

xvi. 18. And a particular Church or Congregation. Acts. *Ekkletos*—called out—summoned. In the Jewish sense, con-
 gation, assembly of the people, Matt. xviii. Heb. ii. 12, qu-
 from Psalms xxii. 22. In the Christian sense an assembly of Ch-
 vians. 1 Cor. xi. 18. Hence the Christian Church, viz a part-
 lar Church, e. g. in Jerusalem. Acts xvii. 1; xi. 12. In Ant-
 v. 26. So we read of the Church of Corinth, of Galatia, at The-
 lonica, also the Church which meets at the house of any one. In whom
 xvi. 5. We see that it differs from all mere civil institut-
 They relate to what is temporal. And in their most skillful
 of policy they extend not beyond the present life. They make
 excursions into the future world. They wield no powers belong-
 to it. Their jurisdiction is of the earth, and earthly. Not so
 Church of Jesus Christ. It is not of this world. Hence the req-
 fications for membership are spiritual. These are knowledge, P-
 Purity, Love. Hence the Christian Church is independent of
 Forms into which society may be cast, both Political and Soc-
 and unlike Judaism it has not appended to it a complicated, un-
 suous Ritual. It looks beyond the dwellings of the soul. Hence Wit-
 Christianity exalts the spirit above the form; the inward Principle of lig-
 above the outward Ceremony, and a renewed Heart, one that is
 right with God, above everything. Blessed are the pure in heart, in order to
 Many man have not the Spirit of Christ, he is none of His. Instructive
 to all the members of His one spiritual, universal Church. Hence we see
 related as a Saviour. On this spiritual equality is based. Paul, "Ye are all one in Christ. En-
 Paul, "Ye are all one in Christ. Enlightened by one Spirit, Saved by one Righteousness. Washed in one Fountain. Christianity v-
 tised into one Faith. Partakers of one Holy Ghost. And his dominion
 is in all goodness, and righteousness, and truth. There is one Lord, one faith, even as ye are called in one hope of your eternal life, him fitness
 one Lord, one faith, one Baptism, one God and Father of all, who comes himself
 is above all and through all, and in you all.

Guided by these Scriptures we conclude, that a man is not a member of the Church-
 Church-communication till he has a personal interest in Christ, the Saviour of their
 Saviour. Apart from this, union with the Church will not save Christians. The Church does not originate spiritual life, but it is the medium of its accor-
 tation of it. No union of dead bodies, how beautifully so ever. Their lig-
 might be attired, would give to them the principle of life, capable of vaunting
 to act in their limbs, or gleam out from their sightless eyes. Life belongs only
 Life in the individual fits him for the Church. Apart from this, no man may be g-
 vation is to be found in no Church large or small. It is of the essence of Love
 The Church in its outward organization may have different forms. That the lat-
 There are different types of humanity. It is not essential. And these
 being a man, that he should be born in Europe, or Asia, or Africa, or any other
 land. The refinement of the first, the complexion given to the second, that they
 ter, by the climate and habitudes of the second, or the even of Galatia d-
 snows of the third, form no essential to manhood. But our Christians the
 ligent and moral nature does. There must be understanding, as the
 conscience to entitle a being to this noble designation, and who is in hea-
 him with mankind. So it is not being in the Episcopal Church, but in the
 Scripture sta-