

sacred than another in this kingdom, and the teaching of this emphatic utterance is brought out in many other parts of the New Testament.

In the second place, it is not an organization, that is, according to the thought which is necessarily connected with that word. It is true that men may form organizations of all kinds with the desire to further more readily the interests of the kingdom, and secure their object to a great extent thereby; but no one of these denominations, or all combined, can possibly be the kingdom, or hope to even contain it.

We have not the slightest intimation in any of the words of Christ of any directions whatever looking towards an organization. Even when Paul discourses concerning the different orders of helps and governments amongst Christ's followers, he evidently speaks from observation concerning what did exist as the outcome of the manifestation of the Spirit given to all. "Are all apostles, are all teachers, are all workers of miracles, have all the gifts of healing?" he asks in direct connection with this subject, plainly intimating his thought that all these alike received their distinctive work from the Spirit alone, and no ordination service could even emphasize them. The simple recognition of these gifts by the early Christians without ordination service was as valid as a formal act, such as the laying on of hands, or any other ceremony which was a token of the universal recognition by the Church of the patent acts of the Holy Spirit. As the simple act of laying on of hands could not, unless through distinct revelation of the Spirit, impart the power to heal or speak with tongues, so it was inoperative to create apostles, prophets or teachers.

From all of which it follows that any organized form which might or might not be adopted by the company of believers in the days of the twelve apostles would carry with it no authority, even if we were acquainted with its general aspects and minute details. Whatever of organized form they, the early believers, took, shaped itself as an organization by their accidental surroundings, and had in itself no element

of permanency, let alone of authoritative precedent.

But the apostles of organization as a necessary part of the kingdom of heaven, when driven from precedents concerning church orders and their ceremonial concomitants, take their stand upon the sacraments of baptism and the eucharist, and triumphantly assert that these cannot be cared for without distinct organization. When, however, we follow these up to their fountain head, even to Christ, it is quickly seen that they were so instituted by Him as if to guard against this very necessity.

With respect to the latter, He simply ordained that all should eat and drink the appointed emblems in remembrance of His death. His words are so generalized that no person can successfully teach that any one man, any family, or group of families who separately or unitedly make this sacrament a part of the evening, or any daily, weekly, monthly or even yearly meal would not as certainly carry out the letter of Christ's teaching concerning this sacrament as if it were celebrated under the direction of a minister claiming to be in the apostolic succession; and as to the former, whatever else is admitted to be obscure, this is certain, from the words our Lord, viz., that any of His followers who go in the spirit of His command, to "teach all nations," has the Christ-ordained right to baptize those taught with Christian baptism. How much of organization is required to secure this result? Further than this one fact, the mode or subjects of baptism must be admitted to be of comparative indifference, or else a positive reflection is thrown on Him who instituted this initiatory rite because of leaving essential truth to comparative obscurity.

From all of which it is evident that no valid argument exists looking to establish organization as a necessary part of this kingdom of heaven. It can exist without organization as certainly and as efficiently as with it. But whilst no man can be true to Christ's teachings, and dogmatize concerning the necessity of organization in connection with this kingdom, neither can he prove that organized effort is necessarily an