

be with them always, even unto the end of the world. He declared, "As My Father hath sent Me, even so send I you." He assured them that they should be imbued with power from on high to fit them for their work. He invested them with authority to bind and to loose. He appointed a definite outward form, Christian baptism, for admitting new members into His kingdom; prescribed laws for their government when admitted, and laid down principles for the guidance of their life. This Church thus called out and organized began its supernatural life of the one spirit in the one body, against which the gates of hell shall not prevail, in the upper chamber in Jerusalem on the day of Pentecost. The Lord had prepared it a body in the hundred and twenty who were gathered together at Jerusalem waiting the fulfilment of Christ's promise of the Comforter; and as the Holy Ghost breathed into Adam's body the breath of life, and he became a living soul, so the same Holy Ghost came upon the infant Church, filling it with supernatural life, and sending it forth on its great mission to evangelize the world. And everywhere they that gladly received the Word were baptized by the one Spirit into the one body. This body is divine in its constitution for Christ organized it. It is divine in its life, for the Holy Spirit dwells in it as its creator, incorporating it into Christ. It is declared to be the body of Christ. Christ Himself is the Head of the Church, which is His body. His Church is declared to be the bride of Christ; it is the Lamb's wife; figures which declare that she is joined to Him in the closest and most indissoluble union. And the voice of inspiration tells us that as there is only one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, so there is only one body to which these high privileges and promises belong. You can see, then, from your New Testament that the shallow boast of Roman Catholics that their Church was the first Church, the mother and mistress, therefore, of all Churches, is simply not true. The first church was the Church of Jerusalem, and all its members were Jews. From Jerusalem it extended to other places. First, Philip preached the truth in Samaria, and established a Church there by admitting his converts into the one body by baptism. Then the Gentile proselyte, the treasurer of Queen Candace, was admitted into this society in the same way. Then the Gentile Cornelius and his household. The Church has spread until it embraces Jews, Samaritans, proselytes, and Gentiles. And still Jerusalem is the centre of interest, the Mother Church of the world. After this the Sacred History tells us that the Church was next established at Antioch, the great and luxurious capital of Syria; then in Cyprus. Then Barnabas and Saul, who had been separated for this special mission, passed over into Asia Minor and preached in Pisidia, Antioch, Iconium, Lystra, and Derbe, ordaining elders everywhere to take charge of the new Churches. Then in a second journey Paul and Silas passed westward through Galatia, founding new Churches, until, guided by a vision, they passed over into Macedonia, the first apostolic heralds of the Gospel in Europe. Gathering congregations and planting Churches in Macedonia and Greece, at Philippi, Thessalonica, Berea, Athens, and Corinth, they finally returned to Asia. Then after two years' residence at Ephesus and two years' imprisonment at Caesarea, St. Paul went as a prisoner to Rome, more than twenty years after the Church in Jerusalem was founded. And it appears, from Rom. xv., 21 and 22, that neither had he himself been there before nor had any apostle preceded him. He found there was a considerable community of Christians, who had probably been brought to the knowledge of the truth by the strangers at Jerusalem who were converted on the day of Pentecost. And so we see, in ever widening circles, either by the ministry of the Apostles themselves or of those whom they ordained, in every city the church was founded and congregations multiplied in one land after another, till the whole known world was permeated with this new leaven, filled with the spreading branches of this rapidly-developing mustard tree. Thus, while these things were transpiring, or at a very early date, missionaries from Ephesus founded flourishing churches in Gaul at Marseilles and Lyons. And we read that when the first persecution fell upon them with devastating fury, vast numbers of Christians fled and hid themselves in the forests of the west. Large numbers, passing over the sea to the islands of Britain, sought refuge among their Celtic kinsmen in England and Scotland. And whether they were the first heralds of the Gospel there or not, they were at least, in all probability, the instruments by which the Gospel was made known in those parts of Britain that were inaccessible to Roman arms, where Tertullian, living in the next century, tell us there were vast numbers of Christians in his day. During the apostolic days this body thus extended was everywhere designated by the one substantive word, the Church. It is called the Church more than seventy times in Acts and the Epistles. After a time it was thought advisable to add the adjective Catholic—meaning universal, or for all—for the purpose of dis-

tinguishing the Church which was intended to extend into all lands and to embrace all people from the Jewish Church, which was meant for one race and confined to one small corner of the earth. Before long this word Catholic took on, as is not uncommon in the history of language, a second meaning, and was used to distinguish those who held the whole truth from the heretics who chose, as their name implies, parts of the truth as their creed. Another adjective, Apostolic, was added to the description of the Church, as in the Nicene Creed, to distinguish the Church which continued in union and communion with the Church which the apostles founded, and presided over from those bodies which separated themselves and took the name of their founder or favorite doctrine. This Church also received local designations from the cities or countries in which it was established, as the Church of Jerusalem, of Samaria, of Egypt, of Rome, of Gaul, of England. Then in ordinary conversations the other distinguishing adjectives were dropped, and it was spoken of merely as the Church of Rome, of France, or of England, or more generally merely as the Church; everybody knowing that the body meant was the Catholic Apostolic Church of Gaul, Rome, or England. But everywhere it was the same body, organized in the same way, ruled by the same officers and general laws, animated by the one Spirit, preaching the one Gospel, professing the one Faith: the Church in one land owning and owing no subjection to the Church in another, but all co-operating in the one great effort to win the world to Christ. If difficulties arose or new doctrines were preached, they were either composed by the Bishop or reported to a council like that in Jerusalem described in Acts. These councils were either diocesan, provincial, or general. To the provincial councils the bishops and clergy of the province were summoned; or, if the difficulties were of sufficient importance, those of the whole Christian world were summoned, that by their testimony the truth might be settled and difficulties removed. Archbishop Lynch says, "there must be a visible head and chief director, some man on earth to be the head ruler of His Church on earth." All I can say is that centuries passed away before anybody discovered that necessity—or even thought of it. The Catholic Christians of those days had no such easy method as Archbishop Lynch described. They had no supreme ruler and director to whom they could appeal to teach them new doctrines or to define old ones. They had to summon the bishops and clergy from all parts of the world, to undertake long and perilous journeys to come together to establish the truth and quiet heresies; and when they had assembled together in council, what was their mode of proceeding? Did they, as Romanists assert, only assemble at the call of the Pope, or by his permission? Did they only deliberate under his presidency? Did they patiently await and meekly accept his announcement of new doctrines or definition of old ones? Not a bit of it. The Bishop of Rome, unless all testimony deceives, no more called, or was asked for his sanction to summon one of those six great general councils, which promulgated the creeds and formulated the doctrines of the Church, than the Bishop of London called or sanctioned them. He was not present at any one of them. His expressed wish—nay, his entreaty—as to where two of them were to be held, was utterly disregarded and overridden. His Church was hardly represented at all. His judgment was not asked for or referred to; and yet he accepted, like the other bishops of the Christian world, not his decisions without the council, but the councils' decisions without him. How, then, did these councils proceed in determining the truth? They did not proceed to settle the points in dispute by asking this bishop or that presbyter what his opinion about it was; but, setting the Scriptures upon a throne in their midst, as containing the truth of God, they collected the testimony of the Church, asking first one Bishop or presbyter and then another as to the interpretation that had been handed down to them from the beginning with reference to the matter in dispute. Thus was the one faith once delivered defined and confirmed, while the interpretation of apostles and inspired men were still living and remembered in the Church. Such, my brethren, in brief outline, was the Catholic Church when the name Catholic was first given to her. Such her condition as she emerges through the dust and turmoil of her earliest encounter with an unbelieving world into the clear light of historic times. A spiritual kingdom owing obedience to her invisible Head and Lord, and yet herself visible—a vast organized democracy—her bishops in every diocese invested with the same authority and standing upon a footing of perfect spiritual equality; her doctrines defined and defended, and her discipline settled by a church parliament representing the diocese, the province, or when need arose, the whole world.

I shall show on Sunday evening next how the Roman Church has departed from the Apostolic ideal, and by her doctrines of supremacy and infallibility has overturned the constitution of the Catholic

Church. May God restrain us from all passion, guide us into a clearer knowledge of His truth, and a heartier obedience to His will.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

St. George's Church.—A large meeting of ladies connected with or willing to be connected with, women's work in the parish, was recently held in the upper school-room. There were present of the clergy the Very Reverend Dean Carmichael and the Rev. T. Hood. The meeting was opened with singing and prayer, after which the Dean revised the list of the following societies, adding the names of volunteer workers in connection with them:

The District Visiting Society, The Dorcas Society, The Mother's Meeting, The Provident Society, The Band of Hope, The Ladies' Fund (Church debts), The Young Ladies' Missionary Society, The Industrial School.

The total amount of money raised by or for these different charitable organizations amounted last year to \$2,187.

The various reports of last winter's work, are of a most encouraging nature. Fifty families were looked after by the District Visiting Society. The Dorcas Society did good work. Twenty-five mother's meetings had been held, with a fair attendance, and the provident fund was slightly larger than the previous year. The Band of Hope had added sixty-four members during year, making a total membership of 1,171 on the roll book. The attendance at the meeting of the band had increased considerably, and a great deal of interest taken in them. The Young Ladies' Missionary association reported an increasing interest manifested by the congregation in its welfare. There were twenty meetings of the Industrial school held during the season, the average attendance being twenty-six.

ONTARIO.

The Bishop of the diocese has been holding confirmation services at Bath, Adolphustown, Deseronto, Madoc, Queensboro and Tweed.

NAPANEE.—On Sunday, Oct. 4, the volunteers paraded to St. M. Magdalene's Church, and heard a most appropriate sermon from the Archdeacon of Kingston.

TYENDENAGA.—The Indians have come to terms with the Rev. E. H. M. Baker, and thus saved themselves further prosecution for their outrage upon him. They have agreed to pay him \$200, his salary to Oct. 1st, \$200 more as damages, all his law expenses, amounting to \$75 and to make a public apology for assaulting and maligning him.

ADOLPHUSTOWN.—The U. E. L. Memorial Church is being enclosed. The design is universally admired. Jos. W. Power, of Kingston, is the architect, \$2,000 are needed to complete it.

MURRAY.—The Rev. J. M. Morris is preparing for the ceremony of laying the corner stone of a handsome new church at Carrying Place. The interesting ceremony was performed on the 22nd inst., by the Venerable Archdeacon of Kingston.

ADOLPHUSTOWN.—The U. E. L. Memorial Church.—A report of the building committee of the U. E. L. Memorial Church, Adolphustown, has just come to hand. The projectors of the praiseworthy undertaking have every reason to be gratified with the result of their efforts thus far, for the builders are now engaged in roofing the church. Thus it will be finished externally before winter and safely protected until the building season returns. Financially the report is also encouraging, the total amount subscribed to date being \$4,594, which, if the whole could be realized this fall, would be sufficient to clear off present liabilities. The places which have contributed, and the several amounts subscribed, are given as follows:—