

passage fully warrants this view. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? (1 Cor. x. 16.) That the reference is to the Supper will not be denied, and then a participating in the benefits of Christ's body and blood is implied as the very meaning of the ordinance. But this view rests not on a single passage. The sacrifices of the heathen, to which the Apostle calls attention, warrant it. "Know ye not that they who partake of the idol's feast, eat and drink with the gods?" Yes, every idolater feasted with his god; and by first pouring out a libation, and then partaking himself, is said to have drunk the cup of devils. Accordingly, the worshipper of Kali imbibed his fierce spirit, of Mahme his contemplative one. Thus every idolater communed with his god and imbibed his spirit. So the Christian worshipper, in eating and drinking at Christ's table, communes with Christ and receives his spirit, and is thus prepared to do service for him. So far for the illustration 18-21.

Now, that there is such a thing as fellowship (*i. e.* communion) with Christ in His death, we must believe, (see Phil. iii. 10); and as this is His own ordinance, He can render it the medium of communicating grace; and that He does, we must infer from the manner the Scriptures speak. Thus, when we read of one in his banqueting house with great delight, and experiencing His fruit to be sweet to his taste,—of the strong desire of another to partake, and of a third taking the cup into his hand and expressing thankfulness, we must regard this ordinance as conferring enjoyment and nourishment. But the idea of nourishment and enjoyment goes beyond commemoration, and is involved in communion; hence communion it must be, and this is the view of our Shorter Catechism in question 96, and that of Christian believers in every age. Two things follow from this view of the Supper as essentially a communion—a communion with Christ and with His people (see v. 17), so that it is rendered a nourishing ordinance, and one of which the believer may not without injury defraud himself; and, secondly, a spiritual and believing mind is requisite to its right participation. H.

NOTES OF A TOUR IN CHINA.

THE following notes are sent to us by the Rev. Chas. M. Grant, from the *Christian Intelligencer* of Calcutta, to which a friend of his, the Secretary of the Church Missionary Society, had contributed them. They ought to be especially interesting to us in America now, as, on account of the Pacific Railroad and the demand for Chinese labour in the Southern and Western States, the Chinese problem will probably be the next great one for the Great Republic to grapple with. We propose to give extracts from the "Notes" from time to time as we can spare room. The writer arrives at Hong-Kong, and speaks of the Chinese as follows:—

"With regard to the *people* of China, our general impression was formed at our introduction to them, and strengthened by our intercourse. No one can help feeling that they are a fine, manly, intelligent, open-hearted, industrious race. Here in Calcutta they contrast favourably in these respects with the natives of India; but the *cream* of the race is only to be seen in China itself. Perhaps in the matter of mental acuteness they are inferior to Bengalees; but they are infinitely more practical and business-like. You feel, in fact, in dealing with the Chinese, that there is no *humbug* about them: you don't feel this dealing with the people of India. Let no one think we love India and its people less for what we have seen in China. By no means; they have got many good points which the Chinese have not got, as will appear hereafter.