

tinuation of the afflictions of Christ; and if any professing to bring their gift to the altar, do remember the customary contradiction which some of their fruits bear to the pure, spiritual worship, here it appears necessary to lay to heart this command, "leave thy gift by the altar."

Christ graciously calls his people brethren, "whosoever shall do the will of God the same is my brother." Mark iii. 35. Now if we walk contrary to the truth as it is in Jesus while we continue to profess it, we offend against Christ, and if under this offence we bring our gift to the altar, our Redeemer doth not direct us to take back our gift, he doth not discourage our proceeding in a good work; but graciously points out the necessary means by which the gift may be rendered acceptable, "leave," saith he, "thy gift by the altar, first go and be reconciled to thy brother," cease from that which grieves the Holy Spirit, cease from that which is against the truth, as it is in Jesus, and then come, and offer thy gift.

I feel, while I am writing, a tenderness to those who through divine favour, are preserved in a lively sense of the state of the churches, and at times may be under discouragements with regard to proceeding in that pure way which Christ by his Holy Spirit leads into: the depth of disorder and weakness, which so much prevails, being opened, doubtings are apt to arise as to the possibility of proceeding as an assembly of the