

guides their studies, would give them the best part of their "education"—that of the heart, the intellect, the conscience, the fellow-feeling that makes them ever after "one" with their people, and the Christian democracy that teaches them in youth, so that they never forget it, that One is their Master, even Christ, and that all they ARE BROTHERS.

### FOUNDATION PRINCIPLES.

The corner-stone is Christ. If a man believes, he shall be saved. But we want to keep as closely to the pattern laid down in the New Testament as possible. And so, when we inculcate faith, we also advise as to church-order and church-privileges. Paul made a custom of staying with his converts long enough to get them formed into a church, and familiarized with what for want of a better name, we shall call ecclesiastical order.

And the footprints of the apostles do not seem to us to be very hard to trace in the New Testament. We said in February, "We cannot give room to the thought, that what the apostles omitted in their teaching, and did not bring into their practice, should be exalted to be a principle of the first importance, a *sine qua non* in negotiating for union." They omitted (to put it on the lowest ground,) to establish, or provide for the establishment of territorial bishops; and they did not establish permanent church-courts, of the nature of the presbyteries, synods and conferences of the present day.

"The apostles *did* establish government by the members," we said. That is to say, all the government that the church possesses. The legislative power, correctly speaking, is not in the church; it belongs to Christ: but the church has to carry out Christ's laws; and this carrying out is rather executive than legislative. The most important thing a church can do, after the supreme work of leading souls to repentance, is to admit to membership in the church, and to guide and warn them after they are in. Paul in writing to the saints in Rome, (he never mentions the elders,) i: 7, tells them, "Him that is weak in the faith receive ye," (xiv: 1.) Whatever else the command extended to, it beyond doubt included church-membership. And in writing to the

Corinthian church—not to the elders, as a ruling court—respecting the incestuous man, he tells them "Therefore put away from among yourselves that wicked person," I Cor. v: 13. And in II Cor. ii: 6, the apostle writes, "Sufficient to such a man is this punishment, which was inflicted of many," [Revised Version, "by the many."] The man might have been tempted to contest the judgment of a court of elders, but was repentant in the presence of the censure of the whole church.

We said "they *did* establish the churches independently." There is not a trace of authority of one church over another. Those who say there is, have liberty to prove it. Even in the inspired council at Jerusalem (Acts xv.) there is nothing before us to show any representation of the churches in Judea itself. Paul speaks of the "churches of Judea"—not "the church"; and writes to "the churches of Galatia," and speaks of a brother (II. Cor. viii: 18, 19,) whose praise was in "the churches"; and who was "chosen of the churches."

We said, "They *did* lay down the principle of a converted membership." "The Lord added to them day by day those that were being saved," (Acts ii: 47, R. V.) We have no evidence that this principle of admission to the church was departed from during the apostles' lives. And Paul wrote the "saints" at Rome (Rom. i: 7) to the "sanctified in Christ Jesus," in "the church of God which is in Corinth" (I Cor. i: 2); to the "saints" of Ephesus (Eph. i: 1); and "the saints," with the "bishops and deacons" at Philippi; the first chapter of I Thess. is in every verse a proof of a converted membership in that church. And where we require of members that they themselves believe they are accepted of God in Christ, and give us reasonable ground for believing the same, we keep as closely as possible to the apostolic model. "If ye have judged me to be faithful," said Lydia to Paul (Acts xvi: 15); and such faith is properly required to Christian fellowship.

In Bradford, England, the free churches made a house-to-house visitation of the town. Birmingham will do the same. The Bradford visitors reported only twelve cases of rudeness; *eleven of these were at villas*. It was not the poor who repulsed them!