

such as this be faulty. Have we taught that those who are not subjects of the kingdom are authorized to sit at the communion table? We have said, and still say, no—our friend Davidson and brother “O.” to the contrary notwithstanding. In all that we have spoken and written upon the subject, not a sentence have we uttered which can with any degree of fairness be construed into such a meaning. We invite our critical brother to try again. When the proof is complete, we shall offer his own proof to the contrary, furnished in his June letter!

But a new edition of criticism upon *permit* now calls for response. This is the strongest and therefore the best portion of the article before us for review. We quote the language:—“The church of Christ is an organized body over which elders are placed to rule in accordance with the Book. Every thing done in the church, is done by command or permission of the elders; and they can enjoin or permit *only by the authority of Christ*, the Head of the church.” The first of these sentences contains three grand truths, admitted by all the world,—That the church of Christ is organized—That elders are to rule—That they are to rule agreeably to the oracles. We agree. Those, then, who are not included in Christ’s organized body are not to be ruled—the elders are not to be responsible for them, nor they to the elders. So we teach! Henceforth, agreeably to his own logic, our brother will be able to perceive with shining clearness what is meant by persons partaking on their own responsibility—! The next sentence tells us that “they [the elders] can permit *only by the authority of Christ*.” Of this we stand in doubt—nay rather we have no doubt that it is wholly astray from correct or feasible principle. We ask our good brother to put his finger upon a single iota that an elder can permit by authority of Christ. That an elder can teach, admonish, command, rule, rebuke by Christ’s authority, we may affirm with all the assurance of inspiration; but that Christ has given to the elder authority to permit, while fulfilling his office in said organized body, we cannot admit. As before intimated, divine authority comprehends and includes a superior power to the power of permission; and hence wherever this authority is found, we at the same time find that it imports vastly more than permit, and a meaning very different from that of permitting. Our brother cannot put *authority to permit* in any shape, fashion, or position, but what we must call it an ingenious incongruity!

One thing more, and then the end. “The practice of deducing a