

and destitute of spiritual and true life and salvation? Let us say something even more unpopular, and that which may even make the ears of some true Christians present tingle as it falls upon them, for the first time—How many *bodies* would you give to *one* Head?—What mean you by talking about the *Episcopal Church*, the *Presbyterian Church*, the *Methodist Church*, the *Baptist Church*, etc.—What mean you by the word *Church*?

The Lexicographer gives us ten (10) different meanings to the word "Church," some indeed quite similar, yet unlike. Now there is no objection for parties to use words of accommodation when it is mutually understood in what sense they are being used.

In the dictionary we have,—"Church from the Greek *kuriakon* temple of God, *kuriakos*, pertaining to a lord, *kurios*, a lord.

1. A house consecrated to the worship of Almighty God; "the Lord's house,"—(hence meeting house, kirk, &c., any house set apart by Christians for the worship of the Lord.)

2. The collective body of Christians, professing to believe in Christ, and acknowledging Him to be the Saviour of mankind; as the *Catholic* or *universal Church*.

3. The collective body of saints in heaven and on earth, called the *invisible Church*.

4. A particular number of Christians, united under one form of ecclesiastical government, in one creed, and using the same ritual and ceremonies, as, the *English Church*; the *Gallican Church*; the *Presbyterian Church*; the *Roman Catholic Church*; the *Greek Church*.

5. The followers of Christ in a particular city or place; as, the *Church of Ephesus* or of *Antioch*.

6. The Disciples of Christ assembled for worship in a particular place, as in a private house, Col. IV, 15, "salute," etc.; xxx "and the Church which is in his house."

7. The worshippers of Jehovah, or the true God, before the advent of Christ; as, the *Jewish Church*.

8. The body of clergy or ecclesiastics, in distinction from the laity, as *Church* or ecclesiastical authority.

9. An assembly of sacred rulers convened in Christ's name, to execute His laws.

10. The collective body of Christians, who have made a public profession of the Christian religion, and who are united under the same pastor; in distinction from those who belong to the same parish, or ecclesiastical society, but have made no profession of their faith."

Thus we see that a word with such a variety of definitions requires great care in its use, or no length of time would suffice to bring disputants either to understanding or agreement. Let us agree, then, upon the definition which is in accordance with the suggestion from the Evangelical Alliance, and the interpretation of our text.

We select the 3rd given above, viz: "The Invisible Church—the collective body of saints in heaven and on the earth:—

*One family*, we dwell in Him,

*One Church* above, beneath;

Though now divided by the stream,

The narrow stream of death.

*One army* of the living God,

To His command we bow;

Part of His host have crossed the flood,

And part are crossing now.

This is the church within the church; the kernel within the shell; the life within the body; the inward and spiritual represented by the others; the soul of the body ecclesiastical; the thing signified, intended; the real. Of this the apostle says: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free," (and are we not but carrying out the same thought, and in perfect accord with both the spirit and the letter of this text of Scripture, when we add—whether we be Church of England or Kirk of Scotland, Presbyterian, Methodist, or Baptist,) "and have been all made to drink into one spirit?" Is it too much to say all this? Let us see whether we would be willing to accept the logical contradiction of it?

Who shall be cut off and denied the life of "children of God," "members of Christ," "inheritors of the kingdom of heaven?" Will you refuse church-fellowship to the Methodists because they are young, and you know their father? Are the tens of thousands of pious people, who have blessed the world with their holy lives and untiring zeal for good—who have been the first to preach the gospel in new settlements—pioneers with the tidings of salvation,—and the last to leave the degraded neighborhood? Shall the faithful of this name be ostracised because they trim not to your pattern, and dare to slight some things you prize? You must either accept or reject them. They are either of the body of Christ or they are none of His. We deem them brethren beloved—of the *One Spirit*, of the *One Body*.

Again, what will you do with that noble class of true men, who, believing it safer to protest against some few things which others thought not dangerous, went farther at the Reformation than other of their brethren—that grand and heroic band who