

command stands forth in prominent terms in the Sacred volume, and if obedience to the divine requirements be a generally acknowledged principle, how can we presume to say that compliance in this particular can be left to the option of man? In the duties which God has enjoined there can be no place for man's opinion. Christianity is not a system founded upon human reasoning, but it embraces principles which have emanated from God alone, and which therefore are stamped with the impress of truth and holiness. Moreover we must acknowledge that every command which has been given, has for its end the benefit of fallen man—so that when we find any duty recommended we must be convinced that it is dictated by a mind, supreme in wisdom, and boundless in love, and that if we would consult our own interest we must comply with it cheerfully and without constraint. Man is a creature formed for the highest enjoyment and the most perfect holiness, and although the image of God was partially obliterated by the fall of our first parents, yet the means for our restoration are ample and clear. There are, however, certain conditions upon which we are to receive the benefits of Redemption, and one is obedience to the divine laws. When rules then are laid down in the word of inspiration, men are not at liberty to disregard them, and should any presume to set at naught the counsels of the Most High, such conduct is most reprehensible, and will inevitably bring down the heavy wrath of Him who hath said, "Vengeance is mine, I will recompense saith the Lord." But although man is called upon to yield obedience to all that God has commanded, and the duty of participating in the Holy Communion forms no exception, yet numbers, as I have observed, "separate them-