

others as to the Baptists. The doctrinal and ecclesiastical peculiarities of Presbyterianism, Episcopacy, Methodism, &c., equally exclude many good men from their several communions, far better men in some cases than numbers embraced. Even the "Brethren," the most unrestricted in their communion, though they freely invite all Christians to break bread with them, necessarily exclude many who cannot homologate their principles. The fact is that we here meet one of the evils incident to the present state of the church, and for which man can devise no remedy. There is, I believe, no possibility, under existing agencies, of again uniting the poor broken church of Christ, and of *perfectly* restoring it in unity and practice to exact Apostolic model. Oh! for the advent of that promised time when all shall be one—one fold under the one Great Shepherd!

"But you hope to meet your Pedit-Baptist brethren in heaven, and to sit down with them in the future kingdom of glory; why not meet them at the table of the Lord on earth?" Simply because the purely spiritual communion of heaven will be a very different thing from any ritual communion of the church on earth. I have no doubt that I shall meet and enjoy everlasting communion in heaven with many whose errors debar them from the communion of the Lord's table in evangelical churches now. But, would the hope of meeting them in heaven justify us in admitting them to the Lord's table in our churches now? All who knew him best, regarded Edward Irving as unquestionably an experimental Christian, notwithstanding his gross heresies. But what evangelical church would have admitted Edward Irving into fellowship on the ground that they hoped to meet him in heaven? Presbyterians, Methodists, Episcopalians, and Congregationalists, would not in this case act upon the principle involved in the objection. Who has not heard of George Muller, of Bristol, that man of wondrous faith,