

think himself happy in your society, and, instead of gradually withdrawing himself from an unprofitable connection, take pleasure in professing himself your friend, and cheerfully assist you to support the burden of your afflictions? When sickness shall call you to retire from the gay and busy scenes of the world, will he follow you into your gloomy retreat, listen with attention to your "tale of symptoms," and minister the balm of consolation to your fainting spirit? And, lastly, when death shall burst asunder every earthly tie, will he shed a tear upon your grave and lodge the dear remembrance of your mutual friendship in his heart as a treasure never to be resigned? The man who will not do this, may be your companion—your flatterer—your seducer—but depend upon it he is not your friend.

#### THE PRODIGAL SON.

"I will arise and go to my Father!" The person who makes this resolution, is one who is convinced of the error of his ways, and is desirous of returning to his father, from whose guardianship he has strayed. It is made from a knowledge of his father's kindness and compassion, and deeply sensible that he will forgive him his offences, if he comes to him truly penitent. It is made with a sincere hope of mercy, which saves the sinner from despair. The chief reason why all people do not arise and go to their Father in Heaven, is because they have not come to themselves. There is no reason to expect this change, so long as we are engrossed with the things of this world, and do not come to a knowledge of ourselves. We are fascinated with the parade of the world, with ambition and delusive hopes, which are, in a moral sense, ungrounded.

A vigorous mind, a retentive memory, and a discriminating judgment are all necessary in the adoption of this resolution. Some will pretend to say there is no need of making such a resolution, we are safe enough if we mind our own business, and do not commit any of those heinous crimes which are forbidden by human laws. But can we ever enter heaven without a change of heart, without being born again? Is not the natural heart "desperately wicked and deceitful above all things?" Does not Scripture say, "Except ye be born again, ye cannot enter the kingdom of God?" Verily, it does:—and is it not to be relied upon? Most certainly, as it is the word of God who cannot lie.

The experience of the prodigal is full of useful instruction. Thoughtfulness is preparatory to sincere repentance. A great change must take place in the mind of a prodigal before he is convinced of the necessity of returning to his Father. None will ever return until they are sensible of having wandered away from the path of duty. Let Christians besir themselves, to a sense of the importance of the duty that is incumbent upon them. They must let the light of the Gospel shine before the world in all its fulness and radiance, that their fellow creatures around may see that they belong to the fold of Christ, and in the indulgence of these thoughts they may be led to return to that fold, from whence they have ever been wandering farther and farther. Christians must be careful to depart from all iniquity, to shun the smallest temptations, and the first appearances of evil, however small they may be.—*Olive Branch.*

#### DOMESTIC HAPPINESS.

"He who tempers the wind to the shorn lamb,"—who causes the dew to descend, and the earth to bring forth its fruits, will provide for each created being; the place on earth left vacant by death is supplied by the birth of the living. Let man be only industrious and frugal, trust to Providence for bread, and his children will not want. How many married men have been saved from ruin—from being plunged into bad habits, wanton extravagance, and debased pleasures, by the sacred ties which bind them to their wives and children! How many unhappy dissensions have been reconciled between man and wife, through the powerful influence of attachment to their offspring! How many crimes have been prevented to parents from apprehension of entailing infamy on their children! When we see married persons unhappy, avoiding each other, and indulging in perpetual jars, how frequently do we trace the cause to their having no children! What can be more gratifying to the just pride of parents, than seeing the tender flower, "their bed conubial grew," unfolding its beauties, and throwing around them its rich perfumes; or in rearing the tender plant, until it becomes a noble tree watered by care and watchful attention? When in sickness, who smooths your pillow—whose hand presses more affectionately over your fevered brow, than your child's? And when on the confines of eternity, whom do we enfold in our parting embrace and parting benediction more affectionately than our children? What can be more desolate than age sinking into the grave unmourned, solitary, and childless?—

How earnestly did our mothers in Israel pray to the Lord to take from them the curse of barrenness?

I was never more forcibly struck with the beautiful results of a well governed marriage, than on a recent occasion, in my own family. Among the anniversaries of joyful events and Providential blessings, to be gratefully remembered and celebrated, first in importance is my wedding day—the day which, of all others, changes our relations in life. My little ones always kept count of the arrival of that day as their jubilee; and in their holiday attire, with smiling, jocund faces, they came from school to offer their congratulations, and celebrate the anniversary. One spoke a new piece; another had a new song; a third some offering of a flower, or some compliment; and when the whole six, with rosy cheeks and sparkling eyes, surrounded the dinner table, and the boys arose with their glass of foaming champagne (an indulgence granted only once a year) to drink to the long life and continued happiness of their father and mother; and when looking on the comfort which surrounded them, their hale and hearty appearance, the well spread board, and the family party around it, who could desist from returning thanks to the Giver of all Good, for his bountiful and manifold blessings, in having reflected these images around us, in health, in happiness, and in comfort; and who afforded the means of giving them instruction, and "daily bread?"—*N. Y. Star.*

#### THE DEAD LIVE.

I have seen one die; she was beautiful, and beautiful were the ministries of life that were given her to fulfil. Angelic loveliness enrobed, and grace as if it were caught from heaven, breathed in every tone and followed every affection, shone in every action, invested, as a halo, her whole existence, and made it a light and blessing, a charm and a vision of gladness to all around; but she died! Friendship and love, and parental fondness and infant weakness, stretched out their hands to save her; but they could not save her, and she died! What! did all that loveliness die? Is there no land of the blessed and the lovely ones, for such to live in? Forbid it reason, religion! bereaved affection and undying love, forbid the thought! It cannot be that such die in God's counsel, who live in frail human memory forever!

I have seen one die, in the maturity of every power, in the earthly perfection of every faculty; when many temptations had been overcome, and many hard lessons had been learned; when many experiments had made virtue easy, and had given a facility to action, and success to endeavor; when wisdom had been learned from many mistakes, and a skill had been laboriously acquired in the use of many powers; and the being I looked upon had just compassed that most useful, most practical of all knowledge, how to live and how to act well and wisely; yet I have seen such a one die! Was all this treasure gained only to be lost? Were all these faculties trained, only to be thrown into utter disuse? Was this instrument—the intelligent soul, the noblest in the universe—was it so laboriously fashioned, and by the most varied and expensive apparatus, that on the very moment of being finished it should be cast away forever?—[*Dewey.*]

HOPE—may be called the life of youth. It is that which strings the muscles to action, inspires the intellect to exertion, prompts the heart to enjoyment. It throbs in every pulse, glows in every wish, lives in every thought. Do the plans of youth fail? Hope inspires new ones. Do the friends of youth become deceitful? Hope still looks for truth in human kind. Do the visions of youth prove delusive?—Fancy employs hope to brighten her colors, and redecorate her scenes; in youth, she dips her pencil in rainbow hues, and represents futurity calm as the evenings of Paradise, but bright as the glassy waters basking in the moonbeams.—*Olive Branch.*

COMFORT OF CHILDREN.—Here are beautiful sentences from the pen of Coleridge. Nothing can be more eloquent—nothing more true:

"Call not that man wretched, who, whatever else he suffers as to pain inflicted, pleasure denied, has a child for whom he hopes, and on whom he doats. Poverty may grind him to the dust, obscurity may cast its dark mantle over him, the song of the gay may be far from his own dwelling, his face may be unknown to his neighbours, and his voice may be unheeded by those among whom he dwells—even pain may rack his joints, and sleep may flee from his pillow; but he has a gem, which he would not part with for wealth defying computation, for fame filling a world's ear, for the luxury of the highest health, or for the sweetest sleep that ever sat upon a mortal's eye."

HARD CASE.—To work hard half your life in amassing a fortune, and then spend the rest of life in watching that fortune just for your victuals and clothes.

#### CORRESPONDENCE.

For the Guardian.

MESSRS. EDITORS,

The Guardian of the 29th ult. contains a communication entitled, "An Address to the Presbyterians of the three Provinces, on the incumbency of the Sacrament of the Lord's Supper," which in several respects, is so highly objectionable, as to call for some degree of animadversion.

In that communication, the writer asserts, that Baptism, and the Lord's Supper, "are both of them, in the strictest sense of the term, ordinances needful unto salvation," and again and again reiterates the idea, that it is through the latter, that the members of Christ's body are joined unto their living Head.

These doctrines are not more unscriptural, than they are opposed to the standards of the Presbyterian Church, of which your correspondent is professedly a member. In the Westminster Confession, Chap. 25th, Sec. 5th, we are taught, "that though it be a great sin to neglect this ordinance (Baptism), yet grace and salvation, are not so inseparably annexed unto it, as that no person can be regenerated and saved without it." And in the subsequent chapter, we are instructed, that the Lord's Supper is "to be observed in his (Christ's) church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death,—the sealing of all the benefits thereof unto believers,—their spiritual nourishment and growth in him,—their farther engagements in, and to, all duties which they owe unto him;"—and that worthy receivers do "inwardly by faith, verily and indeed, yet not carnally, and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death;"—his body and blood being "spiritually present to the faith of believers in that ordinance."

In confirmation of the statement, that the Lord's Supper is "needful to Salvation," we are furnished with a long quotation from the sixth Chapter of the Gospel according to St. John, the 51st and seven subsequent verses, wherein we are told that Christ himself states this doctrine "with uncommon plainness, and repeats it under many forms and shapes." But plainly, as your correspondent supposes this doctrine to be there taught, I must confess that I am one of those whom "this plainness does not persuade." On the contrary, I am convinced, that no reference whatever is there made to the Sacrament of the Lord's Supper,—because the words in question were spoken long before the institution of that Sacrament,—because in the 27th and 29th verses of the very same chapter, Christ himself identifies, *labouring* for the meat that does not perish, with *believing* on his name,—because having said in the 35th verse, "I am the bread of life," he immediately adds, "he that cometh unto me shall never hunger, and he that believeth on me, shall never thirst,"—because in the 33d verse, having said, "for the bread of God is he which cometh down from Heaven, and giveth life unto the world," he confirms this expression in the 40th verse, by affirming, that "every one which seeth the Son, and believeth on him, may have everlasting life;"—and because, in the 47th and 48th verses, he declares, "he that believeth in me hath everlasting life. I am the bread of life." The passage in question, therefore, instead of referring to the Lord's Supper, exhibits the necessity of faith in Christ's sufferings and death, as a Divine Propitiation, and, in so doing, only accords with the whole tenor of scripture, in instructing us that it is by *faith*, and by faith only, that believers are united unto Christ Jesus.

But your correspondent has placed this Ordinance, not only in the room of faith in Christ, but even in the room of Christ himself. For after informing us that "the Communion, in the new dispensation, serves the same purpose as did the Passover under the old," and that "the Passover was the sign to the destroying angel, that he should not hurt the chosen seed," he asks, how we purpose, "without this defence, to escape?" leaving us to infer that the Ordinance in question, and not the Blood of Atonement, is our defence and security.

The "address" is equally objectionable, on account of the charge it contains, as also on account of the purpose it is intended to subserve. The Presbyterians of the three Provinces are accused of neglecting the Sacrament of the Supper, so as almost to "induce the notion, that it is not considered to be an Ordinance of Divine institution." This accusation is unfounded and calumnious, and exhibits the same recklessness that is displayed by your correspondent in his dealings with scriptural truth. And, even were the charge well founded, it is more than questionable whether he were entitled to address them in the manner he has done. I admit, that a Pastor, owing to his acquaintance with the spiritual state of the people of his charge, and in the exercise of that authority over them, wherewith he is invested, may do so with propriety and advantage; or that a Presbytery or Synod, for the same reason, may admonish the mem-