

all, and the rest nothing! Perhaps no one would like openly to affirm so much as this; yet, when all the fancy is extracted from the reasonings of some, when their deductions are reduced to sober reality, it comes to this at last. And if this be not producing a practical schism in the body of Christ, making one part of the church say to another part of it *We have no need of you*, we need some other book than the New Testament to explain it. The Arch-Bishop of Canterbury will have to be called to give us a sanctified chapter upon the division of the church into ecclesiastics and lay members. But even his Grace the Bishop's divinity would have use for what he would call 'the laity,' for if unfit for anything else they would be taught that a very important part must always rest with them, viz., the support of the clergy!

We could desire to put an everlasting veto upon the very popular but very pernicious doctrine that the church of Christ contemplates a *preacher interest* and a *private member interest*. It has a bad root—the trunk and the branches are bad—and the fruit is bad. Call it all the pretty names we please, there is a virtual schism and a real war in every religious community where the preachers have *their* interest and the other members *another* interest—as though the great Master had organized his church upon the principle of keeping up a constant jar. In Paul's day it was exactly as it should be. "That there be no schism in the body" says the apostle, "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." There is no division of interest here: there is no internal or practical war among the members: there is no schism either open or hidden, one having an interest in this, another in that. Paul's church is a church with many members, making one body, with one great object. The head, the foot, the heart, the hand, all move sympathizingly and uniquely, for one end; and the basis of the whole is two simple thoughts: *personal attachment to Jesus: personal responsibility to him*. And hence how natural for another apostle to press the duty upon every individual member, "As you have received the gift, so minister or serve."

We must press home to the heart of every individual member of the church that it is *his* duty to hold up the light of truth—*his* duty to make known the Lord who redeemed him—*his* duty to rescue men from death by teaching them the way of life. Salvation, from first to last, is a personal matter between the sinner and the Saviour; and from the first hour of his Christian life to the close, the saved man is personally obligated to further the interests of his Lord and Redeemer. This is not only right in itself, but it is benevolence on the part of the Supreme Master to require it: for no one can enjoy himself as a redeemed man unless practically alive to the things which pertain to the Lord Jesus Christ. All the saved are all alike responsible—"every one shall give an account of himself to God," which would not be true if every one did not first receive something for which an account is to be given.

Still farther. There are three things which must regulate every man's labors in Messiah's government: Natural gifts—temporal possessions—openings or opportunities. 'Yes,' says a professor, 'if I had