

teachings that Christ is very and eternal God. They may be a church; their individual votaries may belong to the true Church; but, considered as a whole, considered as a body, they are not the Church. No man who joins them joins the Church, for they are not the Church.

Another test is this, that Christ, under God, is the head of the Church. That which owns any other head than Christ is not the Church. The Pope is accounted the head of the Roman Church. At least, we know that every man, holding any sort of post in that Church, is obliged, on penalty of excommunication, to profess and swear obedience to the Roman Pontiff. The King of England, by the fundamental law of the realm, is supreme head of the Church. I am aware these things are explained as not meaning much; but when every man in the Romish Church, who holds office in that Church, is obliged to take oath to obey, not Jesus Christ, but the Roman Pontiff; when every man who holds office in England is bound to acknowledge, under oath, that the king or queen is supreme head of the Church, it shows how wide is the departure from the evangelical idea of of the Church.

A third test of the Church is, that it is that by which the manifold wisdom of God in Jesus Christ might be made known. In the third chapter of Ephesians Paul is speaking of the unsearchable riches of Christ, of God's promise in Christ, of the mystery that had been hidden in God from the beginning of the world, and how he had been appointed to preach thereof, to the intent that unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Jesus