

they denounce the Church of Rome as having "mutinied against God's Commander-in-Chief, the Holy Ghost," but are equally intolerant of the Church of England. "So far," it is said in one of their Tracts ("Christ the Centre") "from the Church of England being a true Church of God, it is only a piece of the world, governed by the world—in fact the very opposite of the Church of God, which is gathered out of the world and governed by the Spirit of God." There is the same scant measure of charity for Presbyterians, Baptists, Methodists and Congregationalists. "Every other division (it is stated in the Tract already quoted from) fails to recognize the personal government of the Holy Ghost, and sets up a government of its own; therefore, no division of the professing Church can be called the true assembly or Church of God, any more than a division of the British army, which failed to recognize the Commander-in-Chief, and set up a commander of its own, could be called the true army of Her Majesty the Queen." On the other hand, the "Brethren" virtually claim that they alone meet in the name of Jesus Christ, and under the presidency of the Holy Spirit. They admit, indeed, that there may be some of God's children in other bodies, but they affirm that it is sinful in these to remain in their present position, and that it is their duty to abandon it, and gather together in the name of the Lord Jesus Christ—that is, become "Brethren."

While denouncing each of the other denominations as a whole, the Brethren are especially earnest in denouncing the Ministry of all other branches of the Church as a system of rebellion against the Holy Ghost. Popes, Prelates, Priests, Presbyters, and Pastors, as they exist in the different churches, are alike denounced as usurping the place of the Holy Ghost. Chalmers, Bickersteth, Brainerd, Wesley, Edwards, McCheyne, Hall, Newton, Carey and Wardlaw, not less than Leo X, or Pius IX, are declared to be usurpers of the Holy Ghost's place in the church. The Brethren do not deny a Christian Ministry in every sense. They hold that all the Brethren constitute a ministry, differing according to the gifts bestowed on each individual by the Holy Spirit. But they regard the choosing and ordaining of ministers, whose special office is to teach, to rule and to administer the sacraments, as rebellion against the Holy Ghost. The following quotations from some of their Tracts are sufficiently explicit. "The necessity of ordination for the administration of the Supper nowhere appears in the New Testament." "The election of presidents and pastors by the church is altogether without warrant in the New Testament." "The choosing of pastors is an encroachment on the authority of the Holy Ghost, who distributes according to His will." ("Reflections on the present ruin of the Church.") "It is too often forgotten that Matthias was chosen Jewishly, by lot, before the Holy Ghost was sent down from Heaven to baptize believers. The Church, properly speaking, was not yet manifested. His election, therefore, can furnish no precedent for a state of things which was modified and governed by the presence of the Spirit" (One body and one Spirit). "No man nor body of men can impart gifts. This is Christ's prerogative, and His alone; and we believe that when He imparts a gift, the man who receives that gift is responsible to exercise the same, whether as an evangelist, a pastor, or a teacher, quite independently of all human authority." "And further, we believe that where the Lord Christ has bestowed a gift, that gift makes the possessor thereof a Christian minister, whom all true Christians are bound to own and receive, quite apart from all human appointment." ("A Scriptural Inquiry, &c.") According to these