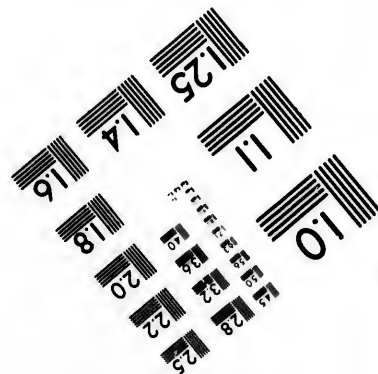
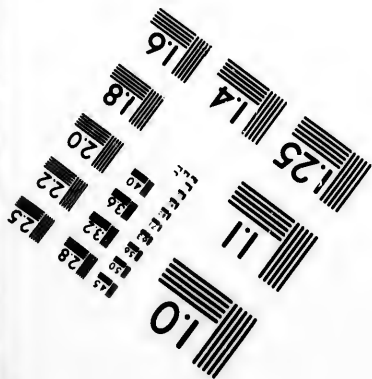
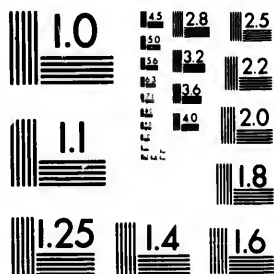


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions

Institut canadien de microreproductions historiques

1980

Technical Notes / Notes techniques

The Institute has attempted to obtain the best original copy available for filming. Physical features of this copy which may alter any of the images in the reproduction are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Certains défauts susceptibles de nuire à la qualité de la reproduction sont notés ci-dessous.

Coloured covers/
Couvertures de couleur

Coloured pages/
Pages de couleur

Coloured maps/
Cartes géographiques en couleur

Coloured plates/
Planches en couleur

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Show through/
Transparence

Tight binding (may cause shadows or distortion along interior margin)/
Reliure serré (peut causer de l'ombre ou de la distortion le long de la marge intérieure)

Pages damaged/
Pages endommagées

Additional comments/
Commentaires supplémentaires

Bibliographic Notes / Notes bibliographiques

Only edition available/
Seule édition disponible

Pagination incorrect/
Erreurs de pagination

Bound with other material/
Relié avec d'autres documents

Pages missing/
Des pages manquent

Cover title missing/
Le titre de couverture manque

Maps missing/
Des cartes géographiques manquent

Plates missing/
Des planches manquent

Additional comments/
Commentaires supplémentaires

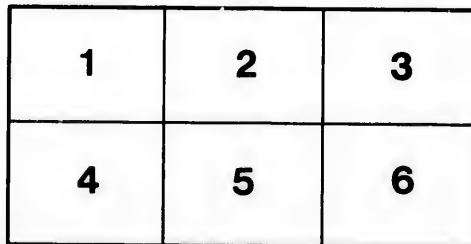
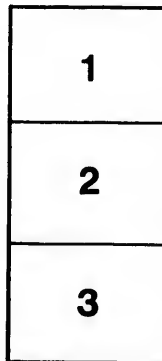
The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

The original copy was borrowed from, and filmed with, the kind consent of the following institution:

Library of the Public
Archives of Canada

Maps or plates too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

L'exemplaire filmé fut reproduit grâce à la générosité de l'établissement prêteur suivant :

La bibliothèque des Archives
publiques du Canada

Les cartes ou les planches trop grandes pour être reproduites en un seul cliché sont filmées à partir de l'angle supérieure gauche, de gauche à droite et de haut en bas, en prenant le nombre d'images nécessaire. Le diagramme suivant illustre la méthode :



8

E

C



*Jones Home
Pamphlets*

THE

EARLY CHRISTIAN CHURCH

AS FORESHADOWED

IN

OLD TESTAMENT PROPHECY.

BY

M. CHISHOLM, M. D.

HALIFAX :

NOVA SCOTIA PRINTING COMPANY.

1892.

stu
fal
ing
the
if

lec
lik
res

tru
an
for
to
in
tha
XX
of
law
thi
con
ing
to
ala
tha
ist
Ch
ex
the
re-
Bu
for

Bring this book with you
Jones

INTRODUCTION.

IN this lecture, which was delivered before the Y. M. C. A. students of Dalhousie College, I have been letting the light of truth fall upon—1st, The Christian's Standing in Christ; 2nd, His Standing in the Church of Christ; 3rd, His Hope in the World. That the truth gave pain goes without saying. This was to be expected, if not hoped for.

My success in this respect is some encouragement in giving the lecture to the public. Besides, since Baghot says there is no pain like the pain of a new idea, the pained ones will have a chance to resort to argument instead of detraction.

Then the Presbyterian Church, like all other churches, needs the truth. At one time, in Scotland, she passed a statute prohibiting any one but the duly licensed from expounding the Scriptures; and forbidding lay religious meetings, other than family worship, as being to the prejudice of the public ministry. That statute is now observed in the breaking of it. Not so with its parent, which is none other than the principle enunciated in the Confession of Faith, Chap. XXVII., Section iv.: "There be only two sacraments * * neither of which may be administered by any but by a minister of the word lawfully ordained." The light of truth must be concentrated upon this principle until it appears too dark to retain its place in the confession. Christians must be made to realize their standing in the Church of God. The reformation has left nothing to be explained as to the Christian's standing in Christ. Not so, alas! as to his standing in the Church. This must be remedied so that the weaker sections of our land can worship and administer the Christian rites with as much liberty as the early Christians enjoyed, and with the same facility as the synagogue exemplified. This boon Christ gave to his church. Of this boon the antichrist robbed it, and with this boon the Reformers failed to re-endow it. Here surely there is much land yet to be possessed. But the lineal descendents of those who closed the mouths of our forefathers and filled the wells are not the ones to lead in the van.

c

The Presbyterian Church needs consistency. To be consistent it must enforce the old statute, or disown its parent. It must now, as then, prevent believers from meeting together for edification in the absence of ordained ministers, or allowing them to come together; it must also allow them to break bread in obedience to and remembrance of their absent Lord. What a boon such a privilege would be, more especially to those who seldom see ordained ministers. What a victory for satan when this privilege was wrested from the children of God! Who will raise a voice in their behalf? For to do so is to incur the odium of many of whom we should expect better—things that accompany salvation at the least.

But the embargo upon the children of faith applies as well to most of the eldership, and consequently is a flat contradiction of a fundamental doctrine of the church, viz, the parity of the eldership. One class called teaching elders, who yet may be teaching youths, are empowered to “dispense” (an anti-scriptural word surely). Another class who in all respects may answer to Paul’s required qualifications, are simply allowed to assist.

Finally, the Presbyterian church needs *spiritual power*. It has been remarked that our students have more spiritual power before they are ordained than after. This is not to be wondered at. For the words *not licensed, not ordained*, stand between God and the services of his sons just as the words, *it is corban*, stood between the Jew and his children’s obedience. The one narrows the provisions of grace, as the other narrows the commands of God, and because of its blighting spiritual results is a far more heinous sin. But the inventors of “it is corban” worshipped him in vain, what of the inventors and supporters of “not licensed?”

Surely it is a pressing duty to free the church from this doubly fatal error. Its enormity is my plea for devoting so much time to overthrow it. *Veritas prevalebit*. Dagon must not stand before the ark of Jehovah, no matter how many uncircumcised Philistines may be found to uphold it.

T
Apo
unc
are
gen
mou
by v
The
thin
that
succ
veil.
not,
Fath
well
Apo
still
treat

N
howe
Artis
refle
Testa
ther
itself
I
doctr
in th
parin
the c
one a
Lord
over.
to co
simp
How
not t
[
elem
pract

THE EARLY CHRISTIAN CHURCH.

SOURCES OF INFORMATION, UNCERTAINTY OF POST-APOSTOLIC WRITINGS.

THE Early Christian Church may be studied either in the light of Old Testament prophecy or New Testament description, or Post-Apostolic narrative. The light reflected by the last is dim and uncertain. The authorities acquainted personally with the apostles are either very few or none at all. And yet to many minds the general conception of what the Christian church should be is moulded more by what those few uninspired men have narrated than by what the Divine Spirit has written. It has been so in all ages. The natural heart sighs for the things that be of men more than the things that be of God. In view of this we can adore the wisdom of that Providence which has drawn a veil over the days immediately succeeding the lives of the apostles. No effort of ours can lift that veil. Did we try it we should have our labor for our pains. I shall not, therefore, trouble you much with the writings of the Early Fathers. We have a more sure word of prophecy to which we do well to take heed, and the barrenness or absence of early Post-Apostolic writings was no doubt planned in order to make that word still more precious to enquiring minds. Through it I purpose to treat of the Early Christian Church.

THE OLD TESTAMENT A KEY TO THE NEW.

Nor will I confine myself chiefly to New Testament narrative, however bright the light which that throws upon our subject. Artists say it is easier to trace the outlines of an object from its reflections in water than from the object itself. And since the Old Testament is a reflection of the New, it may be easier for us to trace there the outlines of the Christian Church than in the New Testament itself.

It is well-known that Zwingle's views were decided against the doctrine of transubstantiation by a vision pointing him to a passage in the Pentateuch. Awakened out of his distracted sleep and comparing the passage dreamed about, It is the Lord's Passover, with the other which perplexed him, "This is my body," he saw in the one a clear exposition of the other. It, *i. e.*, the feast is called the Lord's Passover, though it was simply to commemorate that Passing over. This, *i. e.*, the bread is called His body, though it is simply to commemorate His body broken. An Eastern figure of speech simply, which the philosophical Gentile mind construed as a reality. How many errors might have been avoided if Gentile philosophy had not taken the place of the Old Testament Scriptures.

[On this point Adolph Saphir says: The Pagan and Gentile element in the church has been the source of theoretical heresy and practical apostacy; and not even the reformation has entirely got rid

of the Gentile, though it freed itself nearly altogether from the pagan element. Salvation is of the Jews, and to Gentilise Jewish facts and ideas is to falsify the Gospel, in order to please the Greeks who desire wisdom. Our theology, even that of believers, is far too abstract, unhistorical, looking at doctrines logically instead of viewing them in connection with the history of the kingdom and the church. It is Japhetic, not Semetic, it is Roman, logical, well arranged, methodized, and scheduled, not Eastern, according to the spirit and method of the Scriptures, which breathes in the atmosphere of a living God who visits His people, and is coming again to manifest His glory].*

THE OLD TESTAMENT A PROPHETIC ALLEGORY.

I shall, therefore, treat of the Christian Church as foreshadowed in Old Testament prophecy. When I speak of Old Testament prophecy, I do not mean what is generally accepted as the prophetic books. All the books of the Bible are prophetic, the characters also, even the names [and yet, strange to say, "the historical, Jewish, prophetic character of Scriptures was not clearly apprehended by the Reformers" (Saphir). St. Paul's writings should certainly have taught them, for many of these are simple expositions of Old Testament allegorical prophecies].

Take for instance Gal. iv. 22—For it is written that Abraham had two sons, one by the bondwoman, the other by the free woman, but he who was of the bondwoman was born after the flesh, but he of the free woman was by the promise, which things are an allegory, for these women are two covenants, one from Mt. Sinai bearing children unto bondage, which is Hagar—for the word Hagar means in Arabia Mt. Sinai—and she answereth to the Jerusalem which now is, for she is in bondage with her children, but the Jerusalem which is above is free, and she is our mother.

"Which things are an allegory." What things? Just what the apostle refers to as allegorical? Some would have us believe so. It requires, however, but a moderate degree of spiritual vision to see that much more than this is allegorical. All these things happened to them for types, and it is a profitable exercise for the Bible student to discern the antitypes of all these things recorded in the Old Testament. It takes for instance but a moderate degree of spiritual intelligence, with some of the Early Fathers, to see that the first chapter of Genesis is typical as well as historical, typical too in a double way. One being a representation of God's work of grace in the individual, the other of His operations in the world through the ages or dispensations on to the Eternal Sabbath.

Nor does it require much spiritual insight to see in Cain with his bloodless sacrifice, bloody hands and fugitive steps in the land of Nod, a striking picture of the self-righteous Jews who murdered their brother after the flesh, and consequently became homeless wanderers over the face of the earth. How vividly too is the sad history of the Jew foretold in those hopeless words of Cain: And it shall come to pass that every one that findeth me will slay me.

*NOTE.—Portions within brackets were not read.

What reader of history too that knows how retribution has overtaken the Jewish persecutors, but has been struck with the prophetic nature of these words: Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.

OLD TESTAMENT NAMES PROPHEPIC.

The name of the land into which Cain was driven is also prophetic; for it means wandering, and the land of wandering has been the Jews home ever since.

Other Scripture proper names are not less prophetic. The word Hagar, the apostle tells us, was the Arabian name for Mt. Sinai, of which she was a type. The word Melchizedek is by interpretation, the apostle tells us, King of Righteousness; and after that also, King of Salem, which is King of Peace, both names being eminently typical of the offices of him who was made a priest forever after the order of Melchizedek. The word Ham means the sunburnt one, and no doubt the son of Noah, who bore this name, is a type of the children of privilege, whose souls are darkened by unimproved rays from the sun of Righteousness. Ham again was the father of Canaan, which means trader. So the sunburnt ones—the Gospel hardened become the fathers of the Gospel traders—the Judases who are ever ready to sell their religion for gain.

Time would fail me to follow these names further, however profitable and interesting the vista opened up before us, but I must mention a few more of the most prominent typical incidents, as paving the way to my subject proper.

OLD TESTAMENT INCIDENTS PROPHEPIC.

Abraham, offering up his son Isaac, is a vivid type of the Eternal Father offering up his son Jehovah. In sending his servant for a wife for his son Isaac, we have a type of God the Father sending out the Holy Spirit to gather in from all nations those who shall form the church, the bride of Christ. The womb of Rebekah is a type of the Christian in which the two natures Esau and Israel are always striving for the mastery, and the elder, the old man, shall serve the younger. Jacob, the heel catcher or supplanter, is a type of the natural heart which goes out after the world, while Israel the prince with God, is a type of the renewed man who is made a king and priest unto God. The three stages in the life of Jacob represent the same number of stages in the history of Israel. At home with his father, deceptive and greedy, a fugitive in Padan Aram suffering and growing rich, returning to Palestine and enjoying the land. In this case the first two is a matter of history, the last is a matter of prophecy, which now is receiving its fulfilment. Joseph as a type of Christ, the coming deliverer, is exceedingly beautiful and clear. So also is Moses. Here I need but mention their names.

Time would fail me to follow this subject further. I have said enough for my present purpose. It will surely deepen our reverence for the Scriptures and exalt our conception of God's over-ruling wisdom, when we find that the deep things of God in connection with redemption have been pictured in allegorical representation by the lives and names of the men, the places and incidents which are

described in Old Testament story. I have often envied the Jew for his wonderful history. But when I find that he was simply a pencil in the hands of God to delineate what the Gentile has attained to, a stereoscope through which the deep things of Redemption are made to stand out in bold pictures, then my envy is swallowed up in admiration and adoration for his God.

THE TABERNACLE TYPICALLY PROPHETIC OF BETTER THINGS
TO COME.

With Moses we arrive at that which is specially and fully typical of our subject, the Christian Church. His life is an epoch in the history of redemption. Until now God was simply a visitor to man upon the earth. Henceforth he dwells among men. He provides for himself a habitation and specifies how he may be approached, and how he may be served. Not, however, before he shews how man must be redeemed. He cannot dwell among the unredeemed. But when the Paschal Lamb was slain and its blood sprinkled to save the slaves of Egypt, then the cloud of glory overshadowed the redeemed ones, and God communed with them from above the mercy seat.

But the redemption from Egypt was a picture of a greater redemption, and when that is accomplished God has greater blessings for His people than simply dwelling among them. Formerly he dwelt with them, now he dwells in them. "And I will pray the father and he shall give you another comforter that he may abide with you forever. Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him for he dwelleth *with* you and shall be *in* you."—John 14 : 16, 17.

A TYPE OF THE CHURCH.

As a result of redemption from Egypt we have the tabernacle in the wilderness. So, as a result of the greater redemption from sin, we have the Church of God in the world. As the lamb represents Christ, so the tabernacle erected because of the lamb slain in Egypt, represents the church reared because of the death accomplished in Jerusalem. As the tabernacle was reared in the dessert, covered and indwelt by the Divine presence, carried for forty years in a crooked course, owing to failures onward into the land of promise, so the Church of God reared in this world indwelt by the Divine spirit overshadowed by its head, has its course through the world from Pentecost to the Promised Millennium. The tabernacle therefore was a distinct type of the Church of God.

A TYPE OF BELIEVERS.

The tabernacle was also a type of believers individually. It was a pattern of things in the heavenlies, and here the believer is said to be seated. Covered with a cloud of glory, and filled with the Divine presence, it carries the mind down to the scene in the upper chamber in Jerusalem, where the Divine spirit fell in manifest form and rested upon each of the disciples. Know ye not that ye are the temples of the Holy Ghost? And so the believer is seated in heavenly places in Christ Jesus. He is exhorted to be filled with all the fulness of God. He is indwelt by the Holy Spirit even if it be in invincible form, and he is a pilgrim passing on his way heaven-

ward. He is, therefore, a miniature tabernacle passing from Egypt to Canaan through the wilderness of life.

A TYPE OF THEIR STANDING IN CHRIST.

If the tabernacle be viewed in its parts and in its worshippers, the privileges of believers, as well as the provisions of grace, will be more clearly seen. The parts of the tabernacle were composed of its framework, covering and furniture, its worshippers of priests and Levites. Speaking generally, the framework and worshippers are types of believers. The High Priest being a type of Christ their head.

In accordance with this the apostle Peter refers to believers as lively stones built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The coverings are types of Christ as the righteousness of his people, and the furniture, of Christ as the way of access to, and communion with, the Father.

The framework consisted of 48 boards, or posts, of acacia wood, connected together by fifteen bars of the same material, all overlaid with gold. Each board was to have two tennons, which were received into sockets of silver, which were laid on the sands of the desert. The sockets were made out of money, *i. e.*, the half shekel of the sanctuary, which was levied on rich and poor alike. The rich shall not give more, and the poor shall not give less than half a shekel, which they give as an offering unto the Lord to make an atonement for your souls. Thus each post was hewn from a desert tree, covered over with gold, and stood on atonement money. So each believer is a tree from the dessert cut down, then covered with Christ's righteousness, and standing thus in that covered position in the sight of God on the ground of Christ's atonement. Therefore now there is no condemnation to those who are in Christ Jesus. ["Would you be a post in the temple of God, then you must submit to be cut down, taken from your old root and planted on the smitten rock."]

THE PRIESTHOOD OF AARON'S HOUSE A TYPE OF THE PRIVILEGES OF THE FAMILY OF FAITH.

But the believer is more than a covered post or living stone in the wall of God's spiritual tabernacle or temple. He is also a priest serving within it. And his head is Jesus Christ in this relation as He was his chief corner stone in the other. Here he offers up spiritual sacrifices acceptable to God by Jesus Christ. Ye are come, says the apostle, to the church of the first-born. Prototokoōn—the plural—literally the church of the first-born ones. The allusion here is significant. By birthright the first-born were the priests of the family. This continued until God chose the Tribe of Levi instead. And I behold I have taken the Levites from among the children of Israel instead of all the first-born. The church of the first-born, therefore, means the church of God's appointed priests.

But now also the veil of the temple is rent, and the believer enters into the holiest by the blood of Jesus. There he communeth with God. There he receives of his fulness and grace for grace. There he is filled with all the fulness of God.

HUMAN ORDINATION TO ANY PRIESTLY OFFICE SUPERFLUOUS
AND UNSCRIPTURAL.

Having, therefore, boldness to enter into the holiest, what priestly services could not the early Christian engage in? If he took part in the highest, who can deny his right to officiate in any down to the lowest? The apostolic history and writings contain nothing that can be construed in denial of such a right. On the contrary, it contains much that clearly demonstrate it. The epistles overflow with it, and the Acts of the Apostles contain many incidents in corroboration of it. They that were scattered abroad upon the persecution that arose about Stephen went everywhere preaching the word. Fully aware of his priestly standing as one of the first-born ones, Philip preached to and baptised the Samaritans. Others went as far as Phenice, Cyprus and Antioch, preaching the Lord Jesus, and the hand of the Lord was with them, and multitudes turned to the Lord. Apollos too acted upon his priestly standing when he went forward in partial ignorance to teach the things of the Lord as he knew them. Nor did he wait for further authority than than he had direct from God, before setting out to help the brethren, convincing the Jews. The brethren who went with Peter to Cæsarea demurred not to baptize, though not previously ordained. The disciples of Troas neglected not to come together on the first day of the week to break bread, though they were simply disciples. The Corinthian church observed all the ordinances of Christianity, though there seemed to be no officials among them who might be held responsible for their unseemly feasts.

I might go on indefinitely to shew that the early Christians attained to the fulness of life and liberty, privilege and responsibility set before them in shadow and substance by Moses and the Prophets. But it is unnecessary to proceed further, for it is admitted by most that no one had a monopoly of Divine things in the early church. The edification of the church says Neander was the common work of all believers.

A royal priesthood under Christ the high priest, a company of first-born ones, and those, too, children of Abraham, the friend of God, the only limit to their usefulness was the limit of their ability. Every one traded with the talents which God gave him, and no trials for license. no Presbyterial or Episcopal ordination were looked upon as requisite or necessary to begin and carry on any work for God. The true coin fresh from God's mint required no human tinkering to give it currency in Christ's kingdom. In process of time, however, the lustre of God's coin became tarnished. The glory departed from the tabernacle. Believers fondled with worldly Delilahs and lost their light, their privileges, their strength and their power. Satan sent his minions to usurp their prerogatives, and the darkness of death settled over the Church of God.

Renan, looking at the gradual development of the Hierarchy out of the primitive democracy, calls it the most profound transformation in history and a triple abdication. The congregation committing its power to a college of Presbyters, then the college to its president or bishop, and finally the bishop to the pope.

There is no possible conception of a believer higher than that which is typified by the Jewish tabernacle, for it was the dwelling place of God. When this conception takes firm root again in Christendom, if it is ever destined to do so, then, and not till then, shall we see the kingdom of God and His Christ advancing as rapidly as it did in the early days of Christianity.

THE SAME TRUTH ESTABLISHED BY JEWISH PRECEDENT.

This high conception of the priesthood of all believers was more than foreshadowed in Judaism. It had its roots in the initiatory rite of circumcision and its co-relative feast the passover. These two, though in many respects analogous to baptism and the supper, were not in any way committed to the priesthood of Aaron. Every parent circumcised his own children, and every family ate the passover supper. So in the early church; the spiritual parents baptized their spiritual children, and every community or family of such children ate the supper. Not even the apostles had a monopoly of the two sacraments. As dispensers and celebrants the word of God does not now them. Paul very emphatically repudiates any such monopoly when he says that he was sent not to baptize, but to preach the gospel. [The other apostles said we will give ourselves wholly to the ministry of the word. It was no lowering of prestige, nor any impairment of usefulness, to be guided by Jewish precedent as respects circumcision and the passover.]

THIS TRUTH EXEMPLIFIED IN THE SYNAGOGUE.

The principles and practice foreshadowed by the priesthood in the tabernacle were exemplified in the synagogue to an extraordinary degree. And if Christianity had obtained a home in Judaism it is very questionable if the church should ever have come under the heel of a priestly hierarchy. The soil of Paganism on the other hand afforded a favorable nidus for the growth of clericy. The synagogue was simply a large family where men of age and experience ruled, and where the people learned, or were taught, to exercise their gifts. Its object seemed to be the development of popular zeal for, and knowledge of, the Scriptures. That object was well accomplished. Historians testify that wherever the Jews wandered they exhibited the minutest knowledge of their sacred writings. Josephus says that every Jew could boast of knowing the Scriptures as well as his name. He also says that the Rabbis who occupied so much of their time with traditions, were not ashamed to consult the people who merely studied the law. The synagogue service was eminently fitted to procure this. It gave due prominence to the well-known law that exercise develops while idleness cramps, destroys and wastes. Hence the fact that no one was ordained to teach or minister. That, in the words of Neander describing the early church, was the common work of all believers. The elders who ruled were ordained, but beyond that there was no ordination. Nor could there be consistently with the object for which the synagogue was instituted. Was it not so also in the Early Christian Church? Read through the Acts of the Apostles and the different epistles, and by the time you are half through you will be compelled to say that in this too the

synagogue formed the model of the Early Christian Church. And now if you turn up the word synagogue in your Concordance, and read up all the passages referring to it with their connections, you will have a fair idea of the liberty enjoyed by the people, for the exercise of their gifts. And if you contrast that liberty with the hide-bound officialism observed in our churches to-day, you will have a fair idea of how we are fallen from primitive lines; how far the model differs from its reputed cast.

It would be well in addition to this to read what Canon Farrar, or Geike, or Edersheim, or some other reputed authority, says of the synagogue. How elastic, comprehensive, and suited for the purpose for which God reared it. Ten Jews was the number named as necessary to start one. It was considered incumbent on that number to maintain one. No prophet, priest or scribe, was needed. The older men of experience were appointed as rulers or elders, for the office of the elder was to rule. The people ministered, *i. e.*, they read selections from the law, the prophets, and the psalms. Some of these were expected to expound, or it might be to preach, if able. From 5 to 7 of the people were thus trained at every Sabbath service. The man who was selected to read the prayers was known as the messenger of the congregation, the angel of the church. And it is confirmatory of the close identity of the synagogue and Christian Church to find the same term used when God addresses the churches of Asia Minor. In the synagogue he was the congregation's spokesman to God. In the church He is made spokesman to the people. To the angel of the church of—write.

These particulars, taken in connection with those already referred to, will shew how well suited was the synagogue for a wandering people. How easily established and maintained. It will explain how James could say of Moses that he hath in every city them that preach Him, being read in the synagogue every Sabbath day. It will explain how Jewish synagogues in apostolic days dotted the Roman Empire, and how the apostle could use them so freely for the spread of Christianity.

I will say nothing here of the marvellously wide-spread dispersion of the Jews, only to point to it as a wonderful exhibition of the Divine wisdom which scattered them in order to open for the gospel through the synagogue a door of ready access to the Gentiles.

If, therefore, the principles foreshadowed by the tabernacle and exhibited in the synagogue permitted small Jewish companies in exile, to have and to hold religious services; if they permitted the holding of these services and the observance of those rights, which were the counterparts of our Christian sacraments, without the aid, assistance or presence of prophet, priest or scribe; and more than all, without the assistance of the Holy Spirit, as we now have Him, what excuse could be offered for the want of Christian services and ordinances in any corner of the Roman world? Why should Christianity be compelled to say non-possum under any conditions then existing when Judaism flourished very often under appalling difficulties? Was the church fettered with forms and formalism while the synagogue was free from either? He who over-ruled the

planning of the synagogue to work so admirably, would he not exhibit similar wisdom in planning his church? Were Jews free to read, pray and preach in the synagogue without ordination? And were Christians compelled to be ordained before doing either? We emphatically deny any such reflection upon the founders of the Christian Church. There was no more ordination to ministry in the Christian Church than there was in the synagogue. There certainly was ordination to rule, but those elders who ruled are never called teachers or ministers. They are often called bishops or overseers, but that was nothing more than they were in the synagogue, where they watched over the people in their worship.

PAGAN ERRORS DISPROVED.

(a) But some one says to me that the Presbyters were the ministers of the Primitive Church. Very well, then, you must accept the consequences of your assertion. If you want to be a minister you must wait till you have the divinely required qualification. You must wait till you are the husband of one wife, having your children in subjection under you with all gravity. I fancy that most of us would like to have the congregation before the wife, or at any rate before the blessedness which generally accompanies her. I have seen these qualifications quoted to prove the celebrity of the clergy, and the fellow made quite as good a shewing as those who quote them to prove that our college graduates were the class of men which Paul had in his mind when he penned these words.

(b) Did Paul then put the cart before the horse? My objector will at once answer no, and try to reconcile matters by saying there were two kinds of elders, ruling and teaching elders, quoting in proof that much teased passage. The elders that rule will have in double honour especially those that labor in word and doctrine. Very well, if there were two kinds of elders there should be two classes of qualifications, or at least there ought to be something to shew that the teaching elder was exempt from the qualifications necessary for a ruling elder. Is such the case? If I pause for an affirmative reply, I pause forever.

The teaching elders then were men who superadded the exercise of their gifts to the duties of their office. To them, as well as to others, applied the injunction: As each one hath received the gift so let him minister. Their duties as officers sprang from their age and experience, giving them natural wisdom and caution; their duties as ministers from the grace of God, giving them spiritual understanding; and here they were exactly on the same level as all other believers. Every ruler might be a teacher, and often had to, but every teacher could not be a ruler for want of the divinely required qualifications. The gift of teaching or prophesying was not hampered or fettered by the externals, which are essential to ruling. A mere youth could do the former, it required social weight to do the latter.

(c) "Was not aptness to teach one of the required qualifications?" my objector still queries. I answer yes; but aptness to teach does not constitute one a teacher. His official duty is simply to rule

or oversee, and in the exercise of that function one can easily see how requisite aptness to teach sometimes would be. Paul dwells upon this in another place, shewing the importance of being able to convince by sound doctrine the gain sayers, whose mouths must be stopped

(d) But, were not the elders of Ephesus commanded to feed the church of God over which the Holy Ghost made them overseers. The word for feed here is *Poimainein*, to shepherd, to care for as a shepherd, tend, govern, feed. The elders of the synagogue did all this, and yet they were neither its ministers nor its teachers. As a ruling elder in the Presbyterian Church I do this, or ought to do it, and yet I am neither a teacher nor a minister in virtue of my office. The office of a shepherd is to care for the sheep. But to care does not mean to coddle. To care means to develop in the widest sense. He would be a poor care-taker who would not send the sheep out to do their own feeding. The walk in and out of pasture, the grazing and chewing, would be so much exercise to give relish for food and help assimilation. Why have we so many spiritual dyspeptics? Why have we now so many weaklings as compared with the giants of primitive days? Just because with all our boasted knowledge they understood shepherding better than we do. They led the sheep in and out of pasture, and allowed them to do their own grazing, chewing and digesting. We keep them in a pen and serve them with meals of food already cut and chewed and digested. And if our effeminate sheep happen to leave its pen, if it should stray beyond reach of its coddling shepherd, what a picture of woe-begone wretchedness is presented for our gaze. What sad bleatings fall on our ears. What wailings from the unweaned corners of our land.

If you want to see the two processes, compare Ephes. iv., 2, in the original and in the authorized version. In the original it reads correctly translated. He gave some to be apostles and some prophets, and some euangelists, and some pastors and teachers, unto, or with a view to the perfecting of the saints for the work of ministering, for the building up of the body of Christ. The idea here being that he gave these to perfect the saints for working, whether that be ministering or building up the body of Christ. He therefore gave them to care for the sheep, to develop them, and not to coddle and dwarf them. The authorized version reads: He gave some * * pastors and teachers for the perfecting of the saints, for the work of ministering, for the building up of the body of Christ. In other words, He gave them to coddle the sheep. They, the pastors, are to do everything, and all the people have to do is to fold their hands and applaud.

The apostle knew nothing of this in the synagogue where he was reared, and his language correctly understood does not in the least imply it. The edification of the people in the synagogue, as well as in the church, was the common work of all believers, and this developed them into scriptural giants. The Presbyters official work was overseeing: Not ministering, or teaching or preaching. To quote from Shaff: In the Apostolic Church preaching and teaching were not confined to a particular class, but every convert could proclaim the gospel to unbelievers, and every Christian who had the gift

could pray and teach and exhort in the congregation. If, then, the edification of the church was the common work of all believers, it follows that in the church, as in the synagogue, there was no ordination to that work.

(e) The separation of Barnabas and Paul is often advanced to prove ordination, but that simply proves that believers have a right to interfere in the case of men who are not in their proper sphere or calling. Of Barnabas we have no particulars, but of Paul we are told that God ordered him off to the Gentiles on the day of his conversion. "I have appeared unto thee for this purpose to appoint thee a minister and a witness * * * delivering thee from the people and from the Gentiles, unto whom now I send thee." Plainly then he was not in the work to which God called him while ministering to the church in Antioch, and it became necessary for the spirit to shake his nest, as it were. They were both preaching and ministering before this. Neither of them waited to be ordained before doing so. And this action of the prophets and teachers was simply necessary, because they were not now doing the work to which God called them. As well expect the house of Aaron to wait the call of Israel after being already called of God, as expect a primitive believer to wait to be ordained of men after his tongue has already been touched with a coal from the altar.

(f) Lastly, the case of Timothy is advanced to prove ordination to ministry, but this proves too much, for Timothy in this case receives a supernatural gift, the bestowal of which is not seen through the laying on of hands nowadays, no matter how much claimed.

All these contentions for ordination to anything but ruling is simply so much of a display of ignorance of Jewish institutions, under the Old Testament dispensation, ignorance also of the relation of Christ's body to him as the head, and of the laws of spiritual life in the Church of God. [A most wonderful exhibition of this ignorance is made by the framers of the Confession, or at least by their assistants, in giving Heb. v., 4, to prove the truth of sect. 4, Article XXVII. The passage reads: "And no man taketh this honour unto himself but he that is called of God as was Aaron." What honour? That of offering for sin, as the previous verse shews at a glance. But here it is quoted to prove that no one may dispense sacraments but lawfully ordained ministers of the Word, from which it is to be inferred that dispensers of sacraments are offerers for sin. Surely Milton had good cause to define the presbyter of his day as a priest writ large. An article which requires such propping should not be allowed to remain in the Confession one hour.] Certainly there were pastors and teachers in the Primitive church, but the gateway into these offices was not through the Presbuterate any more than the door to the Levitical office lay with the elders of Israel. In both cases the choice and gift was God's, and that altogether apart from human choice or ratification. God hath set the members in the body every one as it pleased Him. Not as it pleased the presbuterate or any other ate. Christ

gave the gifts, and he holds the stars in his right hand. The door into any office in the early church was the free exercise of such gifts as Christ bestowed upon every believer. Thus each one found his place and his sphere as easily and naturally as water finds its own level. Thus Moody in one day found his sphere, and so also Spurgeon. [So also should you. You must trade with the talent which God gave you, and not bury it under a napkin of non-licentiate and non-ordained. Licentiate implies non-licentiate. It makes one's blood run cold to think of it.] [The tabernacle as the *place* of worship has an important bearing on this point. "In all places where I record my name I will come unto thee and I will bless thee." These places in the wilderness were indicated by the cloud. Where it stopped there the tabernacle was reared, and there the house of Aaron sacrificed. Where does He record His name now? "Where two or three are gathered together unto (e i s) my name there am I in the midst of them." The two or three with Christ in the midst are priests on a higher platform of service than was the house of Aaron. What presumptuous impiety then to say to any of them: We have not ordained you, and therefore you dare not perform such and such acts of Christian service; you dare not baptize; you dare not break bread. So these priests are compelled to look away from Christ, their centre of attraction and source of worship, to man and his inventions.

Here the question may be asked, why there should be ordination to rule and not to ministry (teaching, etc.) The answer goes down to first principles. The qualifications for ruling were obtained by prolonged contact with the world of nature, giving caution, prudence, foresight, method and social influence. These were antecedent, and not to be obtained through spiritual exercises in the church. No one was debarred from getting them by any choice or action of the church. It was otherwise with the qualifications for prophesying (*i. e.*, speaking to edification, exhortation and comfort). These were to be obtained and developed by exercises in the assembly. The object then would be to throw the assembly open to all, that all might be schooled. As the apostle says in 1 Cor. xiv. 31, which is the spirits' directory of worship, "Ye may all prophecy one by one that all may learn and all may be exhorted." The setting apart of a few to this duty would therefore be subversive of one great purpose, at least, for which the early Christians met for worship. This was their only Theological Hall, and it surely had the advantage over ours of being freely open to all sorts and conditions of Christians. Nor can it be denied that it takes no less than *all* to meet the needs of all sorts and conditions of men. A church which has but one slot, and that a mighty narrow one, through which to run her messengers, falls doubly short of her mission. A nation which would so reduce an army in raising it, and so cripple its equipment, would have a poor shew for existence or conquest. The early Christians were wiser than that, being Divinely taught.]

There was no fear either of over-crowding. The world was each one's parish, and by the time the whole of that parish was evangelized the fulness of the Gentiles should have come, and the Lord

would have returned to His vineyard. Every soul born into the kingdom was so much to hasten that fulness and bring nearer that coming. This was fuel to the fire which burned in the breasts of the early Christians. The fire continued to burn while the fuel lasted. The fuel gave out when the church began to make a home in the world. When she began to say, "Where is the promise of His coming?"

THE CHRISTIAN'S HOPE.

One more truth from the tabernacle and I am done. A truth this too which was clear as the apple of the eye to the primitive church, but which our present Christianity barely tolerates. I refer to the truth of our Lord's imminent coming. This truth was most clearly foreshadowed by the movements of the High Priest on the day of atonement. It is not conjecture, but the spirit's interpretation, which represents Aaron the High Priest as a type of Christ. He went into the holiest with the blood of a bullock to make atonement for himself and his house. Then he comes out and kills the goat of the sin-offering, which is for the people. He then brings its blood within the veil and does with it as he did with the blood of the bullock, sprinkling it upon and before the mercy seat. But though he has gone in and sprinkled the blood upon the mercy seat as a sin offering for the people, still is their sin not put away till he comes out again and confesses it with his hands upon the head of the scape goat? During all the time that he is within the veil the people are watching anxiously for his re-appearance to confess their sin and bless them. This blessing to them is the crowning act of his priestly services, the act which shews God's acceptance of his Mediatorial work. So with the great High Priest who has gone into the heavens with his own blood to make atonement for the sins of his people. For the forgiveness of those sins he has already made abundant provision, but that provision will not be dispensed to his people Israel as a nation before he again comes out from within the veil. Then shall they look upon Him whom they have pierced, and mourn as one mourns for his first begotten. Then, and not till then, will Israel as a nation confess the nation's sin, receive forgiveness and be blessed with promised blessings. As Israel watched for the return of the High Priest to bless them, so the early church waited for the coming of Jesus from within the veil, and they were abundantly justified for assuming this waiting attitude. Jesus is scarcely received out of the disciples sight by the cloud before He commissions two angels to tell them of His coming. This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven. This coming formed the early church's song of victory. It buoyed them when cast down; it cheered them when dejected; it supported them in affliction, and it maintained their pilgrim character when worldly temptations would otherwise allure them.

Nor can we wonder at their intense longing for His coming even on personal grounds. Many of them knew their Saviour after the flesh, and though His Divine character would sometimes flash out upon them, as it did upon Peter, intuitively impelling them to keep

at a distance and avoid over-due familiarity, yet we know from the case of the loved apostle and the family of Bethany that such close familiarity in many cases existed. As friend with friend, so Jesus communed with his followers, the communion being so much sweeter and irresistibly attractive because of his spotless humanity.

How they mourned his absence when held under the power of death it is not difficult to conjecture. But here there is no room for conjecture, for the record of the disciples' sorrow is written with an unerring pen. What manner of communications are these which ye have one with another as ye walk and are sad? Yes, the absence of the Master's person was to them a very tangible cause of heart-breaking sorrow. And then when he re-appeared and vanished was he not preparing them for the future? Not only the future vanishing but the future re-appearing. And when those sad words, "I go to my father," were fulfilled, was not this fulfilment a pledge of the fulfilment of the rest of His promises. I will come again and receive you to myself. The promise of His coming was to them as much a reality as the promise of His going had proved to be to their experience. The one had received its literal fulfilment, and so with equal reason would the other. Besides, the apostle even held out the hope of His coming as an incentive to the Early Christian Church. The Gentiles we are told turned to God from idols to serve the living God, and to wait for His Son from heaven.

Why then has the Lord delayed His coming? Simply I believe because the church has not kept in the attitude of waiting. Here again we have a word of prophecy to which we do well to take heed. I refer to the fact that the forty years wandering was owing to the sin of Israel. And I have no doubt but the sin of the church, the narrowing of the channels of God's grace to the world, to a certain few, has caused the delaying of His coming. Had the church continued as it began, making a fully equipped missionary of every believer, the fulness of the Gentiles would have come in very shortly after the apostolic age, and the world would now be enjoying a millenium of blessedness under the personal reign of Christ.

Many reject this view as being too material. I would ask such if there was anything strictly material in Christ's bodily presence after His resurrection? That life of His after death, was it, or was it not, material? And we are told that the same Jesus who went up should also come down. I would ask them if there was anything very material in the transfiguration upon the mount, which transfiguration was a miniature picture of Christ in His kingdom. Six days previously He had said there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom. On the mount he fulfills His word to Peter, James and John. Was there anything incomprehensibly material in the cloud of glory and in the risen and changed saints talking with Jesus, earnestly these of the resurrected and changed at His coming, as Peter and James and John represented Israel within hearing distance, while down below are the people as representing the Gentile world. Was their anything impossibly material in the cloud of glory over the tabernacle, and in Moses communing with God within the sanctuary. Is there

anything impossibly material in the fact that His delight is with the sons of men, or in the voice from heaven saying, behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them and be their God. The early church did not think so. The Divinely inspired apostles did not think so, and it is with what they thought, and not with what modern savants think, that we now have to do.

I will end here, not because my subject is exhausted, but because my time is limited. I have endeavored to shew from the tabernacle the early Christians standing in Christ. That he stands before God on the ground of atonement, covered with Christ's righteousness; so that now God sees no iniquity in Israel, no perversity in Jacob. I have also endeavored to shew the early Christians standing in the Church of Christ. Represented by the priesthood of Aaron, as chosen and ordained of God, they required no further ordination to preach the gospel, administer baptism, the counterpart of circumcision, or celebrate the supper instead of the passover. These rites were in no ways bound up with officialism either in Judaism or in early Christianity.

Finally, I dwelt on the early Christians attitude or hope, shewing that Christ's coming was the object of the church's hope, as Christ's atonement was the object of her faith. We, in our day generally speaking, use the word hope in a different sense to that in which it was used in apostolic days. They used it in connection with the salvation of their bodies. We use it in connection with the salvation of our souls. This to them was a simple matter of faith, and having believed it there was no longer doubt but assurance, and what they were sure of they could not be said to hope for. The object of their hope was Christ's coming with the consequent blessings of resurrection and reign.

As preparatory to all this, I endeavored to shew the typical character of Old Testament story: a field of investigation too little explored in the present day. If I have added to your zeal for a deeper knowledge of God's Word I shall consider myself abundantly rewarded.

I close with a passage from each of the heroes of the Jewish exodus: "There remaineth yet much land to be possessed, go in and possess the land."

APPENDIX.

It will not be forgotten that my letters in the *Presbyterian Witness*, entitled "What is Wrong," were followed by a resolution in the Synod appointing a Committee on Methods of Working. The finding of that committee was exceedingly disappointing, inasmuch as it did not begin at the beginning. It did not commence, as it should, with the laws of spiritual life and growth in the body of Christ, framing its recommendations with a view to give these laws full effect, adapting the machinery of the church to the provisions of grace as revealed in the New Testament. To do its work thoroughly it could not have stopped short of recommending the rejection of the article in the confession which robs the children of God of their heaven born privileges—their standing in the church of God as kings and priests. Having put my hand to the plow, I may not rest short of formally moving to obtain this. How to proceed I have now under consideration, but the Presbyterate may rely on being very soon called upon to decide between the word of God and the Confession of Faith, upon the standing of believers in the Church of God. With this object in view, and to supply a demand for my letters I append a few of them.

THE LORD'S SUPPER.

To show forth the Lord's death till He come, forms an important part of every Christian's duty. It is a scriptural method of working which the Synod's committee has not noticed. "Whatsoever he saith unto you, do." Actuated by this desire, I can imagine in many sparsely settled and secluded portions of our land two or three of God's children reading Luke 22, or I. Cor. 11, where they are commanded to shew forth His death till He come. I can see them upon the first day of the week proceeding like the disciple in Acts xx. 7, to break bread, to remember their Lord and shew forth His death according to His own appointment. They meet and read "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, He brake it and said, Take, eat, this is my body which is broken for you: *this do in remembrance of me*, . . . for as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." With heart felt gratitude and filial love they proceed to obey their Saviour's last command. And now they realise the truth of the promise, "wherever two or three are gathered in my name there am I in the midst of them." But suddenly their communion is broken. There steps in a man with lofty mien. From under a fold of his toga he pulls out a volume and reads: "There be only two sacraments ordained by Christ our Lord in the gospel; that is to say, baptism and the Supper of the Lord; neither of which may be dispensed by any but a minister of the word, lawfully ordained." (Confession of Faith, Chap.

XXVII., Sec. iv.) He then rebukes them as being impiously irreverent, and threatens them with ecclesiastical punishment for obeying their Divine Master according to the letter of His own appointment. The meeting is broken. In much doubt and perplexity the children of God hie homeward. They become lean, weak and incapable; for the pain of disobedience is the highway to ruin and death.

This is not imaginary. It is all a reality, for now, as in our Saviour's day, the traditions of the elders, the commandments of men, make of none effect the commandments of God. The popery of Protestantism clogs the wheels of evangelistic truth. Erring David stops the ark and God breaks in upon Israel with spiritual death.

One would like to imagine a meeting with a different ending; a meeting in which the word of God is victorious over the traditions of men. You say of the sacraments, "Neither may be dispensed by any but a minister of the word lawfully ordained." Can you tell us then why Paul was baptized by a certain disciple named Ananias, and not by one of the apostles or by some other lawfully ordained minister of the word? Can you tell us why the Samaritans were baptized by Philip, lawfully ordained to the deaconship and not to the ministry of the word? Can you tell us why Peter commanded certain brethren from Joppa to baptize Cornelius before preparing them for that duty by first ordaining them to the ministry of the word? And as to the Lord's Supper, can you shew one passage of scripture where lawfully ordained ministers of the word are entrusted with the duty of dispensing it? What passage entitles them to a monopoly of administering it? Why then did Paul encourage the disciples of Troas, and give them the imprimatur of his presence and preaching, when as was their wont they came together upon the first day of the week to break bread? How is it that when we attempt to follow *their example* you come to forbid us? Our duty, as well as yours, a duty for which faith qualifies us, is to do this in remembrance of Him, and if in addition you have been called to the ministry of the word, why do you not rest satisfied with attending to your ministry as Paul did to his? The Supper is closely related to the passover. It was instituted immediately after the passover feast. It commemorates and shews forth what the passover typified. But in the passover feast there was no interference from priest or Levite. Every family by itself was to keep it. "And it shall come to pass when your children shall say unto you, What mean ye by these services? that ye shall say, It is the sacrifice of the Lord's passover." Beautiful provision for perpetuating religion in the family. Where in our present Christianity is there anything approaching it? Is its discontinuance indicated by the time, place or mode of the institution of the Supper? The early disciples broke bread from house to house. But this you deny us. You make Christianity more priest-ridden than Judaism. Why do you lay your hands upon the church in the family as well as upon the church in every sequestered corner of our land?

There is a pause. The children of God wait for a reply. But the Bachelor has none to give beyond quoting the committee's finding, "that there is nothing radically defective either in the system of the church or its administration." And so armed with nothing but the article in the confession and the committee's finding, he bows himself out of the meeting, whereupon they start out afresh with the 35th paraphrase.

And after thanks and glory given
To him that rules in earth and heaven;
That symbol of His flesh he broke,
And thus to all His followers spoke.

One would like to imagine a meeting ending so victoriously for the truth, but alas there be too many Galatians among us to permit of it. We be all too much in bondage to ordinances. We be followers of David more than of God. God's directions as to the carrying of the ark David ignores. He proceeds after his own fashion, new carts and that sort of thing, in place of the sons of Kohatn, the result being death and disappointment. Can we expect less when Christ's order in the church for shewing forth His death, carrying

this ark of testimony, is ignored. The church affects to dispense through certain men that which Christ has bestowed as a privilege and imposed as a duty upon all believers. Much is said against Romanism for denying the cup to the laity. How much more, with its extra light, may be said against Protestantism for denying both cup and loaf to all believers? But then David, the man after God's own heart, erred; and it need not surprise us if men of less note, the framers of the Confession and the members of the Synod committee, should err also. But see the difference. David quickly recovers him of his error; Protestantism sticks to hers with a tenacity worthy of hero worshippers.

The church makes much of preaching, and goes to vast expense to fit men after her fashion, for that Divine calling, but there is another mode of preaching just as binding, which can be accomplished by men who are not orators. To the Christian there is nothing like the Supper; and perhaps to those outside there is nothing that appeals so strongly. It is not the speaking or preaching, but the memorials of redemption that so appeal to the senses and touch the heart. Hence the Divine wisdom of those words, *Do this in remembrance of me. Do this: it is not dispense this, nor yet administer this: simply, do this.* No classical education or profundity of intellect requisite, simply faith to discern the Lord's body. Such faith as is to be found in many lonely corners where oratory will never flourish. Let it be allowed to grow into lively exercise, and the consequent fruits of the spirit will do more to commend Christ to the ungodly than all the gold of Ophir, added to all the learning of Egypt. "Whatsoever He saith unto you, do." They do. The water becomes wine. The guests are supplied and Christ is glorified. What an object lesson for His children to all ages! Suppose our forefathers had carried with them across the sea that liberty with which Christ makes His people free; suppose they were as little in bondage to ordinances as they wished to be, to civil encroachments; suppose when they landed and scattered themselves in lonely groups over the broad face of America they had followed the primitive precedent of gathering themselves together on the first day of the week to break bread: suppose the waterpots had been filled according to God's appointment; what think you would be the measure of blessing which would accrue to themselves, and flow over to their neighbors and down to posterity! But we are in the midst of a new exodus. Our sons go out from us into the lonely wastes of the far west, and the seething cesspools of the nearer south. What shall they be when they get there? Oases in the deserts, centres of attraction and growth, or ephemeral gourds wilting like that of Jonah under the hot winds of worldliness and temptation? Shall they go out complete in Him or crippled by ecclesiastical fetters? But what shall our mission stations and weak congregations at home be! Are they still to be spiritually starved because the bachelors are few and far between? May we not say to them as Peter said to the cripple at the beautiful gate, "Silver and gold have we none. In the name of Jesus Christ of Nazareth rise up and walk."

We should not be wise above what is written, and it certainly is not written that the autonomy of any church hangs upon the presence of ordained ministers. The very opposite in truth is to be inferred from this fact among others, that He gave evangelists, pastors and teachers, with a view to perfecting the saints for the work of ministering, for the building up of the body of Christ. "Whatsoever He saith unto you, do."

"There is not to reason why,
There is not to make reply."

"WHAT IS WRONG?"

BY AN ELDER.—III.

In my last letter I shewed how the Apostolic church modelled after the synagogue—coveting earnestly the best gifts, especially that of prophesying, made use of those gifts to the edification, exhortation and comfort of the church and the conversion of the world. I shewed that, with the rise of antichrist, (antichristos instead of Christ), the common exercise of those gifts fell into priestly hands, for what is more natural than that the man of sin having put himself *instead of Christ*, should put his agents instead of the Holy Spirit? Henceforward the church ceased to be edified by all its members—the members of Christ's body speaking as the spirit gave them utterance. The priest, instead of the Holy Spirit, became the channel through which the things of Christ were being dealt out to the faithful, and according to an unalterable law the unexercised members of the body shrivelled and died. Hence the long night of death in the Dark Ages. I shewed that the Reformed church of Calvin and Knox returned so far to apostolic usage and the practical exhibition of the priesthood of all believers as to institute the weekly exercise or prophesying; and that out of the recruiting and drilling ground thus provided, Scotland was served with the gospel of Christ. I shewed that these prophecy meetings were placed under ecclesiastical ban, and the work of edifying the church and preaching the gospel transferred from individual believers to an ordained ministry. I shewed that but for the society meetings of the Covenanters, this sin of quenching the spirit in the assembly of believers would have ended in an ordained priesthood, and that again in the restoration of antichrist. I can take you to this province to a whole settlement of Romanists who were all Presbyterians when they landed on our shores. And if you asked them why, they might point you to our church standards. People got it in their heads that for a layman to preach the gospel was to offer strange fire unto the Lord, and as to their administering the sacraments, why, it would be nothing less than the embodiment of sacrilege. And yet unquestionably those Scotch immigrants ought to have administered all the ordinances of religion among themselves. Is it not time, Mr. Editor, that the church were rousing itself to undo this? There are companies of believing Presbyterians scattered through our land very much in the same condition as these Scotch immigrants—destitute of ordinances so far as our church can supply them—in bondage as to its decrees or polity, and ignorant of the principles underlying the synagogue service upon which the church was originally modelled. In primitive days these weak sections would become centres of life and evangelization, whereas now they go out from us, or wither and die. Why should it be so when the spirit of life has not changed; and the word of truth has not lost its power, and Christ has not ceased to be the Head of his body the church? What hinders the outflow of the life of Christ to every section of his body? What hinders the common operations of His spirit? What hedges in and hinders the ministrations of the spirit by silencing the publican Matthew and uncanonizing the fisherman Peter until they all come up to the measure of the stature of the learning of Paul? Is there no burying of talents, no covering them up with napkins, because the church has missed the simplicity of Christ and the laws by which the growth of His body in its most distant members is secured? And what of the reckoning and the excuse which we as office-bearers have to offer? "Thy gifts were rough and uneducated; they could not read thy word in Hebrew and Greek, and though they were powerful in the Scriptures, we closed their mouths by statute, we forbade them to preach in thy name, to baptize or eat bread in thy name." We even in times past forbade them to meet in thy name. Mr. Editor, when I look at these things in the face, horror takes hold on me. The slain of the daughter of my people rise up before me. I cannot have their blood upon my shoulders by seeing the evil and not exposing it, by seeing a remedy and not prescribing for it. I will treat of the remedy again under the head of "What is Right?"

WHAT IS RIGHT?

"In Him was life, and the life was the light of men." There are now scores of our students laboring in the weaker sections of our land. Many no doubt will be owned by God in the conversion of souls, and when winter sets in they will leave their spiritual children and their work with an aching heart. Why? They see a long term of silent Sabbaths awaiting the scenes of their earnest labors. They see the sheep without shepherds, while many colored wolves are prowling round. They have already had experiences of how these wolves tear up the flock, and their hearts are sad at the thought that what has so often happened will so soon happen again. But they have no remedy, and at the church's call off they march to college, leaving the sheep to their fate. What! Yes, to their fate, for so the Presbyterian church with its "educated ministry" cares for its mission stations. If these students knew God's remedy for such newly planted churches, and if the church proclaimed it, how confidently would they commit these charges to God and the word of His grace, which is able to build them up, and give them an inheritance among them that are sanctified. What is God's remedy? An educated ministry? If so it would not be wanting, for believers are members of His body, and receive their nourishment in virtue of the fact, that he ascended upon high, led captivity captive, and gave gifts unto men. What gifts? His word, His spirit, His people. Given these in any locality, what then? We have all the elements of life and growth of which the word of God takes any cognizance. His people are His body wherever they are assembled. His spirit is their life and blood, and His word is their food. Who disputes this? The church. How? By introducing another element which may be personified for convenience as a Bachelor of Arts. Well, the Bachelor has a very high opinion of his own importance, though sometimes alas the sheep do not know his voice. But the sheep are ignorant, forsooth, and will starve not knowing how to eat, unless the Bachelor teaches them. The word will not nourish unless the Bachelor mixes it, yes, and seasons it as well. The spirit will not enlighten and vivify unless the Bachelor guides it. The symbols of Christ's body do not represent Him unless the Bachelor breaks them. He in short is the channel through which the life of Christ is communicated to believers. And so our out-stations are allowed to starve in the cold of winter because our Bachelor is at college; and all this, while God's gifted ones are rusting in our congregations, buried out of deference to the personified Bachelor. What I ask is all this but the quintessence of Popery? "Speaking of these buried ones," I heard a catechist say, "that he never wished to open his mouth while that young man was round, and yet there he is rusting by the streams of Metapedia, or somewhere else. A premium on learning, but a terrible discount upon the gifts of the ascended Redeemer. Let us briefly consider the laws of life and growth in the members of Christ's body, or rather the manifestations of life in those members. They are shut up in some lonely spot alone with God's word, which is their food, and the Holy Spirit, which is their guide. What then? They forget not the assembling of themselves together as the manner of some is, but they exhort one another. They organize by appointing elder men as officers (not as orders) who shall have the oversight, and rule well, or in addition labor in word and doctrine according to the measure of faith, and as the spirit shall give them utterance. Being met together, they read the word to which they give heed as to a lamp that shineth in a dark place. To each one, not to the elders only, but to each one, is given the manifestation of the spirit for that which is profitable. To every one is given grace according to the measure of the gift of Christ. Having then gifts, not the Bachelor mark, differing according to the grace given them, they prophesy. What does that mean? He that prophesieth speaketh to edification, exhortation and comfort." They break bread and minister to one another. Such in bare outlines is the manifestation of life in the body of Christ when not hampered by a fourth element which I have personified as the Bachelor of Arts. The company of believers who thus

meet to break bread, exhort, edify and comfort one another, being thrown upon the word under the influence of the Holy Spirit, are developed. They become powerful in the Scriptures, and though the Bachelors call them ignorant, others see that they have been with Jesus, and are moved by His spirit. They are powerful in prayer. What a contrast to a congregation where one man does all the preaching on Sundays, and with his elders a'l, or nearly all, the lecturing and praying on Wednesdays. What a brood of lichens such a system is calculated to rear! Believers who can scarcely open their mouths for the Lord who brought them!

The manifestation of life in these believers is not confined to their own circle. They communicate the spirit. Talk of a bishop communicating the Holy Ghost. It is a gratuitous assumption. But these are a royal priesthood, a chosen generation, and they shew forth the virtues of Him who called them out of darkness into his marvellous light. They go everywhere within reach preaching the gospel. The word is accompanied with power, those who believe are received into fellowship and are baptized with their households. The saints are multiplied in geometrical progression, and the whole world is dotted with churches. And all this while the Bachelor is hugging his Homer, and dreaming of Cicero and Demosthenes as indispensable requisites for preaching the gospel. The life manifests itself also in election and distribution. They are all at it, but they all cannot be always at it. The spirit who saith in the 9th of Acts that they were all scattered abroad except the apostles, and that they that were scattered abroad went everywhere preaching the gospel, says also in the 13th of Acts, "Separate me Barnabas and Saul to the work, whereunto I have called them." To whom was this said? To apostles? What vantage ground this would give the Bachelor, but the word of God gives him not one inch to stand on, which is not given to the common artisans of Antioch. The prophets and teachers of Antioch, itself newly planted, separate Saul and Barnabas. And so in every congregation not hampered by the Bachelor the believers develop special gifts. One becomes powerful in exhorting, edifying and comforting the brethren; another in evangelizing and adding to the church till it dawns upon the company of believers that some of these should be set apart wholly to the work to which the Holy Ghost has called them. This is God's ordinary way of recruiting and setting men apart for his harvest. What is our way? Joining the church, going to college, learning how to write sermons, and then learning how to read them. The one system buds like the rod of Aaron; the other, unless there happens to be grace in the heart, deludes and hardens like the learned magicians of Pharaoh.

For Bachelors of Arts as such I have every respect, but for Bachelors of Arts as usurpers of the believers standing before God, and as "narrowers" of the channels of grace, I have the most profound antipathy and contempt.

LABORERS FOR THE HARVEST. WHERE SHALL WE FIND THEM? WHO SHALL SEND THEM?

1. In selecting the twelve, and probably the seventy, the Lord of the harvest passed over the scribes and Pharisees who were the schoolmen of Israel. The world by wisdom knew not God, and it were folly any longer to trust to it. He therefore chose the common people who knew the Scriptures—the weak things of the world. Paul in the spirit of his Master determined to know nothing among the Corinthians save Jesus Christ and Him crucified. Who that has known Christ in His power to save, cannot, and may not, proclaim that Saviour to others? Some of the most effectual sermons are like Paul's speech, mean and contemptible, and many obscure but effectual preachers would still be styled babblers. But it does not follow that those who simply know the Scriptures are weak or contemptible. The contrary is true, for the Scriptures thoroughly furnish the man of God unto all good

works. Those so furnished are God's own specialists, commissioned from above to labor in the harvest. The shoemaker to his last, and the man of God thoroughly furnished by the Scriptures unto all good works is a case in point.

Those who stipulate for the education that be of men as a necessary equipment for preaching the Gospel or interpreting the Scriptures, make much of the learning of Paul. These forget that Paul was brought up at the feet of Gamaliel and ignore what that rearing implies. When a young Rabbi asked his uncle whether, since he had thoroughly mastered every aspect of the law, he might not study Greek Philosophy, the old Rabbi referred him to the words of Joshua, which enjoin meditating in the law day and night, adding: Go search for the hour that is neither day nor night; in it thou mayest study Greek Philosophy. How wonderfully the scales have turned since then, seeing that an aspirant for the ministry is now presented with a course of study, which practically says to him when it is neither day nor night, thou mayest study the Scriptures.

Paul's liberal education is argued from the fact that he quoted some words from a heathen poet, as if everyone who quoted Shakespeare must have had an all-round education. It is also urged from the profound depth of his reasoning when writing to the different churches; as if the things that be of men, such as literature and art, were better qualified to train the mind than the things that be of God as revealed in His word, even when these things are Rabbinically obscured by human traditions. A Pharisee of the Pharisees, Paul's scholastic education was rigorously confined to the law of God and that superabundance of Rabbinical rubbish by which it was made of none effect. Such other education as he received often falls to the common lot of humanity. In any case, the choice of Paul from among the literate of the day was exceptional, and the exception proves the rule.

The Gospel chariot has long been harnessed to two steeds, one the education that be of men, the other the education that be of God. It drove heavily down the ages. Truth to tell, the steeds have not been very congenial; and even now there be some wondrous kicking in unlooked for quarters. One steed would drag the chariot back into heathendom, that its benighted occupants sitting at the feet of some enlightened worshipper of the moon in Japan, might begin to learn the elements of Christianity. On its break neck pace it would throw Moses out of his seat and shake the breath out of all his colleagues. Would it not be as well to cut his traces and let him go headlong to perdition apart from the carriage. Would it not be wise to trust the carriage to the other steed since God has declared that his word is sufficient to thoroughly furnish the man of God unto all good works. At least since the harvest is so great, and the need so pressing and the time so short, would it not be well to send regenerated men forth with nothing to their backs but common education, common sense, and a simple course of Biblical theology.

The Lord of the harvest also passed over the house of Levi. This is most significant. Formerly the choice of God fell upon Aaron, and he and his family became God's appointed laborers in holy things. But now Christ makes choice of the common people and henceforth they become God's laborers for the great harvest. Those who ignore them are guilty of the gainsaying of Core. The field is so wide, the work is so great, and the need so pressing, that it can never be overtaken by college graduates. And truly the Lord of the harvest never intended that it should. The defensive as well as the offensive armour of their warfare is of a totally different kind. Having their feet shod with the preparation of the Gospel of peace, their loins girt about with truth, taking the shield of faith and the sword of the spirit, they are perfectly equipped for labor in the harvest and fighting the good fight of faith, though they be no graduates of science, literature or philosophy. These assuredly were not contemplated as essentials in the commission: Go ye into all the world and preach the Gospel to every creature. *The equipment for all time was, "Lo, I am with you alway even unto the end of the age."*

om
of
se

ry
ke
ne
bi
of
to
t,
ou
ed
a
or

ne
ve
is
of
un
re
es,
nd
ne
of
ne

a-
ve
n-
or
ts
ie
ts
ch
et
se
ed
At
so
to
of

is
nd
st
's
ne
ed
ly
as
l.
ir
ne
ne
or
n-
e.
nd

