

mind and same judgment. Our opinions, it is true, are not of the same colour and dimensions; but our difference here amounts to less than half the variance between some of the Jews in Rome and their Gentile brethren, when Paul had to teach them that now, in the gospel economy, "there is no difference between the Jew and the Greek." Let us, for example, suppose that brother "O." and myself are walking in company to the house of the Lord where we are to enjoy the "communion." Our conversation turns upon the various views entertained and promulged by the religious world on this question. You affirm the oracles teach that "whosoever believeth and is baptised" should sit with us at the Lord's feast. I say amen. 'But brother Oliphant,' you respond, 'they say you are in the habit of *permitting* some others; now, where is your *authority*.' I immediately answer, that my authority for permitting them is in the same book, chapter, and verse where you find your authority for not permitting them! You at once see that, so far as authority goes, we are even!

Allow me however to draw your attention to the words, "authority to permit." This language, to my mind, is calculated to cover the subject with some of the particles of confusion. *Authority* to permit?—what is the meaning? Or is there any meaning to the expression in the case before us? Adam was permitted to eat of the interdicted fruit: whence came the authority to permit? Abraham was permitted to falsify or equivocate: whence the authority for such a permission? Peter was permitted to deny his Lord: whence was the authority to permit this denial? Now, as it respects any of the ordinances and observances of the Lord's house, it would be among the impossibles to find authority to permit and not find at the same time authority to teach whatever was thus permitted: for divine permission is divine law; and this law may be, ought to be, and must be taught independently of the opinions of men, for or against. But we have seen there is no authority in the case: for as there were no pædo Baptists in apostolic times, there is nothing said about permitting or not permitting them. You then, brother "O," in putting your hands to the door to shut it against the unbaptized, and I in not putting my hands to the door at all, but telling all who approach that the Lord has only invited the baptized, both do what the apostles never done!

One paragraph more and your letter will be answered. Close communion, with me, is exemplified among the Strict or Particular Baptists, who even reject from their communion all the baptized saving those that subscribe to the John Calvin articles they have adopted as