

was at Jerusalem; and *all*, except the apostles, were scattered through the regions of Judea and Samaria—" *They, however, who were dispersed, (all but the apostles,) went about proclaiming the glad tidings of the word.*" No wonder, then, that so many myriads of the Jews were converted. No wonder, then, that so many congregations of christians were formed throughout Judea and Samaria, when one church sent out such a swarm of publishers of the glad tidings; "and that the hand of the Lord was with them, and a great number believed and turned to the Lord," Ch. xi. 21.

Moses we are told was *preached*, being *read* in the synagogues. Paul tells us that he was ordained a *preacher* and a *teacher* of the truth among the gentiles. We are told that, daily in the temple, and from house to house, they ceased not to *teach* and to *preach* that Jesus was the Messiah. I need not say to you, that to preach is merely to publish news; but as this will be read by many, for their sakes I say that myriads may be qualified to preach, either as Moses was preached, or *viva voce*, to publish what Paul published to the nations, that are not qualified to *teach* the christian doctrine. And no man believes any fact but he can tell the reason why, and produce the evidence on which he believes it. This is all the New Testament means, and all I mean by *preaching*. A bishop must be "apt to teach," but nothing is said about being *apt to preach*, and it is agreed that *preaching* and *teaching* are two things essentially different. To have said that a bishop must be *apt to preach*, in that age, would have been absurd—when even women as well as men could preach. Paul mentions women of note who were his fellow-laborers; and all know how Priscilla explained to the eloquent Apollos the way of God more accurately. Euodia and Syntyche are mentioned as women who labored with the apostle Paul in the publication of the gospel. Rom. xvi. 8. Phil. iv. 3. Yet in the church they were not allowed to speak even in the way of asking questions. 1 Cor. xiv. 34—35.

Besides the light which consistent disciples in their individual capacity diffuse around them, that their Heavenly Father may be glorified, and the truth promoted, the New Testament, as already hinted, points out the Church of Jesus Christ, or disciples in their associated state, as the institution of God left on earth to illuminate and reform the world. That is, to speak in the most definite and intelligible manner, a society of men and women, having in their hands the oracles of God, believing in their hearts the gospel of Jesus Christ, confessing the truth of Christ with their lips, exhibiting in their lives the morality of the gospel, and walking in all the commandments and ordinances of the Lord blamelessly in the sight of all men.—When men having spiritual or miraculous gifts, were withdrawn, this institution was left on earth, as the design of heaven, to enlighten and reform the world. An organized society of this kind, modelled after the plan taught in the New Testament, is the consummation of the manifold wisdom of God to exhibit to the world, the civilizing, the moralizing, the saving light, which