

*his name shall be called Wonderful.* Mysterious, the vital and spiritual union subsisting between Christ and his faithful ones. It is however a plainly revealed Scripture fact; and our duty is to state, not what may appear most rational for God to reveal, but simply what God has revealed. While this union is so mysterious and ineffable, infinitely transcending every conception of our finite minds; yet it is so near and intimate as to bear some distant resemblance to the oneness of the three persons of the Godhead. This is not a dogma of the Schools, but an inspired truth taught us by the special revelation of Christ himself, when He prayed for his Church. "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us." This union, is a mystery, not of man's invention, but of God's revelation. It is plain and clear to God. Mystery is only another name for our ignorance. The mechanism of creation is to us mysterious, not so to God, to whom nature is art. All around us is mystery—man is a mystery, God is a mystery, heaven is a mystery, hell is a mystery; but great as all divine mysteries are, as God's revelation to us, we must in simple faith admire them, and gaze upon them in holy wonder, love and praise. When the Holy Ghost sheds light upon them, they will teach us humility, and cause us to presume less on our own judgment.

Another grand feature of the Church is Divine presentiality—"Lo I am with you alway, even unto the end of the world. Christ in you the hope of glory."

*Spirituality*—This is an essential feature of Christ's Church. "If any man have not the Spirit of Christ he is none of his. Romans viii. 14; xiv. 17.

*Redemption.*—It is a redeemed Church. Redemption is always spoken of in Scripture in a vicarious sense, as an atonement made, not only for sin, but for sinners; a substitutionary sacrifice; a ransom paid for certain characters—all believers. "Ye are not your own, ye are bought with a price—to feed the Church of God, which he hath purchased with his own blood." The song of the redeemed beautifully attributes the redemption of the Church to the vicarious sacrifice of Christ, "thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people,

and nation." Redemption is a fact, a finished work. "It is finished."

*Vocation*—It is a called Church, I Cor. i. 2. Romans i. 6; viii. 30. Effectual calling by the Holy Ghost in conversion and regeneration are represented in Scripture, as essentially necessary to the individual salvation of a sinner, as the work of Christ. The believer is under equal obligation to the three persons of Jehovah. The work of Christ and the work of the Spirit, are mutually necessary to each others efficacy. Without the atoning work of Christ, there would have been no salvation for sinners; without the quickening, sin-convincing, converting work of the Holy Ghost, no sinner would accept that salvation. The great work of applying the benefit of Christ's death, sprinkling the blood of Christ upon the individual conscience and soul, is in a special way the office of the Spirit. John xiv. 7. Christ finished the work of salvation upon the cross; the Holy Spirit begins the work of salvation in the soul.

Is not this mystery clearly revealed in the typical sacrifice of the Paschal lamb, it was not enough that the blood was shed, but that blood must be sprinkled upon the lintels of the doors with hyssop; figuring to us the work of the Spirit in applying the efficacy of the great sacrifice to the individual heart. Christ has opened the prison door, but the prisoners will not come out. "They fancy music in their chains, and so forget their load;" until the Holy Ghost "says to the prisoners, go forth," no spell bound sinner will ever come trembling to the feet of Jesus, crying, "what must I do to be saved." Christ by his death, has rolled away the stone from the door of the grave of dead, corrupt humanity; but, no Lazarus will arise, no soul dead in sin will be quickened, until the Holy Spirit gives the command, "Loose him, and let him go!

*Justification and Sanctification.*—It is a justified and sanctified Church. We join these two cardinal doctrines together; while they are essentially distinct, they are inseparably connected, and what God has joined together, we must not put asunder. The one signifies our title to, the other, our "meetness for the inheritance of the Saints of light." The one expresses what Christ has done for us; the other, what