

Let us leave with you the brief, expressive aphorism, "The fear of the Lord is the beginning of wisdom;" and the command, with the accompanying promise of the Lord and Maker of us all, "Seek ye first the kingdom of God, and his righteousness; and all (other) things shall be added unto you."

In name and by appointment of the General Assembly.

M. WILLIS, *Moderator.*

OPEN COMMUNION AND THE REVISED BIBLE.

Exclusive Churches, that seek to cultivate or exhibit a spirit of Christian charity, must, of necessity, present strange inconsistencies to the observant mind. The close communion Baptist dare not refuse to recognize as members of the Church of Christ believers outside of his own denomination that have been sprinkled in infancy and not properly immersed after arriving at years of discretion; but he will not sit down with them at the Communion table. This is his way of disobeying the command of the Master, and rebuking those that follow not with him. The Episcopalian of the High Church party will not recognize any that belong to the so-called dissenting bodies as members of the Church of Christ; but he will admit them, be they to him as heathen men and publicans, to a participation in the Sacrament of the Lord's Supper. It is abundantly evident that we cannot, while duly honouring this sacred ordinance, and striving to make our communion one of saints, at the same time provide for the admission to the Lord's table of all God's people dwelling within our borders. There are many, doubtless, in apostate Churches, holding, along with the truth, much that is not of faith, unable from various circumstances of education and mental constitution to separate, in the profession of the lips, between the system of error in which they have been brought up and the teachings of the Spirit, which, in spite of that system, manifest themselves, in the profession of the life, who are true children of God. The practice of their lives might admit these, were their profession in any way conformable to the main truths on the faith of which such a practice alone can be based. There must be a limit to catholicity, a point at which the Church must lift up her testimony against error and apostacy, even though it be by the exclusion from her communion of those that are found in bad company, being themselves better than their associates. The Church of England, therefore, which regards a desire to participate in the Communion as, in addition to ordinary moral character, the only test of a man's fitness for partaking, and which thus invites all and sundry who seem to have passed the age at which they ought to have been confirmed, to join in the observance of the divine command, fails lamentably in bearing testimony to the truth. The door that is opened to take in members of the Greek Church needs very little of letting in any adherent of Rome poor enough to do reverence to it; it has capacity enough for Baboo Keshub Chunder Sen, if he cares to enter; and with him it may as well admit the Mahommedan, who is a step farther on than the Baboo in religious knowledge. There is really no barrier save gross open immorality set before the Lord's table by what, in other respects, is one of the most exclusive of Christian sects. This is very like a communion of Antichrist with the people of God; at any rate, it is certainly a taking of the children's meat and casting it to the dogs.

It appears that certain members of the Church of England, comprised in the English Church Union, have seen the inconsistency of this time-