway Tabernacle, New York. P. Perit, Esq., the President of the Society, in the Chair. After the preliminary exercises of singing and prayer an abstract of the Annual Report was read by Rev. J. Spaulding, one of the Secretaries, from which it appears that the receipts of the Society, for the year ending on the 1st inst., were \$23,497, and the expenditures \$23,206: exceeding the receipts of the preceding year \$4,915, and not including a considerable amount raised by the Secretaries, and expended in the places where raised, for local objects.

The operations of the Society are both Foreign and Domestic, extending through its Chaplains and Sailor-Missionaries, the ministrations of the Gospel to seamen, kind offices to the sick, and the last rites to the dead, in the Islands of the Pacific, China, Brazil, Chili, France, Sweden, and the West Indies; besides acting in concert with numerous auxiliary and local Societies, in sustaining Sailors' Homes, Bethels, &c., in this country. The Society's Home in New York has had within the past year 2431, and in eight years 27,975 sailor-boarders.

Some of the results of these labors are seen in the following particulars, viz:—Thousands of seamen have and keep the temperance pledge; entire crews go to sea, and return home sober men; intoxicating liquors are not furnished among the stores of the merchant, the whaling and fishing vessels as formerly; comparative order and quiet now prevail in the Sailors' Homes, in the streets, and on the wharves; the general health of seamen is improved; their chests are well replenished; hundreds of thousands of dollars have been deposited by them, in small sums, in Savings Banks; their families rendered more comfortable and happy; their apparent thrift, rising in their profession, and becoming in many instances owners in the craft they navigate, as the mechanic owns his tools; the discipline at sea greatly improved, governing man less by brute force, and more by moral influence; numbers of masters, officers and sailors made wise and happy in a hearty reception, and faithful profession of a spiritual religion; and having tasted the good word themselves, creating and supplying a demand for it on foreign shores.