

of the Body in the maintenance of its Discipline. S. Matt. xviii. 17, 18, xxviii. 19, 20; S. John xx. 22, 23.

Cf. 2 Cor. v. 18; Eph. iv. 12; 1 Cor. iv. 1, v. 3, 4.

(g) After the Day of Pentecost, in the Acts of the Apostles and in the Epistles it is always regarded as a duly organized visible body.

1. Those that received the word were baptized. Acts ii. 41.

2. The Lord adds to it daily such as are being saved. Acts ii. 47.

3. All that believed were together and had all things in common. Acts ii. 44.

4. New officers and ministers are appointed as need arises. Acts vi. 3, xiii. 2, 3, xiv. 23.

5. When difficulties arose "the Apostles and Elders came together to consider" what ought to be done. Acts xv. 6.

6. Cases that brought scandal to the Body were severely punished. Acts v. 1-10; 1 Cor. v. 4, 5.

7. Divisions in the Body are spoken of as evidences of a carnal mind, and sinful. Rom. xvi. 17; 1 Cor. iii. 3.

All the above most clearly point to the fact that the Kingdom to be founded by the Messiah—"the Church," or "Ecclesia," as it was called—was to be a duly organized

VISIBLE SOCIETY.

It was, indeed, a Kingdom "not of this world," "not from hence" (S. John xviii. 36). Its origin, and its power, were heavenly and spi-

ritual; but, nevertheless, it was to be set up *in* this world, and while not in any way competing with the kingdoms of this world, it was to absorb them in one vast spiritual, yet visible, Body.

Most of the above considerations prove as clearly that it was intended to be

ONE BODY

as that it was to be *visible*.

1. It is an essential of a kingdom that it should be one. "Every kingdom divided against itself is brought to desolation." S. Matt. xii. 25.

2. The whole organization alluded to above—Ordinances, Ministry, Discipline—as plainly point to *one* Body.

But there are some further considerations in addition to these general ones:

3. Our Lord distinctly speaks of the Church in the singular, and not the plural. "On this rock I will build *My Church*"—not *My Churches*. S. Matt. xvi. 18.

4. It was to be one fold, or flock, with one Shepherd (S. John x. 16); one household (Eph. ii. 19); one Body with many members (Rom. xiii. 4).

5. Above all, there is our Lord's prayer for His people, "THAT THEY MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." S. John xvii. 21.

Could any thought of unity be imagined more entire than this? And it was to be such a unity as should convince the world; there-