

case, we trust you will, as a lover of frankness, bear with us in thus using the greatest freedom.

Desirous that our interrogation may be conducted as profitably as possible,

We remain

Dear Brother,

Yours as ever,

B. S. O.

~~See~~ Further queries next month.—D. O.

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OPEN, CLOSE, AND CHRISTIAN COMMUNION.

DEAR BROTHER "O." :—If you will turn to No. 3 of the current vol. of the Witness, page 63, you will have no difficulty in finding the following sentences:—"As the disciples in Judea in the year of our Lord 38, were neither open nor close communion, so the disciples in Canada in the year of grace 1850 are neither open nor close communion. We are opposed to both, as distinctly and unequivocally avowed in one of said letters addressed to Mr. Davidson. The Spirit's armour is employed by us against the exclusiveness of the one and the lawless charity of the other." If you will now turn to your own letter, page 150 of last No., the following words will be found:—"I did expect you could show by reference to book, chapter, and verse, that the practice of the Osbawa church is correct. I had read and thought some on the subject, and had concluded that such a practice was unscriptural. But when you spoke so confidently of using the "Spirit's armour" in the case, I thought you had at length discovered something in God's word which had been hitherto hid from the wise and prudent, and hurried eagerly along from line to line, expecting every moment to obtain a glimpse of the new light." You see, then, I have only to bring my own language and yours together in order to show with all perspicuity that you have done both yourself and me injustice by turning commentator in manner and style as above quoted. The armour of the Spirit, you perceive, is employed by myself and others to slay the inquisitorial rigids who practise close communion, and to cut off the extra limbs of charity which have grown upon the open communionists.

There is, therefore, in view of the above, no good reason for affirming "that on this subject we have not learned the same things." So far as I am able to discover, we have, from the Book, learned our lessons precisely alike. We teach the same things, and hence are of the same