

gan with four sacraments in a year ; but some of her ministers got up to twelve times. Thus things stood till the close of the last century.

Since the commencement of the present century, many congregations in England, Scotland, Ireland, and some in the United States and Canada, both Independents and Baptists, have attended upon the supper every Lord's day, and the practice is every day gaining ground.

These historical notices may be of some use to those who are ever and anon crying out *Innovation ! Innovation !* But we advocate the principle and the practice on apostolic grounds alone. Blessed is that servant who, knowing his master's will, does it with expedition and delight.

Those who would wish to see an able refutation of the Presbyterian mode of observing the sacrament, and a defence of weekly communion, would do well to read Dr. John Mason's letters on frequent Communion, who is himself a high-toned Presbyterian, and, consequently, his remarks will be more regarded by his brethren than mine.

A. C.

CHRISTIAN PERFECTION.

THIS high attainment is not only desirable, but absolutely necessary to qualify every obedient believer for the enjoyment of that felicity that is to be realized in the presence of God, beyond the confines of the dark and silent tomb. And God, who is rich in mercy, has in a most wonderful manner displayed his divine benevolence in the person of our most gracious Redeemer for the accomplishment of this grand object, in his descent to this earth and in his ascension "far above all heavens." And after this wondrous display of divine compassion, he proceeds (through the descent of the Holy Spirit) to lay a sure foundation by which we may with the greatest certainty "come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Again, the apostle Paul referring to this sublime subject, says, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. i. 28. As soon, therefore, as we arrive to this spiritual position, all scruples and doubts respecting our acceptance in the sight of God disappear at once. It may be asked, by what means or through what process can mortals in this state of being possibly arise to a complete state of christian perfection? We will endeavor to give the answer after a few remarks. Noah, Job, and Hezekiah, and a host of the ancient patriarchs and prophets—called "a cloud of witnesses," Heb. xii. 1—came to that state of perfection required of them as servants of the Most High: hence, Peter calls them "holy men of old;" and no doubt but David had seen some of those perfect ones, for he says "Mark the perfect man and behold the upright, for the end of that man is peace." Psalm xxxvii. 37. Christian reader, have you enlisted in the ranks of the King of kings, and are you advancing towards this highly desirable state of christian perfection, so as to rise superior and above every species of sectarian prejudice and party spirit? or any thing else that is beneath the dignity of christianity? But, again, you are ready to inquire, how shall the believer in Christ arrive at this state of holy living before his God and before the world of mankind? Well