

ever, instructs us to look for the enjoyment of these blessings through the use of means which he has been pleased to institute, these yielding the result, not by any natural efficacy in themselves, but only through the blessing of Christ, and the working of his Holy Spirit. Dealing with men as rational beings, he sets before them in his word statements, expostulations, invitations, arguments and invitations, which are fitted to convince them of their guilt and danger, to draw them to himself as the only, and as an all-sufficient Saviour, and to induce them, in the exercise of faith in his name, to press on towards the mark for the prize of the high calling of God which is in Christ Jesus. He has enjoined it as a duty on each believer to make his light so shine before men, that others seeing his good works may be led to glorify his Father who is in heaven; and he invites each also, by brotherly admonition and counsel, as opportunity may be enjoyed, to become a worker together with himself in winning souls unto Christ, and in building them up in holiness and comfort through faith unto salvation. Besides all this, however, he has appointed his own office-bearers in the church whose official duty it is to preach the word; to be instant in season, out of season; to reprove, rebuke, exhort, with all long-suffering and doctrine. Whether called pastors or bishops, elders or overseers, their province is to feed the flock of God which is among them, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. On the other hand, the charge to the people is, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy and not with grief: for that is unprofitable for you."

Now, the interest which Christ has in his Father's house, renders him zealous as to these means which he employs in preparing it for the reception of its divine Master. Comparing the means employed under the Old Testament dispensation with those employed under the New, there is one aspect in which the difference is very marked. Before the atoning sacrifice was actually offered up, God communicated instruction as to salvation in the appointment of types and shadows. The law had a shadow of good things to come, but the body is Christ. Now,