

distinct and appropriate commemorative services, in order to cherish the remembrance of what it cost our fathers, and to deepen our own estimate of its value? And is it not the same in regard to any particular benefactor? And are not such services in perfect accordance with the purest promptings of the heart? Nay more, are they not in perfect accordance with the soundest dictates of enlightened reason? Do not these outward acts serve to keep alive and to deepen the feelings which give rise to them? Jesus, in adaptation to this tendency of our natures, has appointed the ordinance of the Supper, as a commemorative service, in which we may unite for the purpose of cherishing an affectionate remembrance of him,—for the purpose of expressing and of deepening our gratitude to him. The inherent naturalness and propriety of the ordinance, then, constitute an additional reason why christians should unite in its observance.

Still further, in your attempts to lead a religious life, you find yourself weak. Your good purposes are soon forgotten, your good resolutions are often broken, your holy, devout and heavenward aspirations are often drawn down to earth. You have undoubtedly found, therefore, that, if you would lead a truly religious life, you must surround yourself with all available good influences. But here is an ordinance, the proper observance of which, is adapted to throw around you the holiest influences. Will you, then, neglect such an ordinance? Will you forego these influences, so pure and so powerful? This ordinance was instituted for the very purpose, among other reasons, of strengthening you in your weakness. Will you despise the assistance which your Saviour has provided? Your weakness, then, in all holy efforts, and your