

cannot be misplaced; but if it wander to human channels it ends in idolatry. And the very lowliness of mind which becomes a Christian may open the door to superstition if the direct influence of the Holy Spirit be lost sight of. Perceiving this danger, the beloved disciple writes: "Little children keep yourselves from idols." The Holy Spirit Himself within the heart is the true guide of the children of God.

"The Church of the future," if it is to be a true Church, must be the primitive Church of the past. And it must hold three salient ideas in connection. It must see God "the Father of lights," and "the Father of Spirits" as the original source of all authority and grace, that it may reverently hallow His name.

It must cling to God the Son as the sole Head of the Church, and sedulously keep His sayings. And it must trust the Holy Ghost as the indwelling Spirit guiding and moving those who believe in Jesus. It must thus combine the vital principles of the Episcopal, of the Presbyterian, and of the Congregational Churches, and it must embody them not only in theory but in practice. It must therefore be a Catholic Protestant Church—Protestant in that it clings solely to the Word of God and protests against heresy; Catholic in that it trusts the Holy Ghost, and protests against schism.

This double protest against heresy and schism will mark the third Reformation.

The first Reformation, seeking truth, honoured the Word of God.

The second (that of Whitefield and Wesley), seeking life, honoured the Spirit of God.

The third, seeking "grace" (which is the effusion of the Divine nature granted to believers through Christ), shall honour the nature of God: "for God is love; and he that dwelleth in love, dwelleth in God."

The first reform was that of Light, the second was that of Life, the third shall be one of Love. Love to God, and to His people for His sake, shall reunite the scattered Churches. As the last spiritual Reformation bore witness to Christ's statement "he that is not with me is against me," so the coming revival will remember His connected warning "AND HE THAT GATHERETH NOT WITH ME scattereth abroad" (Matthew xij. 30, and Luke xi. 23).

The fear of God ought to awaken a terror

of schism among real Christians. "He that loveth not his brother, abideth in death."

The Apostolic Church, keeping truth and pursuing holiness, was still catholic in every true sense. And again must the true Church resume this epithet. The very meaning of the word "catholic" convicts of falsehood the Church that assumes it to characterize its peculiar organization.

The word means "general," "pertaining to all," "universal." No Church can be catholic which excludes those who hold the Name and the Spirit of Christ.

"The disciples were called Christians first in Antioch" (Acts xi. 26). And all who acknowledge themselves to be Christian disciples (learners at the feet of Christ) belong to the Catholic Church. Any Church that exalts itself above confessing Christians, and so excludes them from its pale, becomes a self-declared schism.

Bishop Pearson (one of the soundest Episcopal divines), in explaining "the Holy Catholic Church" of the Creed, writes: "Again we observe the Fathers to use the word catholic for nothing else but general or universal in the ordinary or vulgar sense."

And this is the invariable sense of the word, even when it includes a secondary sense. Thus Quintilian (Liber. 2, cap. 14,) speaks of "*præcepta quæ catholica vocant, id est universalia vel perpetua*" ("rules which they call catholic, that is universal or perpetual").

It may be that a secondary sense was adopted by the presumption of the Latin Church; and that it desired to assert that it should be perpetual as well as universal. Or the Latin Church, in its arrogance, may have preferred the secondary sense of the word. But in forsaking the primary meaning of the word, that Church has forfeited any claim to its secondary sense. In parting with the true comprehensiveness, it has lost the permanence of catholicity. The true Church is indeed built upon Christ the Rock, and shall be perpetual; but that is the Church which holds "the common salvation." The Church which commemorated, by a medal, the massacre of Christian Huguenots on St. Bartholomew's day in 1572, is certainly not a Church of Christ. The Church which ejected two thousand holy ministers of the Gospel in 1662, by the Act of Uniformity in Charles the second's reign, is certainly not a catholic Church. For again