THE INDWELLING OF THE HOLY GHOST IN THE CHURCH

"YE are the temple of God." "The Spirit of God dwelleth in" or "among you." It is in the Church, as a whole, and not in the individual, that the full majesty of the Spirit's presence is to be witnessed. The "whole body of the Church is governed and sanctified" by the Spirit, in a deeper sense than any individual can be. In spite of human errors, the sensible tokens of the Spirit's presence fill the whole house, wherein, through their successors, Apostles sit to rule and to prophecy until the end of time. In spite of human lukewarmness, tongues of fire, kindling into burning words the souls consciousness of the sublimest truth, and the rushing, mighty wind, endowing a company of feeble peasants with a heaven sent impulse to save and bless humanity, live on through the ages, not as the monopoly of the recipients of such gifts, but as the appendage and endowment of the holy Body. And there are promises attaching to the Spirit's presence, which the Church and she alone, can realize. The Church alone, and not the individual; the Church alone, and not any fragment of the Church; not for instance, even the great Latin Patriarchate, between the tenth and sixteenth centuries, severed already from the East, but not as yet itself further subdivided by the Reformation; only the entire body, acting collectively or by fair and recognized representation, is really warranted in the certainty of guidance into all the truth. (St. John xvi, 13.) And in the same way of the whole body alone, can we say, that through the preserving breath and vital force of the Spirit, it will never fail. (St. Matt. xvi, 18.) Particular Churches, diocesan, provincial, patriarchal, may become heretical; entire continents may be lost to Christ for centuries; much more may individuals, the saintliest, the most gifted, after they have preached to others, themselves become cast away. (1 Cor. ix, 27.) For as the source of her corporate infallibility, as the conservative force which makes her utter failure impossible, the Divine Spirit is given only to the collective Church.—*Canon Liddon.*

THE HOLY CATHOLIC CHURCH.

No. 1.

THERE is no article of the Christian faith about which such diverse opinions are now-a-days held, as that concerning "the Holy Catholic Church,"—it is therefore all the more necessary that all Churchmen, and especially those who undertake to teach the young, should have a sound and reasonable appreciation of the meaning of those words in which, Sunday after Sunday, we express our faith.

Every article of the faith has its practical side, which consists in living up to what we profess to believe, and when we profess to believe in one Holy Catholic Church, the correlative duty is to adhere to it, and support that portion of it in which our lot is cast, both by personal effort, and by the consecration of our worldly means to its service; and the maintenance, as far as in us lies, of charity towards all our fellow-members of that Church throughout all the world. But though many of us discharge the duty, we nevertheless fail to grasp just and accurate views of that article of the creed upon which that duty rests.

At one time in the history of the Christian Church, there was no difficulty in determining what was meant by "the Holy Catholic Church." Unhappily the discords and divisions of Christians have made that difficult which before was simple to be understood. Still, if we would hold the true faith upon this vital article of the creed, we must be ever reverting in thought to the state of simplicity, and must endeavor to evolve from the past history of Christendom, which of all the conflicting christian societies now really constitute the Catholic Church—and while doing this, we must be careful to discriminate between those who, though members of the Catholic Church, are nevertheless members and adherents of bodies of Christians, which lack the essential elements of the Catholic Church as a visible organization.

It would be far easier to formulate a basis of argument as to what is not the Catholic Church than it would be to agree on what is. For instance, we might agree that neither the Greek nor the Roman, nor the Anglican, nor Lutheran, nor Methodist, nor Presbyterian Churches are *the Catholic Church.* But while we might agree that none of these bodies are alone entitled to that designation, some might be disposed to say that some of them together might be justly so-called, while the extremist on one side would cut off the Greeks and the Romans, the extremist on the other might cut off the Anglicans, Lutherans, Methodists and Presbyterians.

Possibly one way to arrive at a proper solution of the difficulty, would be to try and put oneself in the place of those who, in the Council of Constantinople, added this article to the Nicene Creed, and try and ascertain what they meant when they called upon all Christians throughout the world to profess their faith in one Catholic and Apostolic Church.

Let us ask a few questions of these venerable fathers of the Church: How was the Church of which they were speaking universally governed? Was it in some parts governed on Presbyterian principles, in another on Methodists', in another on Congregational, in another on Baptist principles? Was every part of it subservient to the Bishop of Rome? The merest tyro in ecclesiastical history knows that, at that time, the Christian Church throughout the world was governed by bishops, priests and deacons; that Presbyterian, Methodist, Congregational and Baptist forms of church government had never so much as been heard of—and it is equally patent that the Church which these venerable fathers had in their mind's eye, was not a church which, in all its parts, was subservient to the Bishop of Rome. How can we come to the conclusion that this one Catholic Church of which the fathers spoke has, in the lapse of ages, become so altered in its character, as to be either now dependent for its very being on the acknowledgment of the supremacy of the Pope, or, on the other hand, to present the appearance of a multitude of discordant sects with no visible bond of unity. Is it the privilege of each generation of Christians to alter the constitution and organization of the Catholic Church, so that it presents one appearance in one age and quite a different one in another? If so where is this prerogative given, and by what charter we should like to know? We confess we know of none. Having ascertained that the Holy Catholic Church, of which the fathers of the church who formulated this article of the creed spoke, was an Episcopally governed church, we may reasonably conclude, as there is no power to alter the apostolic constitution of the church, vested in any man or class of men whomsoever, that the Holy Catholic Church to-day, is governed in the same manner as the Holy Catholic Church was governed when this article of the creed was formulated. We thus arrive at one point in the solution of the question,—in the Holy Catholic Church wherever it is to be found, must be a church with the three-fold ministry of Bishops, Priests, and Deacons. The next point concerning the church, is concerning the Faith it professed. Now the summary of the Faith of the Holy Catholic Church, refered to by the fathers who formulated the article concerning the church, is that which is to be found in what is now termed the Nicene Creed, omitting the interpretation of the words "and the Son" in the article concerning the Holy Ghost. It is also certain that they celebrated the two sacraments of our Lord's appointment. It is equally clear that the church they were speaking of did not profess the creed of Pope Pius IV., nor of Pius IX., for they were not formulated until hundreds of years afterwatds, nor were the articles contained in them, so far as they add to the Nicene Creed, even professed to be behind as any part of "the faith once delivered to the Saints," by any Christian in any part of the world in those days.

From these facts we may conclude, that the Holy Catholic Church is one which professes the Christian Faith as set forth in the Nicene Creed, and that celebrates the two sacraments of our Lord's appointment.

Next we may ask, how were individuals admitted to this church of which the fathers speak, and the answer is indisputable that the only way of admission to its fold, was by baptism with water in the name of the Holy Trinity.—H.

THE 'NEWGATE CALENDAR' OUTDONE.

THE *Newgate Calendar* must look to its laurels. The latest development of English literature has taken a form which leaves the plain unvarnished tales of that sanguinary record hopelessly in the rear. Judging by certain facts which are before the public, we should be justified in constructing a statemen