

great prayer), "that they may be one, as we are." (S. John xiii. 11.) And I think I may with all charity say thus far: that we do not make sufficient of the sin of heresy, for I do not know what is condemned by the New Testament if this is not. "Heresy" is classed in the Epistle to the Galatians (v. 19—21) with the most terrible sins, drunkenness, adultery, fornication, uncleanness, lasciviousness. Moreover, each time we use the Litany we say the petition, "From all heresy and schism, good Lord deliver us." Does not the Church, then, look upon heresy as a sin to be avoided? as being a rending and tearing asunder of that Church, which Christ, with His last words, desired to be *one*? One! yes, the Church *is* to be one, even as God is one; "one Lord, one faith, one baptism . . . *one body*." (Eph. iv. 4—6). Yes, and being *one body*, she must have *one doctrine*. How S. Paul insists on that! We are not to pick and choose what we shall believe, as you often hear people say, "it doesn't matter what we believe." As *one body*, so *one faith*. And for that faith we are told in the Epistle of S. Jude (v. 3) to "earnestly contend"; or again, to "hold fast the form of sound words." (2 Tim. i. 13). Churchmen, members of the Catholic Church, see that ye do so! What! is the faith for which martyrs have bled and died to be frittered away and thought of no account, whilst the dictum of unlettered judgment takes the place of the matured and deliberate faith of centuries?

**HOLY:** "Holy," not meaning that her members are *completely* holy, for what sin-stained soul can be? but "holy" in that we are "*called to be saints*," yea, "*saints*" in this imper-

fect state, being "*sanctified in Christ Jesus*." (1 Cor. i. 2.) 'Saints,' yes, in our union with God, "yet she on earth hath union with God the three in one"; "*saints*," yes, in the memories of those who are gone, "the mystic sweet communion with those whose rest is won"; "*saints*," as S. Paul call the imperfect members of the Roman, Colossian, and Corinthian Churches, as looking to what they should be rather than what they are, and desiring them to "*walk worthy of the vocation wherewith they are called*." (Eph. iv. 1.) This is the meaning of the word "*holy*" as applied to the Church—"I believe in the *Holy* Catholic Church"; remembering the corresponding duty, of members of the Church, the duty of spiritual progress, of living as becomes members of the body of Christ.

**CATHOLIC:** The branches of the tree were to radiate into all parts of the globe. Think of the synod of of Bishops lately held at Lambeth. From all parts of the world they came; from the snows of Canada, from the hot plains of India, from the shores of Africa, from the great colonies of Australia and New Zealand, from the sister continent of America, each presiding over branches of the one Church, which, however separated by clime and language, is still *one*—one in a common faith, one in a common ministry, one in the same word of life, one in its very liturgy, which is used wherever the Anglican Church has spread—one in its longing for unity with all true Branches of the Vine.

**APOSTOLIC:** This is the claim of the Church now. The Apostles her earliest teachers, she claims to represent the Apostolic mind. She claims