

The Lord's Supper.

Editor Messenger:

It is not my intention to write on the nature or import of the institution called "the Lord's Supper." Suffice it to say, that it has ever been regarded as one of, if not the most solemn of all the ordinances of the Lord's house. It should be approached in solemn reverence and with holy fear. Yet I have seen Christian assemblies partake of this most sacred and solemn institution with such a spirit of irreverence and disregard, that it was absolutely painful to witness it. I have seen preachers take the loaf in their hand, and in an irreverent manner, without an introductory remark, say, "Let's give thanks for the bread." After thanks I have seen the same ruthless hand tear the loaf to pieces, like it was going to be fed to dogs. I have seen the cup filled so full that the deacons couldn't carry them without spilling some out. I have seen the deacons so careless in passing the plate, that they let the loaf slide out into a ladies lap. I have seen men take their quid of tobacco from their mouths and hold it in their hands till they had finished the participation in the communion of the body and blood of Jesus, then carefully replace the filthy thing in their filthy mouths. I have seen persons so forgetful of the sacred import of this institution, that they would approach it with a laugh upon their lips. I have seen those who waited upon the audience stand around the table and help themselves, like the scene in a bar room. I have seen the bar room decanter, or the "Black-bettie," with whisky glasses, or beer mugs set upon the table, thus reminding us of a corner grocery. This picture is not overdrawn, but is true to the letter, as many, I have no doubt, will testify.

The maxim of Paul was, "Let every thing be done decently and in order." This rule is especially desirable in celebrating the death and suffering of Jesus.

1. There should be no appearance of haste, and tediousness should be carefully avoided.

2. There should be but one loaf, and it should not be puffed, burnt nor blistered. The wine should be in a pitcher, and if that can not be had then it should be placed upon the table already distributed in mugs or cups.

After giving thanks for the loaf, the person officiating should be seated, and be waited upon first. Some one will say, I have no doubt, that's Priest craft, but don't be too fast; there is a good and valid reason for this suggestion. If the person officiating is not waited on till the last, as is often the case, he either has to wait an unnecessary length of time, or has to get up with his mouth and throat filled with bread crumbs, which is certainly undesirable in attempting to speak; besides, after the cup, if he has partaken first, he will be better prepared to close the services in an appropriate manner. The deacons, when they have waited upon the audience, should be seated and be waited upon by the presiding officer or one of the elders. The remains of the loaf should be put away by the deacons, and at a proper time be burnt.

The remainder of the sacrifices, under the law, was burnt, and the Savior, referring to that, said, "Give not that which is holy to the dogs." The practice of giving what is left to some child standing by is abominable. OBSERVER.

The infidels of Houston, Texas, gave Maj. Penn a list of questions to answer, and came out in force to hear his replies. Twelve hundred people crowded the hall. For an hour the eloquent man defended the Scriptures, and then put the question, "All who disbelieve the Bible, and wish it destroyed, please rise." Three men arose. Then he put the other side and the large congregation stood up. Over one hundred conversions are reported in the evangelist's meeting in that city.

The Love of God to Man.

"God so loved the world that he gave his only begotten Son," etc.—John iii. 16.
"Not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."—I John iv. 10.

When the world was lost in sin, God loved the world, without which the world must perish! That love came from heaven's immortal bowers in the person of his Son; Jesus being an embodiment of perfection and goodness as well as love and mercy.

To a chaste virgin it was said: "Thou shalt conceive and bring forth a son and shall call his name Jesus." "He shall be great and shall be called the son of the highest." To the shepherds it was said by angels: "Fear not; for, behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the City of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on the earth peace; good will toward men."

In the foregoing quotations we find that angels exulting praises broke forth in heavenly strains on the night of the birth of the world's Savior and earth and heaven's King. Also what honor conferred upon Mary, communicated by Gabriel, who stands in the presence of God, "Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women." Well could she magnify God. "He hath regarded the low estate of his handmaiden; for, behold from henceforth all generations shall call me blessed." What a happy privilege to be the mother of the "Prince of Peace," "The King of Glory!"

Reader, are you not aware you can be an heir of God, through Jesus, and a joint heir with him in unfading glory? This privilege is yours if you will accept it. Jesus was heir of the crown of glory, and received that crown in royal splendor when he ascended the throne of the celestial hierarchy. The same is offered to you. Said the apostle: "There is for you an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven." "And they shall see his face and his name shall be in their foreheads." * * * and they shall reign forever and ever." "It doth not yet appear what we shall be, but, when he shall appear, we shall be like him, for we see him as he is."

Reader, do you not realize the worth of your soul and the price paid for your redemption? Behold your loving Savior seeking to save that which was lost; see him in his work of love and sympathy for humanity, raising the widow's son at Nain, her only dependence for support; see him approach, and in loving tones say, "Woman, weep not." Do we not mock the dead when we approach them and tell them to weep not, but our loving Redeemer did, and turned her sorrow to rejoicing, by raising the dead body to life, and restoring him that was dead to the widowed mother. Also see him approaching the suburbs of Bethany where "he whom he loveth" had sickened and died. See weeping Martha running to meet Jesus, "Lord, if thou hadst been here my brother had not died; but I know that even now, that whatsoever thou wilt ask of God, God will give it thee." What confidence. Jesus said: "Thy brother shall rise again." "I know he shall rise in the resurrection at the last day." "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." * *

Then when Mary was come where Jesus was and saw him she fell down at his feet saying unto him, "Lord, if thou hadst been here, my brother had not died." "When Jesus therefore saw her weeping, and the Jews also weeping that came with her, he

groaned in spirit and was troubled, and said, Where have you laid him? They say unto him, Lord, come and see. Jesus wept." How sympathetic. "He wept with those that wept, a man of sorrow and acquainted with grief;" and he is now our great high priest that can be touched with a feeling of our infirmities. What a loving Savior. From the depths of his great heart and the abundance of his love and mercy, he invites us to him, as our all-sufficient Savior, "Come unto me all ye that labor and are heavy laden and I will give you rest."

He could say to those loving confiding ones, "Take ye away the stone." Why did not he that made all things, that raise the dead, command the stone to roll away?

See him call the slumbering dead to life again, and bring joy to the weeping sisters and friends of Lazarus. What love, what sympathy and what mercy. See him opening the eyes of the blind, unstopping the ears of the deaf, loosing tongue of the dumb, causing the lame to walk, cleansing the leper, casting out devils, and preaching the Gospel to the poor. See him teaching the disciples, stilling the tempest, walking on the sea, feeding seven thousand on a few loaves and fishes, consoling the disciples, promising them the Holy Spirit, agonizing in the garden, betrayed into the hands of sinners, tried before the Sanhedrim and Pilate, falsely accused. Pilate, seeking to release him, is opposed by a tumult persistently asserting that "he was guilty of death, he maketh himself a king, we have no king but Caesar, away with him! we will not have this man reign over us; let him be crucified." Like an innocent lamb he gently yields to the cruelties of their wicked hands, buffeted, spitted upon crowned with thorns and a gorgeous robe, mocked and reviled, "Hail king of the Jews." Finally led upon Calvary, bearing his cross. His arms are pierced with the rugged nail as they are driven into the wood. The cross raised upon end and planted into the ground. Forsaken by his disciples and all friends except a few sorrowful hearted women, among whom was his mother, looking on weeping. "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." What mother would not weep at seeing her son suffering upon the cross in the excruciating agonies of a murderous death. Who could not weep over the Holy Redeemer thus suffering on the cross. Yet said the Savior, weep for yourselves. The Savior was then suffering for a sin-cursed world. Our stripes were being laid upon him, yet he says, "Weep not for me, but weep for yourselves and your children." "My sufferings will soon be over and I will enter into my glory. I leave you in this sinful world, and many of you will land in destruction. You will die in your sins, and where I am you can never come."

Hear his prayer, "Father, forgive them, for they know not what they do." My God, my God, why hast thou forsaken me." Not only had humanity forsaken him. Not only had his disciples forsaken him, but God himself had withdrawn himself from him during his baptism of suffering and death. Dying as a criminal, with a thief on either side, throwing indignity at him. "If thou be the Christ save thyself and us." And when Jesus had cried again with a loud voice, he yielded up the Ghost, and behold the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many. Darkness veiled the earth from the sixth to the ninth hour. This was a remarkable event, one in which nature's God was suffering, attested by nature's frownings.

But, yet, the wonder of all wonderful events, is to transpire. Jesus said, "On the third morning he would rise again." This was to be decided. All the devils and fiends of earth and hell were exultant over the victory. The Prince of peace is slain, the Redeemer of the world is chained in death. The power of darkness had seemingly prevailed, but only for a time. All he taught must be true. He said he would rise again. If he were the true Messiah he would come forth a mighty conqueror over death, and the Scriptures would be fulfilled in him. Those loving women see the place where the body is laid wrapped in the linen cloth, they mark the sacred spot. They wish to embalm the precious body to prevent putrefaction. The new rock hewn tomb of Joseph of Arimathea is the receptacle of that precious body. They linger about the sacred spot. The king's seal is placed upon the sepulchre. The guard armed with death to any intruder are placed there. Early on the morning of the first day of the week, the angel of God descends, for the time has come for him to "break the bars of death and triumph over the grave." The keepers look upon the dazzling glory bursting forth from the heavenly world as the angel descends to roll the ponderous stone from the door of the sepulchre, and quake and become as dead men. They could no longer look upon the glorious display of heaven's light. The conqueror rises triumphant the first fruits of them that slept, disrobing death of its dark mantle; "I am he that liveth, and was dead; and behold I am alive for evermore. Amen. And have the keys of hell and of death." Henceforth the death, burial and resurrection of the Savior was preached where the Gospel was preached throughout the world.

He is no longer the lamb for the slaughter, but the mighty King, having ascended the throne in royal splendor 'mid triumphant cries in glorious victory, "Lift up your heads ye gates and be ye lifted up ye everlasting door, and let the King of Glory come in."

T. M. MORGAN.

Select Reading.

—A minister plenipotentiary in Spain gets \$6,000 per annum. But a bull fighter in that country gets \$30,000.

—The Philadelphia Press says that 120,000 of the 160,000 houses in that city are under mortgage.

—If it is easier for a camel to go through the eye of a needle, than for a rich man to get to heaven, what kind of a chance has a rich man's sons?

A very good way to send your sons to the devil, is to leave them \$50,000 apiece when you die.

—The new bill against polygamy proposes fine and imprisonment for both the male and female offenders.

—Judge Abbott fined a jurymen \$1, at Cleburne, Texas, for going to sleep in the jury box.

—Man is the hero of the Eternal Epic, composed by the Divine intelligence.—Schelling.

—Without the Bible, man would be in the midst of a sandy desert, surrounded on all sides by a dark and impenetrable horizon.—D. Webster.

—Youth will never live to age unless they keep themselves in breath with exercise, and in heart with joyfulness.—Sir Philip Sidney.

—Brief is sorrow, endless is joy.—Schiller.

—A good writer says that fashion often drains the cellar dry and wipes the ladder clean.

—An infidel said: "My little boy is dead, and I have no hope that he will ever live again." Poor man!

—An anti-profanity society has been started at Savannah, Ga. The members wear a white ribbon.

—Never respect men merely for their riches, but rather for their

philanthropy; we do not value the sun for its height, but for its use.—Bailey.

—Louis Kossuth, now 77 years of age, lives in voluntary exile near Turin, Italy.

—Horace Greeley's first article for the press was a description of a big squash.

—Cowardice asks, "Is it safe? Expediency asks, "Is it politic?" Vanity asks, "Is it popular?" But Conscience asks, "Is it right?"—Punshon.

—Over one thousand cheese factories are operated in the State of New York.

—A man is what his heart is—his faith and hopes and purposes. These are himself, both the foundation and the superstructure of his entire personality. As he thinketh in his heart, so is he.—Dwight.

—I have lived to know that the secret of happiness is, never to allow your energies to stagnate.—A. Clarke.

—The key of my life has changed from minor to major.—Averbach.

—It is estimated that one-sixth of the money in the United States is held in the state of New York.

—Not being untutored in suffering I learn to pity those in affliction.—Virgil.

—Curiosity compels many to wedge themselves into places where they are not wanted.

—The more we do, the more we can do; the more busy we are, the more leisure we have.—Hazlitt.

—If a bee sting you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not be anxious to avenge it; let it drop. It is wisdom to say little of the injuries you have received.

Religious Liberty in Austria.

The Congregationalist reports that intelligence has been received from the missionaries of the American Board at Prague to the effect that the Austrian Cabinet have given a favorable decision upon the appeal of Rev. Edwin A. Adams. His right to maintain religious services in his dwelling with invited guests is fully conceded, and he is to be allowed also to hold public meetings, as had formerly been done in the hall, by giving notice to the authorities and paying a fee for the attendance of a policeman. School children between six and fourteen years of age, belonging to the established churches, are not allowed to attend. This decision applies also to the lay preacher, Mr. Novanty, and his little congregation at Stupitz. On the 1st instant—the day when the decision was promulgated—about seventy Protestants availed themselves of the newly-conceded privilege of public assembly. There will be general rejoicing among those who are interested in Protestant missions over the adoption of a more liberal policy by the Austrian authorities.

PRIMARY EDUCATION IN FRANCE.

M. Jules Ferry has lately made a report on the progress of primary education in France during the last 40 years, in which he shows that while in 1837 the school attendance was only 712 per 10,000 inhabitants, in 1877 it was 1281. The number of schools in that period has increased 36 per cent, that of the public schools 75 per cent, and that of the girls' schools has almost quadrupled. In 1837, there were 5,657 parishes which had no school, in 1879 only 298. In 1827 only 42 per cent of the conscripts could read; in 1877, 85 per cent. During the six years from 1872 to 1878, the number of schools was increased 3,000, and the number of scholars 260,000. The State grants for education have risen from eight and a half millions francs, in 1871 to nearly twenty millions in 1880, and M. Ferry urges continued efforts to eradicate the remaining proportion of illiteracy.