

Baptists of dear old Scotland, the masterly brother Shepard was giving as severe a cuff to a very large majority of Disciples in America. This therefore, on his part, whether his positions were defensible or erroneous, showed both courage and impartiality; for who does not know that so far as congregational policy is concerned, the best samples of Disciples in these Provinces and the United States are simply a second edition of the Baptists of Scotland with slight emendations.

Never however having proposed a defence of friend Shepard, we do not now propose it. He is of age; he can speak for himself. Circles of months previously to the utterance of his sentiments as published in this periodical at the close of 1856, we studied to the full extent of our ability and leisure the whole question of the ordination, the position, and the responsible action of evangelists; and finding sundry conceptions in our brother's article very nearly or quite corresponding with our own previous conclusions, it was given to our readers after careful and mature reflection. So far we are decidedly pleased with the result. 'No strange thing has happened,' if we are able to look rightly over the horizon. If our brother could make a little more stir, it would not, in the long run, according to our judgment, be amiss. Let no helper or opposer think that we are fearful of agitation, provided it springs out of what is avowedly legislated by the Ruler of rulers. A storm in nature is often of greater service than a calm, although at times our feelings are not specially gratified on encountering it. The only question with us, in this case, is, whether many or any of us are sufficiently advanced in 'the things of the Spirit' to reap marked advantage from such a storm.

We propose in these papers to develop with more or less distinctness, and sustain, the following items:

1. That the much vaunted independence of each church is a sentiment charged with illegitimate wisdom, and not maintainable by the divine scriptures.

2. That the phrase 'authority of the church' is chiefly if not wholly begotten by ecclesiastic jargon, and that said authority is not only unscriptural but anti-scriptural.

3. That what we call 'the decisions of the church' are to a greater or less extent fragmentary scraps of papal pretension.

4. That evangelists—we mean those taught and at work by the Christian Statutes—are in these days as much like primitive evangel-