

that the Church (the saved ones) was the body of Jesus Christ. He felt it impossible to ascertain satisfactorily the exact spiritual level of every man. Naturally then, pastors and those in authority in the Church could not and were not to set themselves up as plenipotential judges of spirituality. When it is said that impure vessels are found within the membership of a Church, as Calvin cites Cyprian, the claim is not that we should withdraw from the Church at the instance of exposure to the existence of impurity. Rather, Calvin means by citing Cyprian that if a few are found in the Church who are still sinners the righteous should work for the sanctification and correction of such. ⁴

2. Calvin did not feel that absolute point by point doctrinal unanimity was demanded in the Church. He indicated that there were some points of doctrine not essential to salvation which called for charity and brotherly consent. Then, too, Calvin admitted the possibility that individual ministers may even drift into apostasy but the existence of such, providing they did not exercise control, did not ruin the Church. Calvin never urged that these should be condoned or that their errors should be maintained. Instead he recommended action be