

expected in the progress of a movement like the present. And these things will probably yet cause the effort and its friends "to be sifted as wheat." Though these things may come under the shelter of age, and their bearers be "as tall as the pine," yet must those true in heart—true to God—"set their faces like the flint" against them. The atmosphere is purified by the storm, although the flood marks may be visible for some time beneath our feet.

Notwithstanding that men of corrupt minds,—the ambitious—the designing—the selfish—have been, and are, and, doubtless, will be, among us, yet we have every element in the present frame of society, to encourage us to hope for success at no distant day. And the antagonism, above alluded to, is sufficient to prompt us to watchfulness, vigilance, effort. But let every one remember that the Lord has committed the kingdom and its progress to his children. If they should sleep upon their posts, the enemy will surely gain upon their outposts, if no more. Every one, must, therefore, labour according to his ability, as the Lord has given him, even under the penalty of his own everlasting salvation.

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 COMMUNION.

No. II.

Jesus took bread, and blessed, and brake, and gave to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the new Testament, which is shed for many for the remission of sins.—*MATT. xxvi: 26.*

Let a man examine himself, and so let him eat that bread, and drink that wine.—*1 Cor xi, 28*

It was to the disciples that Jesus gave the new emblems of himself as a sacrifice for sin. It was the saints, or those who were sanctified in Christ Jesus, then dwelling in the city of Corinth, that Paul addressed when he said let a man examine himself, and so let him partake. The apostles in every place carried out the will of the holy Master by requiring his disciples to remember Him in the Weekly Supper stately and in the right spirit.

No one, so far as known to us, questions the fact that disciples and only disciples, in primitive times, were to receive the supper of the Lord. There is too much good evidence in support of this fact to be disputed with any show of reason or propriety. But a new question is propounded, in the answering of which very many of the professors of our times are at variance. That question is, *Who, in these days of divisions, are the disciples of Jesus?* This enquiry reaches the very core of the controversy: for there is not a teacher or preacher in christendom worthy of a moment's consideration as a teacher or preacher who desires to sit down at the Lord's table with any but those who are the Lord's people. Hence, the different means by which the people of God are tested or known, explain the variations of prac-