and what Christian has not thanked God for the grace bestowed upon him? He is admitted to be as sound in doctrine as he is strong in faith. And yet, because of a real or supposed inconsistency in ecclesiastical procedure, a large proportion of his own brethren—the Plymouth Brethren—decline fellowship with him in the breaking of bread. Do they admit the principle of the objection? Assuredly not, for they hope to meet him in heaven.

But more than this, the objection is of equal force against all ecclesiastical organization. We hope to be one body in heaven, and to be no longer separated by those little non-essential matters which now divide us; why, then, cannot we be one body now, and agree to ignore every matter that ecclesiastically separates us from each other? The answer to the one query and the other is, that the state of things in that world, where we shall know, believe, and act in perfect harmony, without the intervention of ritual observances, cannot regulate our conduct in a condition so characterized by imperfection as the present is. No church organization acts, or can act, upon the principle of admitting all to the Lord's table whom they hope to meet in heaven.

I feel this aspect of the subject to be so important, and to such an extent the occasion of difficulty, that I may be pardoned for dwelling longer on it than I otherwise would do. I believe that if the prejudices arising from a misapprehension of this so-called "close communion" question were removed, that in many cases the greatest obstacle to an open avowal of Baptist sentiments would be taken out of the way,

It is sometimes alleged that Rom. xv. 7 is opposed to the principles of the Regular Baptists. But, not to dwell on the fact that it is not any positive institution of Christianity, which cannot be made a matter of forbearance, of which the Apostle is there speaking, but of the abrogated rites and customs of Judaism, that text