

the nation itself. As an instance of such a record, we may select our own observance of our national anniversary. Let it be supposed that our nation should relapse into the deepest barbarism, — arts, letters, sciences, be extinguished, but our observance of the national anniversary still continuing. In that case, a thousand years hence, that anniversary would still furnish the information of our revolutionary struggle. The people would always necessarily connect with it the tradition of the Declaration of Independence, and of the war during which it was made. If at any time an attempt should be made to trace the observance of the Fourth of July to some other origin, the people would answer, ignorant as they might be in other respects, — “The account you give of our national feast is new to us; it cannot, therefore, be true. The account we give is that which has been handed down alike in all parts of our country, and has, therefore, evidently been the same through all ages since its origin. It therefore must be true.”

We return now to the ordinance of the Lord's Supper. The whole Christian world unite in receiving that ordinance as an institution of the Saviour, in which he distinctly foretold his own approaching death. In thousands of churches, throughout the world, among Oriental Christians, Catholics, and Protestants, the bread and wine are distributed, and accompanied with the words, “This is my body,” “That is my blood,” and “This do in remembrance of me.” Ask the Christian of America, of Russia, or of Spain, to say by whom this rite was established; and each will answer, By Jesus Christ. Nor does he gain his knowledge of this fact from books. It is from tradition. We all see the rite administered, or the preparations made