

tice at the Lord's table in receiving and rejecting those who would sit down at the feast.

Open communion is said to be charitable communion; and charity being put by some as the chief judge in deciding who are on the Lord's side, this kind of communion is advocated because charity demands it, and because charity is affirmed to be the soul of christianity. Charity says that Mr. Feelgood is a child of heaven—a lover of Jesus; therefore he is invited to take his place at the communion table. But close communion is said to be uncharitable communion, and certainly it arrives at conclusions far different from those approved by what is called *charitable communion*. This kind of communion is not willing to abide by the directions left by the primitive workmen, but, as a system, excludes many who have the faith and manifest the obedience of the gospel. The advocates of this principle of communion do not say with Paul, "Let a man examine himself," but they say, Let him be examined by the most orthodox close communion members, and if he be not in all points like them, he must be held at arm's length, and if he ever feast at all, he must mingle with others more like himself and less like them.

But we cannot get our pry on the right fulcrum without fairly considering the question, Who are the people of the Lord? The Lord's Supper is for such people—who are they? This settled and all is easy. This left unsettled and all is uncertainty. But ere we can decide this question, we must dig still deeper by way of preparation. What test shall we apply in order to determine who are Christ's? Will feelings answer for evidence upon this great question?—will the principles of expediency?—will the fine old Presbyterian, Episcopal, or Papal fathers?—will the nicely balanced articles of some well written creed?—will anything answer but the oracles of the Lord of life? "The oracles," says one; "the oracles," says another; "the oracles," says every intelligent professor. To the oracles then we will go, and there learn who and what are the Lord's people.

"Ye have obeyed from the heart that form of doctrine which was delivered you." Thus Paul speaks to the believers in the city of Rome in his letter to them, Rom. vi. They had been obedient to what?—to a form of doctrine says the apostle. What doctrine?—the doctrine delivered to them. And what doctrine did the original proclaimers invariably deliver to both Jews and Gentiles—to assemblies in Rome or Jerusalem? Here is their doctrine:—that Jesus is the Christ, the Son of the Highest—that he died for our sins—that he left the dead—that he is Lord of all—that remission of sins is preached in his name—that these things concerning Jesus are to be cordially embraced by faith—that there is the obedience of faith,