

missionary society which no one has yet found in the record. Yet there are prominent, devout, and excellent brethren raising their voices loudly for 'organization' as an effectual remedy for sundry church ills.

If we are not now, or if we desire not to become, a real rank and file party with distinct denominational peculiarities, standing upon a nicely carved discretionary platform,—what need have we of organization? Are not all who are converted by the gospel of heaven's favor *added to the Lord*?—and if added to the Lord are they not united to one another as the Lord's saved?—and if thus joined both to the Lord and to his chosen people, does not the divine legislation reach all alike whether they are all 'with one accord in one place' or all with 'the mind of Christ' in sundry places? In the countries where labored the primitive workmen, did not *all* the churches constitute the one church of Christ? Did not the brotherhood in these churches work unitedly under the legislation of the Divine Head for every purpose for which the brotherhood should now work? Who has placed a wall between the authority of the living apostles and their authority over us by the oracles, by which we are to be separated from the happy obligations binding our primitive brethren to the Sovereign Master?

Shall we be compelled to say it?—our Scotch Baptist relatives, good and true men as they were and are, in their fear of Roman and English papacy, have treated us to so many lessons respecting the independency of each church, that we, their pliant pupils, would now require to have an appendix to the Divine Creed to teach us how to unite in carrying on the Lord's work by a new something christened organization. We would seem to need bye-laws upon a sliding scale, made up of the best human wisdom which goes by the name of discretion. But the living oracles will doubtless justify us in maintaining that a company of brethren called a church, instead of being a democracy, is a portion or part of the Lord's aristocracy, in the true sense of the term; and that the whole brotherhood in Christ wherever located, from Jerusalem to the farthest habitation where dwells a saved man, form one great family that should obey the behests of the One Head. And what follows this scriptural position? We may yet see, if the Lord will.

D. O.

RELIGIOUS INTELLIGENCE.

Erie Co., N. Y. 2d April, '58.

DEAR BROTHER:—God is good and greatly to be praised for his goodness to the children of men. He gave his Son to die for sinners: how this should melt our hearts. He has given his written word to direct