

be done decently and in order ; hence the necessity of setting things in order.

No body can long exist without order. I am free to admit that a body of true and faithful believers can exist in an unorganized state longer than any other congregated body. But this will not atone for negligence in setting things in order or organizing a body or church of Christ. My experience teaches me that a body can progress for a time in this way as the Cretans and others did ; but there is always more or less dissatisfaction either on the part of those who for the time being preside in their worshipping assemblies, or on the part of those who are presided over. The spirit of Korah is apt to make inroads, and thus dissensions and other evils arise. When a body of Christians is called together, so soon as the proper material is found in the Church, things should be set in order—elders and deacons should be ordained after the primitive fashion by the imposition of hands. The officers then know their duties and responsibilities. The other members know their duties and obligations not only toward themselves, but also toward those who by their united voice they have set over them as overseers. When a church is properly set in order, those who unite with it do so with the knowledge or understanding that it has certain persons as its officers. Converts to Christ whether old in years or not are all denominated babes. Children, as such, need much nourishment and care. Again, when they assemble there is no one to look to, or to depend upon, to open the divine service. They are generally looking at each other—one is asked and refuses—another and another—and a Quaker meeting may be the result ; with this deficiency, however, “the moving of the spirit.” After a time the love of those who possess it grows cold, and dissensions arise, disorderly walk, and no one to look to the case ; and finally a disruption and a total scattering of the body. These are only a few of the evil consequences resulting from a negligence of a proper scriptural organization.

All power of setting officers over a Christian church is lodged in its members. They with unanimity call from among them those whom the *Holy Spirit* by the mouth of the apostles has marked out (see Timothy and Titus.) The prosperity of a church greatly depends upon the vigilance, piety, and godliness of its officers. They must be “examples to the flock,” and the members should be regular in their attendance on the public worship of the church, that the officers may be encouraged and held up in their labours and cares. The whole body should give themselves much to prayer, reading of the scriptures, and these should be accompanied with fasting. They should be free in conversing with those with whom they associate, upon the things relating to eternal life. Much good is done in this way. Every Christian family should also be well organized. The daily reading of the scriptures, bowing around the family altar, invoking the divine blessing upon themselves, the church, and the world—every Christian by attending to these duties is better fitted to enjoy the blessings sought, as also the Lord’s day worship. A family thus organized exerts a