

to open the hearts of all who may hear the word, to attend to the teaching, and to bless the word throughout the earth, such acknowledgement of dependence on God, with attention thereto by the Church—the whole counsel of God is brought to view. In many churches assuming great respect for the Bible, many portions of it never come before the church, preaching having assumed the chief place in the professing world, which is intended for the unconverted.

The ordinances and exhortations as to duties and obedience are for the members of the church. The Apostolic order is subverted, so that the *all things* enjoined to be attended to, in order to secure the Lord being with the church, are now disregarded, and the commands of men in *some things* take the place of the order established at Pentecost. The mode of admitting members to the churches, is according to an order established by each community—the children of the members are generally regarded as disciples without any reference to conversion. The Saviour in teaching Nicodemus, shews that no title to heaven is derived from parents. (Jno. iii.) Abraham's fleshly seed had no claim to a spiritual character. To this hour they remain among the most depraved of mankind. The awful idea of regeneration being effected by sprinkling a little water on a babe incapable of faith, blessed be God, is exciting much attention of late, and as light is drawn from the scriptures, this, with other errors, will pass away.

The setting of churches in order, is now, and long has been in conformity to rules and regulations of the different denominations, into which the profession is lamentably divided, while in few, if any, the scriptural order as to elders, overseers, or bishops is attended or referred to. The apostle sent Timothy to "set in order the things that were wanting" in the churches, and ordain *elders* (not *one*)\* in every church, distinctly setting forth the character to be appointed. The appointment of deacons also is set forth.

I cannot omit noticing the course pursued by that numerous Body which has arisen in my day, namely, the Methodists, that as respects elders, pastors, or teachers, such are not chosen by the members, but an order of men styled the Conference take the whole authority into their hands; and notwithstanding the zeal displayed, none others omit more of the institutions practised by the churches which were in Judea, set in order by the Apostles. Zeal and numbers are no evidence of God's favour. The present day furnishes melancholy proof of this. Indeed the blessed Saviour teaches that the favour of the world should make us fear.

The following passages shew what was attended to under the order of the Apostles, some of which already referred to. 1st. Baptism upon belief, Acts ii, 37, 38, 39, 40, 41—43; case of Paul, Acts ix, 18; the ennuh, Acts viii, 38—x, 48; Lydia and the Jailor, Acts xvi, 14, 15. 2nd. Breaking of bread is held forth as the chief cause of meeting on

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\* One is to be accepted if none others have the qualifications, and others as their gifts point them out; but the church is not fully set in order without elders and deacons.