

fifteenth, and seventeenth centuries were as deeply in love with Confessions and Disciplines as the orthodox from whom they separated. Each reformer wanted a reformed creed, not an abolition of creeds: It is here they erred, and this error stands stereotyped against them, while it serves as a warning to the generations following. In this, my dear sir, I find much hope. The rock on which others struck, in their well intended steerage, is well marked, and we are privileged to avoid the dangerous and unsafe channel where their wrecks are still visible. The old reformers, if you will allow me the term, studied cotemporary creeds, and framed modifications, emendations, and opposites; but the true reformers of the present day are pondering the Saviour's commission, scanning the lives of the apostles, and opening to view the faith, order, manners, customs, and example of the first or primitive churches. The appeal is, not to creeds, confessions, conferences, or councils, but to the living and inspired word, "profitable for doctrine, correction, and instruction" in all that the heavenly Father designs in the fullness of his favour we should know and obey both for present and eternal salvation. The grand contest at present is between those who say "Thus saith the Lord" and those who say "Thus saith the creed."

But—your query. You have my thanks for calling attention to the subject. I will first speak of our practice in Oshawa.

In gathering around the table of the Lord, a privilege and pleasure we enjoy every Lord's day, we are careful, as occasion requires, to explain to all that the table is not ours, but that it belongs to the author of the new institution. We also teach that its author designed it at first, and still designs it, for those who are redeemed by his own precious blood, and that hence he invites all such to sit and partake at his own board. And while we likewise teach that those who have proved their knowledge of the gospel, their faith, their penitence, their resolve to reform, by having openly confessed Christ in baptism, maintaining a consistent character, are by the Lord invited to eat and sup with him, we further say, that if there be others present who are assured they are the Lord's people, and hence desire to participate in the Lord's feast, we will not say no. Such is our teaching, and such our practice.

Many of the disciples forming congregations take this ground in approaching the commemorative table, while others stand in doubt of this liberality. It is necessary to say here, that the brethren in Christ called disciples, built upon the one foundation of the gospel, are gath-