

forth the most exclusive claims to historic creeds and forms, and sacerdotal authority, are often the most sadly deficient in the signs of the true apostolic spirit and power.

Another class rush to the opposite extreme. They disparage all Church organizations, as human inventions which exalt man and rob God of His glory. They repudiate an ordained ministry, and say that if a religious body is designated by any human name, its members meet in that name, and not in the name of Christ. If a minister conducts the exercises of public worship they say the congregation cannot be under the leadership of the Holy Ghost. But there can be no united action, in any enterprise, without organization and some accepted terms of union. Two cannot walk together, unless they be agreed. Those who have denounced all creeds and politics, and withdrawn from organized Churches, have found it necessary to adopt similar arrangements under some other name. The union of Christians in Church fellowship is antagonistic to selfishness; it is a recognition of the claims of the world on Christian sympathy. It assumes that a common relationship to Christ as our Saviour, and to men as brothers, creates common obligations; as loyalty to the same king and laws makes men of different classes compatriots. This spiritual unity should have some suitable expression. If men unite to achieve earthly objects, how much more should those who are, with one spirit, working for immortal results, unite in one body. Without this there cannot be organized unity of action. Christ organized his disciples into such a society, to which he gave principles of truth to be believed, symbolical ordinances to be observed, and in which were appointed different officers "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The duty of administering discipline, enjoined upon the Christian pastors, Timothy and Titus, by St. Paul, implies and requires authority for its execution. The term kingdom, by which the Church is commonly designated, implies law and organization. The Church is not a human invention; it is a Divinely-instituted brotherhood. Those who disparage the Church, and refuse to co-operate in its sacred work, dishonor the wisdom that instituted it, and hinder the growth of Christ's