

in proportion as Christians are destitute of this catholic spirit, which can rejoice in the access of all churches where Jesus Christ records his blessed name, are they going back to the exclusivism of Judaism, and receding from the glorious dispensation of the Gospel of liberty. The tabernacle of Christ's Church, is the universe; her temple is open at the top, lighted from above by the sunshine of a Father's love. But when the congregation is all complete, when the flock is all gathered in, of which "not a hoof will be left behind," this temple of living stones will be roofed in with a crowning dome of glory, and the "headstone thereof will be brought forth with shoutings of grace—grace unto it."

"Grace all the work shall crown."

*Unity*—Church unity is not rigid uniformity in externals, but internal spiritual identity. As the physical unity of the whole human family is traceable to one common centre, so all the redeemed family derive their features of spiritual unity from Christ their head, the second Adam.

*Division*—Is another characteristic of the Church of Christ, not essentially, but accidentally, owing to the infirmities and sins of her members. Like the disciples in the infant Church, Christians are still falling out by the way, and the question at issue is still the same, not who shall be the least in the kingdom of Heaven, "but who shall be the greatest?" The old heathens said of the young church, "behold how these Christians love one another!" What think ye would heathens say of the old church, that has "kings for her nursing fathers, and queens for her nursing mothers," if they were to read our religious newspapers; perhaps it would be to this effect—behold how these lambs resemble wolves, how they bite and devour one another; how they hate another. When Christians take common ground, and make common cause against a common enemy, sin and Satan, then, and not till then, will the world believe that we are the true followers of those who were "first called Christians at Antioch. When all the evangelical churches take the Bible for their platform, Gethsemane and Calvary for their stand-points, and casting their little differences into the broad lap of frail humanity, rally round the cross as a com-

mon standard, all striving heart and hand, not merely to bring men into their pale, to wear their badge, and pronounce their Shibboleth, but to bring sinners into the arms of one common Saviour—all ambassadors for one king—all fighting the good fight of faith under one Captain, though wearing different uniforms—all facing the same enemies of their holy religion, though wearing different facings upon their religious creeds: when Christians thus go forth in a holy phalanx of hope and love, under the Omnipotent leadership of our conquering Emmanuel, then will the world believe that we are Christians indeed and in truth.

The Church is divided in its place of abode; one part is on earth, the other in glory; one in the holy place, the other has passed the veil, and entered the holy of holies; one, like the tribe of Reuben, remains in the green pastures on this side Jordan; the other has passed over to the happy land of promise; one, like the family of Jacob, has crossed over the ford of Jabbok; the other, like the patriarch, taries at this side to wrestle with the angel till the day dawn and the shadows flee away.

*Progression*—The Church must progress, Grace must grow in the Church collectively, and in the hearts of individual believers. The Lord is adding daily to His Church such as shall be saved. "The path of the just is as a shining light, shining more and more unto the perfect day." There is an undercurrent of grace flowing gradually onward, though unseen and unregarded by the world.

The progress of the Church of Christ bears a strict and beautiful analogy to the progress of the Divine life in the soul of the individual believer. The growth of grace in the soul appears frequently to be suspended: the world, the flesh, and the devil, contend fiercely with the power and influence of the Gospel in the heart. The believer is often dismayed and ready to say with Rebekah, "if it be so with me, why am I thus assailed by Satan;" or with David, "I shall one day perish by the hand of Saul. The life-giving truths of God are almost eradicated from the mind. But though we forget God, he will not forget himself, he will not deny himself. He carries on the purposes of his unmerited