

little by little. The early bodies of separatists have disappeared altogether, although some of them lasted for over 200 years. They gradually lost their sense of worship, of Christian charity and spirituality, and to-day even their names would seem strange. Wherever we see separation we shall see, sooner or later, these consequences of the breaking of the law of life. People may say that the Church has been bad in the past, or is bad in the present, and it is true; but the Church has lasted, while the separated have not; the Church has always revived, the others have not; not because of her people, but because she is part of the Body of which Christ is the Head (the Life).

From this we advance to the "dogma" or "statement" that, if the Church is the Body of Christ there can be only one Church, or one body, a dogma which condemns utterly the possibility that the 250 sects of to-day are each and equally or in any true sense "Churches" - Bodies of Christ. This dogma is also supported by Our Lord's words, "I will found my Church" —not Churches; by His prayer "that they all may be one"; by His work of the Incarnation which He accomplished in *one* body; and His extension of that work through the sacramental grace of His Body of which we become members by Baptism, and of which we partake in the Holy Communion. Christ's followers recognized, taught and held the same idea of "oneness," and blamed any who differed. For centuries, as a result, no sin was considered so great as the sin of schism, or separation from the One Body of Christ, and from its orders, sacraments, or teaching. It is true that there have always been schismatics, separatists, dissenters or non-conformists, for all these terms have the same meaning in "fact," if not in the belief and practice of those who hold them; but the separatists have always shewn signs of division, decay and atrophy, lapsing into infidelity or becoming unspiritual. Naturally, this was the result of their origin, namely, that they were man-made, that they had to minister to those who were possessed by the spirit of individualism or separation, and who would easily tend to the one more schism if they were displeased. Consequently, they became more and more worldly both in their outlook and in their use of secular methods and the secular power, ever cheapening the spiritual side of life until there was little left beyond a desire for good works and success.

When we speak, then, of the history of the Church, we mean the story of a society founded by Christ Himself and entrusted for order and teaching to His Apostles, and there can be no other Church but this. This society was called from the first the "Ecclesia," and has always held that there is only one Church because it is the Body of Christ; that the one Church had re-