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An Address on Christian Organization and Discipline; Delivered at Lexington, Missouri, March 13, 1848.

W.F. M. Army

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AN
ADDRESS
ON
CHURCH ORGANIZATION
AND
DISCIPLINE;

DELIVERED
AT LEXINGTON, MISSOURI,

March 13, 1848.

BY W. F. M. ARNY,
Of Bethany, Va.

ST. LOUIS:
PUBLISHED BY S. B. ADEN.

Missouri Republican Office Steam Power Press—Chambers & Knapp Printers.

1848.

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LEXINGTON, Mo., March 14th, 1848.

BRO. ARNY: — AS we should be pleased to see the discourse that you delivered in the Christian meeting-house, in this place, yesterday, upon the Apostolic Commission, published, we, on behalf of the Brethren, request that you furnish us with a copy of it for that purpose. Your compliance will confer a favor upon yours, in the hope of the Gospel,

LEVI VANCAMP,
H. M. BLEDSOE,
JAS. S. MUSE,
P. R. WHITTLESY.

Elder W. F. M. ARNY.

LEXINGTON, Mo. March 14th, 1848.

Elder W. F. M. ARNY:

DEAR BROTHER: — Having had the pleasure of hearing your discourse of yesterday, upon Church Organization and Discipline, and believing its publication would give much Scriptural instruction on these important subjects, we therefore ask you for a copy of said discourse for publication; and much oblige yours, sincerely and fraternally,

T. N. GAINES,
M. SLAUGHTER,
FLAVEL VIVION.

St. Louis, Mo., March 20th, 1848.

DEAR BRETHREN: — Your notes requesting a copy of the discourse I had the pleasure of delivering in your city, have been received. I can say with truth it was not written with any reference to its publication; but as you think it will be the means of promoting Scriptural knowledge, or at least of exciting a more diligent enquiry into the sacred oracles, I readily comply with your requests. Constant travelling and pressing engagements forbid any attempt at corrections, and it is therefore furnished to you as delivered.

With my best wishes for your individual happiness, and the peace and prosperity of the cause of Christ in your city, I am, with Christian regard, yours,

W. F. M. ARNY.

To Brethren LEVI VANCAMP, H. M. BLEDSOE, J. S. MUSE, P. R. WHITTLESY, T. N. GAINES, M. SLAUGHTER, FLAVEL VIVION.

ADDRESS.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you: and, lo I am with you alway, even unto the end of the world, Amen."

MATT. XXVIII. 18. 19. 20.

Through the Providential care of our Heavenly Father, we are privileged to meet together, according to previous arrangements, to consider, by the special request of several brethren, the portion of the word of the Lord just read;—we have been requested to give our understanding of this important passage, and to lay before the minds of this audience the import of the commission of our Lord as given to his Apostles.

As a member of a church of Christ in another state, we feel that we have no right to take either side of the unfortunate division that exists here, without the consent and authority of the congregation to which we belong. We do not, therefore, speak to a party, nor in reference to your difficulties especially, but by the request of the brethren of *both* parties, to present the truth as we conceive it is taught in the Scriptures. This is a task from which we would shrink, were we not urged to it by your request, especially do we feel a diffidence in attempting to perform the duty to which we are now called, arising from our age and inexperience, in connection with the fact that there are brethren present who are, probably, more competent to the task; for I see those here who have advocated our Master's cause probably before I was privileged to enjoy an existence on the Lord's footstool; those who are veterans in the cause we plead, whose locks have become white while engaged in the proclamation of the gospel. Feeling our weakness, brethren, we ask you to pray for us, and with our Bibles in our hands, let us endeavor with the help of the Lord, to attain to a correct understanding of our duty, that we may put it into practice; and in order to this, let us now divest ourselves of all prejudice, and exercise all patience while engaged in the examination of this great theme.

We would remark, that among those who in general acknowledge that the word of God is the only rule of faith and practice, there are many who, in direct opposition to that principle, claim a liberty to add to or dispense with that rule, according as the difference of times, established customs, or other circumstances may, in their opinion, require. Many pass high encomiums on "primitive christianity," and profess to admire the divine purity of its doctrine, and the beautiful simplicity of its institutions, worship, order and discipline, who yet freely censure every attempt to revive it. It is impossible for candor itself to reconcile this with a due regard for the word of God, unless we can suppose that they look upon that word as calculated only for the first age of christianity, or as authorising the superstitious institutions of succeeding ages.

Those who would be thought liberal in their sentiments, despise what they call "the little singularities of parties," and they are right, so far as these singularities are of human invention. They do not, however, stop here, but treat many things in the New Testament itself as matters of indifference, or "non-essentials;" but whatever may be said of the comparative importance of things, *it is essential to the character of a true christian to consider himself as indispensably bound to believe and practice all things whatsoever Christ hath revealed or enjoined in his word, so far as he understands it*; so that no article of the faith once delivered to the saints, nor any one of the least of Christ's commandments, however singular and unfashionable they may be, can, in the fear of God, be treated as the trivial nostrums of a party. True Christianity is the most benevolent and generous religion that ever appeared on the earth; but at the same time it is a very singular institution; it is not of this world, but quite opposite to the spirit and course of it: therefore, such as unreservedly follow Christ, and conscientiously observe his sayings, must necessarily be distinguished from the world.

Those who profess the christian religion ought to try their faith and practice by the New Testament, which is the infallible rule, and the only standard which Christ hath authorised and established in his kingdom. So far as our profession does not agree with the word of Christ and his inspired Apostles, it is undoubtedly false however sanctioned by universal custom, or human authority. "We are of God," says the Apostles, "he that knoweth God heareth us; he that is not of God, heareth not us. Hereby, know we the spirit of truth, and the spirit of error."—1 JOHN iv. 6.

The words of our text, were spoken by Jesus after he had risen from the dead; convinced his disciples of the truth of his resurrection, and instructed them in the things pertaining to the kingdom of God. They contain his last and solemn charge, or commission to his Apostles, respecting the part they were to act in setting up and promoting his kingdom in the world, now that he was about to leave them and ascend unto the throne of his glory.

This charge he introduces by asserting his universal power, authority and dominion: "All power is given unto me in Heaven, and in Earth." All authority in *Heaven*, is given unto him. There his royal seat, the throne of his kingdom, is placed, which he then was going to take possession of; he reigns before his ancients gloriously, whilst they cast their crowns before him and worship the Lamb that was slain.—Rev. iv. 10, 11., and v. 9. The highest created beings, Angels, authorities, and powers, are made subject unto him.—1 Pet. iii. 22: and commanded to worship him.—Heb. i. 6. They, (the Angels,) are all servants of the son of man, to fulfill his pleasure and minister at his command, to them who shall be heirs of salvation.—Heb. i. 9.

All authority in *earth* is given to him. For though his kingdom is not of this world, nor promoted and supported like earthly kingdoms; yet, the heathen is given him for an inheritance, and the uttermost parts of the earth, for a possession.—Ps. ii. 8. Though we see not all things, yet ACTUALLY reduced under him; according to the full extent of the Father's promise; yet being crowned with glory, and honor at the right

hand of God, and vested with all power and effective might, to subdue all things unto himself, he is from henceforth expecting, till his enemies be made his footstool, and must reign till that be fully accomplished. Heb. ii. 8, 9; x. 12, 13. This includes the power to judge the world; accordingly, he is ordained of God to judge the quick and dead.—Acts x. 42.

He has given him authority to execute judgment also, because he is the Son of man.—John v. 27. On the appointed day—Acts xvii. 31—therefore, he will summons before his awful and equitable tribunal, the living and the dead of all nations, judge them according to their works—Matt. xxv. 31, 32; II Cor. v. 10; Rev. xx. 12, 13—and pronounce upon them the irrevocable sentence of everlasting happiness or misery. Matt. xxv. 31–41. These portions of God's Word being true (of which there can be no doubt), we will have to give an account for the manner we use the present privilege, and will have to answer at that great tribunal if we do not make a proper use of the lessons of instruction derived from this Holy Book. Let us, then, continue our investigation, in the fear of God, determined to attain the truth, and put it in practice.

What an amazing power is given to our Lord! He terms it ALL power. It is immense in its degree, and unlimited in its extent. NONE are exempted from it, but He who put all things under him.—I Cor. xv. 27; Heb. ii. 8. It extends over heaven, earth and hell—angels, men, and devils—the world which now is, and that which is to come. It is various in its manner of exercise, according to its different objects in nature, providence, and grace; but with unity of design, which is, to display the Divine perfections in rectifying the disorders introduced by sin amongst the works of God. This power, Jesus says, was given unto him by his Father.—Matt. xi., 27.

Jesus declares his power, thus derived, and adds, "Go ye, therefore," &c. He evidently, by the word THEREFORE, refers to his power as the ground or reason of his commission, and an obvious reason it is: for if Jesus has all power in heaven and on earth; if all judgment is committed to him, that all men should honor the Son even as they honor the Father—John v. 22, 23; if every man is accountable to him, and so under his administration, that "*He that believeth and is baptized shall be saved, and he that believeth not shall be damned*"—Mark xvi. 16; then it highly concerns EVERY ONE to know this, that he may believe and call on him, as the Almighty Saviour, by honoring and obeying him, as their sovereign Lord and King. But, "how shall they call on and obey him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (or commissioned)—Rom x. 14, 15. Here, therefore, he sends forth HIS APOSTLES as heralds, to proclaim to *all the world*, the dignity of his person and character; to publish his salvation, and to make known to the sons of men, the nature and extent of his power; and the glorious majesty of his kingdom.

The next matter in order to the perfect understanding of our subject, is to consider the office and qualifications of those to whom our Lord

delivered this commission. It is plain both from our text, and also from Mark xvi. 14, that Jesus is here addressing his Apostles—whom he had selected from the other disciples—Mark iii. 14; Luke vi. 13. The term *Apostle*, literally signifies, *one who is sent*; *a servant*—John xiii. 16. The selected ministers of Christ, *who were called and sent by him*, had given to them the title of Apostles, by way of eminence, and in distinction from evangelists, pastors and teachers.—1 Cor xii. 27, 28; Eph. iv.

It was essential to the office of the Apostles—*Firstly*, that they should have *seen the Lord*, and been eye and ear witness of what they testified to the world;—John xv. 27; Acts i. 21, 22; 1 John i. 3; 1 Cor. xv. 8; ix. 1; Acts xxii. 14 and 15. *Secondly*—They must have been IMMEDIATELY CALLED, and CHOSEN to that office by Christ himself; this was the case with every one of them.—Luke vi. 13; Gal. i. 1; Acts i. 24, 26. *Thirdly*—*Infallible inspiration* was also essentially necessary to that office—John xvi. 13; 1 Cor ii. 10; Gal i. 11, 12; Eph iii. 3; *Fourthly*—Another apostolic qualification, was *the power of working miracles*—Mark xvi. 20; Acts ii. 43; 1 Cor xii. 8, 11; 2 Cor xii. 12; Heb. ii. 4. To these qualifications, may be added the UNIVERSALITY of their mission. Their charge was not confined to any particular visible Church, like that of ordinary pastors; but, being the oracles of God to men, they had the care of all the churches.—2 Cor. xi. 28. They had the power to settle their faith and order as models to future ages; to determine all controversies—Acts xvi. 4; and to exercise the rod of discipline upon all offenders, whether elders, pastors, or flock.—1 Cor. v. 3, 6; 2 Cor. x. 8; xiii., 10.

Though this commission was first and primarily given to the Apostles, who have no successors in their office, yet the execution of it was not restricted to their *personal* ministry, nor to persons so qualified. Not to their *personal* ministry, for they had many fellow-laborers, in performing the different branches of this commission—Acts viii. 1, 4; xi. 19, 20; 2 Cor. viii. 23; Phil. ii. 25; iv. 3; 1 Thess. iii. 2. Nor to persons *qualified* as we have shown the apostles were, for though many of their assistants were possessed of extraordinary gifts, such as evangelists, prophets, &c., yet none of them had the distinguished and peculiar qualifications of apostles, who had the power of conferring these gifts, and directing the exercise of them—Acts viii. 17; xix. 6; 1 Cor. xii. and xiv. chap.; and, besides these, there were pastors and teachers appointed for the work of the ministry—Eph. iv. 11, 12; 1 Cor. xii. 28; among whose essential qualifications none of the extraordinary gifts are mentioned—1 Tim. iii. 1, 8; Tit. i. 5, 10. Inspiration was at first necessary to reveal the Gospel, and miracles to confirm it. The apostles were eminently qualified in both these respects. But when the Gospel revelation, with all its evidence, was completed by their ministry, and committed to writing, there was no further use for these extraordinary gifts, because the Scriptures of the New Testament answer all the ends for which such gifts were originally given; and, accordingly, they have ceased, as was foretold.—1 Cor. xiii. 8, 11.

The work enjoined in this commission, however, was not to cease with the inspiration of gifts and miracles, but to devolve upon a succes-

sion of faithful men, who should be able to teach others.—2 Tim. ii. 2. The persons spoken of in this passage, are the ordinary and standing pastors and teachers, whom Christ hath appointed as stewards over His house,—Titus i. 7—and who are to be engaged in behalf of the Church, (which Paul says is “the pillar and ground of the truth”—1 Tim. iii. 15) in executing this commission until his second coming.—Luke xii. 41, 45. That this is a work intended for ordinary teachers, and competent for them to perform, is plain, from the commission itself, and the promise annexed to it. There is no part of the commission, itself, which men, possessed of ordinary gifts, cannot perform; they can *preach the Gospel* contained in the Scriptures, to every creature, and produce the evidence by which it was at first confirmed; they can *baptize* disciples upon a profession of their faith, and they can form them into churches, in separation from the world, *teaching them to observe all things*, whatsoever Christ hath commanded in his word. The promise annexed, is, “Lo I am with you alway, even to the end of the world.” This [promise cannot be restricted to the Apostles personally, for they were not to remain on earth till the end of the world; nor can it be confined to a succession of men endowed with miraculous gifts, for Christ knew that such gifts were soon to cease. Neither can it respect merely the Apostolic writings; for, though these will continue to the end of the world, as a complete and unalterable rule of faith and practice, and have Christ’s blessing attending them to the latest posterity, yet it cannot be said that Jesus is here addressing Himself to writings, commanding them to preach and baptize, and promising only to be with them. This promise evidently has respect to *persons* who should be *actively* employed in His service, and was made to the Apostles in the first place, and in them to the CHURCH OF GOD who should faithfully prosecute the same work to the end of the world, according to the rules laid down in the Apostolic writings. But it ought to be noticed that every member of the Church has not *the full* qualifications to perform *all* the duties devolving on them as a congregation of saints, as in the human body, every member has its particular office, and the tongue cannot perform the duty of the hand, or the head the duty of the foot; so in the Church—the body of Christ—every member is qualified to a particular office, and should act in that department. All Christ’s disciples are not teachers,—1 Cor. xii. 29—all have not the Scriptural character and qualifications necessary to that office—1 Tim. iii. 1, 8; Titus, i. 6, 10. Though men should think themselves qualified, nay, though they should actually be so, yet, if they are not called, and ordained according to the Scripture rule, they cannot regularly execute this commission; for “how shall they preach except they be sent”—Rom. x. 15—either personally by Christ Himself, as the Apostles were, which none now can reasonably pretend, or by such as He hath appointed to judge of their qualifications, and set them apart for that work. The Apostles, *personally* and by Evangelists, performed this duty; when Paul and Barnabas travelled together. We are told that “when they had ordained them elders in every Church, and had prayed, with fasting, they commended them to the Lord on whom they believed.”—Acts xiv. 23. The Apostle, in delegating Titus to perform this duty, i. 5, says, “For this cause left I thee in Crete,

that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." And in the succeeding verses, he gives the qualifications that elders are to possess.—To Timothy, after giving the qualifications of elders and deacons, the Apostle says: "and let these also first be proved."—1 Tim. iii. 4.—He gives the evangelist sent by the Church, and who was authorized "by the laying on of hands of the presbytery," or elders,—1 Tim. iv. 14—the rule, or test, by which elders and deacons are to be proven, and the manner by which they are to be set apart for this sacred work, by fasting, prayer, and laying their hands on them, as was practiced by the Church at Antioch, in the case of Paul and Barnabas. Acts xiii. 3.

We come now to the first duty in the commission: "*Preach the Gospel to every creature,*" Mark xvi. 15, and in the language of our text, "disciple all nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit." And here arises the question: What was the Gospel which was to be preached? We can learn this only from the sermons and writings of the Apostles; Paul gives several brief compends of the Gospel, only one of which, however, we will give here: "Moreover, brethren, I declare unto you, the Gospel which I preached unto you, and which, also, you have received, and wherein you stand; by which, also, you are saved, if you keep in memory what I preached unto you, unless you have believed in vain, for I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and that He was buried and rose again the third day, according to the Scriptures. 1 Cor. xv. In the history of the Acts of the Apostles, we have three remarkable sermons of the Apostles, which may serve as specimens, both of their doctrine and of the beautiful and artless simplicity with which they delivered it. As every one has a Bible, we will not read them, but you are requested to peruse them at your leisure. The first is Peter's discourse to the Jews at Jerusalem, on the day of Pentecost. Acts ii. 22, 40. The next is Peter's discourse to Cornelius, his house and kinsman, when God at first did visit the Gentiles to take out of them a people for His name, and made choice among the Apostles, that by Peter's mouth they should hear the word of the Gospel and believe. Acts x. 34, 44. The last is Paul's sermon, first to the Jews, and then to the Gentiles, at Antioch, in Pisidia. Acts xiii 23, 42. These discourses contain a few plain facts respecting Jesus, such as, that he sprang from David according to the flesh, and was the royal seed promised to Him. Acts ii. 30; xiii. 23. That He was approved of God as the Messiah, by the miracles, wonders, and signs, which God did by him. Acts ii. 22; x. 38. That he suffered the death of the cross. Acts ii. 23; x. 39; xiii. 27, 28. Was buried. Acts xiii. 29. Was raised again from the dead on the third day. Acts, ii. 24, 33; x., 40, 41; xiii., 30, 31, and exalted at the right hand of God, being made both Lord and Christ. Acts, ii. 33, 37; x. 36. That He was ordained of God to be the judge of the quick and dead. Acts x. 24. And that through faith, repentance, and baptism, all were to enjoy the remission of their sins. Acts,

ii. 38; x. 43. All of which particulars are shown to be the exact accomplishment of the predictions of the Old Testament.

As these Apostolic sermons were dictated by the unerring spirit of truth, sent down from heaven, and were attended with remarkable success in the conversion of multitudes, we may reasonably conclude that they contain every essential article of the one faith, and all that is absolutely necessary to be believed unto salvation from sin.

Having briefly considered the first part of the commission, we now turn our attention to the second part: "*Teaching them to observe all things whatsoever I have commanded you.*" This has reference to that portion of the human family that have become Christians, or disciples. They are, after they have believed and obeyed the Gospel, to be constituted a church, or congregation. Christians must not only be separated from the world, but also united together in a visible church state, in order to their observing all things whatsoever Christ hath commanded. In the language of the venerable Elder Thomas Campbell, we would say, that "the Church of Christ upon earth is essentially, intentionally, and constitutionally ONE; consisting of ALL those in EVERY place, that profess their faith in Christ, and obedience to Him in all things, according to the Scriptures, and that manifest the same by their *tempers* and *conduct*, and none else, as none else can be truly and properly called Christians. Should not all that are enabled through grace, to make such a profession, and to manifest the reality of it in their tempers and conduct, consider each other as the precious saints of God, love each other as brethren, children of the same family and Father, temples of the same spirit, members of the same body, subjects of the same grace, objects of the same divine love, bought with the same price, and joint heirs of the same inheritance?"

The word *Church*, signifies a particular congregation of visible believers, with its Elders and Deacons, *regularly assembling in one place, for the purpose of religious worship, and to observe Christ's institutions.* It signifies a single congregation, such as was the Church at Jerusalem, Antioch, Corinth, &c. Each of those societies were composed of *believers*, or such as by their profession and walk appeared to be saints and faithful. 1 Cor. i. 2; Eph. i. 1; Phil. i. 1; Col. i. 2. It had a plurality of elders, or bishops, to rule and labor in the word and doctrine—Acts xiv. 23; xx. 17; Phil. i. 1; Tit. i. 5; 1 Tim. v. 17—and also of deacons, to take care of the poor and serve tables. Acts vi. 1, 7; Phil. i. 1; 1 Tim. iii. 8, 14. There was no such thing in the Apostolic age, as a Church made up of different congregations, meeting in different places in the same city. *It regularly assembled in one place.* Acts ii. 1-46; iv. 31; v. 12; 1 Cor. xi. 18, 20. The end of its assembling was to perform social worship, and observe Christ's institutions. These are the outlines of a visible Church of Christ, such as the Apostles planted in every place where there was a sufficient number of disciples to compose it; such a Church is an organized body, complete in all its parts,—1 Cor. xii. 27—and has the full power of government and discipline within itself. To such a Church were the ordinances delivered,—1 Cor. xi. 2—as also the instituted discipline,—1 Cor. v.—and it is only in such a society, separated from the world

that they can be observed according to the primitive institution.—Now, to such a Church as has been described, were the baptized disciples added, that they might be edified in the faith, and be in a situation to observe all things whatsoever Christ hath commanded.—Acts ii. 41-47.

As there are *two duties* enjoined in the commission, and as these duties have reference to *two classes* of persons, so has our Lord given *two positive ordinances*, one for the sinner, and the other for the saint, both of which represent the Gospel as we have already shown it was preached by the Apostles; or, in other words, when these two ordinances are properly attended to, they represent the grand items of the Gospel.—The first, for the sinner, is *baptism*, which represents Christ's *death, burial and resurrection*, and so exhibits, in a figure, what the Gospel declares by way of testimony, *viz:* that "He was delivered for our offences, and was raised again for our justification."—Rom. iv. 25; 1 Cor. xv. 3, 4. This is what is represented by his own baptism, as appears from the reason He assigns for it to John: "suffer it to be so now, for thus it becometh us to fulfill all righteousness."—Matt iii. 15. Permit me to be baptized, for my baptism is a figure of the work which I have undertaken to finish, for in like manner as I am buried under, and raised again out of the water, *even so* it becometh Me to fulfill all righteousness, by dying and rising from the dead accordingly; this being transacted in a figure, the whole exhibition was complete when He ascended up from the water, and the Holy Spirit descended upon Him, accompanied with the Father's voice from heaven, announcing him His beloved Son, and declaring His good pleasure in Him,—Matt. iii. 16, 17—which was fully verified at His resurrection from the dead—Rom. i. 4—and ascension to the right hand of God. Acts ii. 33. The baptism of believers, then, represents their union and communion with Christ in His death, burial, and resurrection. The expressions "baptized into His death," "buried with Him in baptism," "wherein also you are risen with Him," &c., certainly teach this view of the subject; and this institution, when properly attended to, represents the death, burial, and resurrection of Christ, which Paul says, is the Gospel that He preached. 1 Cor. xv.

The second ordinance is the Lord's supper; which, if attended to on the Lord's day, represents also the prominent items of the Gospel, as preached by Paul, and the other Apostles. When the Apostle says, "*as often as you eat this bread, and drink this cup,*" &c., he intends that this ordinance must be often celebrated. And the expressions "when you come together in the Church, and when you come together in one place to eat the Lord's supper,"—1 Cor. xi. 18, 20, 33—plainly import that one main end of their coming together, was to observe this ordinance. And if it be asked how often they assembled for that purpose, the example of the Church at TROAS, will solve the question: "upon the *first day of the week*, when the disciples came together to *break bread.*" Acts xx. 7. If this passage proves that the first Churches stately assembled for worship *every* first day of the week, as is generally admitted, it proves still clearer that it was for the purpose of breaking bread. Accordingly, we find the Church at Jerusalem con-

tinued as steadfastly in the breaking of bread, as in the other social ordinances of divine worship—Acts ii. 42. And if we only consider the nature and design of this institution, it cannot well be conceived how any real Christian should object to its frequency, or think it either burthensome or improper to observe it every Lord's day.

The Lord's supper does not, like baptism, belong to *single individuals* by themselves, nor does it belong to a number of disciples, occasionally meeting; and not properly united, or set in order; nor to parts of a church, meeting in different places; but only to a church regularly constituted as a visible body, with its proper officers, and coming together stately in one place to eat it. The bread and cup, are the communion, or joint participation of the body and blood of Christ; and as the bread is *one*, so the many who all partake of that *one* bread, must be *one* visible body---1 Cor. x. 16, 17. And this body is described as organized like the complete body of a man, and furnished with all the necessary parts, for performing the various offices—I Cor. xii.

The union of members in a church of Christ, is thus compared to that which subsists among the members of the natural body. The Holy Spirit is the vital principle in the body of Christ; answerable to the soul in the body of a man. "He that is joined to the Lord, is one spirit" 1 Cor. vi. 17. Love to the truth, and to one another for its sake, is like the animal fluid in the natural body, which circulates through all the members. It follows, therefore, as their faith groweth, so their mutual joy in the truth, and the charity of every one of them towards each other, must abound and circulate freely;—2 Thess. i. 3. On the other hand, divisions about the truth, and opposition to it, must necessarily obstruct this circulation—2 Cor. vi. 12. This obstruction will occasion grief, and excite the members to use the appointed means for removing it—2 Cor. vii. 7-13—unless the spirit be departed and the body become dead and insensible—Rev. iii. 1, 2. From the nature of such a connection, it is evident that all the members are deeply interested in one another's sentiments, conduct and circumstances; and that the duties arising from it, chiefly consists in edifying one another in the faith; cultivating mutual love; abounding in the self-denied labor of it, and removing every thing that tends to obstruct its free circulation, either in the body at large or among any of its members. To perform these duties aright, it is absolutely necessary that every one should attend to the dispositions, and motives of his own heart, and take heed to his way according to the word of God. Christ has bestowed a variety of gifts on the church, and from this arises a number of correspondent duties. The Apostle observes that "the body is not one member, but many; if the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? and if they were all one member, where were the body?" It is not the *number*, but *diversity* of members, with their different offices, that is here intended, without which the natural body would be imperfect. In like manner, the Church of Christ would not be a complete organized body, without a diversity of gifts and offices. If the whole had but one kind of gift, however excellent, it would no more answer all the needful purposes of a church, than an eye or an ear, those of the natural body. But Christ hath con-

ferred a variety of gifts upon his church—1 Cor. xii. And as the spirit is given to every man not for his own private advantage, or to gratify his pride, but to profit the body withal—1 Cor. xii. 7—so every one according to the nature and measure of his gift, should act his part in the body for the good of the whole—Rom. xii. 6-9; 1 Pet. iv. 10, 11. The exhortations in these passages, are no doubt addressed in the first place, to the officers of the church, who are enjoined to take heed unto themselves, and to all the flock over which they are made overseers; to feed the church of God which Christ hath purchased with his own blood—Acts xx. 28—to preach the word, to be instant in season, out of season, to reprove, rebuke, exhort, with all long suffering and doctrine, 2 Tim. iv. 2. These are all pastoral duties, which the elders owe to the flock committed to their charge. On the other hand, the flock in relation to them are exhorted, “obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you”—Heb. xiii. 17. “And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work sake—1 Thes. v. 12, 13. “Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture sayeth, “thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward,” 1 Tim. v. 17, 18. “Let him that is taught in the word, communicate to him that teacheth in all good things—Gal. vi. 6. But whilst we give all that place which the word of God requires to the gifts, and office of *pastors*, we must not imagine that all the gifts needful for the edifying of the body are confined to them. Christ has distributed a variety of gifts in different measures, among all the members, and all of them are useful in their places; so that “the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you, 1 Cor. xii. 21. All indeed are not rulers, yet all have their part in the discipline, of the church. All are not teachers by office, yet all are enjoined to “teach, exhort, warn and admonish one another”—Col. iii. 16; 1 Thes. v. 11, 14; Heb. iii. 13; Rom. xv. 14, “that speaking the truth in love, they may grow up into him in all things, who is the head even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working of every part, maketh increase of the body unto the edifying of itself in love”—Eph. iv. 15, 16. All are not overseers by office, yet all are commanded to “look diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble them, and thereby many be defiled; lest there be any fornicator or profane person as Esau,” Heb. xii. 15, 16. It is evident, therefore, that all the members have a mutual charge one of another, and that the body EDIFIES ITSELF in love when every one in his proper place acts his part according to the measure of the gift bestowed on him. In order to this, they have much need to attend to the exhortations: “Let all things be done to edifying”—1 Cor. xiv. 26. “Let nothing be done through strife or vain glory”—Phil. ii. 3. “I say to every man among you, not to think more highly

of himself, than he ought to think; but to think soberly, according as, God has dealt to every man the measure of faith"—Rom. xii. 3, such as are possessed of superior gifts, must not value themselves on that account, nor despise their brethren whose talents are inferior; nor must the latter envy the former, or aspire after places or functions in the body for which they are not fitted; but every one ought to keep his place, and exercise his particular gift, with humility and love, for the good of the whole.

Christian discipline is essential to the very being of the Christian Church, and wherever the faithful and impartial exercise of it is neglected, they cannot long preserve their separation from the world, the purity of their communion, or the fervent exercise of mutual love for the truth's sake. Let us, then, briefly consider the rules of discipline whereby Christians are to conduct themselves in dealing with offenders. Offences are either private or public; and consist either in error in sentiment, or immorality in practice; and these again may be distinguished into such as admit of gradual dealing, and those which require immediate exclusion. A *private offence* is a trespass committed against a brother, or some irregularity, falling under his notice, whereby he is grieved; or his love weakened, and which is not publicly known to the Church. In this case, the rule prescribed by the Lord—Matt. xviii. 15-21—must be strictly adhered to in the whole of the procedure; "Moreover, if thy brother shall trespass against thee, go and tell him his fault, between thee, and him alone." In this first step, two things must be carefully attended to: 1st—That the party offended do not smother the offence in his breast, or harbor secret resentment or grudges against his offending brother, which is inconsistent with love, or a due concern for his soul. He must, without fail, "go and tell him his fault," or "rebuke him"—Luke xvii. 3—with faithfulness and affection. In the second place, this must be done PRIVATELY, between thee and him alone, without exposing him, or communicating his faults to others, under any pretence whatever, which is no more than what genuine love and friendship will dictate, and what Solomon also recommends. "Debate thy cause with thy neighbor himself, and discover not the secret to another"—Prov. xxv. 9.

"If he shall hear thee thou hast gained thy brother"—*i. e.*—if he shall accept the reproof, acknowledge his sin, and profess repentance, he is won and recovered from the error of his way; and, therefore, he must be heartily forgiven, and the matter buried as if it had never happened. So our Lord's commands, "If he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again unto thee, saying I repent, thou shalt forgive him"—Luke xvii. 3, 4. And to this case the exhortation applies, "forgiving one another if any man have a quarrel against any; even as Christ forgave you, so also do you"—Col. iii. 13; Eph. iv. 32. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Should the private rebuke fail of success, he must not be discouraged, or drop the affair, nor must he make it known to many, or bring it immediately to the Church; but he must take along with him one or two more of the

brethren to hear and judge of the case, to concur with him in admonishing the offender; and, if need be, to bear witness of the matter to the Church. If this second step succeed in bringing him to repentance, the procedure must stop here; he must be forgiven, "And if he shall neglect to hear, then tell it unto *the Church*." The word Church, is no where used for an assembly of Bishops or elders, in distinction from the people; but is frequently used to distinguish the body of the people from their officers. Acts xi. 26; xiv. 22, 23; xv. 4, 22; xx. 17, 28.—In this case it includes *both elders and people; the elders are to preside in conducting discipline; and the people are to concur both in binding and loosing, so that it is the deed of the whole Church, or "the punishment inflicted of many"*—2 Cor. ii. 6. * This is the last resort, BEYOND

* "If the subject of discipline be well understood, as it ought to be in every congregation, it will tend to the advancement of the cause of righteousness, that all its acts be as public as the whole community in which the congregation exists; at all events, they must be as public as the whole congregation which meets in any one place. It is the whole congregation which receives and which excludes. But there are persons in every community whose special duty it is to attend upon these cases in their incipient stages. They are either persons appointed for this purpose, or persons whose connexion or acquaintance with the case make it their duty to inform the congregation of it. We have found no more common or more injurious errors existing in the congregations, than errors about the proper procedure in cases of discipline. The cause of Christ has been much injured, and the happiness of society has been much marred, by injudicious and ill-advised procedures in cases of discipline. Schisms have ensued; and when they have not actually resulted, much bad feeling and alienation of affection have grown out of the rashness and ignorance of well-meaning brethren, in cases of discipline. It is not enough that there be no want of good intention, nor zeal for purity and holiness in our brethren; there must be a correct knowledge of what the Scriptures teach on the duties of members to the congregation, and of the congregation to all its members.

"Every congregation has its proper organs. It is not all eye, ear, tongue, hand or foot. Every member in the body has its own peculiar office. In no well instructed and orderly congregation, will it be permitted every novice or new convert to introduce impertinent questions, subjects of discussion, nor cases of discipline. Here we discover the use of elders or a presbytery in every congregation. All matters must come rightfully before the congregation, before the congregation can act upon them. Of all cases which require the attention of the whole congregation, those who preside over it must be first informed; and in their discretion and prudence the case must be laid before the congregation. The time when, and the manner in which it ought to be presented to the action of the congregation, must be referred to the wisdom and prudence of its eldership. If they are not qualified to lay matters right before the congregation, they are not qualified for their office.

"Two things are paramount in all cases of discipline, when brought into the congregation—THE FACT AND THE LAW. The fact is always to be established by good testimony, or by the confession of the transgressor. The thing said to have been done, or the fact being established, the next question is—WHAT IS THE LAW IN THE CASE? The president of the congregation states the fact proved, and lays the law before the brethren. They are to be judges both of the fact and the law, and when both are clearly propounded, the question is put. The congregation decides.

"This is the oracle of reason—of civil law in all civilized countries; and it is the oracle of the Saviour and his Apostles. Private offences, public offences, and those that are mixed, are to be decided according to what is written in the Book. This must be known; therefore, after the formation of a congregation, the first lessons to be learned are those which concern the relative duties of the brethren; and discipline, amongst these first lessons, stands conspicuous. It is too late to have to learn the law after a case occurs. When there are no cases of discipline in a congregation, then is the time for the brethren to be taught the will of the Lawgiver, that they may be prepared to act with promptness and prudence when required.

"One would think that the 18th chapter of Matthew would teach every reader how to proceed in matters of private trespass; yet, from a neglect of it, more than half the cases of discipline which we have known has arisen. Experience has taught us that every brother who brings a complaint against another for private trespass, who has not first proceeded as our Lord commanded, ought himself to be the subject of discipline; and until he makes confession of his fault, and reparation as far as lies in his power, he ought not to be heard in the case.

"On the subject of exclusion, or what is commonly called excommunication, which places the subject of it in the attitude of a pagan or publican to the whole Christian community, all the Protestant sects seem to be of one mind. The Baptist discipline, appended to the confession of faith, taken from the works of Dr. John Owen, Dr. Goodwin, and other Congregationalists and Independents, speaks in full harmony with our views—9th Ed., 1798, p. 20. The manner of proceeding unto this great and awful instituted ordinance, is: The Church being gathered together, the offender also having notice to come to make his answer and defence [if he comes not, he aggravates his offence by despising the authority of Christ in His Church] the body of the Church is to have knowledge of the offender's crime, fully, and the full proof thereof, as a plain matter of fact, and after mature, deliberate consideration, and consulting the rules of direction

WHICH THERE IS NO APPEAL UNDER HEAVEN. If he hear the Church, and with penitence acknowledge his guilt, they, as well as the person originally offended, must forgive him, and confirm their love towards him. "But if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." The admonition of the Church is the last and most solemn means of conviction, which Christ has appointed in this world; and if that has no effect in bringing him to repentance, he must no longer be regarded as a Christian brother, or a member of the body, but excluded from the communion, and held as an heathen man, a publican. So that a single congregation of saints, with its elders, when gathered together in the name, and by the authority of the Lord Jesus, are commanded to *put away the evil from among them*"—1 Cor. v. 13.—As the whole of this matter ought to be done with solemnity, and accompanied with prayer for the Divine blessing; so Christ has promised to countenance and ratify every step of it, whether public or private, wherein they act or petition agreeable to his will—Matt. xviii. 18-21.

A *public offence* is such as is committed openly in the world, or is known to the Church, in which case the two first steps of the foregoing rule will not apply. Whatever private admonitions may be given, no private satisfaction can be admitted; for as all are supposed to be offended, so all require to be satisfied; and as no private confession can answer that end, the affair must, at all events, come before the Church and the offender be dealt with according to the third step of our Lord's rule, agreeably to the Apostolic direction: Them that sin, rebuke before all, that others also may fear—1 Tim. v. 20—where we may see that the end of public discipline is not merely to reclaim or expel the offender, but also to move others with fear, lest they should offend in like manner.

If the offence consist of an *error in sentiment* which effects the faith or obedience of the Gospel, all due pains must be taken for the instruction and recovery of the offender. "Brethren, if any of you do err from the

given in the word of God, whether the offender be present or absent, the minister, or elder, puts the question to the whole Church, whether they judge the person guilty of such crime now proved upon him, is worthy of the censure of the Church for the same: To which the members in general give their judgment; which, if it be in the affirmative, then the judgment of the members in general being had, or the majority of them, the pastor, minister, or elder, sums up the sentence of the Church, opens the nature of the crime, with the suitableness of the censure, according to Gospel rule; and having thus proceeded, a proper time is fixed to put the sentence in execution, at which time the pastor, minister or elder of the Church, as his place and duty requires, is to lay open the heinousness of such a sin, with all the aggravating circumstances thereof, and showing what an abominable scandal such an offender is become to religion, what dishonor it is to God, and applying the particular places of Scripture that are proper to the case, in order to charge the offence home upon the conscience of the offender, if present, that others also may fear, showing also the awful nature of this great censure, and the main end thereof, for the salvation and not the destruction of the soul, and with much solemnity in the whole society, calling upon God for His gracious presence, and His blessing upon this His sacred ordinance, that the great end thereof may be obtained. Still expressing the deep sense the Church have for the fall of this brother, with the great humiliation of the Church, and great sorrow for, and detestation of the sin committed. The said pastor, minister, or elder, in the name of the Lord Jesus Christ, in the presence of the congregation, and by and with the consent, and according to the judicial sentence of the Church, cuts off, and secludes such an offender by name, and from the union and communion of the Church, because of his offences; so that such person is not thenceforth to be looked on, deemed or accounted as a brother, or member of such a Church, until God shall restore him again by repentance.

Whether it may be always prudent, in the incipient stages of every case of discipline, to have open doors, or whether some cases may not require closed doors, are questions referred to human prudence, but in the case of the ultimate decision of the congregation, and in that of exclusion, there can be but one opinion on the necessity and utility of its being done in the presence of all who may please to attend.

[Note appended by A. Campbell, to a Treatise on the Elders' Office, by Elder W. Ballentine.]

truth, and one convert him, let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins"—James v. 19, 20. And this more especially belongs to the elders, who must be able by sound doctrine, both to exhort and convince gainsayers"—Tit. i. 9. In doing which, the servant of the Lord must not strive, but be gentle unto all men; in meekness, instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth—2 Tim. ii. 24, 25. But if after all he consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he clearly discovers himself to be "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth"—I Tim. vi. 3, 4, 5,—and the command is, "from such withdraw thyself"—5v. The Apostle beseeches the brethren, "Mark them which cause divisions and offences contrary to the doctrine which you have learned, and avoid them"—Rom. xvi. 17, 18. With regard to the false teachers among the Gallatians he says: "I would they were cut off who trouble you"—Gal. v. 12. Men of this stamp are denominated heretics, and the rule with respect to such is, "a man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself"—Tit. iii. 10, 11. No Church can long maintain the purity of Christian doctrine, unless they are attentive to these directions.

If the offence be IMMORALITY IN PRACTICE, we must distinguish the case of one who, through temptation, seduction or surprise, has fallen in to such sins, from the case of him who lives and walks in them. With respect to the first, the Apostle says: "Brethren, if a man be overtaken in fault, ye that are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted"—Gal. vi. 1. So that he is not to be immediately cut off like a hopeless, mortified member, but set to rights or into joint again, like a broken or dislocated bone. Some of the Corinthians were guilty of uncleanness, fornication, and lasciviousness; yet the Apostle does not direct the Church to cut them off at any rate, but expresses himself in such a manner as clearly implies, that their repentance would prevent his bewailing them, and using the rod of discipline when he came—2 Cor. xii. 21; xiii. 2.

But if a member has repeatedly fallen into sins of this nature, or is living in the practice of any of them, so that his character may be denominated by it; whenever this appears, he must be immediately expelled the communion as a wicked person, whatever repentance he may profess in words. Accordingly, the Apostle does not at first direct the Corinthian Church to proceed against the incestuous person according to the foregoing rules, or to accept of a profession of repentance, in case he should appear penitent, but simply "to deliver such an one unto Satan for destruction of the flesh" and to put away the evil from among them—1 Cor. v. 3, 4, 5, 13. The characters that fall under this rule, are such as these, "But now I have written unto you not to keep company, if any man that is called a brother be a *fornicator*, or *covetous*, or an *idolator*, or a *railer*, or a *drunkard*, or an *extortioner*, with such an

one no not to eat"—1 Cor. v. 11. Paul warning Timothy, gives another catalogue of them: "This know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of Godliness but denying the power thereof, from such turn away"—2 Tim. iii. 1, 6. Yet should persons of such characters afterwards give striking evidence of their repentance, and that they are converted from the error of their ways, they must be received again into the communion of the Church; for so the Apostle directs the church at Corinth, with respect to the incestuous person. "Sufficient to such a man is this punishment, which was inflicted of many. So that contrarywise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with over much sorrow. Wherefore, I beseech you that you would confirm your love towards him. For to this end also, did I write, that I might know the proof of you; whether ye be obedient in all things"—2 Cor. ii. 6, 10.

As the discipline of Christ's house is intended to preserve the pure and unfeigned exercise of brotherly love, among the members, so the whole of it ought to be conducted in love to the offender. All the admonitions and reproofs, ought to be administered in love; and when he can no longer be loved as a brother, but must be cut off as a wicked person, even that deed must be done with the view to the salvation of his soul; or, "that his spirit may be saved in the day of the Lord Jesus;" and should it be blessed for his conviction, and repentance, the church must be ready to imitate the Divine mercy in forgiving, comforting, and confirming their love towards him.

We have already referred to the case of the church at Corinth. That we may understand it more fully we will briefly give the history of that congregation. The Apostle Paul, went to Corinth;—Acts xviii. 1, he began to preach to the Jews, who opposed and blasphemed him, he turned from them, and said, from henceforth, I will go to the Gentiles, 6v., and Paul continued to preach in Corinth, for eighteen months, 11v., during which time he preached the gospel faithfully, as recorded by himself—1 Cor. xv.—where he declares he preached the death, burial, and resurrection of Christ, according to the Scriptures; and we are told that many of the Corinthians *hearing* (this gospel), *believed* and were *baptized*—Acts xviii. 8. After laboring with them sometime, he sailed for Syria. Sometime after he heard that the church at Corinth was in great disorder, and wrote to them two epistles from Philippi, in which he describes their then divided condition—1 Cor. i. 12, 13, and he gives them the directions which we have already considered when speaking on the subject of discipline. In addition to the epistles, he sent Timothy, an evangelist, who was to bring them into remembrance of his, (Paul's) ways, which be in Christ, as he taught everywhere in every Church—1 Cor. iv. 17. Paul had power as an apostle, to set in order churches, and to exercise discipline, and in this case, he sent Timothy, with certain powers, which he expresses in his two letters; and from which

we can learn all that is necessary with regard to our duty in cases of disorder.

With regard to a difficulty in a church, which cannot be settled by herself, we have but one case presented in the New Testament — that of the Church at Antioch; in the examination of which we learn that there were certain evangelists and teachers in that Church—Acts xiii. 1—that the Spirit commanded them to separate Barnabas and Paul, to the work whereunto he had called them—2v., and when they had *fasted* and *prayed* and *laid their hands on them*, they sent them away. In the 13th and 14th chapters, we have an account of their labors and travels, till they returned to Antioch—xiv. 26. When they had gathered the church together, they reported all that God had done by them—27v., and they then abode a long time with that church—28v. In the 15th chapter, we have an account of certain men who troubled the church at Antioch, on the subject of circumcision—that Paul and Barnabas disputed with them, but was not able to settle the matter—the church determined to send Paul, Barnabas, and certain other of them to Jerusalem, unto the Apostles, and elders, about the question in dispute; and when they arrived at Jerusalem, they were received by the church; the Apostles, and elders—and the messengers declared and laid before them the object of their mission—after which the Apostles and elders came together, to consider of this matter. Peter then delivered a speech, and told what the Lord had done by him with respect to the Gentiles. Paul and Barnabas next spoke, and told what the Lord had done by them for the Gentiles; and after they were done, James presented his views, and decision of the whole case; in which all concurred. After which the Apostles, Elders, and the whole church, sent chosen men of their own company, to Antioch, with Paul, and Barnabas; and sent letters by them from the Apostles, Elders, and brethren of the church at Jerusalem, to Antioch, as also to the churches in Syria, and Cilicia. When they came to Antioch, and had gathered the multitude together, they delivered the epistle, and Judas and Silas being evangelists, exhorted them, and confirmed them in the truth, as Paul and Barnabas did with all the Churches to which they went as the evangelists of the Church at Antioch—Acts xiv. 22.

From this history we learn two important lessons: 1st—That, although Paul and Barnabas were Apostles, they were not authorized to act for the Church at Antioch, till they were *called by the Church*, (by the direction of the Spirit of God) that they were *sent* by that Church, and were set apart for this work, by *fasting, prayer and laying on of their hands*—Acts xiii. 1, 2, 3.

In the second place, we learn that they were *responsible* to the Church at Antioch, and *reported to them* all their acts and doings, whilst engaged in their service—Acts xiv. 27. If it was necessary, thus to authorize *inspired men* and send them forth by the Church to perform the work of evangelists or preachers, and if Apostles, when acting in this capacity were bound to report to the Church that sent them out, certainly no preacher now has the right to open his mouth till sent and authorized by the Church to which he belongs; and every preacher is responsible to the Church with which he is connected, and must report to that Church.

his acts, they supporting his family whilst he is engaged in their service. Every thing that is done must be performed in the fear of God, and with prayer. "This is one of the happiest privileges of Christians, as well as a bounden duty;" and devolves upon us as individuals, as members of a family, and as a Church; we have, then, "*private*" or "*secret prayer*," "*family prayer*," and "*prayers of the Church*." An eminent and pious Christian writer says: "No Christian can doubt that a life of prayer is a life of faith; and that the more frequent and stated our hours of devotion, the more spiritually minded we must grow.— Unless, indeed, with us it becomes, after the manner of the Pharisees, a mere form."—*Millenial Harbinger*, 3 series, vol. iii., No. 4, p. 227.

With regard to the last clause of the commission, "Lo I am with you alway, even unto the end of the world," we have already spoken, and will not, therefore, trespass upon your patience, by adding any thing farther on that clause of our text.

We have, with the assistance we have been able to derive from writers of the past and present age, and in the light of the volume of Inspiration, in our feeble way, presented what we conceive to be the import of this great commission of our blessed Master. Will we, then, take our Bibles and examine if these things are so? and if found to be true, let us put them in practice, and thus fully exemplify a Church of Christ in its purity and simplicity, as built upon the foundation of Apostles and Prophets, Jesus Christ being the chief corner stone.— And may God in His infinite mercy give us all grace to live in His fear, and to His glory, so that we may meet in that brighter and better world, Amen.

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