

sins ye remit, they are remitted." 7thly, We find the teaching the disciples all things that he had commanded them, the Apostles.

Let us now attend to the order of regeneration herein set forth. The gospel is preached, and the people hear: some hear with the ear of faith, and belong to that class of whom the Saviour spoke when he said, "they that hear shall live;" and in the manner enjoined by Isaiah when he said "hear and your soul shall live;" others hear as though they heard not: they are not sufficiently interested in the truth preached to cast themselves at the feet of Jesus, the subject of the gospel, and lay hold on the hope therein set before them. Those who hear in the former sense are styled believers; and this I consider as the turning point in human character; for the Saviour says, "they that hear shall live;" and James says "of his own will begat he us with the word of truth." This faith necessarily and immediately induces repentance, or sorrow for and hatred of sin, and a forsaking of it. Such believing penitents, are proper subjects of baptism. In baptism persons are in the name, or by the authority of Jesus Christ, introduced into the family of God and inducted into the name of the Father, of the Son, and of the Holy Spirit. Persons who are adopted into any human family receive the name of that family. They now belong to that family of God "of whom the whole family in heaven and earth is named."

Thus they are adopted, and in the language of the Assembly catechism, "they are received into the number, and, have a right to all the privileges of the Sons of God." Those who thus like the faithful Samaritans, "receive the word of God," have now put on Christ. They are clothed with his righteousness, a covering for their sins; their sins are then blotted out; they have the gift of the Holy Spirit; (which was not given during Christ's personal ministry "because that he was not yet glorified.") Being baptized into Christ, they belong to his *Body the Church*; and are entitled by his authority to a place in and communion *with* any local church wheresoever they may reside; whether in Jerusalem, Samaria, Antioch, or every other place, proximate or remote, as long as they conduct themselves according to the laws of the King. And we read that those who in this manner were inducted into the christian fellowship, "were added to them," "added to the church," "added to the Lord," &c.

When in the church, the disciples were in the school of Christ. They are then to be taught all things that he has commanded: they are learners, servants, followers of Christ; and it is necessary to continue faithful in order to receive the crown of Eternal Life. This brings me in the order of the subject to consider the character of the adopted. The leading characteristic of the christian is a uniform and sincere effort to be conformed to the image of the Son of God. He is the archetype of our profession. And in what consists the image or character of Christ? Is it not prominently in that entire devotedness to the will of the Father, which he exhibited through his whole life! Hear the Prophet foreshowing by the Spirit the advent of Christ and saying, "Lo! I come; in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart." And hear the Saviour himself declare; "I came