

jections to all this, provided the necessary divine testimony be produced to show that God so ordains.

You make some allusion to the martyr's stake, heresy, an ecclesiastical summons, and one or two other things belonging to the same chapter, in respect to which I have no leisure or taste to speak particularly. Weapons that are carnal do not help the truth. I have no use for them. Every reader will judge of our respective liberality. I am in the habit of attending to the arguments and positions of opponents, and pay my respects very sparingly to personals or mere circumstantialists. That you may see my impartiality in the premises, I hereby say of D. Oliphant what I said of Mr. Hooper, viz: I have no faith in Universalism, for where there is no testimony there can be no faith. But do I allude in this to *the faith*? Is Mr. Hooper so young a disciple in language that he cannot distinguish between *faith* and *the faith*? And as it respects religious justice and christian liberality, I am willing that all should contrast an editor who allows a man to speak for himself with an editor who puts a seal upon his mouth after denouncing him. The community, friend Hooper, will judge of the respective freedom and love of fairness in these different orders of editorship in these party times.

I reserve a remark or two upon the latter part of your communication till I have your next.

Yours, with intended courtesy.

D. OLIPHANT.

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#### ELDERS.--NO. II.

*Brother Overholt: My Dear Sir:—*Your letter and the queries submitted by a querist in your vicinity have been before the readers of the *Christian Banner* for a whole month. Every intelligent reader will have arrived at some conclusion relative to how they are to be regarded. In some cases it is the part of wisdom to be in slow haste to answer queries. To cause every man to think, is, in reference to certain topics, better than to offer another's thoughts. All having enjoyed the opportunity of thus reflecting without any bias from me, I am now free to present a few facts and offer some considerations in view of the communications laid before me.

My attention will be directed mainly to these two points: first, *the appointment of elders*; and secondly, *the duty or duties of elders*. More than one brief letter will be required to say what, in my judgment, is necessary to say in view of the information sought. Some of the queries will I apprehend be neglected, being, as I judge, out of the pale of legitimate scriptural discussion.

Now, my brother, let us take a trip to certain cities in Syria and Asia Minor, and then back again (by mental telegraph) to Canada, where you and I dwell. We will thus provide ourselves with a stock