

Church called to the glorious liberty of the children of God, and which reposes only on God and his Word, place themselves under the bondage of human ordinances! And how loudly does that example cry to us: "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. v. 1.)

All those errors which we are combatting come from truths which have not been rightly understood. We also believe in the attributes of the Church, of which they speak so much; but we believe in them according to the meaning which God attaches to it, and our opponents believe in them according to that which men attach to it.

Yes, there is *one holy Catholic Church*; but it is, as the Apostles says, "The general assembly and Church of the first-born, whose names are written in heaven," (Heb. xii. 23). *Unity* as well as *holiness* appertains to the invisible Church. It behooves us, without doubt, to pray that the visible Church should advance daily in the possession of these heavenly attributes; but neither rigorous unity nor universal holiness, is a perfection essential to its existence, or a *sine quâ non*. To say that the visible Church must absolutely be composed of saints only, is the error of the Donatists and fanatics of all ages. So also, to say that the visible Church must of necessity be externally one, is the corresponding error of Rome, of Oxford, and of formalists of all times. Let us guard against preferring the exterior hierarchy, which consists in certain human forms, to that interior hierarchy which is the kingdom of God itself. Let us not permit that the form, which passes away, should determine the essence of the Church; but let us, on the contrary, make the essence of the Church, to wit, the Christian life—which emanates from the Word and Spirit of God,—change and renew the form. *The form has killed the substance*,—here is the whole history of the Papacy and of false Catholicism. *The substance vivifies the form*,—here is the whole history of