

## THE LORD'S SUPPER.

The pressure of the business and cares of the world, is urged by many as a reason, why they neglect to receive this sacrament. The avocations of life are so numerous and indispensable: their time is so taken up, and their minds so occupied with them, that they are not able to give that attention to this duty, which it deserves, and they hope the Almighty will pardon their omissions. Now does not this plea evidently imply, that the requirements of the world are to be satisfied before the requirements of God; that the affairs of this life are more important, than the things which belong to our eternal peace? But what is there in the cares and toils, or in the pursuits and pleasures of this transitory state to entitle them to this pre-eminence?—What claim have they to monopolize our time, and absorb our attention? Are they most properly our business here? No.—We are destined for an immortal existence in another world; and are placed here to be trained up for it. Are they sources of greater and more substantial happiness? No. Tell us, ye busy men, ye votaries of wealth, ye slaves of fashion, are the happiness and pleasures ye pursue, either sure or satisfactory? Are they most noble in their nature, and worthy of our first regard? No. They, in general, affect the inferior part and properties of man, and are perishable as the bodies they concern. Are they, in their influence on their advocates, furnished with pretensions to a more alluring character? No. The scenes of the one are time, of the other eternity; the advocate of the former, is man; of the latter, God. So that if there be any incompatibility between the business of religion, and the business of life, the former has the first claim to attention; to use the latter in apology for neglecting the former, exposes us to the charge, both of imprudence and impiety.

But it is apprehended, that there is nothing incompatible between the requirements of the Gospel, and an attention to all our lawful secular concerns. Is a man unable "to do justly, to love mercy, and to walk humbly with his God," because he has much business? Is a man unable to be industrious, to control his passions, to have trust and resignation towards his Maker, because he has many avocations? Is a man unable to rejoice in the knowledge of a Redeemer, whose blood may cleanse him from his sins, and whose intercessions may propitiate the Almighty in his behalf, because he has many cares? And concerning the appropriate duties of public and private worship, is there any man who, by a methodical arrangement of his matters, may not find time for these? Man is by nature social; and his situation in this world renders it necessary and proper, that he should be occupied with many temporal concerns. Christianity is a religion adapted to him in that nature and condition in which it finds him. It is a religion for men of business, as well as for men of leisure. It is a religion for the world, as well as for the closet. Its ordinances are not something, to which he who embraces it must betake himself, and abandon every thing else. They are rather provided to protect him in his necessary pursuits, and to encourage him in sustaining his temporal cares. And he who is just and benevolent, in all his temporal transactions, who from a principle of obedience is faithful in discharging the duties of the relations, into which his connexion with the world has brought him, does thereby honour his Creator, as well as when he brings to him his prayers and praises. Is thy business criminal? Thou mayest well abstain from the altar of God. He who is engaged in the pursuit of a forbidden object, or pursues in a forbidden manner, an object which is lawful, is in a state of awful liability to divine vengeance, whether he goes to the Sacrament or not. But are your occupations, Christians, lawful? In your business, are you true, and just, meek, compassionate, and beneficent? Throughout the paths into which your avocations lead you, are your steps regulated by the laws of God? Let not the multiplicity of your concerns, nor the greatness of your cares, keep you from the ordinances of the Church. Come, rather, the more willingly to the green pastures, which in the holy eucharist, are set open to you, that from the hurry and turmoils of the world, you may there at intervals, rest and be refreshed. Come, the more gladly, to the still waters by which the Redeemer, in this sacrament, would lead you, that you may be cooled from the heat with which intensity

of earthly business, may oppress you; that you may be cleansed often from the defilement, which the best men may contract in the midst of this miserable world: yea, that you may be invigorated to pursue your temporal concerns in future, with the firm step of undeviating integrity, amidst the numerous temptations by which you are surrounded, and the infirmities of nature which you carry within you.

Further. A sense of sinfulness deters many from approaching the table of the Lord. They are so oppressed with the consciousness of having transgressed many commands, and omitted many duties, that they dare not go to so holy an ordinance. Such persons, surely, have not rightly pondered that "faithful saying," which St. Paul says, is "worthy of all men to be received, that Christ Jesus came into the world to save sinners." For sinners he became incarnate. For sinners he died. And for the benefit of sinners he instituted this holy sacrament. Not for the whole who need no physician; not for the righteous, who need no repentance; but for the penitent offenders, over whom "there is joy in the presence of the angels of God," was this table of his compassion spread. Indeed if none but sinless beings should go to that supper, from the family of man, no guest should be invited. If we would wait till we have put off our imperfections, we must wait till we have put off our flesh. We do not go thither "trusting in our own righteousness;" and they go most worthily, who feel that they "are unworthy to gather up the crumbs under the Lord's table." It is not the sinner who is excluded therefrom, but the obdurate and impenitent sinner. "If with true penitent hearts, and lively faith, we receive the holy sacrament," "though our sins be as scarlet, they shall be as wool, though they be red like crimson, they shall be as snow." But, perhaps, you say, I have not this faith and repentance. Ah, is it so! Stay yet awhile from the holy table. Nevertheless, be not easy in your absence from it. Think not because ye abstain from this ordinance you shall be safer in your sins. Preposterous were the supposition, and in the highest degree dangerous and impious, that the neglect of one duty, can diminish our accountability for other deficiencies. The truth is, without repentance and faith no man is in a state of safety. It is not the only consequence of the want of these, that we cannot go acceptably to the Lord's supper. Without them, there can be no peace in life, no hope in death, no entrance into heaven.—Bishop Dikon.

## THE WISER.

The maxim of the Roman satirist will be his rule for life, "money at any rate."—If the plain and beaten paths of the world, diligence, and frugality, will conduct him to that end, it is well; but if not, rather than fail of his object, I will be bold to say, he will plunge without scruple or remorse into the most serpentine labyrinths of fraud and iniquity. Whilst his schemes are unaccomplished, fretfulness and discontent will lower on his brow; when favorable and even most prosperous, his unslackened and unsatisfied soul thirsts for more.

Who will say that he is at any time vulnerable by reproach, or, I had almost added, even convertible by grace! No, through every stage and revolution of life, he remains invariably the same: or if any difference, it is only this, that as he advances into the shade of a long evening, he clings closer and closer to the object of his idolatry; and while every other passion lies dead and blasted in his heart, his desire for more self increases with renewed eagerness, and he holds by a sinking world with an agonizing grasp, till he drops into the earth with the increased curses of wretchedness on his head, without the tribute of a tear from child or parent, or any inscription on his memory, but that he lived to counteract the distributive justice of Providence, and died without hope or title to a blessed immortality.

Letters received from the following persons: Rev. E. Parkin; Rev. F. Mack; Rev. T. Creech; Rev. Benjamin Holmes, Morristown, New Jersey; Rev. J. Clarke; Rev. S. Armour—who will all please to accept the thanks of the Sentinel.