

with one another, and "with the Father, and with his Son Jesus Christ." "For by one Spirit are we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free; and have been all made to drink into one Spirit." This is the true Church which Christ purchased with his blood,—in which God delights to dwell,—to which the promises are made, and which Christ will present, at last, before the presence of the Father, "a glorious Church, not having spot, or wrinkle, or any such thing."

But although the true church includes only converted men and women who "live by faith on the son of God," and "follow holiness without which no man shall see the Lord," yet, "the Lord only knoweth, with certainty them that are his." There is a vast number of people who profess to be members of the Church of Christ, that have never been effectually called "by the hearing of Faith." Many of those whom we, in the judgment of charity, believe to be converted persons and the sanctified in Christ Jesus, may in the sight of Him who searcheth the reins and hearts of the children of men be only whited sepulchres—detestable hypocrites. We have no means of scrutinizing the hearts of our fellow men; we can only judge of the outward practice. We cannot affirm with absolute certainty, that this, or that man, or woman, is regenerated by the Spirit of God and enrolled in the book of life; but we know, assuredly, that those who make no profession of faith in "Christ, the Son of the living God," and bring not forth the fruits of holiness in their walk and conversation, have no claim to be acknowledged members of the visible church. The members of the Apostolic Churches are called Saints and Faithful in Christ Jesus,—not that they were all truly worthy of being so called, but because they all professed to believe in "Christ, the son of the living God," and observed the instructions of the Gospel. There are indeed societies that profess to believe in the Lord Jesus Christ, and to observe his ordinances, but their errors, doctrinal and practical, are so numerous, that it is difficult to decide, whether we are bound to acknowledge them as true Churches of Christ, on account of the truths which they profess to believe, and the ordinances and commandments which they observe, or to reject them for their errors. We have, however, no hesitation in affirming, that any society, or association claiming the title of *the Church*, must, at the very least, publicly profess to believe in "Christ, the son of the living God," and observe his ordinances; otherwise, it is not "built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone."

We find, that in the Jewish Churches, a public profession of religion was strictly enjoined. That church included the whole nation within its pale; and although they were "not all Israel, who were of Israel,"—not all saints and faithful, yet they all made a public profession of religion, and are therefore called a holy nation. They received the charter of their church from God when they came to Sinai, and it reads thus—"Now