

Now this is one of the principal advantages which Christianity has over Judaism. Under the Jewish (inferior) dispensation all outward things were regulated with the most scrupulous and indispensable exactness. The form and materials of the Ark and Tabernacle. The form and materials of the High Priests' garments. The forms and manner of sacrifice and offering.—Every particular of every rite,—of every ceremony and of every observance was made important, and was to be minutely attended to, in all its parts. And the Jewish church (in common with every fallen Christian church) was never more particular about outward forms than at the moment when most fallen! and just ready to shed the Redeemer's blood.

But under the Christian (superior) Dispensation every thing is estimated not *arbitrarily*, but according to its own *real* and intrinsic value. Whoever will candidly and dispassionately view the whole tenor of the New Testament—whoever will take it together, shall see, that *Nation* or *Name*—*Church* or *Form* is made of *little*—indeed rather of *no* account. The declaration of Heaven, is, "In every Nation he that *feareth God*, and *worketh Righteousness* is accepted of Him." And the indispensable essentials of Christian worship are embraced in "God is a Spirit and they that worship him, must worship him in *spirit* and in *truth*." Therefore, to fear God—to work Righteousness—to worship a spiritual God in the truth of Spiritual worship—is what the Gospel makes *essential*. In order to produce this spiritual worship, and that working of faith and love in the heart and life, here termed "Righteousness," we must be changed—we must become "new creatures" and St. Paul says "If any man is in Christ, he is a *new creature*"—and again St. Paul says, "Neither circumcision availeth any thing nor uncircumcision, but a *new creature*," and again "Neither circumcision nor uncircumcision availeth any thing, but faith which worketh by love." Here then we see, that "Fearing God, and working Righteousness—Being in Christ Jesus—Being a new creature—Having Faith, working by Love," &c. are but different terms, meaning the same *essential* thing: which is elsewhere called "The Kingdom of God,"—i. e. The Government God set up in the soul, whereby the Divine Spirit rules our very motives and springs of action; and consequently every action of our lives, harmonizing our passions, and filling us with happiness—or as the Apostle expresses it "Filling us with all peace and joy in believing." This is that "Kingdom of God" which our Lord says "is within you," and which he elsewhere says, "A man cannot see" until he experiences that great change which Christ calls "being born again," and the very same change which St. Paul denominates being made "a new creature." And St. Paul declares, that this *essential*, indispensable "Kingdom of God *within* us"—this sway of God's love and happiness, set up in the human heart, "is not meats and drinks"—does not consist in any outward form—nor in all OUTWARD forms, orders or ordinances put together;—but the Great Apostle tells us, that, it does consist in "Righteousness, Peace, and Joy in the Holy Ghost."

This Kingdom of God is *essential*—it gives holiness and happiness here, and Heaven *hereafter*. And nothing else is essential. For joining any particular Church; or engaging in any merely outward form, can no more make us holy or happy—can no more fit us for heaven *than walking out of one room into another*.

Now, therefore, any church which makes any thing *essential* which Christ has not made essential—cannot be Christ's church—And that church which does not make *that essential*, which Christ has made essential—cannot be Christ's church.

But Mr. Caird, on his *first* visit to Kingston, made "miraculous gifts" the *essentials* of "the Church," contrary to St. Paul in the 12th & 13th chapters of

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