

of former systems and affirm there is no difference between the Jew and the Gentile. Besides "of such is the kingdom of heaven;" and were the book silent on the subject altogether, still so far as authority is concerned I would be even with you. Indeed, I would have the advantage, for "silence gives consent"—"where there is no law there is no transgression." Therefore I can permit this infant to partake on his own responsibility.

The same "zig-zag reasoning" may be applied to praying for the dead, sprinkling of infants, consecration of chapels, the sprinkling of horses, and of bells; and every practice concerning which the scriptures are silent. The practice of deducing a warrant from the silence of scripture, is one which, until further advised, I should not like to see adopted by the "*Witness of Truth*."

I have made more remarks than I intended, but as the principle involved is of great importance, I pray you have me excused.

September, 1850.

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NOTES: NOTICES OF THE ABOVE.

The preceding is rather an interesting communication, exhibiting a very fair degree of the combative faculty. To this, in itself, we have no objections. We too have weapons of war, and are addicted, from principle, to the sin of combating. But whether our excellent brother has fully investigated the prudence of arresting so much attention to the above topic while there are so many topics in the grand business of reformation which seem to call for scrutiny and discussion prior to the one he has cast anchor upon, is not for us to express anything saving an opinion: and the expression of this opinion may be postponed: for as we attach slender importance to our own opinions, and enjoy liberty enough to grant large liberties to others, especially the liberty of speech, we object not to hear what our intelligent, somewhat alarmed, and criticising brother has further to say upon the question of the communion of saints. Nay, if it be timely and every way fitting to try our logic and our liberty upon this topic, we invite this esteemed correspondent to offer his strongest reasons and treat us to his weightiest criticisms. Investigation we never have feared, and never expect to fear.

Having long since counted the cost of taking the position we occupy on the communion question—having looked for a slight ruffle in the sea when this subject was fairly broached among our brethren whom the rigid influence of some narrow-walled school had the power of making scrupulously close-hearted on this particular theme—having at the same time formed an honest determination to yield to truth and go where it should lead in the event of an investigation—we have not been taken by surprise by anything that has yet come to our office on