

in the individual, not by ecclesiastical relationship, but a sovereign visitation from the Holy Spirit. Then the inquiry is, "Lord, wilt thou have me to do?" The answer is sought from the New Testament. It is found in Precept and Example. The commission of the Saviour, given amid the bright, increasing glory of ascension contains the former, "Go ye therefore teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Amen. Matt. xxviii. 20. The observance of the rite here mentioned is commanded by Christ who is seated in Zion, and it is an act of obedience that gives expression to our love. "If ye love me keep my commandments." John xiv. 15. For the example we go to Matthew, "And Jesus when he was baptized went up straightway out of the water, and, lo, the heavens were opened unto him; and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Matt. iii. 16, 17. That to follow Christ in this ordinance, is a duty implied in his following is plain from Apostolic testimony. For it is thankworthy if a man for a good conscience towards God suffer grief, suffering wrongfully, for even hereunto were you called because Christ also suffered for us. Leaving us an example that ye should follow his steps." 1 Pet. ii. 17-23. What brought this suffering upon the early Christians? Was it not the open avowal of love to Christ? And did they not make this avowal, or confession by Baptism? Let any who doubt read the Acts of the Apostles and they must receive conviction. This is the door into the Church; and a Christian enters through it because they are Christians, not to become Christians. The rite does not impart grace, but is the emblem of the Washing of Regeneration and the Renewing of the Holy Ghost. Let these Principles be acted upon, and then, in cases of delusion, and intentional deception, which we leave with God, over the beauteous Temple of Christ's Church might be written, as with a pencil of heaven's selectest light, "Ye also as lively stones are built up a Spiritual House, unto a Priesthood, to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii. 5.

This brings out, not in the way of formal definition, or statement, what the Church is.—The living, holy, loving, and chosen people of which she is composed. Here is seen her unlikeness to the world. And this evolves her superiority to every human institution, and the relation in which she is placed by Jesus, her Head, in the world, and the glorious end.

The position then, of the Church to the world, is relative, the same as that of light to darkness. This defines or expresses duty, with precision, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto them that are in the house." The light of the Church is not to be confined, but diffused far and wide. This is to be done by its mission.