

and bishops, as well as rectors, vicars, and curates, are an undiluted drawback. Under the parochial system, with its parish minister or priest, the "Church" is no longer a society of believers, as in Apostolic times, but a consecrated building, in which public worship is performed by the parish minister in the presence of the parishioners and all who choose to attend. There are seats in the building appropriated to different worshippers, but they have no fellowship one with another, for the only connecting link which binds the congregation together is the pulpit, just as in the theatre the only connecting link is the stage. . . . A *Parish Church* is a contradiction in terms. Mr. Gall boldly asserts that there is no such ordinance as *public* worship to be found in the Word of God. It is a Popish invention, founded on the Temple theory for the very purpose of debasing the Church of God and exalting the clergy, and has been fraught with ruin to the interests of evangelism. . . . The pulpit, also, is a comparatively modern institution, never mentioned in the Bible. There was no pulpit in the Temple, there was no pulpit in the Synagogue, there was no pulpit in the Apostolic Church. We have quoted enough of Mr. Gall's opinions to show that he has made a clean sweep of everything that ordinary people would imagine to be appertaining to the Church; and if we followed his advice everything would be begun *de novo*. But let us at least be thankful that all is not lost. "Christ has left two ordinances which ought never to have been confounded: the one is preaching the Gospel to those who are without, the other is the tending and feeding of those who are within. And corresponding with these there are the two offices, that of the evangelist and the pastor." What does Mr. Gall recommend? He allows that organization is needed; and he sees how difficult it would be to upset all existing arrangements. So he would keep the churches, retain the pastors, and pay them well for doing their appointed work; and take every pains that they should be learned and godly. There would also be evangelists, who might follow trades, &c., for a maintenance, whose duty it would be to bring people into the Church. It would not be difficult to show that Mr. Gall proves too much; and that while we are quite ready to admit his zeal for true religion, his methods would not work. He forgets that the circumstances of mankind vary from age to age, and what was possible and proper in the Apostolic age would be futile and possibly foolish now. We agree with Mr. Gall in his desire for a deeper sense of dependence upon the assistance of the Spirit of