

astical. The one theory defines the Church by its outward characteristics of form and organization; the other theory defines it by its inward characteristics: faith in Christ, and the fruits of righteousness which spring from a living faith. The former makes the existence of the Church depend upon what is external and visible, the succession of the episcopate and the sacraments. The latter theory makes the essential nature of the Church to consist in what is spiritual and ethical, in the great realities of truth, love, and righteousness, in the life of God in the hearts of Christians through the presence and power of the spirit of Jesus Christ. Whatever variety there may be in the definitions given of the Church, they are inevitably and logically reducible to these two theories: the Sacerdotal (which prevails amongst us in two forms: the Roman and the Tractarian) and the Evangelical. The Broad Church theory must either sink to the level of a barren humanitarianism, and identify the Church with the world, or continue to oscillate vaguely and indefinitely between the only two possible positive systems, according as it lays the chief emphasis upon the intellectual and ethical, or upon the institutional side of Christianity.

I will take, as the starting-point of our enquiry into the Evangelical doctrine, the simple statement of our Communion office, which describes the Catholic Church as "The blessed company of all faithful people." This definition affirms two things: that the Church is a fellowship, and that the basis of the fellowship, that which constitutes it and makes it what it is, is faith.

#### THE CHURCH A FELLOWSHIP.

The Church is a fellowship, not merely of men with one another, but with God. Man is made for fellowship. Without it, he cannot even exist, much less attain to perfection and to happiness. There is a solidarity of nature by virtue of which we are all members one of another; and even this