

# THIS DO IN REMEMBRANCE OF ME

## THE LORD'S SUPPER is the sweetest of all ordinances:

1. Because of the time when it was instituted. "The Lord Jesus, the same night in which he was betrayed, took bread,." It was the darkest night that ever was in this world, and yet the brightest—the night when His love to sinners was put to the severest test. How amazing that He should remember our comfort at such a time!

2. Because it is the believer's ordinance. It is the duty of all men to pray. God hears even the ravens when they cry, and so He often hears the prayers of unconverted men (Ps. 107; Acts 8:22). It is the duty of all men to hear the preached gospel. "Unto you, O men, I call, and my voice is to the sons of men." But the Lord's Supper is the children's bread; it is intended only for those who know and love the Lord Jesus.

3. Because Christ is the beginning, middle, and end of it. "This do in remembrance of me." "Ye do show the Lord's death till he come." There are many sermons in which Christ is not from beginning to end; many books where you cannot find the fragrance of His name: but there cannot be a sacrament where Christ is not from beginning to end. Christ is the Alpha and Omega of the Lord's Supper; it is all Christ and Him crucified. These give a sweetness to the bread and wine.

I fear the Lord's Supper is profaned in a dreadful manner among you. Many come who are living in positive sins, or in the neglect of positive duties. Many come who know that they were never converted; many who in their hearts ridicule the very thoughts of conversion. Unworthy communicating is a fearful sin, on account of it God is greatly provoked to withdraw His Spirit from you, to visit you with frowns of Providence, and to seal you to the day of perdition. Am I become your enemy because I tell you the truth? Deal honestly with your soul, and pray over what I am now writing; and may He who opened the heart of Lydia open your heart while I explain.

## THE ACTIONS OF THE COMMUNICANT

I. He takes the bread and the wine. When the minister offers the bread and wine to those at the table, this represents Christ freely offered to sinners, even the chief. The receiving of the bread and wine means, I do thankfully receive the broken, bleeding Saviour as my Surety. The act of taking that bread and wine is an appropriating act; it is saying before God, and angels, and men, and devils, "I do flee to the Lord Jesus Christ as my refuge." Noah's entering into the ark was an appropriating act. Let others fly to the tops of their houses, to their castles and towers, to the rugged rocks, to the summits of the highest mountains. As for me, I believe the word of God, and flee to the ark as my only refuge (Heb. 11:7). When the manslayer fled into the city of refuge, it was an appropriating act. As he entered breathless at the gates of Hebron, his friends might cry to him, Flee unto the wilderness! or, Flee beyond Jordan! But no, he would say, I believe the Word of God, that I shall be safe only within these walls; this is my refuge city, here only will I hide! (Josh. 20).

When an Israelite brought an offering of the herd or of the flock, when the priest had bound it with cords to the horns of the altar, the offerer laid his hands upon the head of the lamb: this was an appropriating act—as much as to say, I take this lamb as dying for me. The world might say, How will this save you? Mend your life, give alms to the poor. I believe the Word of God, he would say; I do not wish to bear my own sins, I lay them on the Lamb of God (Lev. 1:4). When the woman, trembling, came behind Jesus and touched the hem of His garment, this also was an appropriating act. Her friends might say to her, Come and try some more physicians, or wait till you are somewhat better. No, said she, "If I may but touch His garment, I shall be made whole" (Mark 5:28). In the Forty-second Psalm, David's enemies said to him continually, "Where is thy God?" This made tears his meat night and day. It was like a sword in his bones. But in the Forty-third Psalm he gathers courage, and says, "I will go unto the altar of God," where the lamb was slain; and then he says, "Unto God, my exceeding joy." You say, I have no God: behold, I take this lamb as slain for me, and therefore God is my God. In the Song of Solomon, when the bride found him whom her soul loved, she says, "I held him, and would not let him go." This was true appropriating faith. The world might say to her, "Come this way, and we will show thee other beloveds, fairer than thy beloved." Nay, saith she, "I held him, and would not let him go. This is my beloved, and this is my friend" (Song. 3:4).

Just such, beloved, is the meaning of receiving broken bread and poured out wine at the Lord's Table. It is the most solemn appropriating act of all your lives. It is declaring by signs, "I do enter into the ark; I flee into the city of refuge; I lay my hand on the head of the Lamb; I do touch the hem of His garment; I do take Jesus to be my Lord and my God; I hold Him, and by grace I will never let Him go." It is a deliberate closing with Christ, by means of signs, in the presence of witnesses. When the bride accepts the

right hand in marriage before many witnesses, it is a solemn declaration to all the world that she does accept the bridegroom to be her only husband. So, in the Lord's Supper, when you receive that bread and wine, you solemnly declare, that, forsaking all others, you heartily do receive the Lord Jesus as your only Lord and Saviour.

If these things be true, should not many stay away from this holy Table? Many of you know that a work of grace has never been begun in your heart; you never were made to tremble for your soul; you never were made to pray, "God be merciful to me a sinner"; you never were brought to "rejoice, believing in God." Oh, beloved, let me say it with all tenderness, this table is not for you. Many of you know you are not in a state you would do to die in. You say, "I hope to turn yet before I die." Does not this show that your sins are not covered—that you are not born again—that you are not fled to the hope set before you? This table is not for you.

Some of you know well that you have had convictions of sin, but they have passed away. The walls of the house of God have seen you trembling on the brink of eternity, but you were never brought to "peace in believing"—to "peace with God." You have drowned your anxieties in the whirl of business or of pleasure. You have drawn back. Your goodness is like the "morning cloud and early dew, it goeth away." This table is not for you. I speak to your sense of honor and common honesty. In worldly things, would you tell a lie either by word of mouth or by signs? And is it a light matter to tell a lie in eternal things? Will you deliberately declare, by taking the broken bread and poured out wine, what you know to be a lie? Oh, pray over the story of Ananias and Sapphira, and tremble (Acts 5:1–11). May it not be said in heaven of many, "Thou hast not lied unto men, but unto God"?

A word to trembling believing souls. This feast is spread for you. "Eat, O friends; drink, yea, drink abundantly, O beloved." If you have faith as a grain of mustard seed, come. If you are "weak in the faith," ministers are commanded to receive you. If on the morning of the communion Sabbath, even for the first time in your life, Christ appear full and free to you, so that you cannot but believe on Him, do not hesitate to come. Come to the table, leaning on the Beloved, and you will have John's place there. You will lean peacefully upon His breast.

II. He eats the bread and drinks the wine.—"Take, eat." "Drink ye all of it." Eating and drinking in this ordinance imply feeding upon Christ. It is said of bread that it "strengtheneth man's heart," and of wine, that it "maketh glad the heart of man." Bread is the staff of life, and wine is very reviving to those who, like Timothy, have often infirmities. They are the greatest nutritive blessings which man possesses. To feed on them in the Lord's Supper is as much as to say, I do feed on Jesus, as my only strength; in the Lord have I righteousness and strength. To take the bread into the hand is saying by signs, "He is made of God unto me righteousness." To feed upon it is saying, "He is made unto me sanctification."

When Israel fed on manna for forty years, and drank water from the rock, they were strengthened for their journey through the howling wilderness. This was a picture of believers journeying through this world. They feed every day on Christ their strength; He is their daily manna; He is the rock that follows them. When the bride sat under the shadow of the apple tree, she says, "His fruit was sweet to my taste"; and again, "Stay me with flagons, comfort me with apples, for I am sick of love." Believers, this is a picture of you. No sooner are you sheltered by the Saviour, than you are nourished and renewed by Him. He comforts your hearts, and stabilizes you in every good word and work.

In the Thirty–sixth Psalm, when David speaks of men trusting under the wings of the Lord Jesus, he adds, "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures.", Little children, you know by experience what this means. When you were brought to believe on the Son of God, you were adopted into His family, fed with the children's bread, and your heart filled with the holy pleasures of God. The same thing is represented in feeding on the bread and wine. It is a solemn declaration in the sight of the whole world, that you have been put into the clefts of the smitten rock, and that you are feeding on the honey treasured there. It is declaring that you have sat down under Christ's shadow, and that you are comforted and nourished by the fruit of that tree of life. It is saying, "I have come to trust under the shadow of His wings, and now I drink of the river of His pleasures." It is a sweet declaration of your own helplessness and that Christ is all your strength.

If this be true, should not many stay away from the Lord's Table? Many of you know that you were never really grafted into the true vine, that you never received any nourishment from Christ, that you never received the Holy Spirit. Many of you know that you are dead branches—that you only seem to be united to the vine—that you are the branches that bear no fruit, which He taketh away. Why should you feed on that bread and wine? Some of you may know that you are dead in sins, unconverted, not born again, that you never experienced any change of heart like that spoken of (Ezek. 36:26). This bread and wine are not for you. Some of you know that you are living under the power of sins that you could name;

some of you, perhaps, in secret profanation of the holy Sabbath, “doing your own ways, finding your own pleasures, speaking your own words.” Some, perhaps, in secret swearing, or lying, or dishonesty, or drinking, or uncleanness! Ah! why should you feed on this bread and wine? It will do you no good. Can you for a moment doubt that you will eat and drink unworthily? Dare you do this? Pray over these awful words and tremble: “He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.”

All who are really “looking unto Jesus” are invited to come to the Lord’s Table. Some feel like a sick person recovering from a fever: you are without strength, you cannot lift your hand or your head. Yet you look unto Jesus as your strength: He died for sinners, and He lives for them. You look to Him day by day. You say, He is my bread, He is my wine; I have no strength but what comes from Him. Come you and feed at the Lord’s Table, and welcome. Some feel like a traveler when he arrives at an inn, faint and weary: you have no strength to go farther, you cannot take another step; but you lean on Jesus as your strength; you believe that word: “Because I live, ye shall live also.” Come you and feed this bread and wine, with your staff in your hand and shoes on your feet, and you will “go on your way rejoicing.” Feeble branches need most nourishment. The more you feel your weakness, the amazing depravity of your heart, the power of Satan, and the hatred of the world, the more need have you to lean on Jesus, to feed on this bread and wine—you are all the more welcome.

III. He shares the bread and wine with others. The Lord’s Table is not a selfish, solitary meal. To eat bread and wine alone is not the Lord’s Supper. It is a family meal of that family spoken of in Ephesians 3:15. You do not eat and drink by yourself; you share the bread and wine with all at the same table. Jesus said, “Drink ye all of it.”

This expresses love to the brethren, a sweet feeling of oneness with “all those who love the Lord Jesus in sincerity,” a heart-filling desire that all should have the same peace, the same joy, the same spirit, the same holiness, the same heaven with yourself. You remember the golden candlestick in the temple, with its seven lamps. It was fed out of one golden bowl on the top of it, which was constantly full of oil. The oil ran down the shaft of the candlestick, and was distributed to each lamp by seven golden pipes or branches. All the lamps shared the same oil. It passed from branch to branch. None of the lamps kept the oil to itself; it was shared among them all. So it is in the vine. The sap ascends from the root, and fills all the branches. When one branch is satisfied, it lets the stream pass on to the next; nay, it carries the rich juice to the smaller twigs and tendrils, that all may have their share, that all may bear their precious fruit. So it is with the body. The blood comes from the heart in full and nourishing streams; it flows to all the members and one member conducts it to another, that all may be kept alive, and all may grow.

So it is in the Lord’s Supper. The bread and wine are passed from hand to hand, to show that we are members one of another. “For we being many, are one bread and one body, for we are all partakers of that one bread” (1 Cor. 10:17). It is a solemn declaration that you are one with all true Christians, one in peace, one in feeling, one in holiness; and that if one member suffer, you will suffer with it, or if one member be honored, you will rejoice with it. You thereby declare that you are branches of the true Vine, and are vitally united to all the branches, that you wish the same Holy Spirit to pervade every bosom. You declare that you are lamps of the same golden candlestick, and that you wish the same golden oil to keep you and them burning and shining as lights in a dark world.

Learn, once more, that most should stay away from this table. Some of you know that you have not a spark of love to the Christians. You persecute them, or despise them. Your tongue is like a sharp razor against them; you ridicule their notions of grace, and conversion, and the work of the Spirit. You hate their conversation; you call it cant and hypocrisy. When they are speaking on divine things with a full heart, and you come in, they are obliged to stop because you dislike it. Why should you come to this holy Table? What is hypocrisy, if this is not? You put on a serious face and air; you press eagerly in to the table; you sit down, and look deeply solemnized; you take the bread into your hand, pretending to declare that you have been converted, and brought to accept of a crucified Christ. You then eat of the broken bread and drink of that cup with evident marks of emotion, pretending that you are one of those who live upon Jesus, who are filled with the Spirit. You then pass the bread and wine to others, pretending that you love the Christians, that you wish all to be partakers with you in the grace of the Lord Jesus; and yet all the while you hate and detest them, their thoughts, their ways, their company. You would not for the world become a man of prayer. Beloved souls, what is hypocrisy, if this is not? I solemnly declare, that I had rather see you “breathing out threatenings and slaughter against the disciples of the Lord,” than come to be a wolf in sheep’s clothing. Are you not afraid, lest, while you are sitting at the table, you should hear the voice of the Lord Jesus saying, “Judas, betrayest thou the Son of man with a kiss?”

Dear believer, you “know that you are passed from death unto life, because you love the brethren.” This pure and holy life is one of the first feelings in the converted bosom. It is divine and imperishable.

You are a companion of all that fear God. It would be hell to you to spend eternity with wicked men. Come and show this love at the feast of love. The table in the upper room at Jerusalem was but a type and earnest of the table in the upper room of glory. Soon we shall exchange the table below for the table above, where we shall give full expression to our love to all eternity. There no betrayers can come—"no unclean thing can enter." Jesus shall be at the head of the table, and God shall wipe away all tears from our eyes.

### **COMMUNION WITH BRETHREN OF OTHER DENOMINATIONS** **TO THE EDITOR OF THE DUNDEE WARDER**

ALLOW ME, for the first time in my life, to ask a place in your columns. My object in doing so is not to defend myself, which we are all perhaps too ready to do, but to state simply and calmly what appear to me to be the scriptural grounds of Free Ministerial Communion among all who are faithful ministers of the Lord Jesus Christ, by whatever name known among men. These views I have long held: they were maintained by the early Reformers, and by the Church of Scotland in her best days; and I bless God that, by the decision of the last General Assembly, they are once more declared to be the principles of our beloved church. I am anxious to do this, because the question is one of great difficulty, requiring deeper thought than most have bestowed upon it; and it is of vast importance, in this day of conflicting opinions, to be firmly grounded on the Lord's side.

Of the respectable ministers, who so lately officiated for me during my illness, I shall say nothing, except that they agreed to assist me in a time of need in the kindest manner, and that, however much I differ from them on several points of deepest interest, I, along with many in the church, do regard them as faithful ministers of Christ; and I trust they will utterly disregard the poor insinuations as to their motives (contained in the letters of your correspondents), which, I regret to say, disfigure your last paper.

In order to clear our way in this subject, allow me to open up, first, the subject of Free Communion among private Christians, and then that of Free Communion among Christian ministers.

1. I believe it to be the mind of Christ, that all who are vitally united to Him, should love one another, exhort one another daily, communicate freely of their substance to one another when poor, pray with and for one another, and sit down together at the Lord's Table. Each of these positions may be proved by the Word of God. It is quite true that we may be frequently deceived in deciding upon the real godliness of those with whom we are brought into contact. The apostles themselves were deceived, and we must not expect to do the work of the ministry with fewer difficulties than they had to encounter. Still I have no doubt from Scripture that, where we have good reason for regarding a man as a child of God, we are permitted and commanded to treat him as a brother; and, as the most sacred pledge of heavenly friendship, to sit down freely at the table of our common Lord, to eat bread and drink wine together in remembrance of Christ.

The reason of this rule is plain. If we have solid ground to believe that a fellow sinner has been, by the Holy Spirit, grafted into the true vine, then we have ground to believe that we are vitally united to one another for eternity. The same blood has washed us, the same Spirit has quickened us, we lean upon the same pierced breast, we love the same law, we are guided by the same sleepless eye, we are to stand at the right hand of the same throne, we shall blend our voices eternally in singing the same song: "Worthy is the Lamb!" Is it not reasonable, then, that we should own one another on earth as fellow travelers to our Father's house, and fellow heirs of the incorruptible crown? Upon this I have always acted, both in sitting down at the Lord's Table and in admitting others to that blessed privilege.

I was once permitted to unite in celebrating the Lord's Supper in an upper room in Jerusalem. There were fourteen present, the most of whom, I had good reason to believe, knew and loved the Lord Jesus Christ. Several were godly Episcopalians, two were converted Jews, and one a Christian from Nazareth, converted under the American missionaries. The bread and wine were dispensed in the Episcopal manner, and most were kneeling as they received them. Perhaps your correspondents would have shrunk back with horror, and called this the confusion of Babel. We felt it to be sweet fellowship with Christ and with the brethren; and as we left the upper room, and looked out upon the Mount of Olives, we remembered with calm joy the prayer of our Lord that ascended from one of its shady ravines, after the first Lord's Supper: "Neither pray I for these alone, but for them also which shall believe in me through their word, that they all may be ONE."

The Table of Christ is a family table spread in this wilderness, and none of the true children should be absent from it, or be separated while sitting at it. We are told of Rowland Hill that, upon one occasion, when he had preached in a chapel where none but baptized adults were admitted to the sacrament, he

wished to have communicated with them, but was told respectfully, “You cannot sit down at our table.” He only calmly replied, “I thought it was the Lord’s Table.”

The early Reformers held the same view. Calvin wrote to Cranmer that he would cross ten seas to bring it about. Baxter, Owen, and Howe, in a later generation, pleaded for it; and the Westminster Divines laid down the same principle in few but solemn words: “Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God—which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.” These words, embodied in our standards, show clearly that the views maintained above are the very principles of the Church of Scotland.

2. The second scriptural communion is Ministerial Communion. Here also I believe it to be the mind of Christ, that all who are true servants of the Lord Jesus Christ, sound in the faith, called to the ministry, and owned of God therein, should love one another, pray one for another, bid one another Godspeed, own one another as fellow soldiers, fellow servants, and fellow laborers in the vineyard, and, so far as God offereth opportunity, help one another in the work of the ministry. Each of these positions also may be proved by the Word of God. I am aware that, practically, it is a point of far greater difficulty and delicacy than the communion of private Christians, because I can own many a one as a fellow Christian, and can joyfully sit down with him at the Lord’s Table, while I may think many of his views of divine truth defective, and could not receive him as a sound teacher. But although caution and sound discretion are no doubt to be used in applying this or any other Scripture rule, yet the rule itself appears to be simple enough—that, where any minister of any denomination holds the Head, is sound in doctrine and blameless in life, preaches Christ and Him crucified as the only way of pardon and the only source of holiness, especially if he has been owned of God in the conversion of souls and upbuilding of saints, we are bound to hold ministerial communion with him, whenever Providence opens the way.

What are we that we should shut our pulpits against such a man? True, he may hold that Prelacy is the scriptural form of church government; he may have signed the thirty-seventh article of the Church of England, giving the Queen the chief power in all causes, whether ecclesiastical or civil: till, if he be a Berridge or a Rowland Hill, he is an honored servant of Christ. True, he may hold Establishments to be unscriptural—he may not see, as I do, that the Queen is the minister of God, and ought to use all her authority in extending, defending, and maintaining the Church of Christ: still, if he be like some I could name, he is a faithful servant of Christ. True, he may have inconsistencies of mind which he cannot account for—he may have prejudices of sect and education which destroy much of our comfort in meeting him—and can we plead exemption from these? He may sometimes have spoken rashly and uncharitably—I also have done the same. Still, I cannot but own him as a servant of Christ. If the Master owns him in His work, shall the sinful fellow servant disown him? Shall we be more cautious than our Lord? True, he may have much imperfection in his views; so had Apollos. He may be to be blamed in some things, and withstood to the face; so it was with Peter. He may have acted a cowardly part at one time; so did John Mark. Still I maintain that unless he has shown himself a Demas, “a lover of this present world,” or one of those who have a “form of godliness, denying the power thereof,” we are not allowed to turn away from him, nor to treat him as an adversary.

Such were the principles of the Reformers. Calvin says of Luther, when he was loading him with “Let him call me a dog or a devil, I will acknowledge him as a servant of Christ.” The devoted Usher preached in the pulpit of Samuel Rutherford; and at a later date, before the unscriptural Act of 1799 was passed, to hinder faithful English ministers from carrying the light of divine truth into the deathlike gloom of our Scottish parishes, a minister of the Synod of Glasgow defended himself for admitting Whitefield into his pulpit in these memorable words: “There is no law of Christ, no Act of Assembly, prohibiting me to give my pulpit to an Episcopal, Independent, or Baptist minister, if of sound principles in the fundamentals of religion and of sober life.”

The same truth is clearly to be deduced from the twenty-fifth chapter of the Confession of Faith, where it is declared that “the visible Church consists of all those throughout the world that profess the true religion, together with their children.” And then it is added, “Unto this catholic, visible Church, Christ hath given the ministry.” From which it plainly follows, that faithful ministers belonging to all parts of the visible Church are to be recognized as ministers whom Christ hath given. Such I believe to be the principles of God’s Word; such are clearly the views of the standards of our Church; and I do hail it as a token that the Spirit of God was really poured down upon the last General Assembly, that they so calmly and deliberately swept away the unchristian Act of 1799 from the statute book, and returned to the good old way.

It has often been my prayer, that no unfaithful minister might ever be heard within the walls of St. Peter's. My elders and people can bear witness that they have seldom heard any voice from its pulpit that did not proclaim "ruin by the Fall, righteousness by Christ, and regeneration by the Spirit." Difficult as it is in these days to find supply, I had rather that no voice should be heard there at all than "the voice of strangers," from whom Christ's sheep will flee. Silence in the pulpit does not edify souls, but it does not ruin them. But the living servant of Christ is dear to my heart, and welcome to address my flock, let him come from whatever quarter of the earth he may. I have sat with delight under the burning words of a faithful Lutheran pastor. I have been fed by the ministrations of American Congregationalists and devoted Episcopalians, and all of my flock who know and love Christ would have loved to hear them too. If dear Martin Boos were alive, pastor of the Church of Rome though he was, he would have been welcome too; and who that knows the value of souls and the value of a living testimony would say it was wrong?

Had I admitted to my pulpit some frigid Evangelical of our own church—I allude to no individual, but I fear it is a common case—one whose head is sound in all the stirring questions of the day, but whose heart is cold in seeking the salvation of sinners, would any watchful brother of sinners have sounded an alarm in the next day's gazette to warn me and my flock of the sin and danger? I fear not. And yet Baxter says of such a man, "Nothing can be more indecent than to hear a dead preacher speaking to dead sinners the living truth of the living God." With such ministers I have no communion. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

In conclusion, let me notice the effect of this Free Ministerial Communion upon our glorious struggle for Christ's kingly office in Scotland. I believe, with many of my brethren, that the Church of Scotland is at this moment a city set upon a hill that cannot be hid. I believe she is a spectacle to men and to angels, contending in the sight of the universe for Christ's twofold crown—His crown over nations, and His crown over the visible, catholic Church. She stands between the Voluntary on the one side, and the Erastian on the other, and with one hand on the Word of God, and the other lifted up to heaven, implores her adorable Head to uphold her as a faithful witness unto death, in a day of trouble, and rebuke, and blasphemy. In generations past this cause has been maintained in Scotland at all hands, and against all enemies; and if God calls us to put our feet in the bloodstained footsteps of the Scottish worthies, I dare not boast, but I will pray that the calm faith of Hugh Mackail, and the cheerful courage of Donald Cargill, may be given me.

But is this a reason we should not live up to the spirit of the New Testament, in our dealing with Christians and Christian ministers of other denominations? Is this a reason we should not wipe off every stain from the garments of our beloved church? Is it not the very thing that demands that each member of our church should set his house in order, purging out all the old leaven of carnal division, reforming his own spirit and family, according to the rule of God's Word; that elders and ministers should seek revival and reformation in their private and public walk, and pant after more of the spirit of our suffering Head and Elder Brother? If a faithful Episcopal minister be wrong in his views of church government, as I believe he is; if many of our faithful Dissenting brethren are wrong in opposing Christ's headship over nations, as I believe they are, what is the scriptural mode of seeking to set them right? Is it to set up unscriptural barriers between us and them? Is it to count them as enemies, however much Christ acknowledges them as good and faithful servants? Is it to call them by opprobrious epithets, to impute mean and wicked motives for their undertaking the holiest services, to rake among the ashes for their hard sayings? I think not. Christ's way is a more excellent way, however unpleasant to the proud, carnal heart. "Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you."

I have looked at this question from the brink of eternity, and in such a light, I can assure your correspondents that, if they know the Lord, they will regret, as I have done, the want of more caution in speaking of the doings and motives of other men. Let us do our part towards our Dissenting brethren according to the Scriptures, however they may treat us. We shall be no losers. Perhaps we may gain those who are brethren indeed to think more as we do. At least they will love us, and cease to speak evil of us.

If our church is to fall under the iron foot of despotism, God grant that it may fall reformed and purified; pure in its doctrine, government, discipline, and worship; scriptural in its spirit; missionary in its aim, and holy in its practice; a truly golden candlestick; a pleasant vine. If the daughter of Zion must be made a widow, and sit desolate on the ground, grant her latest cry may be that of her once suffering, now exalted Head: "Father, forgive them, for they know not what they do."  
St Peter's, Dundee, *July 6, 1842.*