

Christ came indeed to save men from their sins through the shedding of His Precious Blood. But the means whereby they were to be saved was by being incorporated into His Body, or, as another Divine simile has it, by being gathered into that ark which should be upborne on the waters of Holy Baptism. (I. Pet. iii. 20-21, Eph. v. 26). "The Lord *added to the Church* daily such as were being saved." (Acts ii. 47, R.V.) And He added them to the Church by the new birth of water and the Holy Spirit. (S. John iii. 5, Acts ii. 41, I. Cor. xii. 13). We read in the New Testament of no other way of being saved. (S. Mark xvi. 16).*

And we, my brethren, if we have the "mind of Christ," if His thoughts are our thoughts, if His affections are our affections—because the "One Spirit" inspires—we too shall *love* that Church. It will be something real to us, an object deemed worthy of our utmost devotion, worth living for, and, if need be, suffering and dying for, even as Christ Himself esteemed it. He, we are expressly told, loved the Church, and gave Himself for it. He bid men also "hear" that Church, and be obedient to its decisions. (S. Matt. xviii. 17). [This care and love for a society or collective body, and not merely individual souls, is, it may be noted, in strict accord with God's previous manner of dealing with His people Israel.]

* NOTE.—I hope nothing I have here said will be interpreted as inferring that those who are in a state of schism cannot be saved. Schism, the rending asunder of the One Body of Christ by going apart to worship, especially when the Sacraments are administered, is undoubtedly a *sin*, (I. Cor. iii. 3-4, Rom. viii. 7, Rom. xvi. 17-18), but the extent of the fault in each individual we must leave to God, who alone knows all things. All baptized people are members still of the One Body, and, therefore, partake of the graces therefrom flowing, even though they separate themselves for their acts of worship into parties, or organizations of human origin. God also has often shewn that when the way that *He intended* has failed through the perversity of man, He can glorify Himself even by bringing good out of evil, and can endue with the highest gifts of grace those who are yet without the ordinary channels for the supply of that grace. Thus it was with the separated ten tribes of His old people, the Jews. It is, moreover, a very remarkable fact that those who have separated themselves from the unity of the Church, have universally ceased to regard the Sacraments as real channels of Grace.