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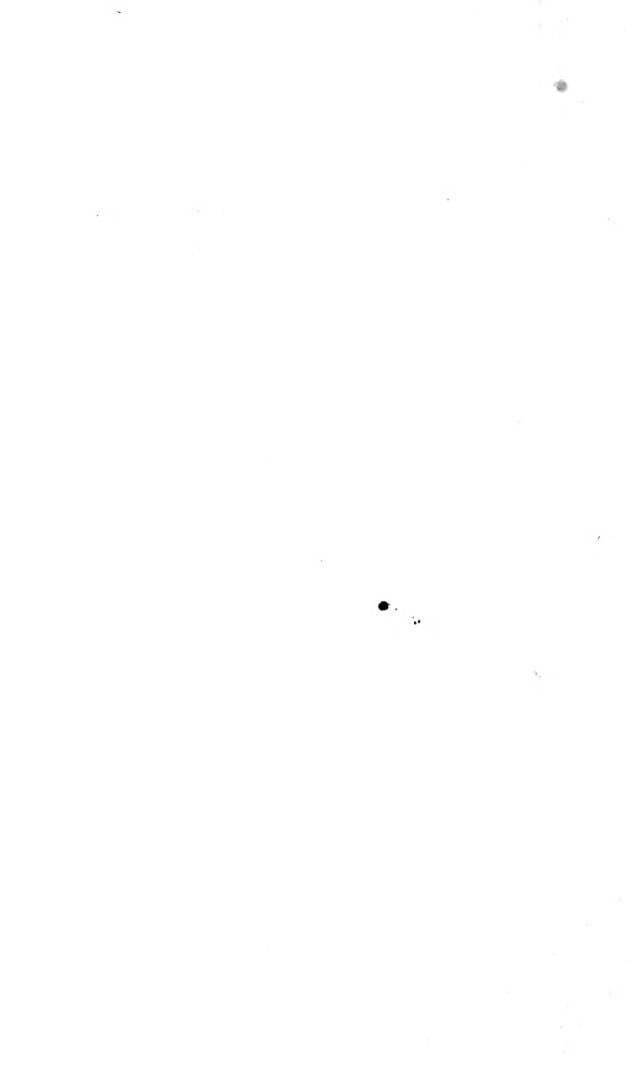
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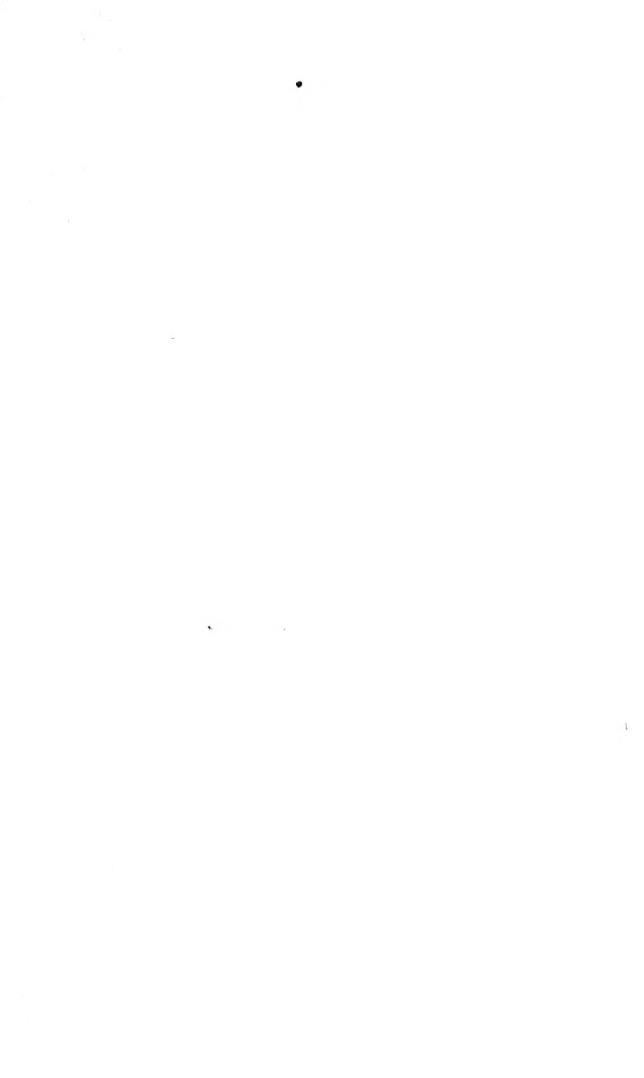
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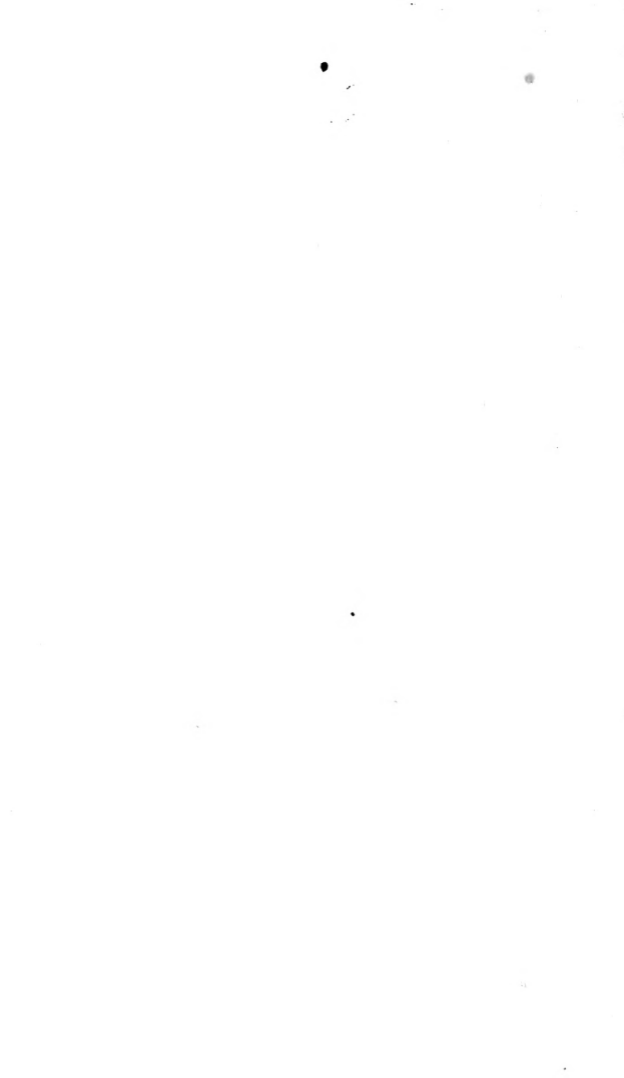
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THE
HOLY CATHOLIC CHURCH;
OR THE
COMMUNION OF SAINTS,
IN THE
MYSTICAL BODY OF CHRIST:
A SERMON,

PREACHED IN THE CHURCH OF THE EPIPHANY, IN THE CITY OF
PHILADELPHIA, ON SUNDAY, SEPTEMBER 6TH, 1844,

BY CHARLES PETTIT McILVAINE, D. D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH,
IN THE DIOCESE OF OHIO.

WITH AN APPENDIX.

PUBLISHED BY REQUEST.

PHILADELPHIA:
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TO PETER G. STUYVESANT, ESQ.,

This discourse is affectionately inscribed, as an humble expression of regard for one, who in his efforts to promote the best interests of sacred learning, and gospel truth, in the Protestant Episcopal Church, has merited the warmest gratitude of her members, and has laid under special obligation,

His humble servant,

And brother, in Christ,

THE AUTHOR.



Philadelphia, October 8th, 1844.

RT. REV. CHARLES P. M'ILVAINE,
Bishop of the Diocese of Ohio.

Rt. Rev. and Dear Sir—

The undersigned heard with profound attention and respect, the Sermon which you delivered last evening at the Church of the Epiphany, and they take this opportunity to express to you the sense of their obligation for this addition to the treasures of the Holy Catholic Church, and to ask that you will have the goodness to furnish them with a copy for publication, that they may be enabled to impart to their Brethren in the Lord, a portion of the satisfaction and pleasure which they have themselves received.

With great Respect and Esteem,

We remain yours, &c.

C. G. MEMMINGER,
WM. H. MACFARLAND,
A. WILLIAMS, JR.
JOHN P. CONYNGHAM,
J. W. MACPH. BERRIEN,
LEWIS MORRIS,
ALEXANDER HAMILTON,
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EDWARD S. RAND,
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J. SMYTH ROGERS,
P. G. STUYVESANT,
STEWART BROWN.

Philadelphia, October 9th, 1844.

MESSRS. C. G. MEMMINGER,

WM. H. MACFARLAND, and others.

Gentlemen—

I have just received your kind request that I would furnish a copy of the discourse which I preached last Sunday night, for publication. In reliance upon your opinion, as well as that of many others of my friends and brethren, clergymen and laymen, (who have severally expressed the same desire,) that the publication of the discourse may be of use to the great cause which we love, and seeking the blessing of our Lord thereon, I cheerfully accede to your request.

Very truly and respectfully,

Your friend and brother,

CHARLES P. M'ILVAINE.

THE HOLY CATHOLIC CHURCH.

II CORINTHIANS, vi. 16.

Ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them ; and I will be their God and they shall be my people.

THESE words were addressed, by St. Paul, to the collective body of the Christians at Corinth. The same, he said, to the whole body of christian Jews and Gentiles ; addressing them as “*the household of God*”—“*builded together in Christ,*” “*a habitation of God,*” and “*growing unto an holy temple in the Lord.*”^{*} Hence we understand in what sense the christians in Corinth were called the temple of God ; not as if God had as many temples as there were separate communities of christians ; but that all christians, Jews and Gentiles, wherever found, composed one holy temple, “*built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.*”

* Eph. ii. 19-22.

We shall consider the text therefore as addressed to all members of the Church of Christ. All are "*the temple of the living God.*"

The Church of God, in all the world, is the Temple of God.

That we may the better realize the propriety with which the Church of God, composed, not of visible walls, but of invisible minds, is called His Temple, we must divest ourselves of the habit of thought arising out of the almost exclusive application of that name to visible structures of man's workmanship, for the worship of God. The temple of Solomon, built under divine direction,—a wonder of the world for grandeur and magnificence,—and inhabited by that visible and miraculous glory, which was the supreme expression of the divine presence, is supposed, very generally, to have been the highest, as well as the most literal, idea of a temple of the living God. Any departure from the material and visible character of that structure, under the name of a Temple, is supposed to be a departure from the literal to the figurative; and when we come to speak of a collective body of the people of God, as His Temple, and especially when the scriptures speak of every true child of

God, as His Temple, the supposition is that the expression has departed very far from a literal, and has taken on a very figurative or accommodated sense.

Now this, we apprehend, is an entire misapprehension. The house erected by Solomon was the Temple of God, not because of its walls, and courts, and apartments, and altars, but because the Schechinah of God's presence, appeared therein, indicating that God dwelt among his people Israel. Suppose those walls and altars all cast down, and every stone removed, but that glory still there, and there would still have been, as much as ever, the Temple, the habitation of the mighty God of Jacob. It was simply that glorious appearing of His presence which made the tabernacle in the wilderness as much the temple of God, as the statelier and more permanent habitation in Jerusalem. It was the same presence that made the place where Moses stood on Mount Horeb, when God appeared to him in a flame of fire, out of the midst of the bush, the temple, for a time, of the living God.* God was there. Jacob found the temple of God in the

* Exod. iii.

way from Beersheba to Haran, where no house was, nor altar; nothing but the ground he lay on to sleep, and the stones he placed for his pillow. But God appeared to him there. And Jacob awaked and said: "Surely the Lord is in this place." And, because the Lord was there, he said: "How dreadful is this place; this is none other but the house of God." "And he called the name of the place *Bethel*."* And had he surrounded that place with courts and buildings as noble as those of the temple in Jerusalem, it could not have been more *really*, however it would have been more *visibly*, "the temple of the living God."

Let us keep it distinctly in our mind, that it is not a visible building, but the special presence of God, that makes any place the temple of God; and then we shall see the strictly literal propriety with which every true servant of God is called His Temple. *God dwelleth in him by His Spirit*. And hence the whole community of God's true people is His Temple, because, saith St. Paul, they are "the habitation of God, through the Spirit."† And in the same way, St.

* Gen. xxviii. 10-22. † Eph. ii. 22.

Paul says to the Corinthian christians, in the text : “Ye are the temple of the living God ;” giving for explanation, the promise, “I will dwell in them and walk in them ;” wherein, you perceive, the dwelling of God in His people is taken as equivalent to making them His Temple. And hence the body of our Lord Jesus Christ, or his human nature, is called “the temple of his body,” because in that nature, dwelt “all the fulness of the Godhead bodily.”*

And now we get the highest and most literal conception of the temple of God. In the human nature of our Lord, dwells, in inseparable union therewith, without distinction of person, or confusion of essence, the whole nature of the Godhead. He is “God manifest in the flesh.”† Nothing was ever the habitation of God, as was, and is, and ever shall be, that once crucified, now glorified body of our Lord and Saviour. That, therefore, is the perfect temple. Hence, St. John, describing the New Jerusalem, which he saw, in vision, coming down from God out of heaven, said: “I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.”‡ The divine nature of the Lord

* Col. ii. 9. † 1 Tim. iii. 16. ‡ Rev. xxi. 22.

God, dwelling in the human nature of the Lamb that was slain, makes it the glorious temple of that commonwealth of Israel, in, and through, which, all the fulness of the Godhead, and all the riches of grace and glory, will be made manifest to the saints, forever and ever.

The nearer *we* approach, in likeness, to that habitation of God, in Christ; the nearer *we* come to be each the temple of God. Now, in every true christian, there is the indwelling of God, by his Spirit, as none but spiritual and immortal beings can possess it. God's Spirit is *in* him as an Inhabitant,—He is made a “partaker of the divine nature;” not indeed, as Christ was, by oneness of essence, but by communication of personal, indwelling, holiness. “I will dwell in them and walk in them,” is the promise of God to his people. Here then, next to the human nature of our Lord, is the most literal and perfect temple of the living God; the man who has, abiding in him, God's Holy Spirit.* Compare with this,

* “What resemblance, (asks Bishop Andrews,) is there between a body and a temple? Or how can a body be so termed? Well enough; for I ask what makes a temple. Is it not a temple because it is *the house of*

the temple at Jerusalem, in which appeared rather the symbol, than the power of His indwelling; and you will see that that was not so much the true temple, as its type. In all its glory, it was not arrayed like one immortal soul which hath received the Holy Ghost, and in whom God manifests the power of His presence by daily renewing and sustaining him in His own image and likeness. What is the noblest edifice of man's workmanship, for a habitation of God, compared with an immortal mind, in the beauty of holiness? "God is a spirit!"

We are now prepared for a nearer contempla-

God? because God dwelleth there? For as that wherein man dwells is a house; so that wherein God dwells is a temple *properly*, be it place or be it body. 'Know ye not (saith the Apostle) that your body is the temple of the Holy Ghost.' A body, then, may be a temple, even this of ours. And if ours, in which the Spirit of God dwelleth only by some gift or grace, with how much better right *his* body, in whom *the whole Godhead* in *all the fulness* thereof dwelleth *corporally*, by nature, by *personal union*, not (as in us) by grace, by participation of it only. Alas, ours are but tabernacles under goat skins; His, the true, the marble, the cedar temple indeed."—*Bishop Andrew's Sermons, No. 10.*

tion of the Church, as the Temple of the living God. Let us begin at its foundation.

The Church, or Temple, of God is built on Christ *as its corner-stone*.

“Behold (saith the Lord) I lay in Zion a chief corner-stone, elect, precious, and he that believeth on him shall not be confounded.”* “In whom (saith St. Paul) all the building fitly framed together, groweth unto an holy temple in the Lord.” “To whom coming (saith St. Peter) as unto a living stone, ye also as lively stones are built up a spiritual house.”† Let us take care that we get the whole literal reality of this doctrine. There is a figure of speech in calling our Lord a stone, a corner-stone; but there is no figure in making the whole Church just as literally and immediately dependent on him, personally, for all its being, as a house is dependent on its foundation. Christ is the very *being* of the Church. Not only did he found it; not only does he sustain it, and enlighten it, and defend it; but he is personally and directly the life thereof. Because he is such to each individual believer, therefore is he the same to the whole

* 1 Pet. ii. 5, 6. † Eph. ii. 21: 1 Pet. ii. 5.

fellowship of believers. Does the single christian say, "for me to live is Christ?" The whole mystical union of true christians, composing the Church of God, must say the same. It is only because all the building is, in every individual part, "framed together in him,"—in him as its righteousness, in him as its sanctification, in him as all its strength and life, that it "groweth unto an holy temple in the Lord." "*He that abideth in me and I in him,*"—that is the true description of what Christ is, as the corner-stone of His Church, to every part thereof. All of it, in every least part, abides in him. He, by his sanctifying Spirit, abides in every part. Its oneness is the oneness of its life in Christ. Hence our Lord is called a "*living stone*;" not so much because he lives—"the Lamb that was slain, and is alive again for evermore;" as because he is the source, and centre, and power of life, to give, and to sustain, it in his people; to make every soul that is built up in him, a living temple, a spiritual house. When, on a certain occasion, a dead body was laid in a prophet's grave, as soon as it touched the bones of the man of God, it lived. But the life came not from the bones. Not so when the dead carcass of man's ruined

nature, dead in sin, is brought into contact, by faith, with the elect, corner-stone of the Church of God, and immediately is alive unto God,—a new creature in Christ Jesus. The life cometh from that stone. It is a *living* stone, and has life in itself, to give life to the dead. “Our life is hid with Christ in God.” It is all there, in the infinite depths, in the inexhaustible riches, in the inviolable security of that divine nature which is in him. The gates of hell cannot prevail against the Church, because the seat, and source, and power of its life are not in the world, not in man, not in any community of men, not in the body of the Church, not exposed to any of the infirmities of our nature; but in that living stone, that mysterious union of God and man; “*hid*” out of the reach of Satan, beyond the grasp of the creature’s enmity, where no convulsions of this world can affect it, in the deep of the wisdom, and power, and grace of God.

Let us next consider the *materials* of the Church and Temple of God.

They are none but the true people of God. Thus in the text, “Ye are the temple of the living God; as God hath said, ‘I will dwell in them and walk in them, and I will be their God,

and they shall be my people.” Does this mean that they in whom God will dwell, are his people exclusively ; or that He dwells also in those who are only *professedly* his people? None can hesitate. He dwells in none but those who love Him, and have received His Spirit. None but these, therefore, are addressed in the text as the temple—none else are the Church of God. True, the words of the text were addressed to all the professed christians of Corinth, among whom were the false as well as the true. But they were all addressed as “*sanctified in Christ Jesus,*”* because all professed to be sanctified, and only as their sanctification *was as professed*, were they the Temple of God.

But St. Peter settles this matter, once for all. He calls the several parts of the temple, “*living stones,*” as he calls the great Head of the corner “*a living stone.*” “*To whom coming, as unto a living stone, ye also, as lively stones, are built up a spiritual house.*”† What is the doctrine here? Evidently that none but living stones compose that house—that the stones of the walls must be conformed to the stone of the

* 1 Cor. i. 2.

† 1 Pet. ii. 5.

corner. Because he lives, they must live also. In other words a dead christian—a mere professor of religion, a mere thing of ordinances, without Christ dwelling in him by His Spirit,—what Bishop Taylor calls the mere “*outsides*” of the church,—can have no membership in Christ’s true Church, can make no part in God’s Temple. The mind of Christ must be also in us—we must be like Him. “If any man have not the Spirit of Christ he is none of His.” If none of his, then none of his body, none of his Temple. Each of us must be himself “the temple of the Holy Ghost,” before he can be built up in that spiritual house which is the Church of God, “the blessed company (as our communion office defines it) of all *faithful* people.” “Others, (says Augustine,) are so said to be in the house of God, that they do not pertain to the *structure* of the house, but are as chaff in the wheat. * * * Those who are condemned by Christ, for their evil consciences, are not in Christ’s body, which is the Church, for Christ hath no damned members.”* “If Christ’s quickening spirit be want-

* Quoted by Bishop Taylor, Dissuasive from Popery. P. ii. l. 1, § 1.

ing in any, *no external* communion with Christ can make him a true member of Christ's *mystical* body, this being a most sure principle, that he which hath not the Spirit of Christ is none of His."*

But how are the dead stones out of the quarry of our ruined nature made alive in Christ? By what means? By what instrumentality? Simply, answers the Apostle, by being brought unto Christ. "*To whom coming as unto a living stone,*" &c. "*Ye will not come unto me that ye might have life.*" These words of St. Peter and of our Lord, teach the whole lesson on this subject. It is the coming of each soul, in a personal application directly to Christ, by which he obtains life; and in obtaining life by this application, he becomes united to the living stone, Christ Jesus, and by that union he is built up as part and parcel of the spiritual house. His coming to Christ is his life; his deriving life from Christ is his union unto him; and in that very union unto Christ is contained and involved his being, built up in His true Church. "This union to Christ maketh the church to be the church; and

* Usher's Sermon before the House of Commons.

by it the members thereof, whether they be in heaven, or in earth, are distinguished from all other companies whatsoever.”* What is meant by the communion of saints, is simply that common union with that common centre of the life of all and of each. They are one spiritual body, because they have one living head, by which they all have life. That which makes the several parts of the human frame *one body*, is not that they are joined one to another by bones and ligaments, and enclosed in the same integument; but that they have all vital union with the life of one head. Communion in the life of that one head, constitutes them one body. And in the spiritual house of God, communion of the several stones in the life of the one living head of the corner, constitutes them one holy temple—the one true Church of God.†

Before we leave this part of our subject, it is of great importance to the whole view we have taken, that we be very clear upon one point—I mean that *act by which, instrumentally, we are built upon Christ*. We have mentioned it inci-

* Perkins' Works, vol. I. p 277.

† See on *Immediate Union to Christ*, App. A.

dentally before. It is well to speak of it more directly now. "To whom *coming*, &c., (saith St. Peter,) *ye are built up*," &c. Coming to Christ is then the act of being built up in him. But what shall we understand by that coming? The answer is given by St. Peter immediately after: "Wherefore also, (he says,) it is contained in Scripture—'Behold, I lay in Sion a chief corner-stone, elect, precious; and *he that believeth on him* shall not be confounded.'" Hence there can be no question that believing on Christ is of the same meaning with the previous expression, *coming* unto him. Hence the apostle proceeds in the next verse to say: "Unto you, therefore, which *believe*, he is precious." The act of *faith*, then, is that which puts us in possession of all the preciousness of Christ; which builds us upon that elect, living stone; which makes us alive in him, and members of his own living Church. "Faith, (says our Hooker,) is the ground and the glory of all the welfare of this building."* "That which linketh Christ to us, is his mere mercy and love towards us. That which tieth us to him, is our

* Hooker's 2d Sermon on Jude, § 14.

faith in the promised salvation revealed in his word of truth.”* “No work of ours, no building of ourselves in any thing, can be profitable unto us, except we be built in faith.”† We may be brought nigh, in a certain sense, to the one foundation; ordinances and sacraments may set us down, as it were, immediately by it, and may put us into *visible* connection therewith, as *visible* members of the Church; but after all we shall be but as so many loose stones, without bond, without life—having no real union with the church, or with Christ, until we begin to exercise a living faith in him as all our life. It is a good sentence of holy Leighton: “This union is the spring of all spiritual consolations; and faith, by which we are thus united, is a divine work. He that laid this foundation in Zion with his own hand, works likewise, with the same hand, faith in the heart, by which it is knit to this corner stone.‡

* Hooker’s 1st Sermon on Jude, § 11.

† 2d Sermon on Jude, § 19.

‡ On 1st Peter, c. ii: 6. § 3.—“Faith is that spiritual mouth in us whereby we are made partakers of Christ, he being, by this means, as truly and every way as effectually made ours as the meat and drink

I have thus enlarged on this part of our subject, because, however great the value and necessity of visible ordinances and sacraments to the visible form of the otherwise invisible house of God; and however important their uses as divinely appointed instruments in leading sinners to Christ, and in helping them to abide in him; we cannot keep too distinct the great truth, nor urge it too plainly, that it is not these which *constitute* the true Church of God, whatever their office as parts of, and as essential to, its visible form; that the great constituent act on which the whole *being* of the true Church depends, is just that on which all true piety in each soul depends—the coming of sinners, each for himself, unto Christ, by faith; that in proportion as this individual exercise of faith, immediately upon Christ, increases in strength, and thus draws more and more life from him into each soul, so increases the life and holiness of the Church—in other words, that the spiritual life of the Church is not a sort of *corporate investment* in something called the body of the Church, independently of the

which we receive into our natural bodies.”—*Usher's Sermon before House of Commons.* §.

spiritual character of its several members, from which body, as a fountain, theirs is drawn, and which continues ever the same in fulness, whether they severally be holy, more or less: but that it is simply the aggregate of the spiritual life and holiness of all individual believers, severally united to, and drawing life immediately from, Christ; that to facilitate this individual deriving of life directly from Christ all the way of our pilgrimage, each for himself, drinking of that rock which follows us, and gathering of that manna which, to the believer, daily cometh down from heaven, is the great object of all the external institutions of the Church; and that whenever they become so employed or regarded that they perform not this *subordinate* office, especially when placed so high in dignity that they stand as *evidences* of the possession of grace, instead of only signs and seals and means of grace; that they intercept, instead of aiding the soul's direct looking unto Jesus for righteousness and life, rendering access to Him less simple, less personal, less immediate, and more vicarious—more by intervening and intercessory agencies; when they become themselves the *objects* of faith instead of its auxiliaries—assuming, in any degree,

to stand as vicars of Christ to the soul, inviting reliance in themselves instead of glorying, like John the Baptist, to point the sinner away from them to the Lamb of God ; whenever thus used, (we cannot say it too strongly,) they are grievously perverted and dishonored.

Never did the forerunner of our Lord appear more truly great than when retired most behind his message, and endeavoring to centre all attention upon Him who was to baptize, not with water, but with the Holy Ghost. Never do the visible ordinances of the Church appear in their real beauty and dignity as when their signs are most retired behind the great truths they signify, and most effective in fixing the hearts of those who come to them on the person and offices of that Saviour whose inward grace they pledge, and to faith convey.

How prone are christian men to lose sight of the real adorning of the house of God ; to think of the type more than the reality ; to dwell on the outward appearance which, however costly and magnificent, like the most fine gold of the temple of Jerusalem, is temporal ; instead of the glorious jewelry of the spiritual sanctuary which is unseen and eternal. How prone we are, while

estimating very highly, as we ought, the assembling together of the many to the solemnities of the sanctuary, to make a low practical estimate, comparatively, of the value of the coming of *one* sinner to Christ, by a living faith. Angels, in the presence of God, rejoice over one sinner that repenteth; and all the worth they see in our outward things, is their tendency to advance the repentance and faith of sinners. But we—how prone to take the means for ends, satisfying ourselves too much with the dignity and propriety of the visible array—zealous to gather about our altar the tributes of wealth and taste—the sculpture, the architecture, the robe, the chaunt,—all, it may be, as is well befitting the courts of the Lord's house; but looking too little beyond these *surface*-things, to inquire how far it may be hoped the inward adorning of faith that worketh by love, and hath fruit unto holiness, is keeping pace.—Alas! let us not forget what emptiness and nothingness are in the one, but as it is met at each point and filled out with the reality of the other; that dead materials, wood, hay, stubble, however covered over with the sacramental robe of a christian profession, are stubble still; that the spiritual death of a merely professing christian, instead of

being made less dead by being arrayed in the circumstance of life, is only made the more awful by being thus laid out in state. The painted corpse, dressed as in life, is the most revolting form of death. But there is a way to be adding ever increasing beauty and glory to the house of God. Oh! that we may prize it more and more! Go out into the lanes and highways; find some out-cast wretch, some stray fragment of the universal wreck of man, some trampled stone in the miry clay—sound aloud the word of the Lord—that harp of blessed music, by which the Spirit draws dead stones to Christ. By and by, under the power of God, blessing the word, that soul is led, in the strong captivity of the truth, to Christ. No sooner does he touch that rock, than the virtue of a new life comes unto him, and he lives. The love of God is shed abroad in his heart. The beautiful garniture of inward graces, more precious than the most fine gold, adorns him. He is united to Christ, and through him to God. What a miracle of Grace! How wonderful that communication of life—that resurrection from the dead—that ascension of the regenerated soul to “sit in heavenly places in Christ.” Look unto the rock whence he was hewn, and the hole

of the pit whence he was digged ! How is God glorified in such an addition to His Church ! What joy is it to the angels that do His will ! By such additions, is the Church a building of God. Thus does it rise towards heaven. These are thy jewels, daughter of Zion ! Thy “ walls salvation, thy gates praise !”

In all that we have now said, we have scarcely hinted at what is called the *visible* Church, as distinguished from the *invisible*. We have spoken exclusively of that Church which, in the words of the Martyr Ridley, “ standeth only of living stones, and true Christians, not only outwardly in name and title, but inwardly in heart and truth.”* This we have spoken of as the only real Church, because the only “ household of faith.” All are of it who are living a life of faith on the Son of God ; none are of it, who are not living that life.

But we do not deny that the name of Church is also applied in Scripture to the whole multitude of those who, by participation in the ordinances of the gospel, profess the faith of Christ, and hence are called Christians. This

* Bishop Ridley's Work's, (Parker Soc. Ed.) p. 126.

is what is called the *visible* Church. But what do we mean by this language? Because we call all professing Christians, the *visible* Church, and only real Christians, the *invisible* Church, is it meant that there are two real Churches; or only that the real Church, which we term "a body *mystical*, because the mystery of the conjunction of the several members in Christ, is removed altogether from sense;" and which we call also the *invisible*, "because the parts thereof are some in heaven with Christ, and the rest that are on earth, (although their persons be visible) no man can infallibly tell who they be;"* is it that this only true Church is made visible, (so far as at present it can be,) under the visible ordinances, the visible profession, and the wider amplitude of the other? Certainly this is the true view. The visible Church is the Church, as seen of men, in the mixed mass of the true and the false, the genuine and the counterfeit, people of God. The invisible Church is the same Church, as seen only of God, in the unmixed company of all His faithful people. The one is that great flock, gathered together by the

* Hooker's Eccl. Pol., b. iii. § 1.

call of the Gospel, from all parts of the earth to the professed following of the Good Shepherd, in which the sheep of his pasture are mingled with the goats that know him not, and are none of his ; all, however, *visibly*, that is, *professedly*, his flock. The other is simply so much of that mixed multitude as do truly hear the voice of the Shepherd, and follow him, and unto whom he giveth eternal life.

To call all the visible Church, *the Church of God*, when it is not all really *the Church*, but only contains it, and when indeed a very great part is really of the kingdom of darkness, is only consistent with a mode of speech common in the Scriptures, and in ordinary life. We speak of the husk, while it contains the corn, as the corn, though in itself fit only to be burned. All the stately structure at Jerusalem was called in Scripture *the Temple*, while the sanctuary, far within, and making only a small part of the whole structure, but distinguished from all the rest by having within it, the mercy-seat and the glory of God, was really the Temple. All the people of Israel were called "the people of God," "the Israel of God," "the circumcision," "the congregation" (or Church) of the

Lord, because all were *visibly* so, by the profession which all made in the visible ordinances of the Jewish Church. But, said St. Paul, “*all are not Israel, that are of Israel ;*” neither because they are all the seed of Abraham are they all children of the promise made to Abraham* “*He is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men but of God.*”† Thus did St. Paul draw the distinction between the *visible* or *professing* Church, and the *real* but *invisible* Church, under the Mosaic dispensation. All the children of Abraham, according to the flesh, all the children of the external covenant, all that were Jews by birth and sacrament, were of the visible congregation or professing Church of Israel. But all were not “*of Israel,*” the *true* Israel. The true Church of God was only of those who were Jews *inwardly* ; who had received the circumcision “*of the heart, in the spirit,*” and were thus known to the searcher of all hearts, however unknown in that respect to men. To them only

* Rom. ix. 6, 7, 8.

† Rom. iii. 28, 29.

belonged the promises, because they only were the children of faithful Abraham. St. Paul found no fault with the usual mode of speech in which all were *said* to be of the circumcision who had received the *sign* or *sacrament* of circumcision; but he thought it highly important to be very distinct in his instruction on the point that *the sign* was not the *thing*; that the *sacrament* of circumcision was not the circumcision. It was the thing only *sacramentally*, or in the sign; not in the reality. It was the visible rite; not the invisible grace. It made a *visible* or *professed* Israelite, not “an Israelite indeed;” for circumcision (said he) is *that of the heart, in the spirit, and not in the letter.*”

Precisely the analogous use of language extends to all that is visible of the Church under the Gospel. There is but one real baptism, “*not the putting away of the filth of the flesh, but the answer of a good conscience towards God;*”^{*} not the outward washing, but the inward sanctification—for Baptism, precisely as circumcision, is *that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.* Still that outward washing is called

* 1 Pet. iii. 21.

baptism, just as the outward Jewish sacrament was called circumcision. But it is important now, as in St. Paul's time, to keep it very distinctly in mind that it is only *sacramental* baptism, only the sacrament or sign of baptism—not the thing. The real baptism is invisible, “whose praise is not of men but of God.” The sign or sacrament is not depreciated in this; but the thing signified is relatively honoured above it.*

* “All receive not the *grace* of God (says Hooker) who receive the *sacraments* of his grace.”—Eccl. Pol., b. v. § 17.

“*External* baptism and the waters of Noah are types of the same *rank*; both types or shadows of that *internal* baptism by the Holy Ghost, by which we are incorporated into the body of Christ and become more undoubtedly safe from the everlasting fire, than such as entered into Noah's Ark were from the deluge of water.”—*Dr. Jackson's Treatise on the Church*.—*Goode's Edition*. *Lind*. p. 97.

“Although baptism be a sacrament to be received and honourably used of all men, it sanctifieth no man. And such as attribute the remission of sin to the external rite, doth offend *** Such as be baptized must remember that repentance and faith precede the external sign; and in Christ, the purgation was inwardly obtained, before the external rite was given. So that there are two kinds of baptism—the one interior which

Again, there is but one real communion of the body and blood of Christ, that of those who feed on Christ, *in their hearts, by faith, with thanksgiving*. And yet in Scripture the visible sacrament is called the communion. "*The bread which we break, is it not the communion of the body of Christ?*"* But in strictness of speech it is not the communion of the body of Christ, but only the *sacrament*, or divinely insti-

is the cleansing of the heart, the drawing of the Father, the operation of the Holy Ghost; and this baptism is in man, when he believeth and trusteth that Christ is the only author of his salvation. **** So it is in the Church of Christ: man is made the brother of Christ, and heir of eternal life, by God's only mercy received by faith before he receive any ceremony to confirm and manifest openly his right and title.*** Thus assured of God, and cleansed from sin in Christ, he hath the livery of God given unto him, *baptism*, the which no Christian should neglect; and yet not attribute his sanctification unto the external sign, as the King's majesty may not attribute his right unto *the crown*, but unto God and unto his father, who have not only given him grace to be born into the world, but also to govern as a king in the world; whose right and title the crown confirmeth and sheweth the same unto all the world."—*Works of Hooper, Bishop and Martyr. (Parker Soc. Ed.) pp. 74, 75.*

* 1 Cor. x. 16.

tuted sign, of that communion. It is the *visible* communion. The real is invisible.*

It is an old saying of St. Augustine, quoted in our Homilies,† and very common in our old writ-

* Art. XXVIII.

† Homily on Common Prayer and Sacraments.

“The thing itself in this sacrament (the Eucharist) that is the precious body of Christ broken, and his innocent blood shed, *be absent*; yet be the bread and the wine *called* the body broken and the blood-shedding according to the nature of a sacrament, to set forth, the better the thing done and signified in the sacrament. There is done in the sacrament the *memory* and *remembrance* of Christ’s death, which was done on the cross, where his precious body and blood was rent and torn, shed and poured out for our sins.

“With this agreeth the mind of St. Augustine.—*Ad Bonifacium, Epist. xxiii.*—*Si enim sacramenta quandam similitudinem earum rerum quarum sacramenta sunt, non haberent, omnino sacramenta non essent*:—that is to say, ‘If sacraments had not some proportion and likeness of the things whereof they be sacraments, they were no sacraments at all. And thus rather of the similitude and signification of the thing which they represent and signify, they take the *name*, and *not that indeed they be* as they be named.’

So after the manner is the *sacrament* of Christ’s body called Christ’s body; and the *sacrament* of Christ’s blood called his blood; and the *sacrament* of faith is

ers, for the illustration of this precise point, that “sacraments do, for the most part, receive the names of the self-same things which they signify.” In this application of terms, *the Sacrament* of Communion is called the Communion; *the Sacrament* of Regeneration is called the Regeneration. By analogous terms, the receiver of these sacramental signs and visible notes of a Christian, is called a Christian, whether he be a Christian *inwardly* or not; and the vast multitude, in the whole earth, united into one professing community, under the same signs, are called the Christian Church; though it is no uncharitableness to suppose that an immense proportion of them have not the Spirit of Christ, and so are none of his, and consequently are no more his Church, than a merely professing Christian is a true Christian, or than a merely external communicant is a real communicant of the body and blood of Christ. The visible or professed Church of God they all certainly are; because they are the company of the visible or professing people of God.

called faith. As St. Augustine learnedly and godly saith in the same argument, ‘Let the word come unto the element, and then is made the sacrament.’”—*Bishop Hooper’s Works*, (Parker Soc. Ed.) p. 515, 16.

But the true Church of God, to which belong all the glorious titles and privileges and promises of God, in Scripture; which is "*the pillar and ground of the truth,*" and against which the gates of hell cannot prevail, *that* company cannot be but in proportion as it consists (as our good Hooker says on this head) "of none but true Israelites, true sons of Abraham, true servants and saints of God."*

Now we find no fault with this use of language. It is scriptural. Much less, when we speak thus of the visible form of the Church, do we mean to diminish aught from your deepest sense of the duty and importance of those several divinely appointed signs and forms by which the invisible Church, like angels of old, when they appeared to man, puts on a body that she may stand confessed before the world, and by which the invisible God, as when He spoke to Moses out of the burning bush, gives sensible form to His presence among His people—"dwelling in them and walking in them," under the signs of sacraments, as He dwelt in the camp of Israel,

* For a further view of the doctrine of our Church on this head, see App. B.

under the sign of the cloud by day, and of fire by night.

The evil is, when, through fault, not of the thing, or the language, but of men's want of spiritual discernment, the spiritual signification is lost in the relative misplacement of the sign; when the right outward use of church ordinances is confounded with union to Christ by faith, in the one communion and fellowship of the spiritual house of God; so that we get to feel a sort of security that in carrying on the former, with all regularity, we are necessarily attaining the latter; and thus the communicant becomes negligent of the great question, 'am I a living stone of the House of God, built by faith upon Christ the head of the corner?' and the minister becomes negligent of that great instrument, in the hand of the Spirit, of gathering the scattered stones of the fallen temple of the first creation, into the more glorious temple of the new creation in Christ Jesus—*the preaching of the Word of God.*

The tendencies to this are stronger at some times than at others. Under some circumstances, we feel called to preach, with chief enlargement upon the *visible institutions* of the Church.

Under others, upon the *invisible structure* of the Church; and thus we have, at this time, confined our attention so much to *its only foundation, Christ*; to *its only materials, sinners made alive in Christ*, through faith uniting them to him; to its *essential unity and communion*, as found in the vital relation of each to Christ, as the common life, and the joining together of all in Him, so as to be members one of another, in his one mystical body.

This church, whether great or small, is the only true host of God on earth, for true service in that great battle, which is yet to be fought, before Satan shall go into bonds for a thousand years—and which draweth nigh—perhaps is at the door. When Gideon went against the host of Midian, then encamped against Israel, his apparent force was two and thirty thousand. But it was only his *visible* strength. The number was diminished, by tests of divine appointment, until all that were not to be relied on when faith in God was to be all the strength, had departed. *Three hundred only remained.* But the Lord said: “By the three hundred men, I will deliver the Midianites into thine hand.” All the strength of the original thirty and two thou-

sand, for that fight of faith, was in those three hundred that remained. Such is the Church. Visibly, the host is a multitude without number, comprehending the whole professing people. Really, the whole strength for the battle with the rulers of the darkness of this world, is in the inner, the smaller, and apparently so much weaker, company of those who live by faith. Should a separation of these be made from all the rest, surely they would appear a very small band in comparison with the whole array, a little flock, and a great part of them consisting of the poor of this world, the unlearned, the simple, the widows, the fatherless, the men of no might, but nevertheless the praying, the believing, the wrestling, the hoping, the contrite ones, the people that have the hope of salvation for a helmet and the word of God for a sword. These, however, are the living ones, whether few or many, unto whom the word of the Lord has come, saying, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." These are that true body of Christ, which is indeed His "*fulness*—the fulness of Him that filleth all in all."* This comparatively

* See Hooker on Eph. i. 23, b. 5, § 56.

little flock is that church, that “blessed company of all faithful people;” that “elect” people, “knit together in one communion and fellowship in the mystical body of Christ,” (as our Prayer Book describes it,) unto which alone pertaineth the promises. “Whatsoever we read in Scripture concerning the endless love and saving mercy which God showeth towards His Church, the only proper subject thereof is this Church. Concerning this flock it is that our Lord and Saviour hath promised: ‘I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.’”*

“Therefore is the strength of this Church great indeed. It prevaieth against Satan, it conquereth sin, it hath death in derision, neither principalities nor powers can throw it down; it leadeth the world captive, and bringeth every enemy that riseth up against it to confusion and shame, and all by Faith; for ‘this is the victory that overcometh the world, even our Faith.’”†

But when I speak of the Church of God as comparatively a little flock, it is only one sec-

* Hooker, b. 3, § 1.

† Hooker’s 2d Sermon on Jude, § 15.

tion of it that we mean—that which is militant here on the earth. We must not forget that the Holy Catholic Church, the Communion of Saints, the General Assembly and Church of the First Born, whose names are written in heaven, has only one of its thousand generations here on earth. Here we have but the nursery of that great household of God, now sitting in heavenly places, in Christ Jesus. Generation upon generation, ever since the world began, has been flowing into that great congregation of white-robed, blood-washed, glorified spirits of just men made perfect. Oh! the multitude there that cannot be numbered, with which we have communion, as brethren together in Christ Jesus, our common portion and life. Glorious temple of the living God! It is growing still in breadth, and length, and height, and glory. “All the building fitly framed together” in Christ, “*groweth unto an holy temple in the Lord.*”

Nothing can stop that growth. In troublous times, or the opposite, this House of God must grow. Its Maker and Builder is God. All things work together for its good. The world is preserved but that its walls may be completed, and when they are done, the time of the world

will be ended. It grows in *height*, in the spiritual, heavenly graces of christians, as well as in *amplitude*, in the number of those who have the spiritual grace of true christians. It grows in the constant addition of more and more souls joined unto Christ. It grows in the continual ascension of thousands upon thousands, from the feeble state of saints on earth, to the established, perfected state of those in heaven. Who can measure its rapid increase by all these modes, toward "the measure of the stature of the fulness of Christ?" True it "cometh not with observation." This growth is little visible to man. As in the temple of Solomon, its type, "there was neither hammer, nor any tool of iron heard in the house, while it was building," so the hand of God carries up this spiritual structure, as he carries on his work in the heart of each of his people, by a progress which little engages the notice of the world. Upon the outer courts, upon the visible temple, the sound of man's working is heard. Upon the inner sanctuary, the growth is as silent as was the creation of the heavens and the earth, because "the builder and maker, now as then, is God."

It was a striking feature in the building of the temple of Solomon that the materials came from so many different and distant regions. The isles of the sea, the mines of Ophir, the forests of Lebanon, the quarries of Tyre, all conspired. Thus has risen, thus will be completed at last, the temple of God. The ministry of the gospel, in all lands, is gathering souls of men to be joined unto the Lord. The time cometh—probably is nigh at hand—when “the abundance of the sea shall be converted, and the forces of the Gentiles shall come” unto Zion; when “the sons of strangers shall build her walls, and kings shall minister unto her.” The Lord hasten the time! At last the work will be done. The Church will be spotless—her walls perfected—the two companies on earth and in heaven, will be one with Christ in his glory; the scaffolding of ordinances will be taken down; the human builders will have no more to do; the ministry of men will pass away before the personal ministry of the great Prophet, Priest and King, as that of planets, when the sun arises. Then will cease the frailties that dishonour, and the contentions and divisions that disturb the peace of, the present militant portion of the Church. With

the endless separation of all who have not the mind of Christ, will cease the distinction between the Church visible and invisible. All the visible of that finished Temple will be spiritual; all the spiritual will be perfect. The work of redemption will be complete. The new creation will be finished. The everlasting Sabbath will then begin; Jesus, resting from his work, and seeing of "the travail of his soul," and satisfied: all his people satisfied in him as their infinite portion; He satisfied in his people; their rest glorious "in the holy Catholic Church; the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

Alas! we cannot think of that unruffled peace, that ceaseless harmony, that great harp of countless strings, that vast choir of perfect saints, all full of the same joy, without thinking with deep sorrow and humiliation, of the sad contrast in the church as it now is on earth. How much is there to make us mindful that this portion of the church is yet, in regard to what it ought to be now, and will be hereafter, precisely as each of her members on earth is, as to his "ripeness of age in Christ." The whole body has yet need to grow in grace, just as, and because, each single christian has

need to grow. How painfully is the bond of peace among christians broken by incessant and numberless controversies about points of faith and order, so that, outwardly seen, there appears little else than conflicting parties striving for the mastery, each with its own distinct profession and altar and ministry and interest and church, making the house of God seem a Babel of jarring tongues, and the brotherhood of christians a den of strife. But deeply as this is to be sorrowed over, we must not let it possess our minds so much as to make us forget the difference between "*the bond of peace*" and "*the unity of the Spirit*;" and how much the former may be broken, while the latter remains undivided.— "The bond of peace is the common use of creeds and sacraments," and belongs to all that name the name of Christ in truth or not. "The unity of the spirit is the peculiar of the saints, and is the internal confederation and conjunction of the members of Christ's body in themselves and to their head."* The one is external, easily invaded; the other is internal, laid up in the ark of the covenant; it is our life—"it is hid with

* Bp. Taylor, Dissuasive from Popery, p. 2. c. i. § 1.

Christ in God." Nothing can break it but what can break the bond between Christ and his people. It is the unity of one Lord—one sanctifying Spirit, one bread of life, "one God and Father of all." It is essential to the church in its real, invisible being. Wherever there is a soul under the whole heaven who is united to Christ by a living faith, he is in that spiritual union with all his true church. Assemble together from all parts of the earth, all that call themselves christians! They are not all united by the Spirit, in a living faith, to Christ; then they may have "*the bond of peace*" unbroken, but they are not all in "*the unity of the Spirit.*" Gather out of them as many as are truly in Christ, living stones built together in him; then however divided as to contents of creeds and doctrine of sacraments and order and form, and however the *bond of peace* among them be broken, they are one in Christ Jesus: they are in that unity of the Spirit which makes them one holy temple in the Lord, the one universal church, the one communion of saints.* To have a common head and life, a

* "The holy Catholic Church consists, (says Bishop Taylor,) by comprehension and actual potential enclo-

common hope and obedience ; to be sanctified by the same Spirit of holiness ; to feel the same spiritual wants ; to contend with the same spiritual enemies ; to worship at the same throne of grace ; to eat of the same spiritual meat, and drink of the same spiritual rock that follows us ; thus to be one, and thus to have community in everything pertaining essentially to the love of God and the following of Christ :—this is to have the unity of the Spirit—this is the communion of saints ; and the more the bond of peace is broken among real christians of different names, the more should we love to recognize this which can never be broken, but by the utter destruction of the spiritual house of God.

And after all, brethren, how little is the discord, compared with the harmony of the church ! In the fiercest tempests that rage upon the ocean, it is but the mere surface—the *visible form* of the great deep that feels their power. A very little way beneath, and thence all down to the

sure, of all communions of holy people.—Dissuasive from Popery, p. 2, c. i. § 1. Bishop Ridley says :—“The holy Catholic Church, *which is the communion of saints.*”—Ridley’s Works, (Parker Soc.,) p. 122.

unfathomable depths, is a perfect calm. To the eye, looking on the outward and visible of the ocean, all seems confusion and rage. To the thoughts of the mind, reaching within to the great heart of the ocean, and comparing the vast magnitude of the invisible body of waters unmoved, with the mere covering that is tossed in the storm, it seems that almost all is peace.

'Thus it is with the great communion and fellowship, the mystical body, of all God's faithful people. It is a great deep—a boundless ocean. It is "the fulness of Him that filleth all in all." The storms of controversy, the strifes of conflicting divisions, are all over that little bay which is visible to us out of the whole wide sea. You stand low—a single wave bounds your sight. It seems to you a mountain:—You feel as if all were convulsed to the very centre. Could you measure how much of all this confusion is about matters which, however important, affect not the fixed settlement of all christians upon the one Saviour of all;—could you look down into the inner life of the people of God, and see how all that is spiritual and eternal is unmoved;—could you compare, at one view, the infinite magnitude and preciousness of those great interests in which

all who are in Christ must, in the very nature of that living union with him, agree, with the relative inferiority of those about which they differ; could you see how small is the portion of the great Catholic Church which so much as hears the sound of the waves of strife, compared with all those of that church who are at rest with God, in the peace that passeth understanding; you would then see that the temporary and visible confusion and distraction are as nothing to the present spiritual harmony of the Temple of the living God. You would see that the present state of the redeemed church is truly symbolised in that vision of St. John, wherein he saw the four-and-twenty elders, as representatives of the whole communion of saints, falling down before the Lamb, "having every one of them harps and golden vials full of odours, which are the prayers of saints." "And they sung a new song, saying, 'Thou art worthy, for thou wast slain and hast redeemed us to God, by thy blood, out of every kindred and tongue and people and nation, and hast made us kings and priests unto God.'"

And now, if you will allow me to take any more time, comes the important question, which must have arisen in many minds, what are the

consequences of the views, now delivered, as to the importance of those great features of the visible church in which we, as members of a Protestant Episcopal Church, so widely differ from a multitude of professing christians around us? Are the importance and duty of contending earnestly for what we believe to be of apostolical institution in the visible body of the church, in any wise diminished by this wide distinction between the outward and visible *form*, and the inward and invisible *being* of the church?

We answer—in *no wise*; no more than to draw an equally broad distinction between man, as he is an immortal spirit, and man's body, depreciates the importance of defending the latter against all mutilations.

There is a pregnant passage of Hooker, which could be enlarged into a volume: "As those everlasting promises of love, mercy and blessedness belong to the *mystical* church, even so, on the other side, when we read of any duty which the Church of God is bound unto, the church whom this doth concern *is a visible and known* company."* Now each true christian

* Eccl. Pol. c. iii. § 1.

is God's temple. When you speak of that christian, as God's temple, in his spiritual relations to God, as the receiver of his promises, and united to him, through Christ Jesus; you speak with reference to him as an invisible and spiritual being. He worships God "*in the spirit.*" "But when you speak of that temple, that christian, with reference to what God has given him *to do in the world, and for the world*, you mean that man, in his *visible* body—because, though he can *live* out of the body, he cannot come into contact with the world without that body. So the Church—the fellowship of all true people of God—when you speak of what God has given it to do in the world, you speak of it as *visible*, under the form of a "sensible known company," with all the attributes of an ecclesiastical body. It cannot come into contact with the world without them. Consequently, the importance of the visible form, or body, of the spiritual church, and therefore of maintaining it as God hath appointed it, is precisely measured by the importance of all that mighty and glorious work which God has committed to his people for the salvation of all mankind.

Again, the question has probably arisen in your minds, what is the bearing of the views we have given on the relations we bear, as true christians, to believers in any other ecclesiastical connection. Surely it is a most interesting and important question; and I have no disposition to shun it. It is precisely the question of our Lord: "Who are my brethren? He that doeth the will of my Father which is in heaven, the same is my mother and sister and brother."—We ask the same—*Who are our brethren?* Who belong to the communion of saints, that Holy Catholic Church, which we believe in, as the mystical body of Christ? We answer: *Every soul of man that hath a living faith in him*, wherever found, whatever called. There is no difference here. Diversity of outward and visible church-institutions, doubtless makes a great difference of privilege, and of benefit. But it makes no difference in the reality and perfectness of spiritual union to Christ, and to His Temple—His living Church, among those in whom, is "like precious faith," in Christ.

I beg to say that it is not because I am *forced* by the necessary result of the views we have taken of the true Church of God, to make this

concession. It is no concession. It is simply, the glad *profession* of a blessed truth which we love, and love to declare and embrace. And the more we have to be separated by difference of institutions and doctrines; the more must we love to remember that true believers in Jesus Christ are one in him, and will be one with him forever. I cannot allow the partition walls which divide the courts of the Lord's visible house, to prevent me from the precious enjoyment resulting from the thought that wherever my Lord has a true believer, I have a brother; that if a poor sharer in the fall is also a blessed sharer with me in the saving grace by faith in Jesus Christ, no matter how he may stand afar off, by departing from visible institutions, which I consider of great price, and which ought to be held at any earthly cost, he is still united to me, and I to him, as bone with bone, in that living, invisible, body of which Christ is head, and no member of which shall ever die.

So far from being the less disposed to recognize our union with all *penitent believers in Jesus*, as being one with us *in the unity of the Spirit*, because of the wide and lamentable breaches *in the bond of peace*, we ought to be the

more desirous of doing so, precisely in proportion as those bonds are broken. As distributed into separate *ecclesiastical organizations*, we may become hereafter more and more separated —“ we know not what we shall be” in that respect. The great adversary may succeed in widening us yet more powerfully. I am not disposed to give up, or diminish, our firm attachment to any one of our great distinctive church peculiarities, for the sake of filling up the sad interval, in such respects, between us and others. Those peculiarities seem to me to involve great interests of truth and order which cannot be compromised. But the more I stand on this ground, with respect to separate *ecclesiastical organizations*, the more I love to believe that in those separated and conflicting visible churches, there are individuals, (a great multitude, I trust) who are alike, with us, united to Christ, my Lord and Life, by a living faith; and therefore united to me, as brethren in the family of God, and united to the whole Catholic Church and Communion of Saints, as members of Christ and his kingdom. Do those churches contend with ours, and we with them? I take refuge from the affliction of such controversy (for however necessary it may be, it is an affliction to a

Christian mind) ; I take comfort under all such tribulations, in the precious truth professed in that article of our Creed, "I believe in the Communion of Saints."—The sweetness of that truth was never greater to a Christian heart than now, when the visible Communion of Christians seems to be becoming more and more broken, and their real Communion in Christ more and more to be known only as a matter of faith in God's promises to make and hold the true people as one in Christ Jesus. The trials of believers, in this respect, I do not suppose have reached their height. When the prophet was surrounded with armed forces to take him, and his servant trembled at the danger, the prophet prayed, and the eyes of his servant were opened, and he saw a great army of the hosts of God, come down from heaven, surrounding the man of God, and ready to do battle with his enemies. The comparatively little flock of God's true people may in a few years find themselves in a similar peril, when it will be more felt than it is now, how comforting it is to be able to lift up the eye of faith and see, under all the conflicting elements of the visible Church, a brother in every true believer, and in all the people of God, a holy Church, the unity

of which, in Christ, cannot be broken, and against which the gates of hell can never prevail.

In conclusion. All that we have said, preaches most solemnly to every soul the necessity of seeing that, whatever else he may be, *he is in Christ Jesus*, and will be found in him, when the separation of the great day shall be made between the true flock of Christ, and all that only name his name. Oh ! to be in the ark of Christ, when the flood cometh ! Oh ! to have, besides the handwriting of ordinances upon us, when God's inquisition shall be made, the hand-writing of the Spirit of God upon our souls, witnessing that we are His people ; that seal, whereby the Holy Ghost seals "unto the day of Redemption." St. Paul understood this, and counted all things but loss, all externals as worthless, *compared* with being "found in Christ," by having on "the righteousness of God by faith." Let *us* feel his spirit ! Let us press on in his race ! Let us, with him, bow our knees "unto the father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant us to be strengthened with might by his Spirit, in the inner man, that Christ may dwell in our hearts by faith ; that we being rooted and grounded in

love may be able to comprehend, with all saints, what is the length, and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory, in the Church, by Christ Jesus, throughout all ages, world without end. Amen.”*

* Ephes. iii.

APPENDIX A.

Immediate union by faith to Christ. It is a question of vastly greater consequence than at first appears to many, whether the sinner comes by faith *immediately* to Christ, or *intermediately* only, through the sacraments of the Church; whether he is privileged to come nigh, and draw life directly, from Christ the Head; or whether he can only come to His visible body, (the *visible* Church) and get life through its sacramental channels and ministrations; whether we are allowed to receive the precious anointing of the Holy Ghost, directly from the head of our Great High Priest, on whom, as Man for us, it was poured out “without measure,” each believer receiving as directly from Christ as if he were the only member of Christ; or whether the several believers can only receive that anointing of grace when it has *first* flowed down to something called *Christ’s body*, abstractedly from the several members comprising Christ’s people, and thence down to the skirts of his clothing.

The doctrine is maintained by many, who sympathise with the Tractarian writers, that Christ has given the whole administration of his grace to His Church—which, in this sense, is called “*His fulness* ;” that the Church, by Priesthood and Sacraments, gives to every man the grace purchased by

Christ, as each has need ; that to this end, when the Church was established, on the day of Pentecost, all the fulness of Christ, all his grace for his people was invested in that Church, as a corporate spiritual institution, to hold that sacred property and use it as Christ's steward ; consequently that when a sinner is said to come to Christ, the meaning is that he comes to Christ's Church, as his representative and agent. He does not touch Christ by faith ; but only the hem of his garment, the visible signs of the Church's ordinances. He is made a *living* stone, not by being brought directly to that great *living* cornerstone which is "lain in Zion ;" but to a building erected on that stone which itself has all its life and represents it ; and from which, life is received by every new addition ; so that the passage of St. Peter, "*To whom coming as unto a living stone, ye also as lively stones are built up,*" &c. does not mean coming unto Christ, except as it may be considered to be a coming unto Christ, when we come unto those who having come to him before us, and have been already built up in him.

Now this is an awful perversion of the Gospel, and denial of the most precious privileges of the believer. It is one of the grand fictions of Rome, which lies at the base of her Anti-Christian system. It is nothing less than taking the sinner to man, instead of God. It is the precious birth-right of the believer, in his secret exercises of communion, by faith, with God, to cease from man, to look above ordi-

nances, to see, without any intervening cloud, or medium, the Lamb of God; to come as directly to him as if there were not a sacrament, or ordinance, or ministry, on earth, and be built up in him as immediately as if not a soul had ever been built up in him before. In other words, precisely as the first souls that were united by faith to that living cornerstone, could have had none between them and Christ, no row of intervening stones; so all believers, to the end of the world, are united just as immediately. The mere incidental difference that some are converted in one century, some in a later, makes no difference as to the privileges of any. All are alike built *immediately* on Christ. All are equally in the head. All have the same directness of communion with him. All receive alike out of his fulness.

This is not only illustrated, but typically *proved* by the history of the Manna in the wilderness. The Church of God in the wilderness was sustained, as to bodily food, exclusively by the Manna which came down from heaven. Our Lord, in the sixth chapter of St. John, expressly points to that Manna *as a type of Himself*. As that supplied the bodily wants of the people Israel; so is he the bread of life for the spiritual wants of God's true Israel. But was the Manna laid up in some *depot* of the Church in the wilderness; was it invested in the hands of some stewards, at the beginning of the journey, to be kept and dealt out during all the forty years; was the prerogative of its administration

given to the Priesthood, and were the people to go to them, day by day, to get as much as they needed? No such thing! The Priesthood had nothing to do with its distribution. It was a matter of direct, daily communication between the Head of that Church and every individual member. There was no supply laid up in certain hands. When this was attempted, *the bread corrupted*; just as when the Anti-Christian doctrine, against which I am arguing, took possession of the Church, and the attempt was made to interfere with the direct, daily intercourse between Christ and each of his people, every thing in the Church *corrupted*. The simple mode by which each man of Israel was fed, was his going out, day by day, whether he was Priest, Levite, or any thing else, Aaron or Moses, or the least of the host, and gathering *for himself*. There was no vicarious work on the part of the Church, or any representative body. It was an act of faith for each man daily to exercise. The supply was all held in the hands of the Great Head of the Church, from beginning to end. No stewardship was appointed. It was *He* who gave to every man; and he gave only *for the day*, lest the sense of constant, individual, entire dependence on Him should be impaired.

So are we taught by Him, every day, to ask our Manna—"Give us this day our daily bread." The Church is still on its pilgrimage. The people of God live by faith; their bread comes down from heaven. Each soul looks for it directly unto Christ,

who *himself* is that bread. He only knows what each wants. He only can give as each needs. Prayer of faith is the hand by which each receives out of his fulness. He has never given his glory, in this respect, to another. Corruption must enter into the Church that attempts to interfere with the immediate, continual application of his people, for all grace, to their one, only, and glorious Head and Life.

I have not set out to write an essay on this part of our subject. If the views exhibited in the sermon concerning the invisible Church, be true, the theory of the visible Church being the depository of grace, &c., cannot stand. I will allude to one passage which is often used, as if there could be no doubt of its sustaining that theory.

I refer to the 23d chapter of the Epistle to the Ephesians, and 23d verse.

St. Paul speaking of the Church, says, “*which is his (Christ’s) body, the fulness (πληρωμα) of him that filleth all in all.*”

This passage is often treated, as if the Church were Christ’s fulness, in the sense of being, *corporately*, in possession of all the grace which Christ has purchased for his people, independently of his indwelling, by his Spirit, in the heart of each. It will be seen, from the following references, that such is in no sense the understanding of the passage by our old divines, and others. It will appear that the passage is understood as meaning that the Church is Christ’s fulness, simply as the completion

of Him, in his *office* as head of the mystical body—his Church; just as a king is relatively incomplete without a kingdom, and thus a kingdom is the fulness, or *complimentum*, of a king.

Hooker says, “It pleaseth Christ, in mercy, to account himself incomplete and maimed without us. (Note of Hooker’s to this. Eph. i. 23, *Ecclesia complimentum ejus qui implet omnia in omnibus.*)

“But most assured we are, that we *all* receive of his fulness, *because he is in us as a moving and working cause.*—Hooker 6 v. § 56, near end.

Archbishop Usher comments on the same passage as follows: “As it hath pleased the Father, that in Him should all fulness dwell; so the Son is pleased not to hold it any disparagement, that *his body, the Church*, should be accounted the fulness of Him that *filleth all in all*; that, howsoever, in himself, he is most absolutely, and perfectly, complete, yet in his Church, so nearly conjoined with him, that he holdeth not himself full without it; but as long as any one member remaineth ungathered and unknit into this mystical body of his, he accounteth, in the meantime, somewhat to be deficient in himself.”—*Sermon before the King—in Usher’s Answer to a Jesuit*, p. 694.

Beveridge gives the same. “The Church is so Christ’s body that it is his *πληρωμα*, *His Fulness*, that whereby he is full and complete, which otherwise he would not be, no more than a head is without a body. * * And therefore the Epistle here truly

calls the Church his *fulness* or *complement*. *Beveridge's Sermons*, No. 32, vol. 1, p. 385.

McKnight gives the same view, on Eph. i. 23, and on Rom. xi. 12—"If the diminishing of them be the riches of the Gentiles how much more their *fulness*, "*πληρωμα*"—see the same word in *Matthew* ix. 16.

The same view is given in Poole's *Synopsis*, and in Schleusner's *Lexicon*. Art. *πληρωμα*.

There is a very important and solemn sense, in which each Christian may be "*filled with all the fulness of God*." St. Paul prays for the Ephesian Christians—Eph. iii. 19—that they "*may be filled with all the fulness of God*"—not "*the fulness of the Godhead*" as Christ was and is; but "*the fulness of God*;" the fulness of that sanctifying grace which God has promised to his people, as the purchase of Christ in their behalf. But in this passage it is the *individual believer*, and not any corporate body that is prayed for. The context shows that, as St. Paul prays for the Ephesians, individually, *that Christ may dwell in their hearts, by faith*; so he prays for the same individuals that they may be severally *filled with the fulness of God*. In one sense indeed, the Church may be spoken of in the same way, but only as it is the *aggregate* of all in whose hearts, as individual believers, Christ dwells by faith.

The passages below from those great divines of the 17th century, Dr. Jackson and Archbishop Usher, will show how giants in divinity of those days were wont to speak of union to Christ.

“All that believe, as Peter and the other Apostles did, or shall so believe, unto the world’s end, are *immediately* laid on the same foundation stone, not one upon another, *their union or annexation unto Christ is as immediate as Peter’s was*, and is or shall be as indissoluble as his was to Christ, albeit, their growth be not so great, nor for quality so glorious. The best description of this edifice, thus immediately erected upon the same stone, would be that of the poet, *Crescit crescentibus illis*. As the number of living stones which are laid upon the foundation stone increases, so the foundation or corner stone, which God did promise to lay in Zion, doth increase. As every particular living stone increaseth or groweth from a stone into a pillar of the house of God, unto a temple of God ; so this foundation stone, that is, Christ as man, still groweth, still increaseth, not in himself, but in them. For they grow by his growth in them, or by diffusion of life from him into them.—*Jackson’s Works*, vol. III. b. II. c. IV. § 22.

“Our Apostle’s words are express that all the building is fitly framed together in Christ, and so framed together groweth up unto an holy temple in the Lord. He saith not, we are builded one upon another, but builded together *in him* for an habitation of God through the Spirit. The Spirit by which we are builded together in Christ, or through which we become the habitation of God, is not communicated and propagated unto us as from *intermediate* foundations or roots. We and all true believers receive

the influence of the Spirit as *immediately* from Christ, or from God the Father and the Son, in the same manner as St. Peter did.—*Ibid*, § 6.

“ Christ is not the *foundation* only, but the temple of God. * * * That we then become living stones in this edifice, it is from our *immediate union* with this chief corner-stone; being united to him he is fashioned in us; we become living stones, growing stones, &c.”—*Ibid*, § 9.

“ The mystery of our union to Christ (says *Archbishop Usher*) consisteth mainly in this; that the self same Spirit which is in him, as in the head, is so derived from him into every one of his true members, that thereby they are animated and quickened to a spiritual life. * * *

“ The formal reason of the union of the members of our bodies consisteth not in the continuity of the parts, though that also be requisite to the unity of a natural body, but in the animation thereof by one and the same spirit. * * And even thus it is in Christ, although in regard of his *corporal* presence, the heaven must receive him until the times of the restitution of all things; yet he is here with us always, even unto the end of the world, by the presence of his Spirit.—*Sermon before House of Commons*.

A P P E N D I X B.

FURTHER REMARKS ON THE RELATIONS OF THE VISIBLE AND INVISIBLE CHURCH.

If the reader, unaccustomed to such subjects as are treated in the sermon, would rightly appreciate the views therein given, he must keep clear in his mind the distinction between the universal *visible* church, and all *particular ecclesiastical organizations*. The visible church, universal, is not the comprehension of all separate ecclesiastical organizations, such as the particular *constitutions of parishes, dioceses or national churches*, but of all professing christians, united in the bonds of common sacraments, and the common fundamental faith, into one community, however scattered in place, however diversified in other *ecclesiastical* relations.

It may seem at first sight that the views of the discourse are incompatible with the 19th Article, entitled—“*Of the Church*”—which is as follows:

“The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly ministered, according to Christ’s ordinance, in all those things that of necessity are requisite to the same.”

This is a description of the Visible Church. At first view it seems to identify the bounds of the

visible church with those of the company of all God's true, believing, obedient people; for no one acquainted with the language of the writers of the days when the articles were written, can doubt that "a congregation of all God's faithful people," means the community or society of all God's true people; in other words, all who are living "a life of faith upon the Son of God."

Now, can it be for a moment supposed that our Reformers intended to say that the visible, or professing church, embraces none but such faithful people? in other words, that all *professing* christians are *true* christians? This were impossible. The Reformers, we all know, held no such views; but loudly contended against all approach to it in the Church of Rome.

What then does the article mean? A little consideration will show that it speaks to two points. 1st. *What is the Church?* for it is entitled—"Of the Church." 2d. What is the *visibility* of the Church, or *in what* is it *visible*?

To the first, it says, 'The Church is "a congregation" or, society, of God's faithful people, precisely according to the doctrine of the sermon. To the second, it says, The Church is a *visible* church in this, viz:—In it "the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, &c. In other words, the essential *notes* of the church, by which it is made visible, are the administration of the

sacraments in all things essential to them, and the preaching of the pure word of God. Wherever these are, is the *visibility* of the church:— Wherever there is, under them, a community of God's true people, there the true church not only *is*, but is *visible*, as far as it can be, to those who cannot search the hearts.

The views, given in the sermon, of the *invisible* church, are beautifully expressed, not only in the communion office, where it is called—“*the blessed company of all God's faithful people*”—but in the collect for *All Saints Day*, as follows:—“*Oh, Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy son Christ, our Lord; Grant us grace so to follow thy blessed saints in all virtuous and godly living,*” &c.

This leads us to some remarks on what are called “*Notes of the Church.*”

Precisely as visible sacraments are spoken of, as if they were the invisible grace which they signify—(see the discourse,) so the whole visibility of the church is spoken of as if it *constituted* the church which it indicates. Thus what are called “*Notes*” of the true Church, which, in protestant doctrine, are simply the *profession* of the fundamental christian faith, in the right use of the christian sacraments and ministry, are often spoken of as if they were *constituent* elements of the church. All this language is correct, precisely in the sense in which it is correct to speak of the *sacramental* re-

ceiving the communion, as the *communion of the body of Christ*; or the *sacramental* receiving of baptism, as the *baptism* of the Holy Ghost; or that the *sacramental* receiving of circumcision was the *circumcision*; or that the man who has the *notes* of being a christian, in having the profession of the fundamentals of the faith, joined with the reception of the sacraments, is thereby a real christian. He has the notes, or signs, of a christian, and therefore is called a christian; but those notes or signs do not *make* him a true christian, nor *prove him* to be such. They only prove that he has the divinely appointed *visibility* of a christian. Thus, as to the notes of *the true church*. They do not belong to the *being* of the church in the sight of God; but only to its being in the sight of man—that is, to its *visibility*, its *form*. That form may be supposed all laid aside, and a new mode of *profession* put on, under another dispensation; and yet the church may continue essentially the same. Its notes, or signs, *indicate*; they do not *constitute* its being. They are *marks*, not *properties*. Thus the whole divinely appointed visibility of the church is the one sign of the church, indicating, as the light upon the dwellings of the Israelites in Egypt, amidst the deep surrounding darkness, the existence in this dark world, of a church which otherwise would be invisible; but it does no more. It is not the church, any more than that miraculous light wherewith God marked off his people Israel, and

made his church visible in the night of Egypt, was that people.

The church has no more right to dispense with the visible form, under which God has appointed it to be in this world, than a man has a right to divest himself of the body which God has given him to wear. We consider the body of sacraments and ordinances, by which the true spiritual church is made visible, to be quite as necessary to the church for its office in this world, as the body of flesh, by which the true man is made a visible man, is necessary to his duty on earth. But the question, what constitutes the church, is as independent of what makes it the *visible* church, as the question, what is the intelligent man, is independent of what makes the body of a man.

For ordinary purposes, no harm may arise from confounding, in common speech, the *visibility* of the church with the *being* of the church, and speaking of the one, as if it were identical with the other. Thus we speak of man. The visible man, his body, is spoken of as *the* man. We say the man is dead, when we mean only that his body, the *visible form*, or *sign* of the man, is dead. The man himself is living still, but *invisibly*. But when the great question comes—*what is it to be a christian*, to be of the communion of saints—in other words, what is it to be a member of the holy Catholic Church, the body of Christ; what is that society to which belong exclusively the promises

of the Gospel, the life of Christ, and the heritage of God ; then, as we say of every individual person who has been baptized, and is a communicant, that he is not a christian, except he have received the inward baptism of the Holy Ghost, and does feed upon Christ in his heart by faith ; so we must say of *all* the baptized and the communicating, that while they all have the visibility of the church, none of them have any part in its reality, except they be joined by a living faith to Christ.

If the doctrine of baptismal regeneration, *in the sense of the Church of Rome, and of Tractarian divinity* be true, namely, that baptism is invariably accompanied by, and efficacious in producing, all the inward and spiritual change which is necessary to the spiritual life, then every man that is a christian *outwardly*, is a christian also *inwardly*—then the *rites* of the church, or its visible marks, are co-extensive with its spiritual being; then also the distinction between the church mystical or invisible, and the church visible, is but a fancy ; then all the visible is the spiritual and the true ; all are of Israel that are *called* Israel ; and the holy Catholic Church, as it stands before God, is essentially the Catholic-*visible* church as seen of men.

Such is the doctrine of the papal system. Popery cannot abide the doctrine of an *invisible* church, as exhibited in this discourse, and as we shall show in this appendix, was the teaching of the great divines

of the Church of England, from the Reformation downward.

The effect of this doctrine upon the Romish claim of infallibility, will illustrate the cause of Romish enmity thereto, as well as that of systems of divinity more or less approximating to the Romish faith. The church, according to Rome, is, by some representative or other, *an infallible guide of faith and determiner of controversy*. This she can only be, if at all, because *to her the promises of God are made*. It becomes then a great question for Rome to settle what is that church to which are given the promises of God, and which thus becomes "the pillar and ground of the truth;" and is, therefore, by Romish inference, the infallible indicator of truth. It must be either what protestants call the invisible church, consisting only of those who are in the exercise of a *living* faith; or it must be what protestants call the *visible* church, as embracing the merely nominal as well as the true people of God. If the former be exclusively the church which possesses the promises, then because, while the persons of the members of that church are visible, their distinctive character, as true Israelites, is invisible, Romanists can never see their guide; the oracle is of no use, since its whereabouts is not known; and so infallibility, if it exist, is of no tangible use. The necessity of escaping this consequence, by denying the premises, was perfectly understood by Cardinal Bellarmine. Therefore

he said: "It is necessary it should be infallibly certain to us, *which assembly of men is the Church*. For since the Scriptures, traditions, and plainly all doctrines, depend on the testimony of the church; unless it be most sure which is the true church, all things will be wholly uncertain. But it cannot appear to us which is the true church, if *internal* faith be required of every member or part of the church."*

Here is precisely the point. If none can be a member of that mystical body to which pertain the promises, unless he have *internal* faith—that is, living faith—the infallibility of the church, as a determiner of controversy, perishes. Hence, of course Rome must deny that necessity, and maintain that those who have not living faith, are not only professedly, but really, members of the true church, and therefore sharers in the promises.—Hence, in her use, the expressions, mystical body of Christ, temple of God, communion of saints, holy Catholic Church, visible church, are precisely of the same application. Most of the later Romanist writers "take all those glorious titles or promises made to the church in its most ample or exquisite signification, to be exactly and entirely fulfilled of the *visible* church throughout all ages. The visible church, in their language, is a society or body ec-

* Lib. iii. de Eccl. Milit. cap. 10 sect. Ad hoc necesse est, &c.; quoted by Bp. Taylor.

clesiastic, notoriously known by the site or the place of its residence, or by their dignity, order and offices, which are the perpetual governors of it." In support of their doctrine, that this visible church is the true, universal, holy church, "never did the Jew doat half so much on external circumcision and legal sacrifices, or the canonical priesthood, as the modern Romanist doth on the sacraments of the gospel, and on his imaginary priesthood, after the order of Melchizedeck, or other like notes or sensible cognizances of the visible church."* Cardinal Bellarmine makes an argument against Calvin's view of the invisible church, "which being drawn into form, (says Dr. Jackson,) stands thus: "*The word (church) in Scripture doth always import a visible company of men; therefore it doth not belong to an invisible congregation.*" The argument, (proceeds Jackson,) is no better than this: *The holy ointment did bedew or besprinkle Aaron's garments; ergo, it was not poured upon his head, or it did not mollify or supple some other parts of his body; whereas, the truth is, unless the ointment had first been plentifully poured upon his head, it could not have run down his neck unto the skirts of his vesture.* Answerable to this representation, we say that all the glorious prerogatives, titles or promises, annexed to the church in Scriptures, are in the first place,

* * Dr. Jackson's Treatise on the Holy Catholic Church, (Goode's ed., Lond.,) pp. 68, 34,98.

and principally meant, of Christ's *live* mystical body. But being in abundant measure bestowed on it, they descend by *analogy* or *participation*, unto all and every one that hath put on Christ by profession, without respect of person, place or dignity. All the difference in the measure of their participation or manner of their attribution, ariseth from the divers degrees of similitudes or proportion which they hold with the actual live-members of Christ's mystical body in matter of faith or conversation. Such as have the true model or draft of that Catholic faith, without which no man can be saved, imprinted on their understandings, albeit not solidly engrossed or transmitted into their hearts and affections, are to be reputed by us, (who understand their external profession better than their inward disposition,) true Catholics—true members of Christ's body and heirs of promise; although in very deed, and in His sight that knows the secrets of men's hearts, many of them be members of Christ's body only in such sense as a human body shaped or organized, but not yet quickened with the spirit of life, is termed a man.

“The conclusion, touching this point, which Bellarmine and his followers are bound to prove, is this: that under the name and titles of *that church* whereunto the assistance of God's spirit for its direction or other like prerogatives, are, by God's word, assured, the visible church, *taken in that*

sense in which they always take it, is either literally meant, or necessarily included."*

Until the Council of Trent constructed the present fixed creed of the Church of Rome, out of what before were, in a great degree, floating, unfixed *opinions*, more or less prevalent among her writers, there were not wanting those who wrote with sufficient clearness in support of the distinction between the church invisible and visible, as exhibited in this discourse. It was not until sometime after the Council that such writers quite ceased. Jackson says: "Until Bellarmine, Valentia, Stapleton, and some others, did trouble the stream of God's word," the doctrine here shown "was clearly represented to the adversaries of our church." Bishop Taylor, in his Dissuasive from Popery, quotes several Romish doctors, as Aquinas, Petrus a Soto, Melchior Canus, &c., as holding that wicked men are not *true* members of the church, but only *equivocally*. *Mali quidem sunt in ecclesia, sed non de ecclesia; quia mali non sunt de regno Dei, sed de regno diaboli.*" Bellarmine confesses that such is the declaration of those writers, but tries to evade it by saying that the wicked are not in the church *in the same sense* as others, while he contends that they nevertheless do truly constitute a true part of the true church.

Nothing can be more satisfactory to a protestant,

* Jackson *Ib.* pp. 32, 33, 34.

on this head, than the language of the Provincial Council of Colon in its Enchiridion of Christian Institutions, where it speaks of the Article of the Creed in the Catholic Church, after dividing the church into *triumphant* and *militant*. Of the latter, it says: "The church militant is to be regarded under two aspects; first, *more strictly*, as consisting of those who *are so in the Church of God, that they are themselves the Church of God*, or the Temple of the Holy Ghost, built of holy stones. *The Church in this sense is known only to God*. But such is not the sense in which the word *Church* is to be taken, either where Christ gives command concerning hearing the church, or the fathers, after the Apostles speak of the authority of the Church."*

But such is not the doctrine of the Church of Rome, as the Council of Trent has decreed it, and as its expositor and vindicator, Bellarmine, exhibits it. That the *visible* Church, with all its mixture, is the one holy, Catholic, living, Church of God, to which belong all the promises which belong to Christ's living, mystical body; and that every baptized person who is neither excommunicate, a heretic, infidel, or schismatic, is a true member of that Church, is a doctrine essentially involved in her whole system. By Baptismal Regeneration, and Justification, as held in the Church of Rome, the

* Enchirid. Christian. Institut. fol. 65, quoted by Jackson.

baptism of water and the inward renewing of the Holy Ghost are so identified, that all who have received the former are declared to have received, *ex opere operato*, the latter, and to have thus become *spiritually* the children of God by adoption and grace. Then, for that part of the baptized who have fallen into mortal sin, and thus lost their baptismal purity, and who have not taken advantage of the sacrament of penance to reinstate them in the favour of God, and are therefore continuing under deadly sin, their faith dead, she kindly pronounces that they have *true* faith and are *true* Christians still; she pronounces *anathema* on any who shall say “that when grace is lost by sin, faith is lost together with it; or that the faith which remains is not *true* faith, though it be not *living*; or that a man is not a christian who has faith *without love*.”*

The Catechism of the Council of Trent declares accordingly, as the authentic interpreter of the council, that “*however wicked and flagitious men may be, it is certain that unless they be infidels, heretics and schismatics, or excommunicate,*” (which would cut them off from the visible church) “*they still belong to the Church.*”† This expansive pale takes into the true membership of the true living Church of true Christians, the very worst as well as the best, if only they be neither heretics, schismatics, infidels

* Council of Trent, Can. XXVIII. Sess. VI.

† Catechism, pp. 94, 95.—Balt. Ed. 1833.

or excommunicate. Thus is obtained a *visible* body for the deposite of infallibility, as well as of all the other gifts and graces of God's true Church;—this same terribly *permixta ecclesia*, which we call the visible Church, and which the Scriptures liken to a great net which catches the good and the bad. All now that remains for the Church of Rome to do is to settle the representation of this Church, so as to fix the definite, accessible seat of the oracle, and at what points the grace given to the whole body can be drawn out by the individual applicant. The latter she readily arranges between the Sacraments and the Priesthood, multiplying the Sacraments for the sake of increasing the prerogatives of the Priesthood. The former is yet *vexata quæstio*, between General Councils as representatives of the Church, and the Pope as the Vicar of Christ; and both united as the combined representation of the Head and the members. The settlement of that question is not necessary to the practical working of the system. General Councils are not likely soon again to appear for their claim.—Meanwhile the Pope is the *ecclesia docens*, the practically conceded depository of infallibility. He is holder of the keys, and the ultimate controller of the several agencies, by which the grace committed to the Church is dispensed to the several members of the whole body, whether on earth or in purgatorial pains. Take away from beneath his feet these two props—*first*, the pretence that every bap

tized person is spiritually and internally renewed, *ex opere operato*; *secondly*, that to be a true christian and have true faith, and so to be a true member of God's Church, does not require that a man should have "faith that worketh by love," or be else than "most wicked or flagitious;" in other words, establish the Scriptural doctrine that the Church of the promises, "the pillar and ground of the truth," the communion of saints, the holy Catholic Church, the living, mystical body of Christ is composed only of those who are "in Christ Jesus" by a living, fruitful faith, and the foundations of that whole city of abominations will become as quicksand.

Hence the pains taken by our old Anglican divines, of the sixteenth and seventeenth century, to make plain the distinction between the church visible and invisible, "for lack of diligent observing of which (says Hooker) the oversights are neither few nor light that have been committed."

The present writer has observed in many ministers of our Protestant Church of these United States, a great lack of the diligent observing of that difference; and he thinks that the oversights which have ensued, and do still increase, are neither few nor light, but so many and weighty as to affect in a very important degree the great interests of gospel truth. The whole matter concerning Regeneration and Justification, as connected with the Sacraments, and all the language of the Scriptures, the early Fathers, and the early Anglican divines, would be much

more correctly and easily understood, were that difference well seen and forcibly fixed in the mind.

Peculiar circumstances have tended so much to draw the minds of the Protestant Episcopal ministry in this country, to the study and defence of those visible institutions of the Church which we believe to be apostolic in origin, and important enough to be sustained by any earthly sacrifice, that it is apprehended there are not a few minds, otherwise strongly imbued with evangelical truth, that have become so unused to the old Anglico-Protestant views of the Church as it is invisible or mystical, that the undisguised exhibition of them in this discourse will seem almost new and dangerous. Such minds, on a little reflection, will come to their true bearings. The slightest effort to controvert these views from Scripture, or in consistency with other great truths of the gospel, will convince them that nothing else can be true, and that the whole doctrine is as well Anglican as scriptural. The tendency in the present day among many, in the precise direction by which the Romish Church arrived at its present doctrine, has suggested the importance of giving those views the prominence they occupy in this discourse. And that no reader of these pages may be at a loss to know how entirely the doctrine they contain is identical, in every particular, with that which our Hookers, and Taylors, and Ushers, &c. most earnestly taught, a series of extracts from such autho-

rities is here added, to which the reader's careful attention is requested.

We have taken Cranmer and Ridley for the times of the Reformation—Hooker for the days immediately succeeding—Bishops Taylor and Hall, Archbishop Usher, Drs. Jackson and Perkins for the trying times of the early part of the 17th century—and Dr. Barrow for those immediately succeeding.

In this selection we have, as holding what are now called Calvinistic views of the doctrines of grace, Hooker, and Hall, and Usher, &c. On the opposite side, we have the golden-mouthed Bishop Taylor; a little less Arminian, Dr. Barrow—still less, Dr. Jackson. Thus we have representatives of all classes of English divines, of the ages above mentioned, in regard to what is supposed so much to modify one's views of questions, like those treated in this discourse. Nevertheless it will be seen, from the extracts here subjoined, that among these great writers there was not the least difference of opinion in the points now in view. That the true Catholic Church is composed only of the true children and people of God, who are united by a living faith to Christ; that none others have any real membership in God's Church, however they may be externally associated with it in visible ordinances; that this Church is the Holy Catholic Church, and Communion of Saints; having all its being in the union of its several members, by faith, immediately to Christ; that this is the *mystical* body of Christ, as nothing

else can be, and *invisible*, because while its members on earth are personally visible, their distinction as such members is invisible; that this and no other is the Church to which all the promises are given, as the real believers among the children of Abraham were the only Church to which the promises then made, belonged; finally that this Church, mystical and invisible, is “the pillar and ground of the truth,” against which “the gates of hell shall not prevail,” to which belongs essentially *the Unity of the Spirit*, however the *bond of peace*, in the common use of creeds and sacraments may be broken, the reader will find to be the concurrent testimony of those unquestionable witnesses of the doctrine of the Protestant Episcopal Church in their respective times.

ARCHBISHOP CRANMER, ON THE APOSTLES' CREED.

“I believe the Holy Catholic Church; that is to say, that ever there is found some company of men or some congregation of good people, which believe the Gospel and *are saved*. * * * For this word, *Church*, signifieth a company of men lightened with the Spirit of Christ, which do receive the gospel, &c. And this Christian Church is a *communion of Saints*, that is to say all that be of this communion. or company, be holy, and be one holy body under Christ their head. And this congregation receiveth of their head and Lord, all spiritual riches and gifts

that pertain to the sanctification and making holy of the same body. And these ghostly treasures be common to the whole body, and *to every member of the same.*”

Cranmer's Catechism of 1548, Fathers of the Eng. Ch., pp. 235, 6.

“But the holy Church is so unknown to the world that no man can descree it, but God alone, who only searcheth the hearts of all men, and knoweth his true children from others.

“*This Church*” (the invisible) “*is the pillar of truth*, because it resteth in God’s word; * * but as for the open, known Church,” (the visible) “and the outward face thereof, it is not the pillar of truth, otherwise than it is (as it were) a register, or treasury, to keep the books of God’s holy will and testament, and to rest only thereupon. * * For if the Church” (the visible) “proceed further, to make any new articles of the faith, besides the Scripture or contrary to the Scripture, or direct not the form of life according to the same; then it is not the pillar of truth, nor the Church of *Christ*, but the synagogue of Satan, and the temple of Antichrist.”

Cranmer's Answer to Dr. Smith, Fathers of the English Church, pp. 544, 545.

BISHOP RIDLEY.

“The name, *Church*, is taken in Scripture sometimes for the whole multitude of them which profess

the name of Christ, of the which they are also named Christians. But, as St. Paul saith of the Jew, ‘*Not every one is a Jew outwardly, &c. Neither yet all that be of Israel are counted of the seed.*’ Even so, not every one which is a christian outwardly, is a christian indeed. For ‘*If any man have not the Spirit of Christ, the same is none of his.*’ Therefore, that Church, which is his body, of which Christ is the head, standeth only of living stones and true christians, not only outwardly in name and title, but inwardly in heart and in truth.”

Ridley's Works, (Parker Soc. Ed.) p. 126.

HOOKE.

THE VISIBLE AND INVISIBLE CHURCH.

“For lack of diligent observing, the difference first between the Church of God *mystical*, and *visible*, then between the visible sound and corrupted—the oversights are neither few nor light that have been committed.”

He proceeds to show the difference between the Church *visible* and *invisible*, as follows :

“The Church of Christ which we properly term his body *mystical*, can be but one, neither can that be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons be visible) we do not discern under this property whereby they are truly and infallibly of that body. Only our minds, by intellectual conceit,

are able to apprehend that such a real body there is: a body collective, because it containeth a huge multitude; a body *mystical*, because the mystery of their conjunction is removed altogether from sense. Whatsoever we read in Scripture, concerning the endless love and saving mercy which God showeth towards his Church, *the only proper subject thereof*, is this Church. * * * They who are of this society, have such marks and notes of distinction from all others, as are not objects unto our sense; only unto God who seeth their hearts, and understandeth all their secret cogitations; unto him they are clear and manifest.”

Having thus defined the *mystical* or *invisible* society, Hooker proceeds to do the same for the *visible*.

“As those everlasting promises of love, mercy and blessedness belong to the *mystical* Church; even so, on the other side, *when we read of any duty to which the Church of God is bound unto*, the Church whom this doth concern is *a sensible and known company*. —And this *visible Church*, in like sort, is but *one*, continued from the first beginning of the world, to the last end. * * * The *visible* Church of Jesus Christ is one in outward *profession* of those things which supernaturally appertain to the very essence of Christianity, and are necessarily required in every particular Christian man. * * * If by *external profession* they be christians, then they are of the *visible* Church of Christ: and Christians, by *external profession*, they are all whose mark of recognizance hath

in it those things which we have mentioned; (one Lord, one Faith, one Baptism) yea, although they be impious idolators, wicked heretics, persons excommunicable. * * * Such we deny not to be imps and limbs of Satan, even as long as they continue such. Is it then possible that the self-same men should belong both to the Synagogue of Satan, and to the Church of Jesus Christ? Unto that Church which is his *mystical body*, not possible; because that body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints of God. Howbeit, of the *visible* Body and Church of Jesus Christ, those may be, and oftentimes are, in respect of the main parts of their outward profession, who in regard of their inward disposition of mind, yea, of external conversation, yea, even of some parts of their very profession, are most worthily both hateful in the sight of God himself, and in the eyes of the sounder parts of the visible Church most execrable."

Eccl. Pol. b. iii. § 1.

THE TRUE TEMPLE.

"The multitude of them which truly believe (howsoever they be dispersed far and wide, each from other) is all one Body, whereof the Head is Christ; one building, whereof he is corner-stone, in whom they, as the members of the body, being knit, and as the stones of the building, being coupled, grow up to a man of perfect stature, and rise to an holy temple in the Lord. That which linketh

Christ to us is his mere mercy and love towards us. That which tieth us to him, is our faith in the promised salvation revealed in the word of truth. That which uniteth and joineth us amongst ourselves, in such sort that we are now as if we had but one heart and one soul, is our love. Who be inwardly in heart the lively members of this body, and the polished stones of this building, coupled and joined to Christ, as flesh of his flesh, and bones of his bones, by the mutual bonds of his unspeakable love towards them, and their unfeigned faith in him, thus linked and fastened to each other, by a spiritual, sincere, and hearty affection of love, without any manner of simulation; who be Jews within, and what their names be; none can tell, save he whose eyes do behold the secret dispositions of all men's hearts."

Hooker's 1st Sermon on St. Jude.

WILLIAM PERKINS, D. D.

This eminent English divine of Christ's College, Cambridge, died 1602. His works have been translated into Latin, Dutch, Spanish, &c. He connects the age of the Reformers with that of the writers of the 17th century.

THE MILITANT CATHOLIC CHURCH.

“The number of believers, dispersed through the whole world, who are effectually called, and sanctified and preserved unto life everlasting * * for however in the Catholic Church there be two sorts of men professing religion, the one of them that do unfeignedly believe and are sanctified; the other of

them who make show of faith, but indeed believe not, but remain in their sins ; of the former doth the Catholic Church consist, and not of the latter, who are no members set into the head of this body, though they may seem to be.

“ *This confuteth the Romish Church, who teach and hold that a reprobate may be a member of this Church.*

“ This Catholic Church is invisible, and cannot by the eye of flesh be discerned * * for who can infallibly determine the things that are within a man ? which again overthroweth that Romish doctrine which teacheth that the Catholic Church is visible and apparent upon earth. Yet some parts are visible, as in the right use of words and sacraments appeareth.

“ This Catholic Church cannot utterly perish and be dissolved. All other congregations and particular Churches being mixed may fail, yet this cannot be overcome.”

Works, Vol. III. p. 482.

“ To this assembly and no other belong *all the promises* of this life and the life to come. It is *the ground and pillar of truth*; that is the doctrine of true religion is always safely kept and maintained in it.

“ In visible Churches are two sorts of men ; just men and hypocrites, who although they be *within* the Church, yet the Church is not so called of *them*,” (i. e. is not called the Church on account of them)

“but in regard of them only who are truly joined unto Christ.

“Adversaries hereof are Papists, who frame not the Church by these true properties, but by other deceitful marks, as succession, multitude, antiquity, consent.”

Works, Vol. III. p. 504.

BISHOP HALL.

THE VISIBLE AND INVISIBLE CHURCH.

“The word Church is not more common than equivocal: whether ye consider it as the aggregation of the outward, visible, particular Churches of Christian professors; or as the inward, secret, universal company of the Elect; it is still one.

“To begin with the former. What Church hath *one Lord*, Jesus Christ, the righteous, *one Faith* in that Lord, *one Baptism* with that Faith, it is the one Dove of Christ; to speak more short, *one Faith* abridges all. But what is that one Faith? What but the main fundamental doctrine of religion necessary to be known, to be believed unto salvation. It is a golden and useful distinction that we must take with us, betwixt *Christian Articles* and *Theological Conclusions*. Christian Articles are the principles of religion necessary to a believer; Theological Conclusions are school-points fit for the discourse of a divine. Those Articles are few and essential, these conclusions are many and unimportant (upon necessity) to salvation either way.

“But if from particular *visible* Churches you shall turn your eyes to the *true inward, universal company of God’s elect and secret ones*, there shall you see more perfectly the *one Dove* ; for what the other is in profession, this is in truth ; that one *Baptism* is here the true *Laver of Regeneration* ; that one *Faith* is a saving reposal upon Christ ; that one *Lord* is the Saviour of his body. No natural body is more one than this mystical ; one head rules it ; one spirit animates it ; one set of joints moves it ; one food nourishes it, one robe covers it. So it is one in itself, so one with Christ, as Christ is one with the Father : “*That they may be one, even as we are one ; I in them and them in me.*”—John xvii. 22.

Bp. Hall’s Sermon on the Beauty and Unity of the Church.

The Reformed Churches of the continent, because holding the *fundamental faith of the gospel*, though non-episcopal *in order*, Bishop Hall calls the Church of England’s “*dearest sisters abroad*”—and with regard to them makes this passionate lament—“Oh, how oft, and with what deep sighs, hath this most flourishing and happy Church of England wished that she might, with some of her own blood, have purchased unto her dearest sisters abroad, the retention of this most ancient and every way best of governments.”

Bp. Hall’s Sermon on Noah’s dove.

THE UNITY OF THE CHURCH.

“It is not the variety of by-opinions, that can ex-

clude them from having their part in that one Catholic Church, and their just claim to the Communion of Saints. While they hold the solid and precious foundation, it is not the hay or stubble (1 Cor. iii. 12), which they lay upon it, that can set them off from God or his Church. But, in the mean time, it must be granted, that they have much to answer for to the God of Peace and Unity, who are so much addicted to their own conceits, and so indulgent to their own interest, as to raise and maintain new doctrines, and to set up new sects in the Church of Christ, varying from the common and received truths; labouring to draw disciples after them, to the great distraction of souls, and scandal of Christianity. With which sort of disturbers I must needs say this age, into which we are fallen, hath been, and is above all that have gone before us, most miserably pestered: what good soul can be other than confounded, to hear of and see more than a hundred and fourscore new, and some of them dangerous and blasphemous, opinions, broached and defended in one, once famous and unanimous, Church of Christ? * * *

“But, notwithstanding all this hideous variety of vain and heterodoxal conceptions, he, who is the Truth of God, and the Bridegroom of his Spouse, the Church, hath said, My dove, my undefiled is one; Cant. vi. 9: one, in the main, essential, fundamental verities necessary to salvation; though differing in divers mis-raised corollaries, inconsequent

inferences, unnecessary additions, feigned traditions, unwarrantable practices. The body is one, though the garments differ; yea, rather, for most of these, the garment is one, but differs in the dressing; handsomely and comely set out by one, disguised by another. Neither is it, or ever shall be, in the power of all the fiends of hell, the professed make-baits of the world, to make God's Church other than one: which were indeed utterly to extinguish and reduce it to nothing; for the unity and entity of the Church can no more be divided than itself. * * *

“ The whole church is the spiritual temple of God. Every believer is a living stone laid in those sacred walls. * * There is no place for any loose stone in God's edifice: the whole Church is one entire body. * * In case there happen to be differences in opinion concerning points not essential, not necessary to salvation; this diversity may not breed any alienation of affection. * * In all the main principles of religion, there is an universal and unanimous consent of all Christians: and these are they that constitute a Church. Those that agree in these, Christ is pleased to admit, for matter of doctrine, as members of that body whereof he is the Head; and if they admit not of each other as such, the fault is in the uncharitableness of the refusers, no less than in the error of the refused. And if any vain and loose stragglers will needs sever themselves, and wilfully choose to go ways of their own, let them know that the union of Christ's Church shall consist entire without them:

this great ocean will be one collection of waters, when these drops are lost in the dust. In the mean time, it highly concerns all that wish well to the sacred name of Christ, to labour to keep the unity of the Spirit in the bond of peace; Eph. iv. 3: and to renew and continue the prayer of the Apostle for all the professors of Christianity—Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ; Rom. xv. 5, 6.

Bp. Hall's Treatise of Christ Mystical, c. vii. § 2.

FAITH THE INSTRUMENT OF UNION.

“As there are two persons between whom this union is made, Christ and the believer; so each of them concurs to the happy effecting of it: Christ by His Spirit diffused through the hearts of all the regenerate, giving life and activity to them; the believer laying hold *by faith* upon Christ; so working in him; and these do so react upon each other that from their mutual operation, results this gracious union whereof we treat. * * O the grace of faith justly represented to us by St. Paul, (Eph. vi. 16) above all other graces incident unto the soul, as that, which if not alone, chiefly transacts all the main affairs tending to salvation. For faith is the quickening grace; Gal. ii. 20—Rom. i. 17: the directing grace; 2 Cor. v. 7: the protecting grace; Eph. vi. 16: the establishing grace; Rom. xi. 20—

2 Cor. i. 24: the justifying grace; Rom. vi.; the sanctifying and purifying grace; Acts xv. 9. Faith is the grace that assents to, apprehends, applies, appropriates Christ; Heb. xi. 1; and hereupon the *uniting* grace, and (which comprehends all) *the saving grace.*”

Bp. Hall's Treatise of Christ Mystical, c. vi.

BISHOP TAYLOR.

THE CHURCH VISIBLE AND INVISIBLE.

The Church is a company of men and women professing the saving doctrine of Jesus Christ. This is the Church ‘*in sensa forensi,*’ and in the sight of men, but because glorious things are spoken of the city of God, the *professors* of Christ’s doctrine are but *imperfectly and inchoatively* the Church of God; but they who are indeed holy and obedient to Christ’s laws of faith and manners—these are *truly and perfectly* ‘*the Church.*’ * * These are the Church of God in the eyes and heart of God. For the Church of God are the body of Christ; but *the mere profession of Christianity makes no man a member of Christ*—nothing but a new creature, nothing but ‘a faith working by love;’ and keeping the commandments of God. Now they that do this are not known to be such *by men*; but they are known only to God; and therefore it is in a true sense, ‘*the invisible Church;*’ not that there are two churches, or two societies, in separation from each other. * * * No, these two churches are but one society: the one

is within the other—but yet though the men be visible, yet that quality and excellency by which they are constituted Christ's members, and distinguished from mere professors and outsides of christians, this, I say, is not visible. All that really and heartily serve Christ *in abdito*, do also profess to do so; * * the visible Church is *ordinarily and regularly* part of the visible, but yet *that only part that is the true one*; and the rest, but by *denomination of law, and in common speaking, are the Church—not in mystical union*, not in proper relation to Christ; they are not the House of God, not the temple of the Holy Ghost, not the members of Christ; *and no man can deny this*. Hypocrites are not Christ's servants, and therefore not Christ's members, and therefore *no part* of the Church of God, but *improperly and equivocally*, as a dead man is a man, all which is perfectly summed up in these words of St. Augustine, saying, that "the body of Christ is not '*bipartitum*,' it is not a double body—'all that are Christ's body, shall reign with Christ forever.' And therefore they who are of their father, the devil, are the synagogue of Satan, and of such is not the kingdom of God; and all this is no more than what St. Paul said: '*They are not all Israel, who are of Israel*,' and '*He is not a Jew that is one outwardly, but he is a Jew that is one inwardly*.' Now if any part will agree to call the universality of professors by the title of '*the Church*,' they may if they will; *any word by consent may signify any thing*; but if by a Church we mean that

society which is really joined to Christ, which hath received the Holy Ghost, which is heir of the promises and of the good things of God, which is the body of which Christ is the head ; then *the invisible* part of the visible Church, *that is, the true servants of Christ only, are the Church* ; that is, to them only appertain the Spirit and the truth, the promises and the graces, the privileges and advantages of the gospel ; to others, they appertain as the *promise of pardon does* ; that is when they have made themselves capable. The faithful only and obedient are beloved of God. Others may believe rightly ; but so do the devils, who are no parts of the church, but princes ‘*ecclesia malignantium,*’ and it will be a strange proposition which affirms any one to be of the church, for no other reason but such as qualifies the devil to be so too.

Bp. Taylor contends that the Article in the Creed —“*Holy Catholic Church,*” and the next, “*the Communion of Saints,*” refer to the same thing, and mean only what before he has defined as the *invisible* Church, viz. the society of the true followers of Christ. “If it be asked (he says) what is the *Catholic Church?*—the Apostles’ Creed defines it ; it is ‘*communio sanctorum*’—‘I believe in the Holy Catholic Church,’ that is, the Communion of Saints,’ the conjunction of all them who heartily serve God through Jesus Christ ; the one indeed is exegetical of the other, as that which is plainer is explicative of that which is less plain ; but else they are but

the same thing : which appears also in this, that in some creeds the latter words are left out, and particularly in the Constantinopolitan, as being understood to be in effect, but another expression of the same article. * * St. Augustine spends two chapters in affirming that *only they who serve God faithfully are the Church of God*. For this is in the good and faithful, and the holy servants of God, scattered every where, and combined by *a spiritual union* in the same communion of sacraments, whether they know one another by face or no. Others, it is certain, are so said to be *in the house of God*, that they do not pertain to the structure of the house. * * * Those who are condemned by Christ (continues St. Augustine) for their evil and polluted consciences, are not in Christ's body, which is the Church ; for Christ hath no damned members.'

“ But I need not be digging the cisterns for this truth—Christ himself hath taught it very plainly : ‘ *Ye are my friends if ye do whatsoever I command you*, not upon any other terms ; and I hope none but friends are members of Christ's mystical body, *members of the Church whereof he is head* * * to be united to Christ, and to be members of his body ; these are the portions of saints, not of wicked persons, *whether clergy or laity*. * * As all the principles and graces of the gospel are the property of the godly, so they only are the Church of God of which glorious things are spoken, and it will be vain to talk of the infallibility of God's Church ; the

Roman doctors either must confess it subjected here, that is, in the Church in this sense, or they can find it no where. In short, *this is the Church*, (in the sense now explicated) which is ‘*the pillar and ground of the truth* ;’ but *this is not the sense of the Church of Rome*,” nor (we add) of those who are now endeavouring to bring us so near to Rome, but on the contrary is the sense which their whole system, as much as that of Rome, requires them to oppose. Hence the necessity of keeping it distinct, and holding it fast. * * *

“The word ‘church,’ I grant, may be, and is given to them by way of supposition and legal presumption, as a jury of twelve men are called ‘*good men and true*’—that is, they are not known to be otherwise, and therefore presumed to be such ; and they are the church in all human accounts—that is, they are the congregation of all that profess the name of Christ, * * * in which are the wheat and the tares ; and they are bound up in common by the union of sacraments and external rites, name and profession, but by nothing else. This doctrine is well explicated by St. Austin. “Not only in eternity, but even now, hypocrites are not to be said to be with Christ, although they may seem to be of his church. But the Scripture speaks of them and these, as if they were both of one body, *propter temporalem commixtionem et communionem sacramentorum*. They are only combined by a temporal

mixture, and united by the common use of sacraments. * * * So that which we call the church, is '*permixta ecclesia*,' and for this mixture's sake, under the cover and knot of external communion, the church—that is, all that company, is esteemed one body; and the appellations are made in common, and so are the addresses and offices and ministries. Therefore it is no wonder that we call this great mixture by the name of '*the church*;' but then since the church hath a more sacred notion, as it is the spouse of Christ, his body, his temple, &c. * * therefore, although when we speak of all the acts and duties, of the judgments and nomenclatures, of outward appearances and accounts of law, we call the mixed society by the name of the Church; yet when we consider it in the true, proper and primary meaning * * all the promises of God, the Spirit of God, the life of God, and all the good things of God, are peculiar to the Church of God, *in God's sense*, in the way in which he owns it, that is, as it is holy, united unto Christ, like to him, and partaker of the divine nature. The other are but a heap of men keeping good company, *calling themselves by a good name*, managing the external parts of union and ministry; but because they otherwise belong not to God, the promises no otherwise belong to them, but as they may, and when they do, return to God. Here then are two senses of the word '*Church*;' God's sense and man's sense; the sense of religion,

and the sense of government; common rites, and spiritual union.”

Bp. Taylor's Dissuasive from Popery, Part II. B. I. Sect. I. §§ I. & II.

Having laid his foundation in the position that none but the true servants of Christ make the true Church of Christ, and have title to the promises; and having observed that the Romish church relies upon the church under another definition, Bishop Taylor proceeds:

“Of the church, in the first sense, St. Paul affirms, it is “*the pillar and ground of truth.*” He spake it of the church of Ephesus, or the holy catholic church over the world; for there is the same reason of one and all; if it be, as St. Paul calls it, “*Ecclesia Dei vivi,*” if it be united to the head, Christ Jesus, every church is as much the “pillar and ground of truth” as all the church; which, that we may understand rightly, we are to consider that what is commonly called the “church,” is but “*domus ecclesiæ veræ,*” as the “*ecclesia vera*” is “*domus Dei:*” it is the school of piety, the place of institution and discipline. Good and bad dwell here; but God only, and his Spirit, dwell with the good. They are all taught in the church; but the good only are “taught by God,” by an infallible Spirit—that is, by a Spirit which neither can deceive, nor be deceived; and therefore by him the good, and they only, are led into all-saving

truth; and these are the men that preserve the truth in holiness. Without this society, the truth would be hidden, and held in unrighteousness, so that all good men, all particular congregations of good men, who, upon the foundation, Christ Jesus, build the superstructure of a holy life, are "the pillar and ground of truth;" that is, they support and defend the truth—they follow and adorn the truth, which truth would in a little time be suppressed, or obscured, or varied, or concealed, and misinterpreted, if the wicked only had it in their conduct. That is, amongst good men we are most like to find the ways of peace and truth, all-saving truth, and the proper spiritual advantages and loveliness of truth. Now, then, this does no more relate to all churches, than to every church. God will no more leave or forsake any one of his faithful servants, than he will forsake all the world. And therefore here the notion of catholic is of no use: for the church is the communion of saints, wherever it be or may be; and that this church is catholic, it does not mean by any distinct existence, but by comprehension and actual and potential enclosure of all communions of holy people 'in the unity of the spirit, and in the bond of peace'—that is, both externally and internally: 'externally' means the common use of the symbols and sacraments, for they are the bond of peace; but the unity of the Spirit is the peculiar of the saints, and is the internal confederation and conjunction of

the members of Christ's body in themselves, and to their head. And by the energy of this state, wherever it happens to be, all the blessings of the Spirit are entailed; every man hath his share in it; he shall never be left or forsaken; and the spirit of God will never depart from him as long as he remains in, and is of, the communion of saints.'

Dissuasive from Popery, supra.

ARCHBISHOP USHER.

“What is meant here (in the Creed) by the Catholic Church?”

“That whole universal company of the elect that ever were, are, or shall be gathered together in one body, knit together in one faith, under one head, Jesus Christ. For God, in all places, and of all sorts of men, had from the beginning, hath now, and ever will have, an holy church, which is therefore called the catholic church—that is, God's whole or universal assembly, because it comprehendeth the multitude of all those that have, do, or shall believe unto the world's end. Part are already in heaven *triumphant*, part as yet *militant* here upon earth.

“What is the Church *militant*?”

“It is the society of those that being scattered through all the corners of the world, are, by one faith in Christ, conjoined to him and fight under his banner against their enemies, the world, the flesh and the devil; continuing in the service and

warfare of their Lord, and expecting in due time, also, to be crowned with victory, and triumph in glory with Him.

“Who are the true members of the church militant on earth?”

“Those alone who, as *living* members of the mystical body, Eph. i. 22, 23; Col. i. 18, are, by the Spirit and Faith, secretly and inseparably conjoined unto Christ, their head—Col. iii. 3; Ps. lxxxiii. 3. In which respect, the true militant church is both *invincible*—Mat. xvi. 18—and *invisible*—Rom. ii. 29; 1 Pet. iii. 4.

“Truly and properly none are of the church saving only they which truly believe and yield obedience; (1 John, 2, 19,) all which are also saved. Howbeit, God useth outward means with the inward for the gathering of his saints; and calleth them as well to outward profession among themselves, as to inward fellowship with his Son; (Acts ii. 42; Cant. i. 7,) whereby the church becometh visible. Hence it cometh, that so many as partaking the outward means, do join with these in league of visible profession; (Acts viii. 13,) are therefore in human judgment accompted members of the true church and saints by calling; (1 Cor. i. 2,) until the Lord, who only knoweth who are his, do make known the contrary, as we are taught in the parable of the tares, the draw net, &c; (Mat. xiii. 24, 47.) Thus many live in the church, as it is visible and outward, which are partakers only outwardly

of grace; and such are not fully of the church that have entered in but one step; (Cant. iv. 7; Eph. v. 27; John ii. 19.) That a man may be fully of the church, it is not sufficient that he profess Christ with his mouth, but it is further required that he believe in him in heart.

Usher's Body of Divinity, 187, 189.

“The communion of saints consists in the union which we all have with one Head. For Christ, our head, is the main foundation of this heavenly union.

Usher's Sermon before the House of Commons.

DR. JACKSON.

“Of all terms used in Scripture, this word *Church*, as was observed before, hath the greatest variety of signification or importances. And by consequence it must have one, the principal object, of which all the principal attributes or titles of the church are punctually and actually verified; and other objects less principal, to which notwithstanding, the same name or titles are in some measure often communicated—(*Treatise on the Church*, Goodes' Ed., Lond. p. 32.) “The visible church is a transcendent, and doth neither exclude the members of *the holy church triumphant or militant*, nor doth it consist only of them—but of them and of others called only by a mere *external vocation*. * * * The church

militant is visible to God and to the several members of it; but what members of this visible and militant church be live members of the one holy and catholic church, is known only to God or to men's private consciences, &c.—p. 48.

“All God's promises to the church belong to the principal members of it, who are distinctly and individually known to Himself only—not so to us, to whom, notwithstanding their persons are visible, their profession of faith is also visible. The sincerity of their hearts or faith, is, to us, invisible; and therefore invisible it is to us whether they be live members of the holy catholic church or no.—p. 31.

“Though the church be sometimes, by good writers, entitled as well *invisible* as *visible*, we are not, from this opposition of words or terms, to conceit an opposition or distinction of churches, as if some were visible, others altogether invisible. Such as most use these terms, mean no more by them than we have said, to wit: *What persons of the militant and visible church be true denizens of the heavenly Jerusalem, or city of God, is to us invisible or unknown.* I cannot say whether it were ignorance or malice in the Romanists to construe these terms of *visible* and *invisible*, whilst they found them in some of our writers, as if they had constituted two contra-distinct, or opposite churches, when as it is plain that they are, for the most part, subordinate and co-incident. *Ordinarily*, the live-mem-

bers of the holy Catholic Church, or of that part of it which is to us invisible, are members of some visible church—but not *e contra*; for neither all, nor most part of any visible church, in latter ages, are *true* and live members of the holy and catholic church, part of which we believe to be here on earth, though it be to us invisible. * * * Many there be which are no members of the visible church, and yet better members of the *true* church than the members of the church-visible, for the present, are.—pp. 48, 49.

“This church, (the true, holy and catholic church,) is a true and real body, consisting of many parts, all really (though mystically and spiritually) united unto one head; and by their real union with one head, all are truly and really united among themselves. Every one is so far a member of Christ’s Church, as he is a member of Christ’s body. He that is a true live-member of the one, is a true live-member of the other. He that is but an equivocal, analogical, hypocritical or painted member of the one, is but an equivocal, hypocritical, painted, or analogical member of the other. As Christ is the true Temple, because the Godhead dwelleth in him, so all they, *and only they*, in whom he dwelleth by faith, are true temples of God, and live-members of the Catholic Church.—pp. 18, 19, 20.

“The Catholic Church, in the prime sense, consists only of such men as are actual and indisso-

luble members of Christ's mystical body, or of such as have the Catholic faith, not only sown in their brains or understandings, but thoroughly rooted in their hearts. In a secondary, analogical sense, every present, visible church, which holdeth the holy Catholic faith, without which no man can be saved, pure and undefiled with the traditions and inventions of man, may be termed a holy Catholic Church. When we say a man may be a visible member of the holy Catholic Church, and yet no actual member of any present visible church, we take the Catholic church in the latter or secondary sense. Who are indissoluble members of Christ's body, is only visible or known to Him. Many thousands are, and have been, true members of it, which are, and have been, altogether invisible to us. But who they be that possess the unity of that faith which the Apostles taught, and without which no man can be saved, is visible and known to all such as either hear them profess it *viva voce*, or can read and understand their profession of it given in writing.—p. 152.

These last extracts are from a Treatise on the Church, by the learned Dr. Jackson, one of the most distinguished of those divines of gigantic learning, who fought the fight of the protestant faith against the church of Rome, in the seventeenth century. His Treatise on the Church is part of a great work, unfinished, on the Apostles'

Creed. The Rev. Mr. Goode, of London, has revived attention to it, because of its decided opposition to those views of the church which the Tractarian writings have re-produced out of what were once considered, among us, the worn-out errors of Romanism. From the edition by Mr. Goode, a re-print has been made in this country by Mr. Hooker. I cannot abstain from earnestly recommending that little book to the *study* of all who wish to know what is the Holy Catholic Church and Communion of Saints, in which they profess to believe.

The account given by the great Dr. Isaac Barrow, of the *Visible* and *Invisible* Church, in his "Discourse on the Unity of the Church," agrees perfectly with the above. I shall quote from vol. vi. of the Oxford edition of his works, 1818.

He defines the one as "the society of those who profess the faith and gospel of Christ, and undertake the evangelical covenant in distinction to all other religions."

The other he defines as "the whole body of God's people that is, ever hath been, or ever shall be, from the beginning of the world, to the consummation thereof, who having (formally or virtually) believed in Christ, and sincerely obeyed God's laws, shall finally, by the meritorious performances and sufferings of Christ, be saved."

The latter he calls "*the Catholic society of true*

believers and faithful servants of Christ," the "*true universal church, called the Church mystical and invisible.*"—pp. 497 and 500.

To this invisible church, composed only of such as shall finally be saved, belong, he says, "all the glorious titles and excellent privileges attributed to the church in holy Scripture." "This is the body of Christ," "the spouse of Christ," "the house of God built on a rock, *against which the gates of hell shall not prevail,*" "this is the elect generation," &c.

"To *this* church, belongs peculiarly that *unity* which is often attributed to the church."

"This is that *one body into which we are all baptized by one Spirit;* the members whereof do hold a mutual sympathy and complacence; which is joined to one head, deriving sense and motion from it; which is enlivened and moved by one Spirit."

"This is the society of those for whom Christ did pray that they might *be all one.*"—pp. 497, 498, 499.

The essential unity of this invisible, catholic church, to which only belong the promises of God, according to the above, is thus described :

"All christians are united by spiritual cognation and alliance, as being all *regenerated by the same incorruptible seed, being alike born, not of blood nor of the will of the flesh, nor of the will of man, but of God,* whence, as *the sons of God, and brethren of Christ,* they become brethren one to another. * *

"The whole christian church is one by its in-

corporation into the mystical body of Christ, or as fellow-subjects of that spiritual, heavenly kingdom, whereof Christ is the sovereign head and governor, whence they are governed by the same laws, are obliged by the same institutions and functions; they partake of the same privileges, and are entitled to the same promises, and encouraged by the same rewards. So they make one spiritual corporation or republic, whereof Christ is the sovereign Lord.”—p. 597.

Then in what sense the *Visible* church, the *mixed* society, may be considered as partaking in the titles, privileges, &c., which belong of right to the invisible only, Dr. Barrow thus teaches:

“The places of Scripture which do represent the church *one*, as unquestionably they belong (in their principal notion and intent) to the true Universal Church, (called the church *mystical and invisible*;) so may they *by analogy* and *participation*, be understood to concern the *visible* church-Catholic here on earth, which professeth faith in Christ and obedience to his laws.”—p. 501. For because the visible church doth enfold the other, (as one mass doth contain the good ore and base alloy, as one floor the corn and the chaff,) * * * because, *presumptively*, every member of this (the visible) *doth pass* for a member of the other, (the invisible,) the time of distinction and separation being not yet come; * * * therefore, commonly the titles

and attributes of the one are imparted to the other. *All* (saith St. Paul,) *are not Israel who are of Israel, nor is he a Jew that is one outwardly*; yet in regard to the conjunction of the rest with *the faithful Israelites*, because of *external* consent in the same profession, and conspiring in the same services, all the congregation of Israel is styled a *holy nation and peculiar people*.

“So likewise do the Apostles speak to all members of the church (visible) as to elect and holy persons, unto whom all the privileges of Christianity do belong, although *really* hypocrites and bad men *do not belong to the church*, nor are concerned in *its unity*, as St. Austin doth often teach.”—pp. 499, 500.

The places of St. Austin, which Barrow cites and makes his own, are such as these: *Non ad eam pertinent avari, raptores, fænatores. Videntur esse in Ecclesia, non sunt. Ecclesiam veram intelligere non andeo, nisi in sanctis et justis. Multi sunt in sacramentorum communione cum Ecclesia et tamen jam non sunt in Ecclesia.* “The covetous, &c., do not belong to the church. They *seem* to be in it, but are not. I dare not understand the true church to be but among the holy and righteous men.”—“There are many who communicate in sacraments *with* the church, and yet they are not in it.”—p. 500.

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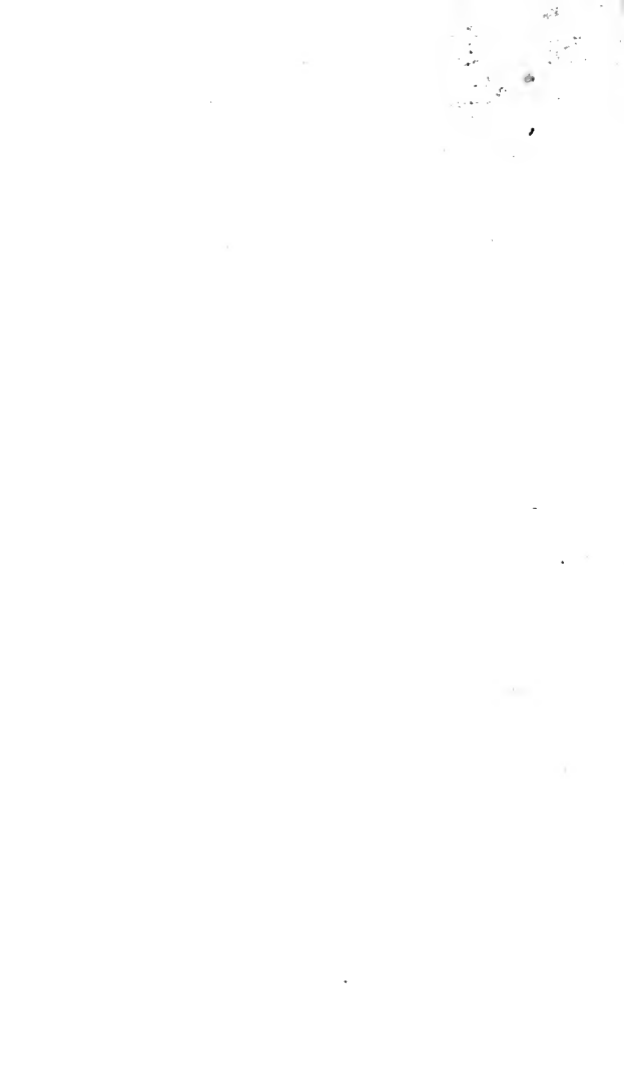
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