mistake a ready tongue (that flippancy in talking about high and holy things so much in repute among Dissenters) for evidence of real godliness—for "the witness of the Spirit," or the test of truth—to preach Christ in your conduct and conversation—to shew forth the gospel not only with your lips, but also in your lives—to pray TOGETHER and to read God's word TOGETHER—as opportunity offered, to receive at the hands of your God-commissioned minister the divinely-appointed memorials of the Lord's love—to bring your infant children into the covenant of grace, through a baptism and ministry, both of divine appointment— to recollect that the DISPENSATION of sacraments, the holy mysteries of the faith, was not committed to *all* Christian men, women and children, but to persons in the first instance specially chosen of Christ, and afterwards to those by them specially set apart to "minister in holy things," who, again appointing others, were thus to preserve valid ordinances through a valid ministry—to be assured that, how plausible soever the pretensions of any assuming to themselves the title of ministers of the Church of CHRIST, yet if they could neither prove their commission from HIM, either by *succession* (as belonging to the apostolic ministry), or by *miracle* (as belonging to some newer sort of ministry authorised of God), they act without warrant and on mere presumption—they "run without being sent," and cannot prove that their rites are valid sacraments. These same persons heard me enjoining you, while you carefully avoided those who oppose themselves to the Church and to the doctrines thereof—the doctrines maintained and defended by the Reformers and that holy army of martyrs who laid down their lives for truth's sake—to entertain feelings of charity towards the errorists themselves, and to manifest those feelings in acts of personal kindness towards them whenever it lay in your power so to do. They heard me beseeching you to "be