

ceding Articles, showing that the General Assembly in 1647 received the *entire* doctrine of the Confession of Faith, that the first Seceders also maintained the entire doctrine of that Confession, and that the Free Church is pledged to it to the same extent, the intelligent reader may be safely left to form his own opinion as to the amount of knowledge and of candour displayed by the Presbyterian Synod when, in answer to the remark quoted above from the Letter of the Free Synod, they say, "Our brethren object, moreover, to the union between the Secession and Relief Churches, and the formation of the U. P. Church, because the united body receive the Confession of Faith with certain limitations, and because the Relief Synod held the principle of open communion.—But the Church of Scotland received the Confession of Faith with limitations; and as the Free Church claim not only to hold the principles of, but actually *to be*, the Church of Scotland, they must do the same, notwithstanding their assertions about receiving the *entire* doctrine of that symbol. We therefore take the liberty of warning them of the danger of pretending one thing, while they do another." Let the Presbyterian Synod take the warning home to themselves; and cease from deceiving their people, by pretending to be as much attached to the Westminster Standards as those are who maintain them in their integrity.

The Reply of the Presbyterian Synod goes on still farther to say, with regard to the Free Synod, "Their inconsistency is more apparent, in objecting to the principle of 'open communion,' as this is clearly taught in the Confession of Faith—chap. xxvi. 2: 'Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as may tend to their mutual edification, as also in relieving each other in outward things, according to their several abilities and necessities,—which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.'" Mr. Trotter had already expressed himself to a similar effect, and in what seems to be his characteristic tone of insolence, in his letter which appeared in the *Guardian* of Sept 21st 1849. His language there is, "She [the Relief Church], holds to all that you hold to in the Confession of Faith; for that venerable and excellent

symbol says nothing about the way in which ministers are to be supported; and she adheres to a very important article contained in chap. xxvi. sect. 2, which you deny, without having the honesty to say so publicly, notwithstanding all your loud professions about adhering to its entire doctrine." The absurdity might be amusing, were it not that the flagrant offence against very solemn professions awakens a feeling of too much sadness to admit of mirth, when men who talk with complacency of their "fathers of the *Secession*," would represent the 26th chapter of the Confession of Faith as laying down the doctrine of "open communion."

The chapter referred to treats of the communion of saints. This communion, as is shown in the first section, is founded on union, first of all with Jesus Christ, and then, through him, with one another. Being thus united to one another in love, it is said, "they have communion in each other's gifts and graces; and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man." The second section intimates that those who profess to be saints are, according to this very profession, "bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." In order that the import of this may be understood, let it be observed 1. That there are two classes of duties referred to here: first, the duties involved in the worship of God, and such other spiritual services as tend to mutual edification; and, secondly, the duty of relieving each other in outward things. 2. That it is in special connexion with this latter class of duties that the statement is made, "Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." They who would produce this passage in support of the doctrine of "open communion" must maintain that the communion here referred to means particularly, a seat at the Lord's Table; but that the Westminster Assembly meant by it precisely the communication of those out-