

agreeably to our own tenets. (Art. 3rd.)—We believe the Old and New Testaments to be the word of God, in which he has given us one only rule of faith and practice. Thus we rest on the word and testimony with a determination both by precept and example to observe all things whatsoever the Lord has commanded.

We may make a good beginning, stand on gospel ground, organize a church of baptized believers, and yet by neglecting our Royal Chart we may be built up *but not in the truth*. We need not the decrees of the Councils of Nice, or Constance, or of Trent, but we need a "thus saith the Lord."

In the reception of members into our Churches it is desirable that they should be received according to the divine requirement. Here two extremes should be avoided. *First*, that of erecting a standard, expecting all to have such exercises and views of God's justice, goodness and truth, and perplexing the young convert with doctrinal questions. *Secondly*, adopting an opposite course, determining to ask no questions more than to know that the person has a desire to join the Church. Persons may be desirous of connecting themselves with the Church, and yet unable to give a scripture evidence of their union to Christ. Under the gospel dispensation fruit meet for repentance is required. To believe with all the heart. To be always ready to give to every one that asketh of you a reason of the hope that is within you with meekness and fear.

And although some may have very clear views with regard to the way of life and their acceptance with God, and manifest a readiness to tell what the Lord has done for them, others equally pious may doubt the propriety of offering themselves as candidates for baptism, because they cannot relate particulars with regard to time and place of conversion, yet they rejoice in the prosperity of the Church, and mourn when the cause of God languishes.

Shall we go to the Book of God. Altho' Paul apparently delighted in giving a relation of his christian experience, as he did before Agrippa and Felix, yet when buffeted by the enemy and contending in the warfare, he says, "I delight in the law of God after the inward man." (Rom. vii. 22.) And again—"as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another," (Thess. iv. 9.) And the beloved disciple observes, "We know that we have passed from death unto life because we love the brethren," (John iii. 14.) God is love! and on this platform all the children of God meet. Our object then should be to ascertain if the applicant has that love, and if so we together may say with the apostle, "We love him because he first loved us." Such appears to be a scriptural evidence of the soul's union to Christ, and we should open no wider door, for the carnal mind is enmity against God, is not subject to his Law neither indeed can be.

In the appointment of office bearers in the Church, it becomes