

to realize the utmost degree of happiness attainable in this life of vanity and trial.

In conclusion, it is highly pleasing to observe that in our country, whose institutions have always recognized Christianity as 'part and parcel of the common law' of the land, the laws affecting the marriage state do most accurately picture forth the relative offices of the Saviour and the church of his redeemed ones. The wife, upon her marriage, loses her paternal name, by its being absorbed into that of her husband; so the church is loosed from the paternity of the first Adam, her father according to the flesh, and is made one with the second Adam, Jesus Christ. The wife, however mean her condition by birth, becomes equal in rank to her husband, even to be, by marriage with a prince, partner of a throne she was not born to inherit: so the poor, mortal, degraded, dying church shall sit with Christ upon his throne, and be, as He is, a sovereign. The wife, whatever the amount of her debts either before or after marriage, is not answerable for: the husband must defray them all: in like manner the church, who was utterly ruined, and hath nothing wherewith to pay, has had every obligation discharged by the wealth of Jesus; and still, from day to day, her daily accumulating sins are all laid to the account of her heavenly bridegroom.

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## LORD'S SUPPER.

SCRIPTURAL ARGUMENTS, that the commemorative ordinance of the *Lord's death*, usually called the *Lord's Supper*, is a divinely instituted part of the worship, and edification of all Christian churches on every Lord's-day—The day which commemorates the Lord's resurrection.

*Argument 1st* is derived from the nature, importance and design of the ordinance. The Lord's supper is a positive institution. It is entirely founded on the authority of Christ. The sole obligation to observe this ordinance arises out of its appointment by Christ.—It would have been our duty gratefully and devoutly to have remembered our Saviour's dying love, though no express command had been given to that effect, but it would not have been our duty to have expressed this grateful and devout recollection by the eating bread and drinking wine, had not Jesus Christ said, "Do this in remembrance of me."—The ordinance then embodies in it, Christ's claim on the implicit obedience of his followers, and holds him forth as their lawgiver as well as their Saviour.

The Lord's Supper contains in it, an emblematic confirmation, as well as an emblematic exhibition of christian doctrine. It presents to us not only the truth, but its evidence. There can be no reasonable doubt of the reality of any event which is of such a nature, as that men's senses can clearly and fully judge of it; which took place publicly, and in commemoration of which public institutions were