

in the christian church. Surely then if we have an interest in the Old Testament promises, it must be because we are grafted into the good olive tree the one church of God, and partake with ancient saints of the fatness of the same stock.

Fifth. Another argument for the sameness of the church of God under different dispensations, is that love to God and love to man constitute the character of a citizen of Zion in ancient as well as in modern times. The enquiry was made in ancient times "Lord who shall abide in thy tabernacle, who shall dwell in thy holy hill?" The answer is—"He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.—In whose eyes a vile person is contemned, but he honoreth them that fear the Lord; he that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury; nor taketh reward against the innocent. He that doeth these things shall never be moved."—Ps. 15 Such was the character drawn by the pen of inspiration of an ancient saint, a servant of God, a member of the Jewish church. How applicable in all its essential features, to the child of God now; the worthy member of the church of Christ. The names given to the members of the Old Testament church, are expressive of spirituality of character. One name given to them was that of Israelites. If we recollect on what occasion this name was conferred on Jacob, we shall find that it denotes one, who has *power with God in prayer* and prevails. Another name by which they are frequently designated in the word of God is that of Jews. Concerning the import of this name, an apostle thus writes—"He is not a Jew who is one outwardly, (only) neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God."—Rom. 2. 28, 29. These quotations sufficiently show, that the character of a member of the Jewish church and that of a christian is essentially the same; that it requires the person who sustains it, to be a true worshipper of the one living and true God: a true believer, one who hopes for that salvation that