

Brother Eaton, I am under a conviction that the reform churches have long suffered under difficulty on this subject; and our elders, if we are to have any, must, for the most part, be self-chosen, self-appointed, or ordained, or not at all. And thus our brethren in fleeing from Babylon have run past Jerusalem. Our worthy laborers who were quite competent for such services, to the church, have feared lest it should be said "ye have taken too much upon you," and therefore throw it upon the church, but do not tell us what that church is!

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M. WALLACE.

REMARKS.

If the esteemed Michael Wallace, whose good name is known in Canada as well in Nova Scotia, will look into page 44. February No., current year, he will see the queries and suggestions which drew from me two short letters on two topics, namely, the *appointment* of elders and the *duty* of elders. The subject that our brother has in his mind's eye while penning the above reflections is a chapter under another title—a subject not properly in my horizon in offering some remarks on the queries of the brethren in Rainham.

To "show how every infant church, in the absence of a Timothy or a Titus, scripturally needs assistance from those who may be found in other churches," is, indeed, a very critical undertaking in the year of grace 1853;—for, really, (1) in this age of progress, we have no infant churches, for as soon as they are born they are as large as Goliath and as strong as Samson, and (2) the different offices and responsibilities appertaining to the Christian organism are so imperfectly understood or realized by the great body of even intelligent men, that, taking one thing with another, it is to be feared that reformation as it respects this whole question is a long way off. "Run past Jerusalem" says our brother?—yes—not within sight of Jerusalem, but nearer Jericho, where David's messengers were to tarry till their beards were grown, 1 Chron. xix. 5, but whether our baldness and beardlessness will be cured at Jericho is not so certain: for, on this topic, very many are neither at Jerusalem nor Jericho, but somewhere on the other side of the Red Sea, in Egypt or some other darker border of Africa.

Our brother asks, "How can an infant body of disciples be fit to judge of the qualifications of that man by whom they have believed and been gathered?" Were all things "done in order," according to ancient style, such a body would not be required thus to judge. Evangelists or preachers, in Paul's time, were sent; they did not send themselves: and those who sent them were competent to judge of their fitness to preach the gospel and gather the believers into congregations; and unlike modern preachers, they took care of their spiritual children and infant congregations until they were more or less