

and he will see that the sending of these messengers was the deed of these churches. The sending of messengers or evangelists seems to have been a common thing among the churches in those days. In 2 Cor. 8: 19, 23 we read of the messengers of the churches, chosen by the churches to travel with the apostle. Epaphroditus was the messenger of the Philippian church to assist Paul in his missionary labors, Phil. 2: 25—4: 18.

I now feel confident that I have proved T. F.'s position, viz., that the churches have authority to choose, call, and send evangelists, messengers, or missionaries, and that the first churches exercised this authority while the apostles were still with them, and that I have overthrown Dr. Shepard's assertion that the church has no authority. The man who will not be convinced by the evidence I have produced, it would be useless to reason with him, as he is proof against evidence.

The following is respectfully submitted for consideration, as evidence that churches are superior in authority to evangelists. It is a general rule that the party that sends is superior in authority to the party sent. The apostles were the servants or evangelists of Jesus Christ. He *sent* them; they were his servants when *sent*. The evangelists being sent by the churches must then have been the servants of the churches. Again, T. F. says, when speaking of the education of evangelists, that the church is the only theological school on earth to educate evangelists. See October No. of Banner, 1856, pages 297, 298. Now if this is true, (and I ask, who will deny it?) would it not be strange that the *pupil* after receiving his education would turn round upon the seminary that instructed him, and attempt to exercise dominion and lordship over it? Such an idea is not to be entertained even for one moment.

I should suppose that the excommunicating of a person from the church of God on earth is the most solemn, and that which requires the highest authority to perform, as it deprives the person thus dealt with of the privileges of the house of God. I ask, then, to whom has the Head of the church given authority to execute this solemn task. I answer, to the church, Matt. 18: 17; 1 Cor. 5: 4, 5. It is the peculiar duty of the church to purge out the old leaven. The punishment of exclusion from the church can only be inflicted by the church, 2 Cor. 2: 6. The church is the only power that can *restore* upon repentance the party excluded, 2 Cor. 2: 7, 8, and from the rightness of decision of the church there is no appeal, Matt. 18: 18, and this clearly proves that the church is the *highest tribunal on earth*, as its decision is not subject to be appealed from, neither reviewed by any court on earth. No evangelist or company of evangelists can exclude the least member of a christian church; upon the contrary, a church can exclude an evangelist if he acts an unworthy part and refuse to be admonished and reform. And this authority the churches in these (Lower) Provinces have exercised on several occasions, and if it was my present business to enter into these things I believe nine-tenths of the readers