

manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gift of healing by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kind of tongues; to another, the interpretation of tongues," &c. Now that these were miraculous endowments, distinct from the saving influences of the spirit, and not possessed by all the brethren in common, is evident, first, from the 1st verse of the chapter, where he takes up and states the point in these words: "Now concerning spiritual gifts," &c. Read to the same effect the 28th verse: "And God hath sent some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" Nothing could be more clear than that these special endowments were far from being possessed by all in common, for after introducing a whole chapter in recommending charity as more desirable than any of these, he takes hold of his subject again in chapter xiv. 1: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Read the whole chapter and you will find it the best comment on the subject. Now, how unfair the inference, that because such of these endowed and inspired men, and who were only members of the first churches, did instruct and exhort in the public assembly, every ordinary brother has the privilege of doing the same to-day, whether it is to edification or not. As well might a person reason, as actually you do, that because persons who were neither priests nor Levites, (but remember inspired or extraordinary men) were authorized publicly to teach as well as the priests, so all might be teachers together. This is exactly the argument, and I shall never forget the impression which was once made on my mind, when I asked of a certain leader proof on this point, he gave me as if quite in point, 1 Cor. xiv. 29: "Let the prophets speak two or three, and let the other judge." Or, as you have it, the next verse, "Ye may all prophesy one by one, that all may learn, and all may be comforted." Now I ask of you proof, for I am not able to see it in your letter, either by command or example, where all the brethren exercised themselves in common, either as teachers or exhorters in their public assembly as a church; and I am convinced it would rather lead to confusion than to edification.

3. What you say about prophesying, I confess that it does not always mean foretelling future events, but speaking in a known language "unto men to edification, and exhortation, and comfort." But I maintain that such instructions were those of prophets, and not uninspired men as you seem to insinuate; and should the instructions of Isaiah or Jeremiah answer none of these ends, they should not be read in the church. I am aware that many understand the prophesying of the New Testament as mere common teaching, but any person who will take the trouble of carefully examining and comparing the following texts, will clearly see they were the instructions of inspired men possessed of the prophetic gift; read 1 Cor. xii. 10, 28, 29; xiii. 2; xiv. 1, 3, 4, 5, 6, 9—11, 17, 22, 24, 29, 31, 32, 39. Now every text that speaks of these extraordinary men exercising themselves in public exhortation, are altogether wide of the mark when applied to the privilege of members in common; for if we admit this, upon what ground can we plead against the fanatical proceedings of the Mormons and Irvingites, who stop not short at prophets, but follow out the whole catalogue, and must have the brethren exercise themselves as such, in order to be *apostles*; and those who have not vanity enough for such awful presumption, nor wickedness enough for such fiction, craft, and delusion, are held up to the world by these fanatics as if they were all groping their way in the mazes of error, and they only the followers of the truth.

4. You say that "every observance enjoined on a church is binding on them to observe every time they come together as a church." Now, this I deny; for it is evident there are different duties enjoined upon the church, domestic, civil, and religious, towards God, the world, and each other; some of them private, some of them public, some of them binding upon them as individuals and others in their collective or church capacity," which they are not called upon to observe every time they come together as a church. Yea, some of the duties and ordinances of the Gospel, which they can only observe when met together, are not to be observed according to that rule, but as circumstances require: such as the selection and appointment of officers, the exercise of discipline, receiving and excluding members. But it seems you draw this rule from Col. iii. 16. Now, I ask, should the elders and inspired brethren of the Colossians exercise themselves in teaching and admonishing the church in the public assembly, and all do the same in

\* I confess that it appears most likely that the remarks refer to them only in their church capacity.