

views it is not easy to understand why Titus was instructed to ordain elders in every city : why Timothy should be reminded of the gift which was in him, and which was given him by prophesy, "with the laying on of the hands of the Presbytery ;" why Timothy and Titus should be informed of the qualifications required of Bishops or Elders, and Deacons ; why Paul should direct an Epistle "to the Saints in Christ Jesus which are at Philippi, with the Bishops and Deacons ;" why the Lord Jesus directs His Epistles to the Angels of the Seven Churches ; or why the Hebrew believers should have the exhortation addressed to them : "Obey them that have authority over you, and submit yourselves ; for they watch for your souls, as they must give account," (Titus, i. 5-8. ; 1 Tim. ; iv. 14 ; 1 Tim., iii, 1-12 ; Phil., i, 1 ; Heb., xiii, 16.) Notwithstanding the teaching of the Brethren, we are confident, that Bible - taught Christians will generally continue to regard a duly elected and ordained, as well as divinely qualified ministry, as worthy of their respect and submission in the Lord ; and to consider the rejection of such a ministry, and the substitution of a ministry neither elected nor ordained, as prejudicial to the well-being of the Church, and tending to anarchy and confusion.

The Brethren very strongly protest against all other denominations on account of the divisions which exist among them. They grant that the Reformation was an undoubted work of God, but say that "it never pretended to restore the true character of the Church of God. Dissent attempted it, and has failed, as witness her rival Churches. The cause was, she never saw the unity of the Church of God, hence every attempt was schism, and, therefore, carnal. To accept the invitation of union with one of these rival efforts is to be a scismatic, and to add to the confusion." ("Propositions for all believers.") "God beseeches all believers by the glory and pre-eminence of the name of the Lord Jesus, that there be no divisions. Not one name or division can God tolerate. To allow any name but His, is to lower His blessed name to the same level : I of Paul, and I of Christ. If it is thus God's will that there should be no divisions, how can I belong to any, or in any way countenance any sect, without positive disobedience to God's revealed mind ?" ("Christ the Centre.") It is unfortunate that the Brethren's protest against schism is weakened by the fact that they are schismatics themselves. Not only are they separated from other denominations, but they are divided among themselves. They have schisms in the body. They differ in doctrine, discipline and worship, and between their rival parties bitter denunciations have been interchanged. It will be necessary for Mr. Darby and Mr. Newton to settle the differences between the parties who respectively sympathize with them, before they can fairly ask christians of other bodies to abandon their present connections on account of divisions in the church.

It is held among the Brethren that the moral Law as contained in the ten commandments is not a rule of life to christians. They do not, indeed, think that christians will, in point of fact, murder or steal, but they do not feel themselves bound to refrain from these sins because the law forbids them. "No christian," says Mr. Darby in his Tract on Law, "supposes he is at liberty to kill and steal. That is not the question. But does he refrain from killing or stealing because it is forbidden in the law ? Every christian, I am persuaded, will answer, No ; though he recognizes the prohibition as quite right. The man who refrained from killing, simply because it was forbidden in the law, would be no christian at all." In his Tract—"Brethren and their Reviewers"—Mr. D. says,—“Though the