

because it subjugates, in order to golliness, every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words, and every kind of spiritual gifts."—*Catechetical Lectures*, xviii. 23.

The term was first applied to the Christian Church to distinguish it from the Jewish, the latter being confined to a single nation, the former being open to all who should seek admission into it by holy baptism. Hence, the Christian Church is general or universal. The first regularly organized Christian Church was formed at Jerusalem. When St. Peter converted three thousand souls (Acts ii. 41), the new converts were not formed into a new church, but were added to the original society. When churches were formed afterwards at Samaria, Antioch, and other places, these were not looked upon as entirely separate bodies, but as branches of the one Holy Catholic or Apostolic Church. St. Paul says (I. Cor. xii. 13), "*By one SPIRIT we are all baptized into one body*;" and (Ephes. iv. 14), "*There is one body and one SPIRIT*." A Catholic Church means a branch of this one great society, as the Church of England is said to be a Catholic Church; the Catholic Church includes all the Churches in the world under their legitimate bishops.

When in after times teachers began to form separate societies, and to call them by their own name, as the Arians were named from Arius, the Macedonians from Macedonius; and, in latter times,

Calvinists from Calvin, Wesleyans from Wesley; the true Churchmen, refusing to be designated by the name of any human leader, called themselves Catholics, *i. e.* members, not of any peculiar society, but of the Universal Church. And the term thus used not only distinguished the Church from the world but the true Church from heretical and schismatical parties. Hence, in ecclesiastical history, the word catholic means the same as orthodox, and a Catholic Christian denotes an orthodox Christian.

From this may be seen the absurdity of calling those who receive the decrees of the Council of Trent Catholics. The Romanists, or Papists, or Tridentines, belong to a peculiar society, in which Romanism or Romish errors, are added to orthodox truth. When we call them Catholics, we as much as call ourselves *Heretics*, we as much as admit them to be orthodox, and they gladly avail themselves of this admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Romish schismatic, and not a Catholic.—*Selected*.

PROTESTANT.

At any rate never let us be ashamed of that word which is so often urged against us as a very watchword of disunion; never let us shrink from speaking of our Church as *Protestant*. Catholic it is in its faith and principles—Protestant in its attitude to false teaching and