

# The Church Guardian

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See page 14.

## CALENDAR FOR JUNE.

- JUNE 1st— }  
" 3rd— } EMBER DAYS.  
" 4th— }  
" 5th— Trinity Sunday.—(Athana. Creed  
Pr. Pref. in Com. Notice of St.  
Barnabas.)  
" 11th—St. Barnabas, A. & M.  
" 12th—1st Sunday after Trinity.  
" 19th—2nd Sunday after Trinity. (Notice  
of St. John Baptist.)  
" 20th—Queen's Accession, 1837.  
" 24th—Nativity of St. John Baptist. (Atha.  
Creed.)  
" 26th—3rd Sunday after Trinity. (Notice  
of St. Peter.)  
" 29th—St. Peter. A. & M.)

## BISHOP SPALDING (OF COLORADO) ON THE NOTES OF THE CHURCH: —ONE, HOLY, CATHOLIC, APOSTOLIC.

We come now to the Notes of the Church given in the Creeds. First, it is ONE. Christ, the Head, has not many Bodies, but one Body. It has many members, and all have not the same office, but they all contribute to the increase and usefulness of the Body. So the Vine is one. The Temple is one. Indeed, all the Scripture representations of the Church involve its Unity.

Since the Church has been broken into many schisms in the progress of its history, and as we see it to-day seems to be sadly divided, a distinction has been drawn between the Church visible and invisible; and the Unity of which the Scriptures and the Creeds speak, is by some held to be true only of the latter. Such a distinction is clearly possible. It was made by many of the Reformers and later Anglican Theologians. But they generally mean, by the Church invisible, the Church Expectant in Paradise, or Triumphant in Glory. With some, also, it signifies that secret, elect number known only to God, who will persevere unto the end, and who may be conceived of as one with the Church of the departed. They are a Church within the Church. They are those whose names are written in Heaven. Such theories may be consistent and unobjectionable, as held by the Philosophic theologian, if held only as theories. It must be said of them, however, that they are modern. They were unknown till the sixteenth century. But it must not be supposed that any such ideal, invisible Church is the Church we read of in the New Testament. The Church to which we are "added" by Baptism is a definite organisation, with definite officers and administrations, to whose keeping the Word of God is entrusted, to which promises are given with injunction of duties, which regularly meets for common worship and Christian instruction, and the pleading of the Sacrifice of Christ, which has powers of discipline, which is aggressive and mission-

ary in character, and has been often exposed to persecution. Such a Church cannot in the nature of the case be invisible. The invisible Church is only an idea. It cannot be an Institution in the world. It cannot have a history. It must be, therefore, the Visible Church that is One, Holy, Catholic, and Apostolic throughout the world and in all ages. So much for the fact of its Unity. Its nature will be seen more fully from the other Marks that distinguish it.

2. The HOLINESS of the Church needs but a word of explanation. It is not meant that all its members are inherently holy. The tares and the wheat grow together, not to be separated until the harvest. The Gospel not gathers in good and bad fishes. But the Church is Holy in origin, purpose and end. It is Holy because its Head is Holy. Its life is from the only Source of Holiness. All its instrumentalities for the fulfilment of its objects are Holy. The Holy Spirit is its vital breath and inspiration. It is One Christ in whom it lives and who is in it the hope of glory. The Scripture passages which directly and indirectly assert the Holiness of the visible Church are numerous and must be familiar to students of the Bible.

3. The CATHOLICITY of the Church is less understood. The term "Catholic" was first applicable to the Church for this reason: The Jewish Church was national, it was intended only for the Jewish people. But the Christian Church was intended to embrace both Jews and Gentiles in one Body. It was to be general, universal. In this sense the Epistles of SS. James, Peter, Jude and John, written to Christians generally, are called Catholic, or as our version has it, general Epistles. But in process of time "Catholic" came to mean very nearly the same as Orthodox. During the first five centuries, heresies arose and resulted in various schisms from the Church. The small or large generally unorthodox bodies thus created, were Sects. They were split off from the Main Trunk. Each might preserve more or less of sound doctrine. Some might be substantially Orthodox. They might retain the Apostolic Ministry. But they had broken the Church's Unity, and Catholic designated the One Church. The Church in contradistinction to the sect which had severed themselves from its life, which, after a longer or shorter period, lost their vitality, became secularised, and merged into the world. The Catholic Church was the One Church throughout the world, embracing many national Churches, each with its various dioceses, all preserving with each other an unbroken communion and fellowship. The Church then in any country, town or city, in communion with the general undivided Church, would be the Catholic Church of the place, and the Faith held by it was the Catholic Faith. The schism between the East and the West, which, became complete and final in the eleventh century, was the utter disruption of Catholic Unity. The Western Church, with Rome as the centre and bond of Union, claimed exclusive Catholicity, while the Eastern Churches, reaching back to Apostolic times, and holding firmly the Catholic Faith, and under the government of the Apostolic Ministry, called themselves Orthodox and Catholic. The Reformation in the sixteenth century divided the West. The National Catholic Church of England reformed itself, declaring its independence of the Papacy. So did Sweden and Denmark, and Switzerland, and Germany, but in the three latter the Apostolic Ministry, which had been deemed essential, could not be retained as was then generally supposed, without communion in what were felt to be corruptions, which were uncatholic and soul-destroying. The Catholic Faith, it was believed, could only be preserved by separation. The loss of the Episcopacy was deplored, but was regarded only as temporary.\* But the non-

Episcopal Churches of the continent have been Catholic only so far as Orthodox in Doctrine, and with the loss of Episcopacy, Catholicity of Doctrine has been imperiled.

The crime of breaking the Unity of the Church lies chiefly at the door of Rome. The theory of Rome being the Mother and Mistress of all Churches and of the Pope's supremacy in all Christendom was uncatholic. It was unknown as a Dogma till the time of Hildebrand in the eleventh century. The additions to the Faith in the Creed of Pius IV, imposed on pain of Anathemas, were all uncatholic. Corruptions of practice, such as the sale of indulgences, were even harder to bear. The Reformation was necessary. It was in the air. It was inevitable. No fair-minded student of the History of those times can withhold his sympathy from Luther, Melancthon and other Reformers, especially in their early efforts at reform. The Eastern Churches, though not of the progressive races and lacking powers of self-propagation and missionary life, we believe to be more Catholic in other respects than Rome which arrogates to itself the title. But by the Canons of Catholicity in the early Church, before the separation of the East and West, the Church of England and her daughter Churches of America and her colonies, are the most truly Catholic of all existing Churches.

The received doctrine of Catholicity has become considerably modified in the course of History. The Catholic Church in the general sense is the aggregate of Churches which hold the doctrines of the ancient Creeds and preserve through unbroken succession of the Ministry, an Apostolic organisation and historical identity with the Primitive Church. An actual intercommunion must not be held as essential, so there be a willingness for such interchange and fellowship as soon as the causes which have interrupted it and rendered it for the time impossible, are removed. Thus efforts have been made on the part of our own and the English Churches for intercommunion with the Churches of the East, which are believed by those who have most carefully examined the questions involved, to present no insuperable obstacles to the mutual recognition of brotherhood and the interchange of offices of love. Our own Church, through its College of Bishops, has recently laid down the essential conditions on which the members of Protestant Communion may return and be welcomed to Catholic Unity. It is deemed sufficient if they hold the Holy Scriptures as the Word of God, and the Catholic Faith of the Apostles' Creed and that of Nicæa in their Catholic interpretation; the two Sacraments of the Gospel, Baptism and the Lord's Supper, administered duly in matter and form; and are willing to receive the historic Episcopate with all that is essential in it, which, of course, includes Confirmation, Ordination, and a moderate, canonical Episcopal regimen and superintendency. Less than these things could not be asked. They are the minimum of things deemed essential. Favorable responses will doubtless come in time. May the Lord hasten the time, when they "all may be one, as Thou Father art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me" (St. John xvii, 21).

All are members of the Holy Catholic Church who have been baptised with water in the Name of the Holy Trinity. All Churches are Catholic in which the pure word of God is preached and the Sacraments administered according to Christ's ordinance, in all that is requisite or necessary to the same, by those who have been duly commissioned. There may be wide differences of usage and of ritual, and of theological opinions outside of the Faith, which is not of opinion merely, and a true Catholicity be in no wise put in jeopardy. Catholic never means "charitable," "liberal," or "latitudinarian." Lastly, the Church is Catholic now as in primitive times in distinction from Sectarian.

\*See 1st paper on the Church, Chap. XII, Sec. IV.