

dozen or more ministers of no mean ability. It is a duty we owe ourselves, the cause we plead, and the community, to do a credit to all these and ourselves in particular, as we may hope to claim the attention of the people. Trusting that all may come full of the Christ-spirit, and with no sectarian bitterness, I shall endeavor to do all in my power to make our meeting a grand success.

J. W. SPRIGGS.
Salem, Or., Aug. 30, 1883.

THE ANAMORPHOSIS.

EXAMINED.

I find in the CHRISTIAN HERALD of July 6th of the current year, an article written by G. M. Whitney, a few extracts of which I design to notice.

1. On page 5, he says, "These churches had each one its own elders, who had been selected and ordained by fasting, and prayers, and laying on of hands, of the ministers or evangelist; on this point hinges all my argument for the high authority of the church." Again, he says, "But the objector cannot see that ordination can be of any benefit; he thinks he can act as bishop or deacon as well by an agreement with the church as by being ordained." Now, friend Whitney, as to church government I readily admit its utility and divine authority, and I also admit the importance of ordination; and I would be blind indeed, if I could not see that there must be an agreement between the church and its officers, and I think that if a man should be so vain as to rise up in church and aim to assume the authority of governing without the consent of the body, he certainly would be called to order, and be asked to take his seat. But if the church should make choice of A or B, and by unanimous consent make it known to him, and he is willing to accept, I ask in the name of Bible sense, what more is necessary to constitute his right to act the part of elder in that church organization? But the meaning that friend Whitney applies to the term ordain (if I understand him, and I think I do,) I think is entirely out of place. Now, I affirm, that, in the New Testament use of the term ordain, it is to determine. Now I have two translations, and I will put Gen. for the Geneva, and Ky. for King James. Ky., Mark 3:13, *ordain*; Gen., *appoint*. Here we have twelve apostles ordained, and

not a word about laying on hands. Luke 6:13, Ky., "Chose twelve, which he named apostles;" Gen., "He chose twelve, which he called apostles." Here now is twelve apostles ordained, no laying on hands about it. And in the ordination of Mathias, no laying on hands. Acts 15, Ky. The church at Antioch determines to send men up to Jerusalem, and at Jerusalem they ordained (or) determined the matter. 1 Cor. 7:17, "As God has called every one so let him walk, and so ordain I in all churches." Now we have both men and things ordained or determined, not a word about laying on hands. Now we will view the picture from another standpoint. We find in the 51st Psalm, King David says, "Take not thy Holy Spirit from me." Luke says, first chapter, Elizabeth was full of the Holy Ghost, and that Zechariah was full of the Holy Ghost, and John was full of the Holy Ghost from his birth. John 7:38, 39, is made to say, "The Holy Ghost was not yet given, because, that Jesus was not yet glorified." Here is a dispute between John and Luke and David. What is to be done with John for saying the Holy Ghost was not, and could not be given, till Jesus was glorified? Shall we call a moot court to try the question? Something must be done, it will not do for these old saints to dispute in this way. Come around, friends, and view the Anamorphosis from the right standpoint, and then we can all see alike, and stop the dispute at once. Now let us read John 7:39, in this way ("This spake he of the endowment by the spirit, for the endowment was not yet given because that Jesus was not yet glorified.") On the day of Pentecost the spirit and power of the Father and Son united came down and endowed the apostles with the necessary qualification for their work, "He assended upon high and thus he gave gifts unto men." At the house of Cornelius the endowment fell on them as it did on the apostles at Jerusalem at the first. Now we hear Peter say in his first epistle 4:10, "Let every man as he hath received the gift, minister the same one to another." How will we do that Peter? Just as I did in Samaria, in the presence of Simon, when he thought the gift of God could be purchased with money. One more witness. Paul how do you impart spiritual gifts? Just like I imparted to Timothy

the gift of God that was in him by the putting on of my hands. But where did Paul get his apostolic endowment? If he did not get it at Antioch, I will wait till somebody can tell me better. We never find Paul working miracles before that, and we do find him working miracles soon after, when, on one occasion, the people exclaimed, "The gods are come down in the likeness of men." Now friend G. M. W. we can see that the term ordain is one thing, and the imparting of spiritual gifts is another thing, and the process in each act is quite different; and to confound the two things, and call the confused mass all ordain is shocking. So in the other case, to confound the term Holy Ghost and the endowment, or endowing with gifts, and call it all Holy Ghost, is equally delusive. We must call things by the right name, and take Paul's advice to Timothy, and "rightly divide the word of truth," otherwise we will stir up more fog than we can settle.

Now let us examine one more case. Paul found at Ephesus a few disciples that knew only John's baptism, and when they were baptized in the name of the Lord Jesus he laid his hands on them and they spake with tongues. Now shall we say that laying on hands is a part of baptism because the two acts took place at the same time? Under John's ministry there was no laying on hands. Why? Just because there was no endowing with spiritual gifts. One word from Paul: "I fear that as the serpent beguiled Eve, through his subtlety, your minds should be corrupted from the simplicity that is in Christ Jesus."

I thought I would drop the subject, but I will say a little more. We have said under John's ministry there was no laying on hands; but I here say there was ordaining under John's ministry. The twelve apostles were ordained, and also Mathias. But why go to the sixth chapter of Acts and try to make that case rule plainer passages? But what did they do? They chose, or ordained seven, either by mutual consent, or by election, and set them before the apostles, and when they had prayed, they laid their hands on them, nothing said about fasting. But why did they lay hands on them if it was not to qualify them with necessary gifts to carry out the new undertaking? We must learn to distinguish be-

tween things that differ. The apostles told the church what sort of men to choose, and they chose one Nicolas, a proselyte of Antioch, of whom it is said he apostatized and taught doctrines that God hated. Some say the seven were set before the twelve for examination. If so how was it that some one of them that was gifted with deserving of spirits did not see what Nicolas was? But in the present time who is any better qualified to fill an office in the church after laying on hands than before? None, none. Then why go through an unmeaning and empty form?

Now turn to 1 Corinthians and twelfth chapter, commencing 12th at the 4th verse. Read closely. 4th verse, "diversities of gifts;" 5th, "differences of administration;" 6th, "and there are diversities of operations;" 7th, "but the manifestation of the spirit (gift) is given to every man to profit;" 8th, "one gifted with wisdom, to another knowledge;" 9th, to another the gift of healing." Now I understand that these gifts were transferred in different ways, and they operated differently.

I will now leave the subject for better scribes.

MACKY W. SMITH.

Correspondence.

Report.

SUMMERVILLE, OR.,
Aug. 30, 1883.

At my last meeting near Island city I immersed one lady. At my last appointment at the Christian Chapel, we had one accession by relation, and at my last meeting at Elkflat one lady made the good confession to be immersed at their next meeting.

Your Bro. in Christ,
J. M. JONES.

Report.

LANCASTER, KY.,
Aug. 22, 1883.

Dear Bro. Floyd:

Last week we closed a very interesting meeting at Willisburg. Eighteen persons were added to the church. Nine were baptized, six restored, and three were by commendation. Within three years we have preached at that place five weeks, and one hundred and twenty-one persons have been added to the church.

JAMES W. LOWBER.