

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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SONG OF THE REDEEMED.
Our God our Father, our eternal All!
Source whence we came, and whither we return;
Who made the heaven, who made the flowery land,
Thy works all praise thee; all thy angels praise;
Thy saints adore, and on thy altars burn
The fragrant incense of perpetual love.
They praise thee now: their hearts, their voices
And swell the rapture of the glorious song.
Hail, all thy voices on high shout, angels shout!
And loudly ye redeemed! glory to God.
And to the Lamb, who bought us with his blood
From every kindred, nation, people, tongue;
And washed, and sanctified, and saved our souls;
And gave us robes of linen pure, and crowns
Of life, and made us kings and priests to God.
Psalm.

THE CHURCH OF CHRIST,
IN ITS BEING, AND IN ITS RELATION TO DIVINELY
APPOINTED ORDINANCES.

The Sermon before the Directors of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge, at their annual meeting in the Church of the Epiphany, Philadelphia, October 25th, 1848.

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"Then David said, This is the house of the Lord God, and this is the altar of the burnt-offering for Israel."—1 Chron. xvii. 1.

It was by no means a secondary matter under the dispensation of the levitical law, to know what was the house of the Lord, and what was the altar of the burnt-offering for Israel.

There was but one house, and one altar of burnt-offering. No sacrifice was accepted that was not brought to the door of the one, and sanctified by being offered upon the other. All that was peculiar to that dispensation was contained in that house and altar. All that pertained to an Israelite, as an Israelite, depended on his connection therewith. Hence, the question between the Jews and Samaritans, as laid for decision before our Lord by the woman of Samaria; namely, whether men ought to worship at Jerusalem, or on Mount Gerizim,—whether the true house and altar were in the one mount or the other, was a vital question to all who desired a share in the peculiar privileges of the ceremonial law. And hence the decision of that question had not been left to human appointments or conjectures.

In every period of the history of the levitical dispensation, God had visibly declared where his house and what his altar was, by manifest signs from heaven. When the tabernacle was set up, and the altar therein, and all was consecrated according to divine appointment, then "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." (Ex. xl. 31.) It was the marvellous sign whereby the God of Israel proclaimed in language too plain to be misunderstood, "This is the house of the Lord our God, and this is the altar of the burnt-offering for Israel."

And when, in place of the tabernacle of the wilderness, the more permanent and magnificent temple of Jerusalem was built, the same sign appeared; all the people saw the decision of the great question. "The fire came down from heaven, and consumed the burnt-offering and the sacrifices, and the glory of the Lord filled the house. And when all the children of Israel saw—they signified that they well understood; they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord." (2 Chron. vii., 1 and 3.)

The dispensation of the law had a typical relation at all points to that of the Gospel. Its priesthood was typical, not indeed of our human ministry, which is no priesthood; but of that priesthood of our blessed Lord in heaven, which alone gives our ministry any use, and the sinner's hope, the least consolation. Its temple, as is universally understood, was a grand type of the house of God, under the dispensation of Christ. And the question what that house is, should be regarded as a primary and vital question in reference to a Christian's participation in all that Christ did on earth, and is now doing in heaven.

The House of God under the gospel dispensation is no house made with hands. Whatever else may be said of its materials, of their preparation, or the cement that unites them, or of that which puts them together, or of that which, when put together, makes them God's house or temple; the materials are the sons and daughters of the human family. Their union one with another, under a certain bond, and in a certain relation to the chosen corner-stone which God hath laid in Zion, constitutes the present, only, house or temple of God. That house is identical with the Christian Church. St. Paul, speaking of the Church, in the Epistle to the Ephesians, calls it "the household of God," and describes it as built upon Jesus Christ, "in whom the sayings" of all the building, being framed together, grow up as a holy temple in the Lord." (Ephes. ii. 19-21.)

Now, to belong to the household of God, is certainly essential to all Christian privileges, and therefore it is manifestly impossible that we should have any part in Christ, unless we are part of his household; that we should have any interest in his sacrifice, except we belong to his temple. But the temple of God is the household of God, and the Church of Christ is the household of God. Hence it follows that there cannot be a Christian Church where there is no membership in Christ's household; any more than there could be an Israelite without any relation to the temple in Jerusalem; there cannot be any participation in the sacrifice of Christ, where

there is no union to his household, the Church, any more than a man could share in "the burnt-offering for Israel," who was not "of Israel." It follows, moreover, just as necessarily, (and to this we would draw especial attention) that as without membership in the Church of Christ, we can have no participation in Christ or his salvation; so if we are members indeed of his Church, we must have part in him and his salvation. To be found in the Church, and to be saved, are essentially connected. Whatever the Church may be, and whatever may make us members thereof, it is Christ's living body; and the Scriptures always represent those who belong to that body as being in Christ Jesus, precisely where St. Paul was so earnest that he might be found at the last; and nothing can be more impossible than that a real member of Christ, a sinner found at death, actually in him, can be lost. We repeat it, then, with special emphasis: membership in the Church of Christ, and salvation in Christ, are essentially connected, and commensurate.

We go further; whatever instrumentally makes us members of Christ's Church is essential to salvation, and is necessarily saving—simply because it unites us to Christ himself as members of his body. Therefore if any sacramental ordinance, —if the sacrament of Baptism makes us anything more than *visibly* or *professionally* members of the Church; if it be the instrument whereby we are made, not merely in the visible sign, but in the inward reality, members of the body of Christ; if every one who has received that sacrament is a member of Christ's body, the Church, then is found in Christ—and then it is true, not only that without that sacrament we cannot be saved, but *with it we cannot be lost*. Wherever you find the baptised, you find, according to such views, not only the true and only house and Church of the Lord our God, but those who have a saving portion in the great burnt-offering for Israel.

Baptism and salvation are as indissolubly connected in those views, as our being in Christ, and our being in the peace of God. The saved are exclusively the baptised. The baptised are certainly the saved. These are consequences of that doctrine of baptism, of which we are speaking, which cannot be escaped. They follow of necessity from the vital union between the Church and Christ; from the oneness of membership in it, and membership in him. Hence the primary importance of the question in Gospel, as well as in former times, *what is the house of the Lord our God? what constitutes the Church of Christ? what makes us members thereof?* Are the sacraments and the ministry so essential to the being of the Church, that without them it is a non-nity? Is the sacrament of baptism so identical with membership in the Church, not visibly merely, but spiritual membership to the body of Christ, that whoever is baptised is such member, and whoever is not baptised cannot be? If not, what are the relations of the visible and divinely-appointed ordinances of the Church, to the being and membership thereof? These are questions which we hope, without the need of any great length of discussion, satisfactorily to answer. And subjects more important to "evangelical knowledge"—more appropriate to the work of a society instituted for the promotion of such knowledge, most especially in these days, when with marvellous skill and subtlety of Satan, every sort of device is worked most diligently to cloud, and counterfeit, and destroy all truly evangelical knowledge—I know not where to find.

We must enter upon their consideration with the two certainties, of which we have spoken, plainly in sight, namely, whatever we make the Church, to be members is to be saved; not to be members is to be lost, because it is simply to be or not to be, in Christ. And, moreover, whatever we make the one instrument whereby alone we become members of Christ's Church, and so of Christ himself, be it the living faith in the heart, or the sacrament of baptism on the brow, that instrument is not only absolutely necessary, in every case, to salvation, but wherever applied must be saving, simply because in virtue thereof we are in Christ Jesus. And really when we have set before us these infinitely momentous consequences, of whatever view we take, we seem to have gone much of the way in answering the questions before us. For how hard is it, in view of all that have died in faith, without having received the outward sign of baptism, as many of the martyrs died, and then of all who have died with that sign, as millions on millions of the most ungodly have died,—how hard to believe that the sacrament of baptism is that essentially saving instrument of union to Christ? Not even the Romish apostacy, far as it has dared to avow the monstrous consequences which flow from her corruptions of Christian doctrine, has ventured entirely to maintain the extreme results of assigning to a sacrament so easily received, so indisputably possessed, a necessity so absolute, and an efficacy so saving. What is the invention of a baptism "in blood," and "in will" (in sanguine and in voto, as Rome's standard writers speak), but the confession of salvation *without a sacrament*, and thus a virtual denial of her doctrine of sacramental grace? What is the invention of additional sacraments to renew baptismal grace when sin has soiled its purity; the distinction between venial and mortal sin, with the convenient uncertainty and mutability of the dividing line; and when a baptised man, a man therefore in Christ, is

she holds, has lived a life of ungodliness, though continuing in the communion of the visible Church, what her invention of purgatorial flames to restore to that worker of iniquity the equivalent of his baptismal robe of righteousness, that he may be finally saved with the household of God, but the confession that in the full carrying out of her doctrine of baptismal union to Christ, there comes an extreme too monstrous to be nakedly exposed. She is bound to the honest avowal that, as by her own declaration, every baptised man, except he be an infidel, or a heretic, or a schismatic, is in Christ Jesus, by a living union, every such man must have part in the salvation of Christ. His sacramental baptism saves him—for as long as that sign is on him, he is in the Church and in Christ; and to call in other sacraments—to bring in the fires of purgatory to make his baptism finally saving, is to flinch from the direct consequences of her doctrine, and virtually to deny it.

We come now to one of the two main questions which we propose to answer in this discourse, namely—

1. In what consists the essential being of the Church of Christ; and, consequently, what is membership in the same? We shall find a shorter and easier question than some of the congregation may apprehend.

But let us mark well, it is not what is the Church in its apostolic appointments, but in its essential existence; not the polity, but the living thing; not what makes the Church a visible organization before the world, but what makes it the mystical body of Christ, before God.

The difference between the Church in its essential being before God, and in its divinely-appointed mode of manifestation, or visible profession before men, is precisely the same as the difference between the inward reality of communion with God, and the visible profession of that communion in the sacraments. All who come to the Lord's Supper we call communicants; we do not mean that all are communicants of the body and blood of Christ in reality. But we name them what they profess to be. And in the same way, we call the whole body of those who come to that sacrament, together with all the ordinances of God connected with their profession, the Church—the body of Christ. But we do not therefore mean that all of them are really, spiritually, of the Church, or body of Christ. We name them what they profess to be. Professing to be communicants, we call them communicants. Professing to be Christians, we call them Christians. In baptism, professing to be regenerate, they are spoken of as regenerate, in baptism. Professing to be members of the Church, to be the Church, they are called the Church; although we do not forget the declaration of St. Paul: "He is not a Jew which 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." (Ro. ii. 28, 29.) If this was the state of the case under the ceremonial law, how much more, if possible, must it be under the more spiritual and inward dispensation. How emphatically should we keep in mind, that he is not a Christian which is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian which is one inwardly, and the true, saving baptism is that of the heart, in the spirit, and not in the letter; and hence the Christian Church is not constituted of those who are Christians merely in the letter—in the baptism, which is outward in the flesh.

How, then, is it constituted? We find in the narrative connected with the text a very convenient and striking illustration. A pestilence was raging among the people of Israel in the reign of David. He beheld the angel of the Lord standing between the earth and heaven, having a drawn sword in his hand, stretched out over Jerusalem. The angel "stood by the threshing-floor of Ornan the Jebusite." David prayed that his hand might be stayed. The Lord commanded him to set up an altar on that floor. He did so, and offered burnt-offerings and peace-offerings, and called upon the Lord. And He answered him from heaven by fire upon the altar of burnt-offering." (1 Chron. xxi. 14-26.) When David saw that the Lord had answered him in the threshing floor of Ornan, then (it is written) he sacrificed there." (v. 28,) that is, he continued to sacrifice there, notwithstanding (as the next verse says) "the tabernacle of the Lord, and the altar of the burnt-offering were at that season at Gibeon." Then David said, "This is the house of the Lord our God, and this is the altar of the burnt-offering for Israel." The same evidence from heaven which had been given at the consecration of the tabernacle, that the house of the Lord was there, was now manifested unto David, that the house of the Lord was that open threshing-floor.

The case of Jacob at Bethel is precisely similar. "In the open field he sleeps. The vault of heaven alone is over him. God appears to him. He awakes and says, 'Surely the Lord is in this place—this is none other but the house of God—and he named the place Bethel'—house of God, (Gen. xxviii. 11-19.) Now, what made that open field of that naked threshing-floor the house of the Lord? Jacob's words afford precisely the answer, "The Lord is

in this place." The special presence of the Lord! It is residence in a place, not walls, that makes it our house. It is the citizens, not their edifices, that make the city.

Now, with this plain light from the Old Testament, as to what used to constitute the Lord's house, we open the New Testament to see what makes His house or church in these days. I find the house of God declared to be in every true servant of God; and that which gives him that character to be the in-dwelling of God's Spirit. "Know ye not that your body is the temple of the Holy Ghost, which is in you?" (1 Cor. iv. 19.) I find, next, the whole community of God's people called His temple. "Ye are the temple of the living God (said St. Paul to the Corinthians) as God hath said, I will dwell in them and walk in them." (2 Cor. vi. 16.) The indwelling of God made them His temple. And thus the same Apostle says to the Ephesians, "Ye are builded together, for an habitation of God, through the Spirit;" (Ephes. ii. 22.) The Spirit abiding in them made them the habitation of God. Here we have precisely the similar case to that of the threshing-floor of Ornan the Jebusite. The presence of God to David in that unwall'd space, made God's house to be there. The indwelling of God by His Spirit in any human being makes him His temple. The same indwelling of the Spirit in the whole community of God's people, makes it all His temple—His Church. The parts are not made each a temple by being first united to the whole. But the whole community becomes the whole temple or church, by the aggregation of the several parts, each being a temple in itself. God dwells in the community, and so makes it His house, by dwelling in each member thereof, and so making him a Christian and the habitation of God.

Thus we have found, by a very short process, the essential being of the Church—all that gives it a spiritual, and thus all that gives it a real, existence towards God. Nothing can be more simple. We ask where is the house of the Lord our God? The Scriptures answer, wherever is "the habitation of God through the Spirit,"—wherever His Spirit dwells. And thus the saying of Tertullian, in the third century, so much wondered at because not understood, is perfectly scriptural; "Wherever three are met together in the name of the Lord, there is the Church"—not a church in any outward equipment or visible organization; but the church, the habitation of God, in the highest sense of spiritual being. And why? simply because of the Lord's assurance, "There am I in the midst of them." I dwell in them—they are thus my house, my church. And to the same effect writes St. Paul: "By one Spirit we are all baptised into one body—and have all been made to drink into one Spirit;" (1 Cor. xii. 13.) In other words, the bond which makes us all one body in Christ—*one church*, is not an outward tie; but participation in the same inward life; not a visible sacrament or sign of baptism, but that baptism which the sacrament is not, and only signifies; the being baptised by the Spirit, the drinking into one Spirit, as the living branches drink into the life of the vine, and so are one body in it.

Thus we have ascertained wherein consists the being of the Church, and yet have scarcely alluded to the existence of such things as the sacraments, the ministry, or any outward order of the same. We have found that whatever the necessity of these, by divine appointment, to the well-being of the Church, they are not necessary as elements of its being; however necessary as means of establishing, extending, and continuing the Church, they are not parts of its essential construction.

The moment we get this view of the being of the Church, as quite another thing from the ordinances which God has connected therewith, the way is plain to the decision of the connected and important inquiry, what is the divinely appointed instrument whereby we become members of the Church? The simple answer is, whatever makes us individually the habitation of God, makes us collectively his habitation or Church. But that is the indwelling of His Spirit in each. How do we obtain that? Certainly not by becoming united to His Church. That, we have seen, is the consequence, not the cause of that indwelling of the Spirit. How then? The branch obtains the life of the vine by being grafted on the vine. We obtain the Spirit of Christ by being brought unto, or by coming to Christ. Now if we do not become partakers of Christ by first becoming partakers of His Church; but if on the contrary, we are made members of the Church by first becoming partakers of Christ, the life coming from the vine and not from the branches; then it cannot be any act of the Church whereby we are brought to Christ. The sacraments of the Church may signify, and outwardly seal, and promote our coming; they cannot be that which takes us to Christ; any more than it is the house which builds the stones into its foundation. The question is, what is that instrumental agency whereby we are made partakers of Christ, and so of His Spirit, and so of His Church? The Scriptures answer, with one voice, Faith; Faith only. "To whom coming (said St. Peter) as unto a living stone, ye also as lively stones, are built up a spiritual house, (1 Pet. ii. 4, 5.) Now see the house is lost, not first; the order is not coming to the house or church, and being built up in it,

and thus becoming living stones, and thus finally getting to Christ. But an order just the opposite. First coming to Christ—thus made living stones—then and therefore built up a spiritual house."

The Apostle proceeds—"Wherefore also it is contained in the Scripture, 'Behold, I lay in Zion a chief corner stone—and he that believeth on him shall not be confounded.'" (verse 6.) In other words, he that by faith is built upon that stone shall not be confounded. "Unto you therefore which believe he is precious;" (verse 7.) Why precious to you that believe and you only? Because by believing in him you become partakers of him, you are built upon him; you belong to that spiritual house which is the habitation of God, and cannot fall. Thus the whole order is this—a living faith brings us to Christ; by thus coming unto him we receive His Spirit to abide in us, and so are united to him by oneness of life. That Spirit, in uniting us to the head, unites us to all who have been united already in the same way. And thus we are members one of another in one body, which is the Church.

Now, my brethren, let me ask you to call to mind the position from which we set out, that whatever we make the Church to consist in, to be found therein is to be saved, not to be found therein is to be lost; and that just because it is, to be found, or not, in Christ. And again, that whatever be the instrument whereby we are made members of the Church, outward ordinance, or inward faith, it is not only absolutely necessary to salvation, but must be absolutely saving. Taking the view we have given of what constitutes the Church, and what instrumentally unites us thereto, those positions are not only true, but exactly consistent with all else in the Scriptures, and in religion. They are but another mode of saying, "He that believeth in Jesus shall be saved, and he that believeth not shall be damned." Take any other view of the being of the Church, and of what instrumentally makes us members thereof; say that it is made up of all who are joined together in a visible fellowship by the bonds of outward sacraments and an apostolic ministry; that all the baptised and none else are its members; then look abroad over the world of those, who in the grave, or now alive, are the baptised; contemplate that exceedingly commingled multitude of tares and wheat, of true and false, of golly and ungodly, in view of the positions we have taken and which cannot be escaped, however they may be concealed, and what an enormity do such views of the Church present!

Let us now proceed to the other question allotted for this discourse.

II. If the sacraments and other outward and visible ordinances of the Church are not essential elements of its being, in what relation do they stand thereto? Mark well the question, lest we be misunderstood. It is not what are the several objects, uses, benefits, towards the Church or the Christian for which the sacraments, &c., were ordained—but the much narrower question, what is the relation they stand in, toward the essential being of the Church, and consequently of the Christian.

We look back to the narrative of David on the threshing-floor of Ornan, the Jebusite. In one verse we have him saying of that open floor, simply because God's presence was there; "This is the house of the Lord our God"—and in the next verse we read that he "set masons to hew stones to build (in that place) the house of God"—and afterwards we find the magnificent temple of Solomon erected on that very spot, and customarily spoken of, in the subsequent scriptures, as the house of God. How is this? Two houses in the same place—the invisible and visible? or the same house under different relations—first in its invisible being, made a temple by God's presence, next, in its visible form of walls and courts and altars?

The plain truth is, that when the stately sanctuary of Solomon was erected over and around the place which David long before had pronounced to be the temple of God, since the presence of God was no more there than it was before, it was no more really God's temple. Take away the walls and courts, and leave the divine presence, and the temple is there still. Of what use then were the walls and courts and altars, and all the imposing ceremonial connected therewith? We answer, they gave visibility to that otherwise invisible house of the Lord. They were its conspicuous notes and marks. They did not give it being, but they gave it visible, sensible being. God needed them not in order to recognise his temple; but man did. Thus there was a sense in which the outward and visible building was the house of the Lord, while the real house was there without it. It was the form of that spiritual house, and called therefore the house; as we call the visible man the man, when all we see is only the bodily form of the "invisible" man. So we call our liturgy prayer, when it is only a form of prayer. The real prayer is quite another thing, which no eye sees but that of God. Words, however, are, its signs and forms—and we call them therefore by its name, with no danger of being understood to mean that prayer must be where they are, or cannot be where they are not.

Let us now apply what has been said of the temple of Jerusalem to illustrate the relation of the sacraments and other ordinances of the church, to the church itself.

During the interval between the death

of Christ and the setting up of the visible church by the administration of baptism to the three thousand on the day of Pentecost, there was certainly a church. Since the beginning of the world God had always his house, his habitation through the Spirit, in this world. One hundred and twenty disciples, believers in Jesus, commanded by him to continue in Jerusalem till they should receive the promise of the Father, were gathered together in Jerusalem, in his name, and he, according to his promise, was in the midst of them. They were thus his temple. And presently the Lord visibly declared they were his temple, precisely as he declared the threshing-floor of Ornan, or the tabernacle of Moses, to be his house. "There came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost."

But as yet the Church of Christ had no administration of sacraments. It was like the house of the Lord in the threshing-floor of Ornan, when it had no walls. The baptism ministered before the death of Christ was not the sacramental baptism of the Christian Church. It was while the Jewish dispensation was yet in being. The Lord's Supper had been administered to only eleven out of the hundred and twenty, and then while the Jewish dispensation still existed. The sacraments were in being only as appointments for a time to come. They had no hand in constituting the church that then was. But that church nevertheless was just as really the church of God, as it has ever been since. Composed of living stones, built upon the precious corner stone which God had laid, and being inhabited by "the Spirit of life in Christ Jesus," it was, in every essential respect, the temple of the living God.

But the temple or church, then made visible as such, only by miraculous signs which must be transitory, in order that it may come into contact with the world in which its work is to be done, must have a visible and permanent form or body. It is not enough that God knoweth them that are his. Man must see who profess to be his. An angel host may dwell among us in all the perfectness of their being, but until they put on some visible shape, we cannot be sensible of their presence. Man comes into contact with man, only through the means of a visible form—which is the body he lives in. The church can operate on the world only through a similar form. So then when the Apostles proceeded to put the church to its appointed work, they invested it with a body of visible ordinances, which the Lord had appointed, and such as by their fitness and simplicity were suited to a dispensation which was to embrace all nations. As soon as David had ascertained the place for the house of the Lord, he set men to hew stones to build it walls. No sooner had the Lord declared by the manifestation of the Spirit on the day of Pentecost that in those hundred and twenty disciples was his church, than the Apostles began to preach the word. Thousands were the same day turned to the Lord, and were, by faith, joined to Christ, and so to his Church. And what was thus done invisibly, they were next required to confess openly. They were baptised in the sacramental sign, as they had been already in the spiritual reality. Thus they became not more really members of Christ, but more visibly; as a King, by his coronation, is no more a king than before he was crowned, but only more formally and declaratively.

But as baptism is [received] only once in a Christian's life, a sacrament more permanent in sight was needed for the full visibility of the Church. The Lord had prepared and directed it. The Apostles added therefore to the baptised, the sacrament of communion in the body and blood of Christ. Thus the Church, with both the sacramental marks and signs which the Lord had ordained, and with a divinely appointed ministry preaching the pure word of God, was fully set up in its visible form, as before in its invisible being. "They that gladly received the word were baptised, and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers."

Now in all this account of the difference between the Church as it is, and the Church as it is visible in ordinances, we have had in view the language of our standards. When the object is to declare simply what the Church of Christ is, without reference to how it is known; the description is "this blessed company of all faithful people,"—in other words all believers in Jesus. But when the object is not only the spiritual being of the Church before God, but its visible form before men; what indicates, as well as what constitutes it; then the Homily for Whit-Sunday says: "The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone." So much for what it is in its essential constitution. Then the Homily proceeds "and it hath always these notes or marks whereby it is known; pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline." So much for what makes it visible.

Thus our standards place the sacraments and ministry, in relation to the inward being of the Church, exactly where they put their