

"If," says he, "ye be Christ's, then are ye Abraham's seed;"^a and again, "We, brethren, as Isaac was, are the children of Promise."^b These are passages which prove that converted Gentiles were considered by St. Paul as children "raised up unto Abraham," who understood their true position in the Church in consequence of the coming of Christ. Our Lord himself also taught that there should be eventually "one flock and one Shepherd," and he plainly stated that His office was to "bring" the Gentiles to the fold, and "that they should sit down with Abraham and Isaac in the Kingdom of God;" or, in other words, the Gentiles were to be added to the parent stock of the existing Church, and as St. Paul says, be ^c "grafted in as a wild olive tree;" admitted as ^d "fellow-heirs, and of the same body, and partakers of his promise in Christ." The *Ecclesia* of the New Dispensation was not then a novel Institution recruited out of Jews and Gentiles, but was the *Ecclesia* of God which had existed from the beginning, only developed and spiritualized. We can point to the date when this Catholic and spiritualizing process began, that is to the Baptism of Cornelius, and the day of Pentecost; we can fix the time when the Priesthood was changed, necessitating a change of law,^e namely, when, Christ breathed upon the Apostles, commissioned them, and ascended into heaven; but all

^a Gal. iii. 29. ^b Gal. vi. 28.

^c Rom. xi. 17. ^d Eph. iii. 6. ^e Heb. vii. 1.