

Lord says, "he that shall break one of the least of these commandments, or teach men so, shall be called least in the kingdom of heaven." The difficulty with me was, how any one could be in the kingdom of heaven, teaching men to break the commandments; but in this 3d chapter of 1 Cor. I see there a disciple or servant in the church, who rests for his salvation on Christ, yet from his admitting unconverted characters as members of the building, or temple of God—while they would be finally destroyed, yet he himself would be saved, but through much fire, or sufferings of various kinds. Oh the wonderful mercy of God which extends to all who make Christ their foundation! while in many things they come short. The prevailing error as to the passage under consideration is, that the materials of the temple are not professors calling themselves Christians compared to valuable and perishable material, but doctrines: overlooking that the church is spoken of as a building, a temple, while believers are spoken of (as stated,) called lively stones, built up a spiritual house.

The departure of all religious denominations from faithful discipline, in retaining unconverted men in the church, has from the beginning made shipwreck of all proving unfaithful; and whatever mercy might have been extended heretofore in times of ignorance, there is now no cloak for error; and in the present day, we see the dissenting communities in the United Kingdom uniting in their petitions to Parliament against the Maynooth system of error, yet not one word against Oxford, Cambridge, or the anti-Christian system of Church and State, from which their forefathers in the days of contending for purity of communion, separated, as opposed to Christ and his kingdom. With all such contentions the true disciples of Christ have nothing to do—no appeal to human legislation. Instead of appealing to Parliament, it would be well did they appeal to Christ and the Apostles as to their own course, and see wherein they have in any way or matter departed from the course acted on by the churches of God which were in Judea guided by the Holy Spirit.

I would entreat all who profess to serve the Lord, in the fear of God and with much earnest prayer, to ask themselves the following questions:

1. Are there any of the marks which distinguish the Church of Rome to be found in the community with which I worship?

2. Are there any regulations or ordinances to which I attend enjoined by the order of any claiming authority to regulate the same, and by whom were such persons appointed?

3. Have we liberty to examine and compare the order enjoined upon us in our worship, by the example of the church set in order by the apostles, who exacted the same order in every church?

4. Is any peculiar dress or title deemed essential for the due administration of the ordinances of Christ, and by whose authority is such required?

5. Are those who minister chosen by the members, governed by their possessing the qualifications enjoined in Timothy and Titus?