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BY

THE RIGHT REVEREND
CHARLES C. GRAFTON, S. T. D.
BISHOP OF FOND DU LAC

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To
MY DEAR AND ESTEEMED FRIEND
ELBRIDGE T. GERRY,
SENIOR WARDEN OF S. EDWARD'S THE MARTYR,
BY PERSONAL SERVICE,
A PROTECTOR OF CHRIST'S LITTLE ONES;
A DEVOUT UPHOLDER OF
CATHOLIC FAITH AND WORSHIP,
WHO WELL ILLUSTRATES THE TITLE
OF THIS BOOK

P R E F A C E

THIS book is not controversial. In these days of unbelief we are only too glad to recognize believers in Christ, whatever degree of faith they may have attained. By whatever name nonconformists and sectarians call themselves, we recognize all baptized and faithful followers of Christ as Christians. The sins of former generations which rent us apart will not make us guilty of schism if we do not refuse enlightenment and seek for reunion. We recognize, on the other hand, the Orthodox Churches of the East and the Roman Catholic as portions of the Church of Christ and their members as our fellow churchmen. They are most potent agencies in the preservation of the Christian religion. In the devotion of their members we recognize a zeal we might well emulate. We gladly welcome all acts of Christian recognition on their part and are ready to reciprocate them. Our Church accepts their orders and places no barriers in the way of intercommunion.

Our purpose in writing is to offer some help, if by God's grace we can do so, to any who, as they say, wish to believe but cannot; or, believing in God and Christianity, are for any cause in doubt as to their duty respecting church membership. There are, we know, many such. Yet we would sincerely say that our chief desire is not to make them converts, much

as we love it, to that special portion of Christ's Body the Church to which we belong.

The reason of this is that our religious experience has developed in us a strong antagonism to proselytism. There is apt to be so much of what is merely selfish and sectarian in it. Men want to get others to join their side, their party, their church, by way of triumph over some other body, or party, or church. They want their side to win, their congregation, parish, or sect to grow. They want to enlarge their tale of converts, after the manner of a Roman triumph, that all the world may see how successful they are. This spirit leads in almost every town to jealousies and rivalries between sects and churches. It undermines, however, their spiritual life.

The professional proselytizer, as we know the class, is a repulsive character. He studies the art of injecting doubts into devout minds, of playing on the weaknesses and vanities of his proposed converts. He exaggerates the discords within their church, the contrariant opinions, the lack of discipline. Sometimes he cajoles, sometimes he seeks to terrify, sometimes he tries to influence by social advantages, sometimes he seeks to take souls captive by subtle sophisms. He is apt to be self-deceived as well as a deceiver, while asserting that he is working for the "greater glory of God." In reality he is doing what our Lord condemned in the Pharisees. They compassed heaven and earth to make proselytes, but failed grievously in making them true children of God. For themselves and their converts the result was just the opposite.

It is right to try to help our brothers who are in honest doubt, just in the same spirit as we would be glad for them to help us when in need. It is right if our motive is to aid any Christian soul to come into closer union with Christ. Even should any one believe that his church was the only true one, yet to work for it in the same spirit one works for the success of an earthly object is to belie its character. We must work, not for any personal gain but as Christ did. Our guiding pole-star must be the good of others' souls. If our own words are found of help to any, enabling them to know better God's Will, in whatever way He leads them, may they have grace to follow it.

Our purpose will be also accomplished if in these days of absorbing secular interests we can aid in arousing religious inquiry. With the baubles of ambition clinking on the ear and cheating the eye, with the engrossing dream of splendid luxury captivating the heart, many impatiently push aside any suggestion of religion. Others give a slight but superficial consideration to it. By the law of association of ideas, thoughts idly come and as idly go through our minds. We cannot stop this any more than the circulation of our blood. But it is not painstaking thinking. No wonder the air is laden with murmurings and complaints of the disappointed, when so many never seriously face the problems, what are we, why are we here, what will our future be, in what does our real happiness consist, and what will bring a man peace at the last?

Some deliberately refuse to entertain these ques-

tions. Religion is not like a philosophy or literature or science. She stands over against our conscience,—a stern censor,—and demands something. Steep and craggy is the ascent to the eternal heights, and it calls for exertion. She calls us to a life which has not self-interest for its governing principle, but to one based on the higher motive of service. The consequence is that whether a man believes or not depends largely on his predispositions and will. With the self-indulgent or self-satisfied Christianity has but little chance. God may have seemingly exhausted the resources of His entreaties, but His children stop their ears and harden their hearts.

Yet there are those who do wish help and are glad to receive it. They care not by whose hands the Lamp of Truth is held up to them; it is the light they want. They are alive to the folly of neglecting investigation and longer postponing decision. Opportunity has been likened to an Angel that presents herself with bandaged eyes and winged feet. Her eyes are bandaged, for men so often fail to discern her presence; her feet are winged, for she so quickly takes her flight. The Voice of God speaking within the soul says "To-day is the accepted time, to-day is the day of Salvation." The call is a loving and an imperative one, and our prayerful response should be, "O God, make me willing in this day of Thy power."

C. C. FOND DU LAC.

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Part One



CHRISTIAN

CHRISTIAN AND CATHOLIC

CHAPTER I

RELIGION

LET me in love put myself beside a soul whose condition was once my own. The stones over which one has stumbled may prove perhaps stepping-stones to another.

Let me begin with a very rudimentary inquiry, — What is your definition of Religion? There have been many given. The one I suggest as a working hypothesis is this, — a personal union of an intelligent and spiritual nature with a personal God. It is somewhat of a large definition and it involves these three factors: God, man, and the union between them. Even if you believe this, it will do you no harm to try and grasp the following as one of the many lines of argument which lead to Religion.

First, let us say that we rejoice in all that modern science has demonstrated and regard its exponents as the high priests of nature. They have convicted the theologians of error in holding to a wrong interpretation of scripture and believing in a six days' creation. They have unfolded the evolutionary process by which man was made from the dust of the earth.

Scientific research has tended more and more to the idea of the unity of the material universe and, by its discovery of the correlation of its forces, to the oneness of the energy of which it is the expression. It is not ordinarily known that the first theological definition of God, as given by the schoolmen, is that of "pure activity." In this science and theology seemingly come into close agreement. The happy discoveries of the last century revealed, moreover, the processes by which the present stage of material perfection was attained. It has taken millions of years. It is like the ordered march of a drama, or a musical composition, to its climax. We could as well suppose a play of Shakespeare's capable of production by the shaking together of a million letters of the alphabet as to suppose this world and man to have been produced by a mere fortuitous collocation of material atoms. It is a reasonable deduction that the energy of which the material world is the expression, must be an intelligent one.

It manifests Itself as an intelligent Energy, for It acts in an intelligent way. A noted unbeliever once said, if there was a God He ought to write His Name where men could see it, on every blade of grass. The difficulty would then arise, in what language should He write it? Now there is one, and one only, universal language, and that is mathematics. And God has written His Name in that language and where all men may see it. There must be like intelligence employed in setting the mathematical problems involved in the movement of the stars as in the astronomers who solve them. The substances

we find in nature are always the result of an exact mathematical combination of primary elements. The structure of the world and the universe is the manifestation of pure mathematical thought.

We find also a like token of this intelligence in the things beneath our feet. The ants and bees construct their fortress homes and order their interior construction with mechanical ingenuity and statesman-like skill, but the little things never thought out their wonderful plans. They act mechanically, in obedience to an instinct they must obey. And what is instinct? It is something different from reason; for as the reasoning powers develop in nature's workshop, instinct decays. So the two things are different. What then is it? It is Wisdom in action. It is the Intelligent Energy that pulsates throughout the world. Again, the skill that so forms and paints the flowers as thereby to allure the bees within their honeyed traps and make them, despite themselves, fertilizing agents of fresh life, comes not from the flowers, for they have no minds to think with, but is the expression of that same Mind that guides unerringly the planets in their courses, and moves in insects, bees, and ants, and paints the flowers, and dwells in man as well. We are in the presence, science and philosophy attest, of an Energy Eternal and Intelligent.

This Energy, because it is also an Eternal Energy, must be a Will.

This may require a little more attention than the former point.

First, it is evident that this Energy must be an Eternal one, because something must always have

existed. For if something has not always existed then once nothing existed. If once absolutely nothing existed, then this world could never have come into existence, for out of nothing nothing comes. But from the fact that we ourselves know ourselves to be, we are compelled to believe something has always existed.

Now what is this something? It cannot be a mere unintelligent physical energy, *i. e.*, the action of atoms acting on atoms. Because all such continued movements require in every instance some antecedent movement. So-called spontaneous action is only the result in some way of antecedent co-operative or preparatory activity. Now the something which is an *Eternal* activity cannot be of that kind that requires perpetually an antecedent, as all the movements of matter do. Such movements as are dependent on antecedent actions are caused, whereas what is Eternal cannot be dependent on any antecedent and so must be uncaused.

We may make this clearer by an anecdote. Once a scholar came to his Indian teacher and said, "Father, what does this great world rest on?" "It rests, my son, on the back of the giant Atlas who stands upon the Turtle." "And what, father, does the Turtle rest on?" "The Turtle, my son, rests on a great rock." "And, father, what does the rock rest on?" "Why," said the teacher, somewhat impatiently, "the rock rests on another rock." "And, father, dear, what does that other rock rest on?" "You little fool," said the perplexed and irritated teacher, "there are rocks all the way down."

Where one thing rests on another, or one act necessarily precedes another, as in a chain of physical causation, a fresh antecedent is ever being demanded. Now that which requires an antecedent or a beginning cannot be eternal, for anything to be eternal must have no antecedent or beginning. "An endless chain of physical causation is unthinkable."

An Eternal Energy must then be a self-caused or self-moved Energy, in other words a self-existing, self-acting *Will*. "Conscious Volition," it has been said, "is the ultimate source of all force."

This leads on to another truth. The Intelligent Will-Energy must be a person.

When it is said that God is a person, some have replied, "I can go so far with you as to believe in an Intelligent Will and Power developing the universe, but I cannot conceive of It as a person." When one comes to find out what they object to, it is the notion that God is a great Being living somewhere in the sky and who from a distant throne looks down upon the earth. They have some such conception of person as is embodied in those unreal pictures which represent the blessed Trinity as consisting of three individuals. They confound the notion of person with that of an individual. Now God is not an individual. He is not, as that word expresses, one of a kind. But He is a Person. For surely if He is possessed of Intelligence He knows Himself to be. If He does this He is a person, for *self-consciousness is personality*.

Pantheism has, in its objection to Theism, maintained that the ideas "Absolute" and "Personal" are contradictory. It does this on the ground that person-

ality is founded on the distinction between self and non-self. If it were, then self, it is obvious, would be limited by that which is not-self. But limitation is inconsistent with what is Absolute and so it is concluded the Absolute, or God, is not a person. But as an abler philosophy, by Lotze and others, has pointed out, "Personality" is *not* founded on the distinction between self and non-self. It is based on "self-subsistence which self-consciousness affirms." It does this without any reference to that which is not-self. You know you are, without reference to any one else. Therefore, personality is not a limitation of being. So far as it deserves the name of limitation, it is *self*-limitation, and "self-limitation is inseparable from a complete nature." "The Infinite and Eternal Power" may be, as Herbert Spencer is reported to have said, "beyond what our words imply," but being necessarily self-conscious He is a Person. Thus our natural reason leads us to believe there is a Personal God.

But a merely intellectual assent to this fact will be to us of no more moral benefit than our belief in a proposition of Euclid. What we need is not only to believe there is a God, but to *know Him*.

How can we arrive at this knowledge? There is a distinction, which is often overlooked, between "believing" and "knowing." Man has a reasoning faculty that enables him within certain limits to arrive at belief in religious matters. This belief is based on the preponderating weight of arguments. We believe what seems most probable. An examination, however, of man shows that besides having a rational

mind he has a spiritual and related nature. It is by virtue of this relativity and spirituality he *knows*. We are not saying that man is born with innate ideas or intuitions. Innate ideas require words and man is not born with words. But the way his intellectual and spiritual nature *works* shows that it works in union with an intellectual and spiritual nature other than his own. Just as his body cannot stand upright save in union with its atmospheric environment, so his mental and spiritual faculties do not act rightly save in union with the Eternal Intelligence and Will.

This union is proved to us by one fact among many, that man finds himself by his nature knowing more than his reason can prove. He knows, and no argument can alter his conviction, that there is a world external to himself, though his reason alone cannot prove it. He is forced to reason according to syllogistic laws, which he did not make for himself and can no more alter than the laws which govern his digestion. He believes as certain and acts upon the universality of law, which his reason and experience alone cannot prove. He has a sense of right and wrong, of happiness when he does right and its loss when he does wrong, which is independent of his mental reasonings. The solution of all this is that his intellectual powers and thinkings are connected in their operation with the Great-Thought Thinking. "The natural light of reason," S. Thomas says, "is itself a certain participation of the divine Light." "Our own existence, that of the world, of the moral law of God," wrote Bishop Alexander, of Derry, "are

given us in postulates prior to proof." And what men call conscience is not a judgment of the understanding nor an independent faculty, but is the action of our spiritual nature "knowing together" with God.

A little child was playing in a garden, and, in child-like mischief, poking with a stick a poor little toad. Presently he put down the stick and came to his mother, and sitting in her lap told her that as he was poking the toad something in him said, "Don't." "What was it?" "My child," said his mother, "some persons call it conscience; I call it God."

Rightly, then, as we trust our reason acting in its province, so we must trust our spiritual nature in its sphere. For as by our reason we are led to believe there is a God, so by the action of our spiritual nature He comes to be known.

From this consideration of man's nature we may learn two things: what Religion is, and what is its origin.

Religion is not generated from non-religious elements, such as the appearance of departed ancestors in dreams, or from the imagination which sees ghostly forms in shadowy clouds or waving trees. It is something universal. It belongs to the nature of man. It would be strange indeed if God did not thus reveal Himself to His intelligent creature. For if He did not, creation would be, not only an inexplicable act, but it would be an immoral one.

The reply to the question what is Religion is seen then to be this: It is a union between man and God.

There are three different degrees of union between

man and God. These are by the ways of nature, grace, and glory. The last two will engage our attention later. We are now dwelling on the first of these, — union by the way of nature. All things are united to God and sustained by His power. From the tiniest seed sporule to the most developed organism, from the ferns waving their unspoken flowers to the oak in its triumphant strength, from the coral sea-hidden palaces teeming with industrious life, to life developing upward in conquering intellectual strength, God, in the language of our modern thought, is immanent in nature though He transcends it. In the language of Browning, our philosophical Christian poet,

“God dwells in all,
From life’s minute beginnings, up at last
To man — the consummation of this scheme
Of being — the completion of this sphere
Of life.”

The same truth is embodied in the old Latin hymn said daily at nones : —

“O God, creation’s secret force,
Thyself unmoved, all motion’s source.”

God’s immanence in nature has always been a familiar thought to the Church. “God,” S. Gregory said, “dwelleth within all things, without all things.”

While recognizing God’s immanence we do well, however, not to fall into either one of two errors. There are some who hold that created things have no real existence, for uncreated Spirit alone is “Being.” There is a truth and an untruth in this. All that

God has created stands in two separate relations, one to God and one to themselves. In its relation to God nothing made is possessed of independent or substantial life. In the relation created things stand to each other they are correlated realities. Thus, matter is to us a true category, and pain or matter in disorder is something actual or real. The other error does not recognize God's transcendence of nature. Its postulate is that creation was a necessity of God's own life. This could not be, seeing the Eternal and Infinite must be identical with the Absolute, and so God is complete in Himself. The Christian religion explains to us this completeness and also the beatitude of which God is possessed. For the ever Blessed Trinity having in Himself as Father, Son, and Holy Ghost, the perfect object and complete return of His own love, is thereby relieved from the otherwise intolerable misery of solitariness. But if creation is a necessitated action, God is neither complete in Himself nor possessed of satisfying perfection and bliss. Moreover, a necessitated creative action would involve an emanation of His own nature, and, logically, being a necessary act it would be an eternal one. The outcome of this is Pantheism. It would also make God not a permitter, but the author of evil; for in the Pantheistic system whatever sin is committed it is God Himself who sins.

The more rational view is thus expressed by Pusey, one of modern England's greatest theologians and saints: —

“God is Omnipresent, that is, everywhere. Our earthly substances do not shut out God. God's way of being is

wholly different from ours. It is not with God as when we build a house and part off what is without the house from what is within, so that God should be shut out by the works of His Own Hands. He is above them; without them, within them; not a part of them, not intermingled with them, not confused with them; nor are they part of Him; yet they hinder not His presence. He is not in one way within them, and in another way without; but one and the same God wholly everywhere. He does not fill one part with Himself, and another with another part of Himself; but is one and the same in all."

In the lately discovered "Sayings of Jesus," it is found written, "Jesus saith, wherever there are (two) they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone and there shalt thou find Me; cleave the wood and there am I."

The conclusion seems to be that the All is not God though God is in All.

This mode of union, however, does not make God the author of sin, for man is a free agent. Nor does the aspect of nature, "red in tooth and claw," disprove God's goodness. Before man's advent the predatory animals lived on each other, as man now lives on them. But by this union between man and God, man may, if he will, come the better to know God. Nature will be to him but a *Velamen Domini*, beneath whose folds of beauty he will discern the movements of the Almighty. Nature will be to him a great Cathedral where, alone on mountain tops or in the woods or by the sea, in the gladsome hum of insect life or multitudinous laughter of the waves or

message-laden woods, he may listen to the hidden Mind articulate in nature's song of life. It develops into a chorus of correlated power, a symphonic harmony of law. "And of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world." Overpowered by God's greatness and his own littleness, man feels himself to be like a tiny insect that can but rub its wings together and make one utterance of praise, or cry for help.

But with every effort union grows and light flows into the soul. Our faces must be turned heavenward if they are to reflect His. He cometh silently as light, unseen as sound. He cometh gently as the dew upon the earth. We must watch the promptings of our better nature, and by response learn their author. We must speak to Him in prayer if we would have Him speak to us. For by prayer our nature is trained in communion with His, and by obedience we become conscious of His guiding will.

Let one only begin to seek God and he shall find Him. He shall also find that religion brings an increase of strength and joy. It comes to man laden with both these blessings. It brings to him an increase of strength, because he becomes thereby the better master of his nature. All his faculties work more harmoniously with each other and in the true order of their subordination. For each department of our nature to work at its best, the body must be subordinated to the soul, and the soul to the spirit. So does the body work more healthily, the soul more wisely, the spirit with a higher power of usefulness.

The religious man becomes a freeman, emancipated from the thralldom of passion, more than owner of himself, a monarch crowned.

Increase of strength also is his, because he lives and works in conscious union with God. He has not "hitched," as Emerson said, "his destiny to a star," but to God, and God dwelleth in him and he in God. He has set his mill on the Rock, and the river of God forever turns his wheels. He has the courage to do and endure; to do right because it is right, whatever the cost may be; to endure bravely the ills of life, for he is given a strength not his own. Poverty may come with its gaunt visage and pinching grip, sickness with its weariness and pain, disappointment breaking the crystal vase of love, and separations that seem to wipe out from earth all that makes earth dear. But like the three children in the midst of the fiery furnace, he has for his support One walking with him in the flames, Whose countenance is like that of the Son of God.

Besides the strength religion gives, it brings a joy. The religious man is in the possession of peace, in the conscious development of growth, in the satisfaction of his highest faculties, and in the enjoyment of life. For it alone makes life worth living. It adds something to every earthly pleasure. To the religious eye the earth ever takes on new beauties. The sun shines more joyfully into the humblest cabin, and God blesses all His gifts to His children.

There are presentations of religion, that seemingly ignore all earthly enjoyment. Matter is regarded as the source of all evil, and man's nature as totally de-

praved. Religion does not come to bless man here, but chiefly to save his soul. Such were the Puritans. They were men of grim and dour countenance. They denied themselves all pastimes, amusements, recreations. Things innocent in themselves were denounced as sins or marks of a carnal state. They turned Sunday into a day of penance, a weariness to men, and an intolerable bore to children.

But the Church teaches us that all that God has made is good, that matter is not evil, that while we are not to let our appetites run riot, God gave them and takes delight in their right exercise. God desires His children to be happy, and religion comes to bless and sanctify every enjoyment. To the true child of God all nature speaks of Him. Home is a different thing to him. Wife and children are better loved. Friendships are stronger and more unselfish. Religion fills him with joy, and its joy is renewed day by day. It is like the fabled music that issued from Memnon's Tower, that day by day welcomed the coming dawn. It reveals to man a heavenly Father whose delight is to be with the children of men.

CHAPTER II

HEAVEN'S AMBASSADOR

THE revelation of Himself which God primarily makes in nature and man, He has given more fully to the race through philosophers, poets, seers, in all lands and times, unfolding more and more His divine purpose, man's destiny and His Love. Soaring above their fellows like great mountain tops, these chiefs among men first caught the rays of the coming day.

It has been a gradual and progressive revelation adapted to the races' childhood, maturity, needs. God gave to different nations their separate work in the progress of humanity. He overruled their antagonisms and their successions in power. He gave to each a special mission. He made Israel the world's religious lighthouse. He made the Hebrew prophets the organs of the revelation of His Oneness. There were not, as pagans held, gods of the rivers and of the mountains and of the plains. The Olympian deities of man's creation had no existence. "The Lord thy God is one God." This was Israel's message. It was something more. The childish idea of God is a God of power, a God Almighty. In apprehension the quantitative precedes the qualitative. The earlier man-created deities were thus gods of force. They hurled vast mountains together, forged fated armor,

ruled the bellowing clouds, and on bent shoulders upheld the world. But Israel's God was not only the Almighty One. He was the God of Truth and Righteousness. The Indian Law of Karma, the Greek Nemesis, issued from His judgment seat. He punished the guilty. He watched over the oppressed. But He ordereth all to ends beyond any individuals' rights or needs, for He was for all and over all. He was the God for all time and of all people. The mark of limitation, showing its transitory character, rested on all pagan worship. It was so bound up with certain nationalities that it could never have a universal application. But the revelation of Israel not only declared the Oneness of God but foretold its own development. It enshrined the great prophecy of a Teacher to whom all nations would come. A light was to break forth as the sun from the clouds and illumine the world. With man's advancing preparation, the daylight gradually increased, and at last that fuller light came in the person of Jesus Christ.

Before, however, considering Him we must recognize the fact that religion, being an element of our nature, presents itself in several forms besides that of Christianity.

We can but pause here to remark how its revelation of God, man's destiny, and the aids it brings, denotes its superiority. It has elevated and enriched mankind more than any other religion. It has been an invigorating force in man's progressive elevation. Under its benign influence slavery has been abolished, the horrors of war have been mitigated, woman has risen in position and dignified companionship. Multi-

form philanthropies have extended their alleviating blessings into every byway of human misery. It has enriched man's intellect and been the mother of art. It has left an ennobling impress on the character of every Christian nation in Europe. It has tended to the unity of the human family, and made man more considerate of the rights of his brother man. In its principles are to be found the only solution for the destructive contests between labor and capital. Christ was not, as some modern socialists have declared, a failure. He was not a mere ideal philanthropist preaching an impractical religion. He set in motion an agency for the benefit of mankind which has achieved a permanent success and is extending itself with a self-productive energy. He has revealed and made possible an elevation of man in a final union with God beyond aught that any other religion has conceived. Christianity offers an end to man, beyond that of any scheme of human progress, an end worthy of God and most ennobling to man.

It presents us with the noblest conception of God, as not only an Almighty and Omnipresent Being, but as Wisdom, Goodness, Love, Beauty Itself. It represents Him not as a merely ever-existing Ancient of Days, but as Eternal Youth. It condemns Him not to the misery of an eternal solitude, but reveals Him as having, in the self-consciousness of each of His necessary eternal activities, of Being, Knowing, Loving, a triple personality, so that He has ever an adequate object and return to His own Infinite Love. It solves best the purpose of creation by the revelation of its destined progress to the evolution of a new

heaven and earth from which all evil and sin shall be forever banished. It explains best the permission of temptation with its consequent evils in this preparatory stage, as necessary to the development of the character of a nature endowed with free will. It offers the highest conceivable end to man in the attainment of such a further union with God, as, without destroying his personality, will secure him in permanent righteousness and consequently everlasting bliss. It comes to him with a free offer of pardon for all his errors and sins, a blotting out of the guilty past, an elevation and transformation of his nature, fitting it for eternal glory. It sets all this before him, in and through union with Christ.

And so we come to a question it behooves us to seriously consider. It was a question once put by the great Master Himself. "What think ye of Christ?" If you think at all favorably about Christianity, what do you think of its Founder? Nothing is more certain than that Jesus Christ lived in Palestine and was publicly put to death there by the Roman governor. It is as certain as the life and death of any recorded in history, as that of Socrates or Julius Cæsar or Abraham Lincoln. "Not to be interested in the life of Jesus Christ is to be," said Liddon, "I do not say irreligious, but unintelligent. It is to be insensible to the nature and claim of the most powerful force that has ever moulded the thought and swayed the destinies of civilized man." Listening, at St. Helena, to the bells that called to church attendance on Sunday, Napoleon said he recognized in Christ a power greater than he or any of the

world's conquerors possessed. A modern French orator, speaking of the motive forces of late centuries, how liberty had been the watchword of the eighteenth century and progress that of the nineteenth, exclaimed, "But, gentlemen, Jesus Christ is Progress." By the acclaim which all nations have accorded Him, He stands as a Religious Teacher, matchless and supreme. If we accept this in any fair degree, we may well ask ourselves, what has given Him this pre-eminence, and what are His credentials for it?

The first characteristic concerning Him, and that differentiates Him from all other of the world's renowned religious teachers, is that He came as the fulfilment of prophecy. In this He is unique. Modern critical research may show us how the Bible grew into its present shape. It may show us how many were its writers or redactors. How, as it intimates, in its composition they used ancient myths and legends. How they made selections from various sources. How they rewrote history. The Bible ends in a revelation of the wonderful mystery of Grace and Glory, just as it begins with an inspired allegory which sets forth the mystery of Creation. But all the way through there is from the beginning to the end of the Old Testament the promise of a Messiah who shall enlighten and redeem Mankind.

In the light of that wonderful revelation wherein we first learn of man's relation to His Maker and the dire results of separating himself from God, we read also of man's promised Deliverer. One would come who should "bruise the serpent's head." God put man outside of the garden where he had access to

the Tree of Life, to teach him that sin separates from God. Separation indeed from God's power man cannot accomplish, for that were to annihilate himself; and annihilation would be an act of omnipotence equal to creation itself. Man can, however, separate himself from the Grace of God, and to do this is to bring upon himself spiritual death. Of this God lovingly forewarned him. "In the day thou eatest thereof thou shalt surely die." Given the possibility, to pass after trial into a state of secured sinlessness and so bliss, man lost the special grace by which alone that supernatural end could be secured. This grace being a superadded gift to his nature, when forfeited, man could not regain the prize he had lost. A supernatural end cannot be attained by natural effort. The flaming Cherubim of Righteousness and Justice stood guard over the sacred way. But a Deliverer coming for man and as man, could retrieve man's defeat, and for human nature, win its re-entrance into paradise and its renewed union with God.

"O loving wisdom of our God!
When all was sin and shame
A second Adam to the fight
And to the rescue came.
O Wisest love! that flesh and blood
Which did in Adam fail
Should strive afresh against the foe,
Should strive and should prevail."

The promise that a Deliverer should come is next narrowed by promise that he shall be of a particular race. He shall be of the seed of Abraham. "In thy seed shall all the nations of the earth be blessed."

This S. Peter quoted on the day of Pentecost as applicable to Christ, whom S. Matthew tells us was descended from Abraham. The same promise was renewed to Jacob, who by like authority is recorded as the ancestor of Christ. Subsequently it was further narrowed to a tribe. He was to come of the tribe of Judah. Then as God in guarded wisdom revealed His purpose, a special family was designated. The Messiah was to be a rod out of the stem of Jesse. The Lord also declared to David that He would "establish his throne for ever"; and this promise the Angel Gabriel quoted to the Blessed Virgin concerning her offspring, saying, "The Lord God shall give unto Him the Throne of His father David: and of His Kingdom there shall be no end."

His threefold offices also were prophetically set forth; slowly God drew the portrait of the coming One. He was to be a prophet like unto Moses, the great leader of Israel out of bondage: "The Lord thy God will raise up unto thee a prophet like unto me, unto whom ye shall hearken." Of this special prophet, unlike all others and for whom the nation looked, the Pharisees made inquiry of John Baptist, "Was he that prophet?" To this promise S. Peter and S. Stephen both appealed, and claimed that Jesus was that prophet that should come into the world. He was no mere teacher revealing truths, but a mighty leader like unto Moses. So He came to the Jewish sheepfold and led His people out from Judaism into the broader Christian pastures and the brighter day.

It was also prophesied that the Great Deliverer should wear the vestment and character of a priest.

He should be a high priest for ever after the order of Melchisedek. The order of Melchisedek was a priesthood unlike that of Aaron, in that it had an assigned supernatural descent. The person of Melchisedek appears as a mysterious figure upon the stage of history. He was as if a supernatural being without father, without mother. The writer of Genesis omits, perhaps by ignorance or forgetfulness, his genealogy. It is an interesting and instructive instance of how God makes use even of the ignorance and imperfection of His creatures to declare His message. The omission was an inspired mistake. Thereby was set forth the eternal character of Christ's priesthood. He was to come not only after the order of Aaron and offer a bloody sacrifice, but like Melchisedek to bring forth an offering of Bread and Wine. In the upper chamber Christ fulfilled this type. On the Cross and at the Institution we recognize Christ as our High Priest.

He was also to be a King. The Jewish heart beat wild with delight as they dwelt on this element of the promised Deliverer. He was to occupy the throne of His father David, and of His kingdom there was to be no end. The Kingdom He founded was indeed unlike the worldly one they expected; nevertheless it was a Kingdom. It was so heralded, and the gospel He preached was "the gospel of the Kingdom." Asked by Pilate if He was a King, He declared He was, Thou sayest, — *that* I am, — a King.

He was to be certified to the world by a special herald. A special messenger, a second Elijah, was to precede Him. "I will send my messenger and he shall prepare the way before me." "I will send you

Elijah the prophet before the day of the Lord." Speaking of John Baptist, Christ said this is Elias which was for to come. Moreover, the place was designated where he was to be born. He was to be born in Bethlehem of Judea. To this the priests and scribes bear witness, quoting the prophecy, "and thou, Bethlehem," etc. He was to come, so Isaiah foretold, preaching good tidings, healing the broken-hearted, bringing deliverance to captives, recovering of sight to the blind. This He claimed to have done, and to it every account of His life bears witness. His manner and His method were preannounced and so also was His rejection. The incidents of the final tragedy are by different prophets most minutely foretold. We could gather its history from the prophets alone. They give a connected story from His entry into Jerusalem, "Behold thy King cometh unto thee," to the "My God, my God, why hast thou forsaken me?" He will be betrayed by a friend and for thirty pieces of silver, and abandoned by His disciples. "Smite the shepherd and the sheep shall be scattered." He is to be treated as a criminal, "numbered with the transgressors," and He is to be despised and rejected of men. False witnesses are to rise up against Him and He is to be oppressed and afflicted, yet openeth not His mouth. He will be grievously insulted and scourged. He will hide not His face from shame and spitting, and He will give His back to the smiters. He shall be put to a most cruel death of crucifixion. "They pierced my hands and my feet," and "They shall look on Him whom they have pierced." The scene on Calvary is minutely de-

scribed. "They part my garments among them and cast lots upon my vesture." "They shall stand jeering upon me." "They gave me gall to eat, and when I was thirsty they gave me vinegar to drink." These and other details are given by the prophets. Daniel declares that the expected "Monarch shall be cast off." Isaiah sees Him as One who was wounded for our transgressions. "He was bruised for our iniquities. He was oppressed and afflicted. He was cast off out of the land of the living, and He made His grave with the wicked and with the rich in His death."

Nor by these alone, but by a series of connected types, and by the whole Jewish ceremonial law, its worship and sacrifices, was the coming Deliverer and His offices and work proclaimed. We may not accept the application of all these many and sometimes mystical references to Christ, but a Mind other than the writer's evidently moved them, age after age, to depict with increasing particularity the Person of Christ, His advent, character, life, and death. The critical spirit of our day in its rigid demand for proof rejects the spiritual exegetical methods of the fathers. But enough and more than enough remains, in a broad view of Jewish history, to justify the contention, that Israel looked forward to a great Deliverer. He was to be anointed from on high, and God's purpose to bless mankind through Israel was to find its fulfilment through Him. Any reasonable view of the life of our Lord so conforms to these multiform predictions as to show that Christ was He.

And not alone did Hebrew prophets proclaim His

advent, but aided by that divine light that lighteth every man that cometh into the world, heathen poets and philosophers saw, in their better moments of inspiration and through their tears over the falling fortunes of mankind, the coming of One who should restore its lost nobility and usher in a brighter day. So through the haze of hopes and fears Plato and Virgil and others, kindling with aspirations for humanity's betterment, discerned a shadowy outline of a Heaven-sent Ideal and to the pagan world foretold of Christ. Ancient prophecy thus becomes focussed on Him. As has been well said, "Prophecy takes off its crown and lays it at the feet of One who is to be." Thus Christ stands out on the luminous background of prophecy, peerless and supreme, among the world's religious teachers. He alone comes authenticated by the cumulative evidence of a series of converging lines of prophecy. It is then a fair and reasonable conclusion, believing that there is a God, that Christ is a Teacher sent by Him. Not merely like those not so authenticated, but with the transcendent authority of One, specially certificated to be the Prophet and Light of the world.

Is it then wise, O man, not to think of the future, and to grope thy way alone? Sphinx-like thy destiny confronts thee and by natural powers thou canst not solve the riddle. Does the idea of the unknowable rise up like an adamant barrier and baffle thee? It may appal but need not lead thee to sit down in contented unbelief. In philosophy and religion truths polarize. There are truths and counter-truths. Wisdom lays hold of each. Man can apprehend what

he cannot wholly comprehend. To his aid God has, we have seen, sent a Teacher. All sensible persons accept gladly the assistance of those wiser than themselves. In religious matters, the intellectual more than others, need it. It is spiritual suicide to reject the Great Teacher's help. Shall we be like logs drifting on the stream of life ignorant of our origin, careless of our destiny? When a light is seen shining out on the waters, is it the dictate of prudence or common sense for the ship wrecked to ignore it? Shall we be like the fools who say, "if God made me, He will take care of me," when we neglect the means which His care and Love has provided? How long shall we persist in saying we cannot believe when we really do not want to, and do not try?

Belief lies largely in the power of our predispositions and our will. If we are willing to believe, God will give the light. It is as clear as the shining of the sun that Christ is the most truth-unfolding teacher the world has ever known. If we do not mean to throw our souls hopelessly away, if we have gotten any control over our brutish passions, if there is any spark of unworldly and divine aspiration in us, if we have any conception of our eternal and royal destiny, we shall willingly accept from the Great Teacher the help He proffers. We shall let His words be a light to our path, and His Spirit direct our conduct. Unlike all other Teachers He extends His aid most generously. Why refuse it? Why stand apart in the vanity of our self-conceit, criticising and accepting and rejecting this or that portion of His teaching? Why not be a real and loyal disciple, humbly sitting

at His Feet as learners? If He is a Teacher sent from our Heavenly Father, why not trust Him as a child trusts the wider wisdom of his parents? If we do this He will be then our Companion, a Friend, a more than Lover. He will be to thee a shield and castle and a sure defence. He will be thy comfort in life, thy support in death, thy reward in Eternity.

CHAPTER III

THE DIVINE TEACHER

THAT Christ was a teacher divinely sent is thus stated in the Acts: "God anointed Jesus of Nazareth with the Holy Ghost and with power, Who went about doing good, and healing all that were oppressed of the devil; for God was with Him." And in the midst of the present tumult and strife of tongues, the cry is not unfrequently heard, "Let us get back to Christ. What we men of the twentieth century want is, not the Christ overladen with dogmas, not the Christ of the churches; we want the real Christ, Christ with His own rich purposes for mankind, with His own inner life, the Christ who having known our nature in all the range of trial and temptation can sympathize with it. Give back to us, O theologians, the Christ you have seemingly taken away; the Christ indomitable in His courage before the Roman governor and Jewish high priest, Who could for others' sake suffer poverty and wretchedness and die on the cross, yet Who loved the flowers and birds and little children."

The writer is very far from being able to set forth that life. He has a feeling that it is a subject the contemplation of an eternity cannot exhaust. He is neither worthy nor able to enter into so holy a sanctuary. He would put his shoes from off his feet, and

bow his head to the dust, before the glory of this burning mystery. But as God oftentimes uses the weak things of earth, so it may please Him to let these words be of service.

What has been commonly observed respecting Christ is His freedom from the prejudices of His race and time. On all of the world's great heroes we see more or less distinctly traced their national predilections and those of their age. No child of man is independent of or superior to his environment. The age out of which a man is born is the mother of his mind, and she impresses her features more or less distinctly on the features of her child. The greatest of the world's conquerors are themselves conquered. The Cæsar is ever the great Roman conqueror; the reforming Mahomet remains the uncultured Arab. With philosophers or poets, statesmen or seers, it is the same. But of Christ it has been said, "No Jewish sect could claim Him as its adherent; no Jewish teacher has left on Him a narrowing impress. No popular errors among the people received any sanction at His hands. He will not hear of their superstition about Sabbath observance. He will not sanction their intolerance of the Samaritans." Here is one, born amongst the most prejudiced and bigoted of people, with prejudices so bitter and deep that nineteen centuries of oppression have not effaced them, Who rose superior to them all, Who came and announced a religion, which set at naught all the intense convictions of the Jewish heart, Who taught a doctrine that swept away all the barriers between Jew and Gentile, Who declared the Fatherhood of

God over all the race and the universality of His religion. He, in a word, proclaimed a religion such as had never entered into the mind of Hebrew prophet or Greek philosopher to conceive or dream.

You are ready, in the presence of this great marvel, to say that Christ was the greatest of all religious teachers, that He was the greatest of men. But do we not fall into a logical fallacy in saying this? For the question is whether He was merely a man or no. If He was merely man, why had He not some of those prejudices of age or race, that no other known man has been without? The most logical inference is that this Teacher is in some way different from the children of men. We cannot put ourselves into His category. He stands apart from our own. He is unique.

Gazing also at the beauty and harmony of His character we see why by almost universal acclaim He is recognized as the Ideal Man. "It is impossible," said Liddon, "to maintain with any show of reason that some one particular temperament shapes His acts and words,—that He is cynical, or choleric, or melancholy, or phlegmatic." He is not a sanguine person, who, carried away with His own enthusiasm, sees only a bright future to His enterprise. He calmly foretells His own crucifixion, the martyrdom of His Apostles, and after it has gone throughout the world, the final failure of His religion. "When the Son of Man cometh will He find faith on the earth?" Yet He is not a melancholy recluse. He sits at meat at the publican's table, is a guest at the marriage feast, cheers and gladdens His disciples' hearts with the gift of a

triumphant hope. He comes not like a common Reformer, with choleric temper, breaking down with indiscriminate zeal the institutions of the past. "I come not to destroy the law, but to fulfil."¹ He is not of a lymphatic temperament, combining spasmodically energetic action with exhausted periods of sluggishness. As the sun in the heavens, so steadily did He pursue His life's task. "My Father worketh hitherto, and I work."

With this freedom He combines in a wonderful manner the two types of masculine and feminine excellence. We see in Him the fortitude, resoluteness, independence, leadership, government of others, that marks the manly side of character; together with the marked unselfishness, thoughtfulness of others, tenderness, gentleness, which are woman's characteristics. What heroic courage is seen in His very walk as, on His last journey with all that was before, we read "that they were on the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed they were afraid."² What moral courage is displayed by His dealings with the high priests and Pilate, what marvellous endurance is seen in His silence during the terrible scourging,³ what surpassing control in His prolonged agony on the cross. Yet with woman's care He heals the sick, provides for the wants of the multitude; forgetful of self, heals the ear of His enemy,⁴ as He is being led away. He is at once the Lion of the Tribe of Judah and the Lamb of God.

¹ S. Matt. v. 17.

² S. Mark x. 32.

³ S. Matt. xxvii. 26.

⁴ S. Luke xxii. 51.

Moreover, we observe in Him a most happy agreement and harmony of the active and the contemplative life. In the religious world we see the greatest diversity between the two kinds of saints. One is more meditative, receptive, retiring; the other more speculative, active, enterprising. The mystic loves the solitude of the hermit or the cell of the recluse. The active spirit loves the crowded mart and the habitations of men. The one gives to the Church the Elijahs and S. John, a S. Theresa and S. John of the Cross; the other a S. Paul, a Howard, a Vincent de Paul. Bound together in practical union were these two principles in the life of Christ. Who more active, immersed in labors, incessant in His toil? In city, in country, in temple and synagogue, by the lake, in the wilderness, by the well-side and in the house, ever was He mingling with men. It was a life of incessant labor and uncertain repose. Yet in the midst of it all He gave nights to prayer,¹ and abode ever in conscious communion with God. The exasperating calumnies of His opponents, the yells of the maddened multitude do not disturb His inward peace.

Moreover, in our estimate of character we bring each man's life to the test of duty. We ask how he performed his work. Knowing also that particular virtues are not tests of character, we ask what was the general underlying motive of his conduct? And here Christ's life shines out with an unparalleled splendor. Where is the man, however great, in ancient or modern times in whom some flaw is not

¹ S. Luke vi. 12.

to be found? Socrates is superstitious, Cicero vain, Seneca avaricious, Goethe selfish. Most men have their weak side, and in their strenuous pursuit of some, neglect other duties. But Christ is consistent all the way up and all the way through. He is obedient to His mother and foster-father. He keeps the Church's law. From childhood up He is about His Father's business.¹ He is led by the Spirit.² And the one governing motive that animates Him is the desire for the Father's glory and the salvation of men. It makes Him even thirst for the Cross as the means of its accomplishment. "I have a baptism to be baptized with; and how am I straitened till it be accomplished."³ It inspires His High Priestly intercession, "Father, forgive them for they know not what they do."⁴

It has been well said of Him that "He is tender without false sentiment, benevolent without a trace of weakness, resolute without passion, decided without obstinacy. His condescension never degenerates into mere familiarity. His incomparable dignity never touches the confines of pride. His lofty freedom from the world's tyranny never becomes contempt for man. His repugnance to man's obduracy never takes on any form of misanthropy. His implacable hostility to sin is always allied to the warmest love for sinners."

Evil in all its forms He condemns. Teaching after the Eastern fashion by an acted parable He condemns the barren fig-tree as a symbol of Israel's

¹ S. Luke ii. 49.

² S. Luke iv. 1.

³ S. Luke xii. 50.

⁴ S. Luke xxiii. 34.

unfruitfulness.¹ At the beginning and end of His ministry He purifies the Temple. At the first cleansing, when the cattle are there, He takes to drive them out a whip of small cords.² At the last cleansing, when there are only present the money changers and sellers of goods, He does not need one.³ The buyers and sellers in the temple do not resist Him as they would if it were an act of human passion, but recognize the dignity of His prophetic character and the justice of His action.⁴ Acting by that divine supremacy that subordinates individual rights to nature's laws, He destroys the herd of swine which were illegally being kept.⁵ He is obliged to speak the word of condemnation upon Jerusalem,⁶ though He does it with tears. He must, as judge, pronounce the catalogue of woes upon the scribes and Pharisees,⁷ while He bestows the blessings of the Beatitudes on His disciples.⁸ He is full of mercy and tenderness to all who will accept Him. The publicans and harlots found access to Him on repentance. He is equally Righteous and strictly Just. He will "reward every man according to his works,"⁹ and finally divide the sheep from the goats.¹⁰

Again, every man has his own inner life which self-interest bids him shield from the world's gaze. But we are enabled to gaze into the inner temple of the life of Christ. And what do we find? Like all great saints He had His special maxims on whose

¹ S. Matt. xxi. 19.

² S. John ii. 15.

³ S. Mark xi. 15.

⁴ S. Mark xi. 17.

⁵ S. Mark v. 13.

⁶ S. Luke xiii. 34.

⁷ S. Matt. xxiii. 14.

⁸ S. Matt. v. 3-13.

⁹ S. Matt. xvi. 27.

¹⁰ S. Matt. xxv. 33.

lines His life was fashioned. The word of prophecy was His ruling thought, "Lo, I come to do Thy will, O God."¹ It was not His last but His constant prayer, "Not My will but Thine be done." It is the first and emphatic utterance of His boyhood: "Wist ye not that I must be about My Father's business."² And that Father's business He read delineated in every Messianic Psalm, in the details of every sacrifice offered in the Temple. He knew thereby that He was to be, as John the Baptist proclaimed, "The Lamb of God." From the first He had Calvary before Him: "I have a baptism to be baptized with; and how am I straitened till it be accomplished."³ It was not an apprehension of how His life might possibly terminate. It was to be the great instrumentality for the world's deliverance. "The Son of man came to minister and to give His life a ransom for many."⁴

He came not as other reformers have come, working out some self-designed plan, modifying it according to circumstances or learning by failures. From the first He announced the character of His Gospel. It was "the gospel of the Kingdom." The long-expected King and Kingdom had come. "The Kingdom of God is not *within* you (as the text is mistranslated), but among you." It was to be a visible organization, like a city⁵ or a temple. It would also be a spiritual power, like leaven hidden in the meal, leavening humanity, like a grain of mustard seed growing to a great tree.⁶

¹ Ps. xl. 7.

² S. Luke ii. 49.

³ S. Luke xii. 50.

⁴ S. Matt. xx. 28.

⁵ S. Matt. v. 14.

⁶ S. Luke xiii. 19.

The cross also stood out from the very first clearly before Him.¹ Long before the crucifixion occurred He foretold to the disciples the details of His crucifixion.² He knew the fruitfulness of self-sacrifice. "Whoso shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."³ He saw beyond the horizon of His own day. He prophesied His death and resurrection,⁴ the gift of the Comforter, the fall of Jerusalem,⁵ the martyrdom of the Apostles,⁶ the extension of His Kingdom throughout the world,⁷ its continuance till the end of time, His return to judge the world.⁸

He spoke with authority and as never man spake. He argued not as the doctors and scribes,⁹ but it was "I say unto you."¹⁰ He condemned not, as the ancient prophets had done, the vices of the people, but laid bare the inner motives of conduct. There is, it is said, a point in a block of stone which being struck the mass parts asunder. He revealed in His condemnation of the Pharisees how vices may be the parent of seeming virtues. He revealed the law of goodness; doing right because it is right. The rationalizing Sadducees and the Pharisaic formalists were indeed scathingly censured. Yet His words were balm to all penitent hearts. As no other teacher has dared to address humanity, He said, "Come unto Me, all ye that travail and are heavy

¹ S. John iii. 14.

² S. Matt. xvi. 21.

³ S. Luke xvii. 33.

⁴ S. Mark ix. 9.

⁵ S. Luke xix. 43-44; S. Matt. xxiv. 2.

⁶ S. Luke xxi. 16.

⁷ S. Mark xiii. 10.

⁸ S. Matt. xxviii. 20.

⁹ S. Matt. vii. 29.

¹⁰ S. Matt. v. 18.

laden and I will refresh you.”¹ His words have gone like morning over the earth. “Whosoever cometh unto Me I will in no wise cast out.” No wonder the poor, the sick, the publicans, the sinners flocked about Him, for the touch of His garment brought health and His word life to their souls.

And how gradually He led His Apostles on to the recognition of Himself. He taught not as others have done, laying down postulate and premise, argument and conclusion. He drew men to Him saying, “Come and see.” And as they dwelt with Him, little by little they came to discern Him as the prophet for whose advent the nation waited; as the Messiah, as something yet more wonderful, till finally Peter made the confession for them all: “Thou art the Christ, the Son of the living God.”²

But the culminating characteristic of Christ is His sinlessness. Sin is common to all the children of men. None is so obtuse as to be unconscious of it. According to the old heathen saying, we know the better but pursue the worse. *Mea Culpa* is our constant plea. The burning invective of S. Paul finds a universal response. We are all guilty before God. Not those only who have lived in defiant rebellion, but those whose moral aim has been highest. The complaint of humanity finds its expression in the Apostle’s words, “O wretched man that I am, who shall deliver me from the body of this death.” But amidst the universal corruption there arises one spotless exception. To His sinlessness His enemies were witness. Pilate could find no fault in Him. “I am

¹ S. Matt. xi. 28.

² S. Matt. xvi. 16.

innocent of the blood of this just person.”¹ Judas’ remorse came from his knowing he had shed innocent blood.² Peter had felt its power when Christ wrought the miracle of the fishes.³ The Apostles have left on record their testimony. “He was the Holy One and the Just.”⁴ “He was the Lamb without blemish.”⁵ “He was Jesus Christ the Righteous.” “He was holy, harmless, undefiled, separate from sinners.”⁶ “He knew no sin.”⁷ “He was without sin.”⁸ “He did no sin, neither was guile found in His mouth.”⁹

It has been remarked that it is harder to gain such witness from friends than enemies. “Every considerable man is having materials of his life written as with a pen of iron that never blunts, with an ink that never fades, with a curiosity that never falters. He is watched by unsuspected eyes and reported by unexpected hands. Christ’s disciples had been with Him in all circumstances of familiarity. They had tenanted the same narrow chamber; they had rocked in the same little boat. One hasty word, one questionable look, one act of selfishness would have caused the light to fade from His Face and the diadem to pale upon His Brow.” Yet it is from those so intimate with Him, that there goes up the universal testimony as to His absolute sinlessness. Moreover, we have Christ’s own testimony. The greater the saint, the more he realizes his own defi-

¹ S. Luke xxiii. 14; S. Matt. xxvii. 24.

² S. Matt. xxvii. 4.

³ S. Luke v. 8.

⁴ Acts iii. 14.

⁵ 1 Peter i. 19.

⁶ Heb. vii. 26.

⁷ 2 Cor. v. 21.

⁸ Heb. iv. 15.

⁹ 1 Pet. ii. 22.

ciencies before God, his imperfections in contrast with God's sanctity, his need of pardon and of help. But the prayers which Christ addresses to the Father contain no acknowledgment of any fault or defect, but assertions such as no created being could make of His absolute obedience to God's will. They are divine colloquies, of an equal to an equal.¹

We have in this imperfect survey omitted all reference to the miracles or signs wrought by Christ. We have simply examined some of the leading elements of His character. It can but be noticed that we have also omitted reference to S. John's Gospel. The synoptics give us all that our present purpose needs. They reveal Christ's unique and matchless character. It shows Him to be separate from us.

We may then consider what He claimed concerning Himself. What was His own testimony concerning Himself?

Though the temple was God's covenanted meeting-place with man, and there He placed His Name, yet Christ could say "that in this place is One greater than the temple."² He was greater than the most sacred manifestation of God because God was in a fuller sense manifested in Him. Again God, in the awful glories of Sinai, had revealed His sovereign will and bade men keep the Sabbath day holy with strict observance. But as of equal authority with the Divine Lawgiver, Christ proclaims Himself to be "Lord also of the Sabbath."³ John Baptist, greatest of prophets, feels the mysterious element in Christ that separates them. "I indeed baptize you

¹ S. Matt. xi. 25, 27.

² S. Matt. xii. 6.

³ S. Mark ii. 28.

with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and fire."¹ As showing that He is acting in His own right and not as an agent, Christ baptizes His Church at Pentecost with the unique sign of fire. Who is it that can thus send the Holy Ghost save one who is equal to Him? Again, the angels who are God's servants, are sent by Him. He calls them His angels "whom He will send."² He has an equal jurisdiction over them as the Almighty. However, when the high priest solemnly adjured Him "to tell us whether thou be the Christ, the Son of God," Jesus replied, "Thou hast said."³ He, the Son of Man, had also a higher sonship. He was the Son of God. Speaking of the relation that existed between the Father and Himself, He declared that "no man knoweth who the Son is but the Father and who the Father is but the Son, and he to whom the Son will reveal Him."⁴ As no one can comprehend God but God, He here declares Himself to be God. He asserts also that He shall come in the glory of His Father with His angels, and then He shall reward every man according to his works.⁵ He could no more clearly declare His divinity than by claiming thus to be the judge of all men. For who can judge the acts and thoughts of all men and rightly sit on that Throne but God Himself? No wonder Peter for himself and the Apostles acknowl-

¹ S. Matt. iii. 11.

² S. Matt. xxiv. 31.

³ S. Matt. xxvi. 64.

⁴ S. Luke x. 22.

⁵ S. Matt. xvi. 27.

edged Him to be the "Son of the Living God." The evil spirits also with their spiritual discernment so recognized Him. The unclean spirits when they saw Him fell down before Him and cried, saying, "Thou art the Son of God." "Jesus, Son of the most high God."¹ He accepts the homage due to Himself. The holy women when He meets them prostrate themselves. "They came and held Him by the feet and worshipped Him."² S. Thomas as he does so exclaims, "My Lord and My God."

There are two ways of looking at a man's life. One that gives the historical setting of it, the other its meaning, its purpose and influence. The first records His acts, the second His character. To some extent we see this division in the Gospels. The Synoptists set forth the first, S. John the latter. These two traditions grew up contemporaneously together and each has its value. If, having seen what the historical account says of Christ, we turn to S. John, we find that his testimony is in accord with it.

There we find that Christ declared that He came down from Heaven and was in existence before Abraham was born. He asserted that He came from being with the Father, and came forth out of God. He is united to the Father by no mere sympathetic or moral agreement, but by a unity of nature He and the Father are one. They work in a co-ordinate equality of ceaseless activity. "The Father worketh hitherto and I work." He calls on the Father to glorify Him, not with some created glory, but with that glory deity alone could sustain. "Father, glorify

¹ S. Mark iii. 11.

² S. Matt. xxviii. 9.

Thou me with Thine Own Self." Nor was it to be something newly added to His nature, but to be "the glory which I had with Thee before the world was." Men are to give Him divine honor and worship, and to honor the Son even as they honor the Father. Thus the accounts in the Gospels, in relation to the divine character of His person, harmonize.

As we contemplate this unique character we feel no wonder that Renan, unbeliever that he was, felt obliged to declare that Jesus will never be surpassed.

He was, as the Unitarians Channing and Walker enthusiastically championed Him, divine. If the life and death of Socrates, exclaimed Rousseau, with passionate emotion, are those of a philosopher, the life and death of Jesus Christ are those of a god.

If, then, towards a teacher whose fulfilment of prophecy shows He was sent by God we can but entertain a spirit of profound reverence, what ought to be our feelings towards One of so transcendent and majestic a character? Surely it is wise to take Him for our religious Teacher and to trust ourselves to Him as our Guide. Practical wisdom and common sense can ask no less.

Doing so, then from these considerations of His character and His prophetic office one inference may be safely drawn.

First, concerning His character. When we consider the supreme sanctity, sincerity, humility of Christ's character, we can but accept in their full import the assertions He was obliged to make concerning Himself, that He was one with the Father. He was the Son of God. If they were not made by

the necessity of their truthfulness Christ sinks below the standard of ordinary morality. He is no longer humble, unambitious, sincere. From such an alternative, every fair and sober mind must shrink. "Disputing Thy divinity, O Blessed Lord, we could no longer clearly recognize Thy human perfections. Gazing on Thy human beauty and listening to Thy words, we cannot deny that Thou art the only Son of God Most High."¹

Second, concerning His office as a Teacher, there are two undisputed facts we may well remember. God punished the Hebrew nation severely for the sin of idolatry. At last they were delivered from it, and through Israel the world was taught that "the Lord thy God is One God." Men may come to disbelieve in a God, but the world will never go back to Polytheism. There is but one God, and the worship of any other is the sin of idolatry. This was the lesson that God took two thousand years to enforce on the human mind. The other fact is this: that ninety-nine hundredths of Christ's followers have worshipped Him as God, and there is no ground to suppose they will ever do otherwise. As we cannot suppose God would send a teacher into the world to undo His own work and lead the world back into the sin of idolatry, we must either give up Christ as a Teacher in any way sent from God, or else admit that divine worship is rightly paid Him because He is God.

In deed and in truth Thou art the King of Glory,
O Christ; Thou art the everlasting Son of the Father.

¹ Liddon's Bampton Lectures.

CHAPTER IV

THE GREAT CREDENTIAL

THE Divinity of Christ may be proved by argument, but He can only be known by submission and prayer. When the soul accepts Him for its Master and Guide, it is willing to believe what He says because He says it, and to do what He wills because He wills it.

Now Our Lord gave one great credential of Himself. Men asked Him to give them a sign for the authority He claimed to possess. "Destroy this temple," and He spake of the temple of His Body, "and in three days I will raise it up."¹ Likewise on several occasions He foretold His resurrection to His disciples. "The Son of Man shall be betrayed into the hands of men. And they shall kill Him, and the third day He shall be raised again."² It is clear that He speaks not in a metaphorical sense of His resurrection. For just as He foretold that His crucifixion was to be a literal one, so, His words imply, was to be His resurrection. If one was literal so was the other. He reiterated this promise again and again. He pledged Himself to it. Believing in Christ we rest securely on His Word. We know He rose from the dead, because He said He would. This is enough for

¹ S. John ii. 19.

² S. Matt. xvii. 23, xvi. 23; S. Mark, ix. 31, x. 34.

a Christian. There is no higher authority or more secure proof.

We may ask, however, what corroborative evidence is there that He did so rise?

We will not pause to argue with those who believe that no evidence can be sufficient, because the resurrection involves the violation of the natural order. Any idea of law which makes a miracle impossible is inconsistent with an intelligent belief in the existence of God. A miracle is only an unusual manifestation of power, but it does not necessarily involve an infraction of law. If man can work marvels, which are miracles to the unlearned, by combinations of nature's laws, more so can the Almighty, who knows them intimately and thoroughly as His own thoughts. God does not contradict Himself when He works a miracle, but uses modes unknown to us. The so-called laws of nature are but as a keyboard upon which the Almighty Hand doth play.

The first corroborative proof that Christ kept His word is to be found in a fact of which we all are cognizant. For the Master did not leave the evidence of Himself, as many seem to think, to the risk of manuscripts, liable as they are to destruction and interpolation. He established a much more sure and certain witness. Men were not forced to rely on manuscripts, but were to have a living witness of His resurrection. Christianity extends throughout the world. However separated, it is solidly in accord in one matter. Throughout the world on the first day of the week all Christians assemble to worship. They have done so from the beginning. "Upon the first

day of the week the disciples came together to break bread." ¹ And now everywhere on the first day we hear the church bells calling men to worship. How are we to account for this fact? Christianity rose out of Judaism. The Jew with the strictest observance sacredly guarded the seventh day of the week. God Himself had bidden him so to keep it, and its obligation had the awful sanction of Sinai. The Christian Church began keeping another day which in time superseded the Jewish Sabbath. What right had it so to do? Something as tremendous as the proclamation of the law on Sinai could alone be its warrant. We know the reason. On the third day Christ rose from the dead. Christians kept, therefore, the first day of the week and called it "the Lord's Day."² It stands as a witness of the resurrection. It declares that such was the universal belief from the beginning, and that it was on the third day Christ rose.

In examining the proofs of the resurrection, we find it gains credibility from the attacks unbelievers and hostile critics have made upon it. It has been said, for instance, that Christ did not really die. He swooned and became numb, and in that condition was placed in the tomb. The coolness of the stony chamber stayed the hemorrhage, the aromatic odor of the spices with which He was embalmed restored animation. Somehow, the manner not explained, He got out of the tomb after some days, and rejoined the disciples. The disciples deceived themselves into calling it a resurrection, and He Who was the Truth itself let them cultivate this delusion. Then

¹ Acts xx. 7.

² Rev. i. 10.

He, to help on the fraud, went away and hid Himself in some obscure place where, unattended and uncared for by His former devoted friends, He died.

Now it has a bearing on His resurrection that by the ordering of Divine Providence our Lord met His death in a most public manner. It was also a matter of great concern to a large number of persons that He should be put to death. These persons were of the highest rank in the Church and State. His death was a great public event upon which the attention of the nation was concentrated. It was at the time of the great feast, when Jerusalem was crowded, and the many thousand pilgrims were encamped on her hills. He was tried before the High Priest and the Ecclesiastical tribunal and examined by Herod and Pilate. He was condemned, publicly executed, and the Roman centurion made an official report of His death. To make His death doubly sure, His side was pierced and the spear-thrust touched the heart. The water and the blood flowed out. If He had been in a swoon, the piercing would have extinguished life, while the outflowing water, modern science tells us, indicated that life was already extinct. There is no question, then, but that Christ died on the cross. As to the theory of His recovering, Strauss contemptuously shattered it. "Would," he said, "a man half dead, dragging himself from the mortuary cell, so weak as to require medical treatment and an infinity of care, who finally, in spite of all, succumbs to his sufferings, would he have produced on the Apostles the impression that He was the Prince of Life, the Vanquisher of the Tomb?"

Another criticism which has been made from the

time of Celsus asks why did not Christ show Himself to Pilate, Herod, and the chief priests? This objection is also a helpful one, for its answer will reveal the character and purpose of the resurrection. But first let us say there was no more obligation on our Lord's part to appear to them than to doubters of any succeeding age or to us. But there were moral considerations why Christ should not appear to His enemies. There is no reason to believe that our Lord's appearance would have done them any good. They were prepared to reject every kind of proof. Their state of mind is shown by their words. "That deceiver said while He was yet alive, after three days I will rise again."¹ They were prepared for Him. Had our Lord appeared they would have either denied His identity, or said, as they had before, it was the work of Beelzebub. They would have again seized upon Him and endeavored to subject Him to further indignity. It was better for them that Christ should not appear before them. It gave to any in whom was aught of good a chance of restoration by an act of faith. But in respect of ourselves, so far as evidence is concerned, their testimony would have been of little value. They were not competent witnesses to His identity. They had seen Him but little. They did not know, as the Apostles did, His look, movement, gait, manner, voice. It required previous and intimate acquaintance with these in order to identify the Risen Lord with the Christ of Calvary. But these are not the real reasons why Christ showed not Himself to Pilate and the high priests.

¹ S. Matt. xxvii. 63.

The reason was He had done His work with the world. With Him creation advances into a new stage of development. He is the new Fact and the Beginner of the new elevation in the evolutionary process. His public life was divided into three periods, viz.: His prophetic life, His priestly and suffering life, and his risen and royal life. When He had attained to the latter, He could no more go back into those that preceded it than the world having attained one geological period could return to a former period. His prophetic ministry to the world was closed and He could not return to it.

Moreover, it is well to remember that Christ's resurrection was not a return to His former life. By His own will He had separated His soul from His body. "I have power," He said, "to lay down My life and power to take it again." It was not by the crucifixion that His natural life was taken, but the soul was separated from His body by His own will. Yet though separated from each other, neither was separated from His Divinity. For, as we have seen, He was Divine. His body and soul hung on His Divinity as the sword and sheath to the warrior's belt. As the drawing of the sword from its scabbard separates neither from the soldier, so the human soul and body of Christ when separated from each other were not separated from His Divine Person. His body is in the tomb, but it cannot see corruption. It was dead only in the sense that the soul was separated from it, but was not dead as our bodies are said to be dead. For it was living with an indestructible life in that it was united to the Divine Nature. When that soul

returned and re-entered the body, then it rose. He did not, as in the cases of Jairus' daughter or of Lazarus, come back to the old conditions of life. He had passed through death and, so to speak, come out on the other side. So in the days of His resurrection He gathers about Him those only who were His, and to His disciples only He appears.

Let us turn to other corroborative confirmation of Christ's words. It has been so ordered that the resurrection of Christ should be evidenced both by His enemies and His friends.

Let us consider first the proofs offered by the former.

They are five in number. First, if Christ did not rise from the dead, His enemies were bound to prove He did not by producing the body. All the accounts agree in this, that Christ's Body having been taken down from the cross was laid in a new tomb which had been hewn out in the rock and "wherein was never man yet laid." The Jews went to Pilate, saying, "Sir, we remember that that deceiver said, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day." "Pilate said, ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Now it is admitted that shortly after the Apostles in Jerusalem preached publicly that Christ had risen. His body had been taken charge of by the Jews. They were responsible for it. They were therefore bound to produce it, or give some reasonable explanation of its disappearance.

The explanation given furnishes us with another proof. The story told of the disciples coming by night while the soldiers slept and taking the body is on the face of it a lie. It is incredible that the Roman guard would all have been asleep; and if so, how could they have known who were the perpetrators of the deed. This lie is effective evidence of the truth of the account it seeks to disparage.

Again, the act assigned to the Apostles is without any adequate motive. Why should they wish to disturb the tomb? Either they believed Christ would rise and in that case they would do nothing, or they were in a state of doubt, and still less would they take any action; or they had lost all hope in Christ as the Messiah, then surely they would not have risked their lives for a man or a cause in which they had lost all faith. Terrified, heart-broken, crushed, an effort to recover the body is the last thing that would have entered their minds.

One of the latest efforts at explanation is to say that the Jews took away the body themselves. This theory clears the Apostles but is open to an easy refutation. Within a few weeks of the resurrection the Apostles were arraigned before Annas, the high priest, and Caiaphas and John and Alexander, and the rulers and elders and scribes, for curing the impotent man, and they boldly proclaimed that it was by the power of Jesus Christ whom God raised from the dead. It is inconceivable if the Jews themselves had the body of Christ secreted in some place, that they should not, by producing it, have crushed and annihilated the hated Christian sect.

We offer as another proof the fact that Christ's enemies admitted the truth of the resurrection. When the Apostles were brought before them they did not dispute their story. If the tomb was still sealed they would have pointed it out. If they had removed the body they would have produced it. They did not venture on what they knew was a lie, and accuse the Apostles of having taken it. All they did was to forbid the Apostles to speak in the name of Jesus. Their inability to meet the testimony of the Apostles is an admission of its truth.

But finally, many of Christ's enemies changed their minds and believed. Upon the preaching of the resurrection of Christ by S. Peter about three thousand converts were made; shortly after, we read, "Many of them which heard the Word believed; and the number of men was about five thousand." We learn also that "a great company of the priests were obedient to the faith." There was thus a very large number, eight thousand or more, who believed the Apostles' witness. Undoubtedly, living in Jerusalem they made for themselves every investigation. The tomb would be visited by every tentative believer. Every person connected with the event would be obliged to tell his story again and again to untired listeners. The intelligent and critical inquirers would be sure to examine and cross-examine every detail. It is said that the critical faculty was not so developed as in our day. This is true "if we apply it to certain departments of literary evidence, like the authorship of a book or the value of a local tradition." But there is no truth in it as applied to a public fact, like that

of the resurrection. The common-sense methods of finding out whether a fact of this kind is true are unvarying, and were possessed equally as well by the Jews of that day as by ourselves. Starting out as unbelievers, this large jury of eight thousand persons became convinced. The evidence must have been irrefutable to have converted so many.

One thing, moreover, is sure, that had the Apostles merely related their Galilean experience, they would not have made their converts in Jerusalem. If they had merely declared that after the third day, when, as they alleged, Christ rose, they had gone away into Galilee and there He had been seen by them, their story could have received little credence. If, it would be said, He rose on the third day, why did He not appear to some one or some persons on that day? Why, if He rose here, out of a tomb in Jerusalem, did He not appear here in Jerusalem? Why wait for days and then appear in distant Galilee where we cannot go and examine the conditions of His apparition? If He desired that we here in Jerusalem should believe, by all these reasons He was bound to appear here. It is foolish to suppose that the report of S. Peter's sermons are a whole account of what was said and done by the Eleven. It was because the Apostles, dealing with individuals, could appeal to all the facts relating to His entombment, the empty tomb, the failure of the Jewish rulers to produce the body, and could give their own witness to His appearances at Jerusalem, that they carried conviction. Thus Christ's enemies by their conversion testify to the truth of His resurrection.

Let us now turn to the other side of the case. Here the evidence divides itself into two sections. What can be known apart from the narratives in the four Gospels, and what is assured us by them?

In the first category we are struck first with the remarkable change of conduct found in the Apostles after the alleged resurrection.

The death of Christ had confounded the Apostles and crushed their hopes. All through the bright days of His ministry, when the sick had crowded about Him for healing and the common people had heard Him gladly, they had looked eagerly forward to the restoration of the Kingdom. The glories which had filled the visions of the prophets were upon the eve of their accomplishment. With what buoyant expectation had they awaited the glorious triumph. Suddenly all was at an end. A most dire calamity had taken place. Christ had succumbed to His enemies. He had been unable to extricate Himself. No intervention had taken place from heaven. The Father with whom He had associated Himself had not come to His assistance. Like a miserable criminal He had been nailed to the cross of shame, and He was dead. They would never see Him again or hear His voice. He was completely vanquished, and there was an end of all their hopes. They were shocked, completely cowed, and in a state of physical as well as moral collapse. They are found either wandering away or huddled together in a room, with locked doors, in fear.

In what vivid contrast is their appearance after the resurrection. They are not in hiding, they are pub-

licly in the Temple, and elsewhere, preaching Christ Risen. They are standing before the great Ecclesiastical Court, and do not hesitate to tell Annas and Caiaphas and all the assembled dignitaries that they had crucified the Christ. They declared that He was risen from the dead. No threats, no punishments can make them cease their testimony. No one of them falters from his great truth-proclaiming mission. They go everywhere, throughout the world proclaiming it. They manifest the sincerity of their own belief by laying down their lives for its truth. We ask, What wrought this change? Whence had they the sustaining energy of their conviction? The only satisfactory answer is to be found in the fact of the resurrection. No interior reminiscence, no shadowy or imaginary vision could have kept them united. Nothing but hard facts could have enabled them to bear necessarily oft-recurring questioning and mental strain. It was because Christ had risen that they, resting on that adamantine fact, became transformed from desponding cowards, to transcendent heroes and martyrs.

Another corroboration may be found in those two sacraments which are called by us on account of their universal application, "Sacraments of the Gospel." Christ, as we have said, left not His revelation to be evidenced by manuscripts alone. Christianity came into the world as an institution. This institution is a living organism, in which the Holy Spirit dwells and through which He acts and speaks. This organism has from the first declared that on the third day Christ rose from the dead. It does this to-day, not only by her creeds, but by her sacraments.

Go into what Christian Church you will, and infants and adults are all baptized by the same formula, viz.: "In the Name of the Father, and of the Son, and of the Holy Ghost." Now, at the beginning of each dispensation we find God's character and nature revealed by a new Name. This is the mark upon the Patriarchal and Mosaic developments. The Christian is, in like manner, marked by the new and wonderful revelation of the Name of the Triune God. It lies at the basis of the Christian dispensation, and upholds it. But where and when was this great revelation made by Christ? Not during His life, anterior to the resurrection. There is nothing said about it in His public teaching. It was made after His resurrection, consequently the resurrection was not a myth nor an apparition alone, but a reality. Every baptism is a continuous witness that Christ rose from the dead. For it teaches, moreover, that Christians are buried with Christ and risen in Him. This, it is obvious, would be an unmeaning metaphor or symbolism, if Christ rose not from the dead.

The Holy Eucharist bears the same witness to the resurrection. It commemorates, as we all know, the death of Christ. But why should the Church do it, if Christ rose not from the dead? Why celebrate the tragedy in which Christ closed His life, which, if He rose not according to His promise, was only a tragic failure? If He rose not, the words and action of the Eucharist are a meaningless sham and a horrible falsification. For in that Holy Service are necessarily said the words, "This is My Body which is given for you," and "This Cup is the new covenant

in My Blood." The words give the lie to the theory that our Lord did not resume His body and does not now wear it. For if His body saw corruption and disappeared, then the words, "The bread which we break is it not a participation of the Body of Christ," would not be true. For there would be no body in existence, spiritually or otherwise, of which we could be partakers. There could be no communion of body and blood that had ceased to exist. The Holy Eucharist thus bears witness to the death and resurrection of Christ. The two witnesses stand before the Temple doors, and proclaim that Christ has risen.

Again, apart from the Gospels, we have an independent witness in S. Paul. His testimony is recorded in the fifteenth chapter of the first epistle to the Corinthians. This epistle, written about A. D. 57, is accepted by all critics as authentic. There he writes, "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures; and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the Apostles. And last of all He was seen of me also, as of one born out of due time." S. Paul had, so we learn from himself, received his information directly from S. Peter and S. James, whom he had visited in Jerusalem; we have thus the record of their testimony apart from the Gospel narrative. S. Paul adds also

his own. He knew the difference between an internal spiritual revelation, a vision, and an external bodily appearance of Christ.¹ The Lord had appeared to him bodily in the Damascus roadway, and the glory of His ascended body, like as when S. John beheld it, had blinded him. It has been asked, why does not S. Paul say aught concerning the visit of the holy women and the walk to Emmaus. His omission does not show he did not know them. He omits them because he is not giving an account of the resurrection, but is telling the Corinthians what as Christians they were bound to believe. He therefore states the fact of the resurrection and cites the authority of S. Peter and the Apostles as being by Christ authorized witnesses to it. It was on their authority and witness that the resurrection on the third day had become an article in the Creed, which existed before the Gospels were written. S. Paul adds his own testimony, and cites the fact of which he most well assured himself, that five hundred persons could testify to the resurrection.

Let us now examine the Gospel narrative.

Each evangelist gives an account, and with such differences as show there was no prearrangement. These differences, then, are a proof of their credibility. Moreover, under the guidance of the Holy Spirit, they were intended to set forth different aspects of Christ. One emphasizes His kingship, another His priesthood; one dwells on His humanity, another on His divinity. These different characteristics run through each Gospel from the beginning to

¹ 1 Cor. i. 15.

the end. They consequently differ in their account of the resurrection. S. Matthew, who depicts in his Gospel Christ as the king and His kingdom, makes the chief event in the resurrection the assembly at Galilee and the royal mandate of Jesus: "All power is given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo, I am with you always, even unto the end of the world." S. Luke, who brings out the priesthood of Christ, has nothing to say of Galilee, but dwells upon the recovery and appearance to S. Peter, and the wandering disciples, and the making Himself known in the breaking of bread, and the command that repentance and remission of sins should be preached to all nations; and ends with lifting up His hands and blessing them; and their continually abiding in the temple. S. John, the evangelist of the Incarnation, and who especially sets forth the divinity of Christ, gives the apparition of our Lord both at Jerusalem and in Galilee. He dwells upon the divine side of His resurrection, on the evidence of the empty tomb and the grave clothes, which first flashed belief into his soul, on the interview with Mary Magdalene, wherein our Lord revealed His gracious humanity, and the divine sanctity of His nature. "Touch me not; for I am not yet ascended to my Father." "I ascend," not unto our Father, but to "*my* Father and your Father and to my God and your God." S. John alone records the mysterious gift of peace and the solemn breathing on the Apostles, their wonderful empowering, "Receive ye

the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." It is in this Gospel of the divinity that we have recorded the confession of St. Thomas, "My Lord and my God." This closes the manifestation in Jerusalem. In Galilee we have the last miraculous draft of fishes. S. John, true to the spirit of his evangel, is the only one who records this, the only miracle wrought in the days of the resurrection. It is the only miracle, save the greater one of mercy, by which, on his threefold protestation, Christ restores Peter to his apostleship and the Gospel closes with the promise of the Divine Lord that He will come again. S. Mark is the delineator of Christ as the prophet and Son of Man. His Gospel is shorter than the others, but is fuller of detail and human incident. It is questioned by critics where the original of S. Mark's Gospel closes. If it ends at the sixteenth chapter, ninth verse, we have the empty tomb, an angel announcing to the women the resurrection. If it ends later, there is a brief confirmation of the Emmaus incident, and a description of our Lord appearing to the eleven as they sat at meat, quite characteristic of S. Mark, and with the command to go into all the world and *preach*.

We thus see why the evangelists do not give the same identical accounts of the resurrection. One dwells, like S. Matthew, on the Galilean manifestation, with its kingly command; one, like S. Luke, on that at Jerusalem, with its remission of sins and benediction. S. Mark brings out the human side; S. John, the divine. We may not be able to har-

monize all the details. "We are not bound to demand identical accounts from historians who were unequally informed, who had no intention of recounting everything, and who, moved to write by different motives, distributed the events in different order." The accounts given, however, *do not, necessarily, contradict each other*. The differences fit in with, and are consistent with, the characteristics of the separate Gospel. The Gospel narratives thus are credible and bear witness to the resurrection of Christ.

Let us now look at some details. All the evangelists tell us of the visit of the band of women to the tomb. They came bringing the spices they had prepared. They find the stone rolled away and the tomb empty. They seem to have met at some appointed rendezvous. They set off together, when we may suppose that either Mary Magdalene goes ahead as an advance guard, for they were in much fear, to see that the way was clear, or that the others lingered for some one of the party to join them, or went back for something which may have been forgotten. This accounts for the Magdalene arriving alone and first at the tomb. Finding it empty she immediately goes by some other way to find Peter and John, who were probably staying together. Meanwhile, the other women arrive and are addressed by an angel, who tells them Christ is risen. They depart with fear and great joy. And as they went to tell His disciples, behold Jesus met them, saying, "All hail. And they came, and held Him by the feet, and worshipped Him."¹

¹ S. Matt. xxviii. 8, 9.

Meanwhile, Peter and John arrive and examine the condition of the tomb and depart. Then Mary Magdalene, who has followed, sees the two angels sitting, the one at the head and the other at the feet, where the body of Jesus had lain. They address her, "Woman, why weepest thou?" Her memorable reply need not be repeated. The question and answer show it was not in a vision. As she was not expecting the resurrection, there was no suggestive motive which would predispose her to imagine one. With loving slowness so as not to overpower or suddenly shock her, Jesus discloses Himself. During all the resurrection time we discern Christ's majestic calmness and dignity coupled with personal consideration and tenderness. It is the same Christ who delivered the Sermon on the Mount, testified before Pontius Pilate, stooped with loving-kindness to the fallen, who calls His faithless disciples by the endearing name of "children," and who consoles Mary. "Jesus saith unto her, Woman, why weepest thou? whom seekest thou?" And she, supposing the speaker to have been the gardener, saith, "Sir, if thou have borne Him hence, tell me where thou hast laid Him and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master. And she came and told the disciples she had seen the Lord."

Not less interesting and confirmatory is the visit of the two Apostles to the sepulchre. They run both together. Naturally S. John, who gives us the account, being the younger, outruns Peter and comes first to the tomb. With his meditative, contemplative

manner he stoops down and looks, then pauses, but does not go in. S. Peter, following, with his eager, impulsive nature, enters at once, gazes about and retires. "Then went in also that other disciple which came first to the sepulchre and he saw and believed."¹ The interesting question that arises here is, what did he see that made him believe? The answer is to be found in the Eastern manner in which the body was wrapped and bandaged for interment. A hundred pounds of spices had been used and the body then tightly wound in linen, made fast by long strips which were wound under and over the body and crossed behind and before. The head was treated after the anointing in the same way and the headgear resembled a sort of covering or helmet. Now what was it S. John saw? He saw the linen clothes. This might suggest to him the fact that the body had not been surreptitiously removed. Had the Jews, or had any one, taken the body they would have removed it just as it was. The myrrh would have caused the linen clothes to adhere closely to the body, and it would be a long as well as useless task to remove them. The body could not, therefore, have been stolen. But this would not account for the conviction that flashed into S. John's mind that Christ was risen. What he observed was that the grave clothes in which the body had been wrapped were not, as is given in the authorized version, "Laid by themselves," but, as in the Revised Version, simply "lying." Lying, as we read in S. Luke, lying alone, *i. e.*, lying empty.² The clothes had caved in and were lying down flat. The

¹ S. John xx. 8.

² S. Luke xxiv. 12.

napkin which had been upon His head was rolled up in a place by itself. It had been bound and bandaged about the head, and had retained its helmet-like form. It was not rolled up like a ball, but held the twisted shape it had received and now stood by itself in the place where the head had been. It is not unlikely, as it retained some marks of the countenance of our Lord, that this was the origin of the ancient legend of S. Veronica. When S. John saw this arrangement of the grave clothes there was only one deduction to be drawn. No body could have been taken out of those clothes, with the bandages lying as they were, nor could any one have got out of them without disturbing them. When Christ rose, He passed through them, even as He did through the tomb, and as His body subsequently came through the closed doors. So John saw and believed.

It is but fair to state the last opposing theory of German criticism. It is that there are two accounts or two sets of appearances, one at Jerusalem and the other in Galilee. The latter is found in S. Matthew and S. Mark. They say nothing about the Jerusalem manifestations, if the last nine verses of Mark are omitted. S. Luke and S. John give the Judean appearances, and say nothing of Galilee, if we may omit the last chapter of John. Now these two accounts present great difficulties in the way of harmonizing them. We must therefore give up one or the other. The Galilean one is the simpler and more methodical, is in S. Mark and should therefore be adopted. In confirmation of this theory we have the testimony of S. Paul who does not mention the Jerusalem inci-

dents. He says Christ rose on the third day, and that He appeared to Peter. But that is not saying He appeared to Peter on the third day. The disciples had fled terrified to Galilee. There Peter imagined he saw Christ. The spirit of seeing visions became contagious, so the Apostles thought they saw Him. They came back to Jerusalem, kept quiet, settled down, and gradually belief in the resurrection grew.

We have, however, seen why the Gospel narratives are not identical. It is therefore difficult to harmonize them. Our Lord most fittingly, however, appears both in Judea and in Galilee. S. Paul gives not a full account of the resurrection but adduces the authorized proof of it. He learned from S. Peter himself the fact of our Lord's appearance to him. S. Luke, who wrote under S. Paul's oversight, is the only one who records the fact, and it takes place not in Galilee but in Jerusalem. The Apostles told their story publicly and at once, and were arrested for it. The eight thousand at Jerusalem would never have been converted by such a Galilean tale. The questions concerning the body, where it was if Christ had not risen, would remain unanswered. This theory does not hold well together. It leaves the credibility of the Gospel narrative unshaken.

Let us, then, draw our conclusion. It is of record that S. Peter preached at Pentecost that Christ had risen, and so it is clear that the story was not a myth. For myths grow, but this account did not. It was stated from the beginning.

The Apostles declared they had seen the Lord. It was not then a spectral illusion, could not have been

a ghost. For they knew the voice, touched the body, put their hands into His side, they walked with Him, they ate with Him. He said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

As it was not a ghost, neither was it a reminiscence which took delusive shape in their minds. They would have soon got tired of announcing as a fact what in sober moments they would know was but a mental illusion. It could not have been a reminiscence for the further reason that Christ went on with His teaching. He opened their minds to the understanding of the scriptures. He revealed the new name of God, which they knew not before. He gave them the royal power of administering absolution. He established the sacrament of Holy Baptism.

He rose from the dead and was with the Apostles off and on during forty days. Rising in triumph over death, it was but natural, as the benefit was for all the world, He should appear in Judea and in Galilee of the Gentiles.

The Apostles saw Him in the house, by the lake, in the evening, at daybreak, at all times, and listened to His instruction and received His gifts which were embodied in institutions.

Then He led them out to Bethany, and according to His promise that He would ascend into heaven, openly, in broad daylight, He ascended till the cloud received Him out of their sight. Not only did He promise it, but one whole Book of the New Testament, which might be called the Gospel of the Ascension, bears witness to it. Thus He the divinely

sent and commissioned Teacher, whose words and life prove His divinity, rose from the dead and ascended to the Right Hand of Power.

What a light this Great Credential throws upon His whole life. He was, as St. John declares, the Word Incarnate. God had wrapped round His divine nature our humanity, that through it He might set forth the Divine Life.

We need not be staggered by the consideration that this planet is a small one. God loves little things. He loves to hide Himself. He comes to the little nation. He is born in the little town. So He comes to the small planet. Yet as He comes into the world for all men, He comes into creation for the benefit of the whole of it. The universe is a unit and God enters it that He might unite all things in Heaven and earth in Himself.

He has thus given us proof of His divine nature by His resurrection. No wonder that one who had so supernatural an exit from this world should have an equally supernatural entrance. As our first parents could not have been derived from a preceding pair, but must have been singly produced, so when Creation advances to a new stage, the new Head and Type is produced in like unique manner. Christ Himself bore testimony to His own pre-existence. Blessed S. Joseph declares he is not His earthly father. The sanctity of the ever Blessed Virgin bears witness to the testimony S. Luke has recorded. God the Word became Flesh.

What wonder, then, that when He was born all creation was present at His birth to honour it. The

stars, created it may be for the very purpose, shone at His birth. One especially formed or angel-borne guided the Magi from their Eastern home. The angel hosts and chorus from off the great rood screen of the skies, jewelled and lit with its many thousand lamps, chanted the glad gospel of peace and of good-will to man. All nations were represented by Jew and Gentile; the shepherds and the kings came to do Him homage. The high and low, the rich and poor, man and woman, surround His cradle throne. There, too, are the kneeling or waiting cattle, and the sheep of the flock, and the produce of the earth, the straw of the manger, and the mineral gifts of the kings. When the Lord of creation entered it, most fittingly all creation was representatively present. Most naturally, too, when He entered on His work, all creation acknowledged Him as its Lord. The winds and waves obey His command. He controls the law of gravitation by a greater law, and walks on the sea. He is Master of the law of the extension of matter, and multiplies the loaves. The fishes obey His behests and gather in crowds into the net. The fig tree withers away at His condemnation. The Roman soldiers go back and fall to the ground at His simple word. Sickness and disease flee before Him who is the life itself. The blind regain their sight, the lame walk, the lepers are healed, death gives up its prey and the dead are raised.

CHAPTER V

CHRIST'S TEMPTATION

IT is easy to imagine a reader now saying, you have surrounded Christ with a divine halo, but in doing so you have taken Him away from me. I have been drawn to Him by the attractions of His crystalline character, the inspirations of His exalted teaching, and His wondrous, never-exhausted sympathy. He would, I feel sure, know my case, the baffling impotences of my mental powers, the tortuous ways of my self-deceiving heart. His invitation was world wide, "Come unto me, all ye that travail and are heavy laden, and I will refresh you," and "Whosoever cometh to me, I will in no wise cast out."

But if He was divine how was it possible for Him to be tried and tempted? If temptation was only like a dart thrown against some invulnerable shield, how can He know what it is? How sympathize with us, round whom, from youth to age, temptation's "poisoned arrows hurtle," changing with advancing years, but ever present. How know of

That dreary sickness of the soul ;
When all the generations of mankind,
With all their purposes, their hopes and fears,
Seem nothing truer than those wandering shapes
• Cast by a trick of light upon the wall.

How know of those fierce contentions between clamorous desire and exacting duty, the lassitude of weakness and the necessity of exertion; the enticing influences of affection and the calls to self-sacrifice; the anger-arousing exasperations of false accusations and the law of Christian charity?

How can He be an example to us if it was impossible for Him to know our strain of trial? Yet on the other hand, if He was divine, how can He be tempted? There is no root nor tendency to lawlessness in any portion of His nature, as there is in us, to which temptation can appeal. So we are seemingly shut up in this trying dilemma. Either He could be tempted and thus was not divine, or He could not be tempted and therefore He is no example for us.

In addressing ourselves to the solution of this problem, we must first say that it is revealed truth that Christ was tempted. "He was in all points tempted like as we are, yet without sin." Therefore, of the reality of His temptations there can be no doubt. They are a ground of our supplication in the litany. We not only plead by Christ's priceless Cross and Passion, but by His temptation. "By thy Baptism, Fasting, and Temptation, good Lord, deliver us."

How, then, can we reconcile His temptation with His absolute sinlessness? How can one who is holy, harmless, undefiled, separate from sinners, be tempted? We must admit that the mere presentation of a temptation would not satisfy the conditions of the case. Yet it is in this way that some theologians have stated it. To be in a real and true sense a temptation there must not only be something placed before the will,

but a conscious strain between conflicting desires requiring a choice.

There were three kinds of temptations to which our Lord while being perfectly sinless was perpetually exposed. First, He was bound to be true to the human nature He had assumed. Human nature in its struggle for righteousness had been defeated. It bore the marks of its defeat upon it in its obvious weakness to rectify itself. Christ came on behalf of man to fight over his lost battle and to reverse his defeat. Therefore, He took upon Himself that nature, and became man. He became thus the second Adam, or new Head of a new race. As temptation is a necessity of a progressive life, affecting angels and men, Christ as the second Adam had to be tried.

The first source of trial would be in our composite nature. He had, like us, to suffer from hunger, thirst, and weariness. There is no sin in experiencing any of these natural desires, and they may be severe. We know our Lord was an hungered after His great forty days' fast. It left Him a wan and emaciated figure. We see how weary He was when the Apostles took Him as He was into the boat, or when He sat so tired at Samaria's well. But the unrelaxing calls of duty ever triumphed over the febleness of the flesh.

The peculiarity of our Lord's temptations arises from the fact that he possessed a divine power by which all bodily pains could be set aside. This was a second and a persistent source of temptation. It was the temptation to use His divine power for the relief or the support of His human nature. Now

this was the very thing He was not to do. He had assumed our nature and identified Himself with it to retrieve its defeat. He was to present to God human nature as perfectly obedient to the divine will. Thus He was to fulfil the original conception of God in creating a creature endowed with free will, who should reflect His image. It would therefore have violated the very purpose for which He came, if He had used His divine power to protect or defend Himself. In Him humanity was to triumph. It was to rise to the height God had designed for it. It was to be victorious in the necessary strife. His humanity might be aided by the Holy Spirit, as His followers may be. But He must not draw on the resources of His divinity to aid Him in the struggle. He may indeed do so in aid of others. He may work miracles for others' benefit. He may multiply the loaves to feed the famishing multitude. But He must not turn the stones into bread to save His own life. He may assuage the pains of the diseased, open the eyes of the blind, raise the dead, but not for a moment may He use that divine power for His own deliverance. It is true that when His enemies take up stones to kill Him He hides Himself and goes out of the temple, but this is not in the spirit of shunning death, but of saving Himself for that more cruel death to which He was appointed.

Again, a third source of temptation arose from the fact that the plan of the world's redemption had been laid down for Him. He found in Holy Scripture His Redeeming life-work traced out. This explains how frequently it is said "that the scripture might be ful-

filled." He cast His human mind into its mould. He will not take the offered anæsthetic at the Crucifixion, that the Word of God might be kept. He was obedient from childhood to this rule, which governed His whole life. He was to fulfil every prophecy and every type of the promised Messiah. He will not descend, before the assembled worshippers in the temple, from its pinnacle and so gain their adherence. He will not take the kingdoms of the earth from Satan, by doing homage, because He is to win the kingdom by a victory over him. That victory was to be won on the battle-field of the cross. It had been ordained that the feet that should press the eternal stairway should be marked by the nail-prints, and the hand that should grasp the royal sceptre should be a pierced hand.

Our Lord was therefore under a perpetual strain, first by reason of the composite human nature assumed, and next by a more trying one through union of that human nature with His divinity; and also by virtue of the plan ordained for man's redemption to which He was to conform.

These causes led at special times and crises to more severely felt trials. When, for example, He was so exhausted after His first prolonged fast. Try and think what condition His body was in after that terrifically weakening mortification. Painters have loved to delineate the Christ in a form of exceeding grace and beauty. But He began His ministry in this emaciated condition, and His three years' labors, having no place wherein to lay His head, and having at times to supply His bodily wants with the raw ears

of corn, left Him so worn that at the crucifixion His enemies stand jeering at Him.

But why did He, unlike a human teacher who knows His life is a valuable one, so begin His ministry? One reason undoubtedly was that as has been stated He came to identify Himself with us and fight over again for us our lost battle. So He took His stand beside us, where our sins had placed us, not in paradise, but in the wilderness. He places Himself without the gates kept by the flaming Cherubim to win for man an entrance into the tree of life. But another reason was that by taking on Himself the results of sickness He might be in all points tempted as we are, yet without sin. He made His body to feel weakness and racking pain, that no sufferer but should know He had felt the same. Then when His bodily nature has been so reduced, as we may say to its last gasp, He is assailed by a most subtle temptation. The temptation to satisfy nature in order to save His life for the sake of others. To exert His rightful divine power and turn the stones into bread. Why not? What withheld Him? This: He was to be true to the nature He had assumed. If for one moment He had ever failed in being true to the conditions of His humanity, His work for man's redemption had been undone.

We are apt to think that only on the one occasion of the wilderness was our Lord tempted. It was indeed a special trial. So it was when, in more subtle ways than Satan's argument, there came from a loved disciple the insinuating plea, "Be it far from Thee, O Lord." The strength of the rebuke to Peter

tells us of the strength of the appeal he made to Christ. Satan left Him, we know, for a season only, for He said to His Apostles, "Ye are they which have continued with me in my temptations."

It is therefore for us to realize that our Lord was under constant fire and a perpetual strain. In this His trial differed from that of the angels and of man. God placed before the angels their trial, but it was only one. He made it short. The obedient, humble, and faithful rose by their choice of God into the enfolding protection of the Divine Light. He gave to the first Adam one simple test of obedience, by which he might secure his proffered supernatural reward. But the second Adam had no such brief probation. It lasted from infancy to the end.

It affected and tried all portions of His human nature. So it was with the test presented to the first Adam. Adam was to abstain from the forbidden fruit. This was a discipline, however slight, of the body. He was to remember the particular tree and the Lord's command, and this was a discipline of the memory. He was to obey the injunction not to eat, and this involved the submission of the reason and the will. The tree became thereby his offering, by which he offered himself. It tested all portions of his nature. So it was with Christ. He came and passed through all the stages of our mortal life. He came not as the first Adam did, in the fulness of His powers. Christ lay first of all a helpless infant in the arms of His Blessed Mother. He is to sanctify every human stage and is to be true to its conditions. He joined our human nature to His divine nature in

His one personality. So He who lies in Mary's arms is God. But He must, to redeem us, be true to the conditions of infancy. Neither His Mother's loving caress nor threatened danger must lead Him to break the law of infancy by word or sign. He is God bound, so far as this exercise of His omnipotence is concerned, in swaddling bands. His mental powers undergo the same discipline. He is subject to earthly parents, though He knows how mistaken they often are in their judgments. He obeys S. Joseph in the carpenter's shop, though assured that the directions he gives are far from the most scientific and correct. He submits His human reason to God's will as revealed for Him in the Holy Scriptures. He follows and keeps it as His rule of life. He surrenders also His soul to the Holy Spirit, and is led in all things by Him.

He comes not to do His own will or speak His own message. "As I hear, so I speak." "The Word is not mine, but His that sent me." In all ways He was to be tempted like ourselves. As He was to subordinate His reason to revelation, so was He to suppress and discipline a rightful mental curiosity. Of all things that we may suppose Him most anxious to know was the time when the kingdom would be consummated by His return in glory. Yet of that day and that hour He said, "knoweth no man but my Father only." His human mind could have known it at any time, for it was united with His divine nature. It enjoyed perpetually what we call the beatific vision. He had but to look into it and this knowledge would have been His. But it was part of

His discipline not to know. He must keep the curtain drawn down over that source of information. He must undergo the temptation that besets our curiosity and impatient desire to know what has not been revealed, or seek to be wise above that which is fitting. What a help to us in learning to be content with our partial knowledge, and to walk by the light of faith.

So also was Christ tried in His affections. There has been no human relation so radiantly beautiful with love as that which bound Jesus and His Blessed Mother.

“Two were they, yet in heart and purpose one.
Two like the brain whose halves ne'er think apart,
But beat and answer to one loving heart.”

How marvellous must have been that intercourse for thirty years, where every word was freighted with divine inspiration, and every kiss a sacrament of grace. The wonderful degree of Mary's sanctity is seen in her sublime standing in perfect faith and self-surrendering restraint and co-operation with Him at the foot of the cross. How were their hearts not united to one another by divine grace. Can we not think it was an inexpressible pain to our Lord when the hour came that He must separate Himself from her and go forth to His work? It was a trying ordeal to leave her who had no other support, and to abandon her to God's providential care. Such in smaller way it may be known to souls who leave father and mother, husband and wife, and go forth at duty's call. Our hearts almost break under the struggle. But He would be tempted in all points like as we are,

and teach us how no earthly love should hold us back from obeying the call of God.

So too was His heart pierced and tried, with Pharisees and scribes, with the hardness of their hearts, with their exasperating contentions, and the rejection by His own people. Is there a more heartrending scene than when our Lord is beheld looking with His divine tenderness into all that lay before Jerusalem? We see Him, the strong Man, breaking down in tears over it. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

No portion of our Lord's nature escaped its trial. His moral nature as well as His intellectual one and His affections. To see this we must follow Him step by step through the indignities of trial. See how His persecutors blindfolded Him, hustled Him about the room, jeered at Him, mocked Him, how one with terrible energy inflicted a blow, and another spat in His face. We know how indignant we should feel if we saw a friend subjected to such insults. We know what feelings of anger would arise within us if we were the subject of such outrages. And this feeling would not in itself be wrong. Anger at what is wrong, said the great Butler, is but a reflection of the righteous wrath of God. It is right for us to feel indignant at cruelty and wickedness, and we are wanting if it is not so. Now our Lord knew who He was and what was due to Himself. He was God, whom angels and saints adore. He might for our sakes

lay aside His glory, but He could not lay aside the dignity of His royal person. And beyond our conception of it, He felt the wrong that was done Him. God, we must remember, does not feel less because He is so great, but the refinement of His moral nature causes Him to feel more. Christ felt the insults. But why does He not resent them? Why not utter some word of condemnation? Because it had been ordained for Him that He was to be both priest and victim. He was to be the Lamb of God who before His shearers was not to open His mouth. There was thus the righteous indignation, repressed by the duty of His being the victim.

If He is tried in His moral, so is He in His spiritual nature. He had lived all His human life with His soul in union with God and in the enjoyment of the beatific vision. It gave Him that majestic calmness and inward peace that neither inquisitorial questions nor the howlings of the maddened mob could disturb. His soul, like some moon-lit lake, was ever reflecting the face of His Father. But there came a time when the awful vision of the world's sins and sinfulness passed before His soul. He had, to save it, identified Himself with a lost race. He had been baptized, sinless as He was in Himself, with the baptism of repentance. He had come to be the representative penitent, and to do penance on humanity's behalf. We see Him doing this bent beneath the olive trees of Gethsemane. He beholds the sins of the race, and, as if it were some filthy garment taken from a leper's dead body, He wraps it about Himself. He feels

that wretchedness of heart and wrong done to God our Father by our wrongdoings. Rather, as if He were the guilty one, for our sins, which He makes His own, He weeps repentant tears of blood. We shall never learn how to repent as we should till we kneel beside Him there. Then was His soul, that had been so full of gladness, sorrowful even unto death. And so there came a conflict we cannot measure, but a real one, ensuing in "not my will but Thine be done."

No less terrible is that trial which awaits Him on Calvary. Souls, Christian souls, often experience the trial, and with it the temptations, of spiritual desolation. They feel as though God had forsaken them. Their hearts are withered and dry. They are in the darkness and the great desolation. But did He not pass that way too? Did He not, beyond what we can measure, feel that loss? In those saddest moments of the world's history, the Divine Sufferer exclaims, "My God, my God, why hast thou forsaken me?" It reveals a spiritual trial. It reveals also a victory of faith.

Thus in all portions of His being and in all His relations to God and man was He tried. It was a persistent series of temptations, every one of which resulted in a victory and every victory in the development of a virtue. For He was not only to win our lost battle, but to be the source of new virtues to the race. Therefore, well may we, having His numberless victories in mind, adoringly sing, "Crown Him, crown Him with *many* crowns."

He not only can sympathize with us in all our trials,

but by His temptations borne for our sake He shows His love towards us. We are often baffled by the mystery of pain. The child cries out in its suffering to His Heavenly Father, "Why did Thou make us thus?" We in part understand this plague and torment by seeing that it develops character. Without it there could be no manly heroism, no friendly sympathy. The common danger and suffering binds comrades together more closely than any bond of gold. It has been said no parents know how much they love each other till they stand by the grave of their child. For pain borne for another is love's highest expression. We may manifest our love for each other by words that burn in poets' brains. We may show our love by gifts most costly and rare. But love finds its most perfect expression in suffering. "Greater love has no man than this, that a man lay down his life for his friend." Therefore it was that God so came to us. It contented not the divine heart to tell us by inspired prophets of His love. It satisfied Him not to surround us with blessings and gifts. The highest expression of love can alone satisfy His love. He must come and die for us. How this comes home to us as we think of Christ's temptations on the cross. He hangs there through all those hours of excruciating bodily pain. And this is the peculiarity of His trial, that separates it from that of the saints and martyrs. At any moment, by a single wish, a single exertion of His divine power He could have freed Himself. Not only could he have come down from the cross, but remaining there, have dismissed the pain. Try and think of any

severe pain you have endured, and ask yourself what you would have done if by a single act of will you could have been free from it. What was it that withheld the Divine Sufferer from the exercise of His power? It was love. It was not the nails that held Him to the cross, but love. His love for men and their salvation was greater than the pain. It was divine love, love for sinners, love for the guilty, love for the lost that held Him there. It was love for you and me.

You have, perchance, sometime been in some solitary place and, all alone, watched the coming day. Little by little the smaller stars faded from sight, night's shades began to pass, the welcome heralds of the dawn began to glimmer in the east, the broad oriflammes of the day unfolded in majestic beauty, the piercing sun's rays shone above the horizon, and at last, gladdening the earth with its brightness, rose the sun in its strength. As you have watched the transformation you could but have felt that if indeed you were all alone, and the only human being upon the planet, all the grand machinery of stars and sun and revolving earth must go on, that little you might live.

So sometimes as you recall, and recall it well you may on your knees, earth's greatest tragedy, and look up at the Divine Sufferer, crucified for love, you may come to know the truth, that if you were the only human being in existence, the only living sinner, just as truly as that sun must rise if you are to live, so must Christ the Lord come and suffer and die, that you may be saved. Out of Christ's temptations

consummated on the cross we need to gain this truth and make it a home truth. "He loved me, and gave Himself for me." Then as true love always must make its response, and as far as it can a like return, our response will be self-surrender to His love. It must be love for love and life for life. As Thou gavest Thyself, Blessed Lord, to me, so, poor and weak and imperfect as I am, I give myself to Thee,

"Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come."

CHAPTER VI

ETERNAL LIFE

CREATION is an expression of the thoughts of God. Its progressive character shows it moves to an end. United to God by His power through His immanence, it progresses to a farther union, by union with Him in Jesus Christ. For He, uniting the human and divine natures, joins together thereby the created and uncreated. This is the greatest, grandest work of God. It is the consummation of creation. Whether we agree or not with some modern scientific thought, that this planet occupies a central position and is alone inhabited with beings like ourselves, by God's entering into it by way of the Incarnation He makes it a centre for spiritual influence throughout the universe. The answer, then, to the objection, why should God have come into so little a planet, is, God comes into the universe and on its behalf, and our planet is the point of His entrance. For He came that according to His purpose "He might gather together in one all things in Christ both which are in heaven and which are on earth."

As Christians, we may hold that this was from the first God's original plan. He designed to enter creation and become incarnate, and so unite it to Himself. The other, an also allowable view, is that He came in consequence of man's fall. But this is

to make God's greatest, grandest work dependent on His creatures' sin. We believe, on the other hand, that God always intended to come, and man's sin did not baffle God's purpose. He came, indeed, differently from what He would have done, and the remedy of sin brought out the greatest expression of His love. But as Maurice has said, "The fall did not frustrate the scheme of God. It is wrong to speak as if He devised a scheme as a remedy for the consequences of the fall. Christ was before all things, and by Him all things consist. In Him He created man, and His incarnation, though it came later than the fall, was really in God's purpose before it."

Christ came to unite creation to God by a new tie, by uniting man to God in Himself, and, since man was alienated from God by sin and his nature marred, to reconcile him to God and restore his nature. It was by the cross this work was to be effected. A late French critic maintains that Christ did not expect to die. He considered Himself safe at the Passover feast, because the rulers would not dare then to arrest Him. He intended at its close to go immediately into Galilee where He could meet His disciples. Judas, learning of this project, forced the hand of the high priests to arrest Christ during the feast or else He would escape them. This precipitated the tragedy. But Christ had not intended to die, and it was the peculiar genius of S. Paul, filled with his Jewish ideas of sacrifice, that originated the idea of a redemption through Christ's death.

But this theory breaks down before two facts. The prophets had foretold the suffering death of

the Messiah. They had pictured almost every incident of it and had assigned to it a redemptive value. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; and the Lord hath laid on Him the iniquity of us all." The other fact is that Christ foretold His crucifixion long before it occurred. "If I be lifted up, I will draw all men unto me." He taught the disciples that the Son of Man would be "delivered into the hands of men, and they shall kill Him."¹ He earnestly desired it. He said, "I have a baptism to be baptized with and how am I straitened till it is accomplished." He asked S. John and S. James, who sought to sit on His right hand and left, whether they could be baptized with the baptism He was baptized with? He clearly declared to them the redemptive character of His death. The Son of Man came "to minister and to give His life a ransom for many." No question can be raised here concerning the word Christ uses. He came to be a "ransom."

So likewise at the institution of the Last Supper, He said, "Take ye, this is my body." "This is my blood of the new covenant which is poured out for many." We cite from S. Mark's Gospel where we have the shortest form of the institution. But it is sufficient for our purpose and the others agree with it. Our Lord is contrasting His blood with the blood of the victims under the old covenant. He implies thereby that He also is a victim and His blood is

¹ S. Mark ix. 31.

shed in sacrifice. As the blood of the old sacrifice, sprinkled upon the people, established them in a covenanted relation with God, so His blood would be shed for the benefit of many. As S. Matthew records it, "This is my blood of the new covenant which is shed for many for the remission of sins."¹ Christ came therefore to die, not as a martyr, or to give an inspiring example of stoic endurance, or to deliver us mortals from the fear of death, but "to give Himself a ransom,"² "being made sin,"³ *i. e.*, the sin-victim, for us, that we might have "redemption through His blood, even the forgiveness of sins."⁴

Without attempting, what is beyond us, an exhaustive theological analysis of Christ's ransom work on Calvary, yet we may be helped to a practical consideration of this mystery, by noticing the threefold effects of sin which were by the cross removed.

First, sin separates man from God. Secondly, man becomes the servant of him whom he obeys. Thirdly, by sin man mars his own nature. It was to rectify these three evils that Christ endured the cross.

I

The whole work of man's redemption has its source in the love of the ever Blessed Trinity. It was a conception of Milton, erroneous as audacious, that imagined a divergence between the Father and the Son. God the Father, God the Son, God the Holy Ghost loved the creature He had made and came to rescue him from his evil and turn the evil into good.

¹ S. Matt. xxvi. 28.

² S. Matt. xx. 28.

³ 2 Cor. v. 21.

⁴ 1 Col. i. 14.

Another truth helps us. God deals with us as individuals, but also in our collective capacity. He deals with us as families, as nations, and as a race. There is great love and wisdom in God's doing this. As a race, we are possessed of a common human nature. In this we are unlike the angels. They are created by God's fiat, in all their beauty, one by one. God created human nature differently. He created a nature and gave to it a law by which it extends itself. All individuals share in that human nature and are members of it. It accounts for that sympathy which like a hidden force binds humanity together. Now this nature abused its glorious prerogative, and, becoming disobedient, separated itself from the grace of God.

How was it to be restored to God's favor? Did God's anger need to be appeased? God, we venture to think, needed nothing done to make Him love His child. He had made him. He knew the temptations to which he would be exposed. He knew whereof we were made, He remembered we were but dust. His child's misery only called into exercise the love of His mercy. Sin or lawlessness is repellant to His nature. But He loved His child, perhaps like some earthly father, all the more for the wrong he did to himself by his fall.

But if God loved His creature, did not His justice or righteousness require that some penalty should be undergone on the part of man, or his representative, before a reconciliation should take place? This has been pressed in modern times by some, to the extent of a mercantile theory. According to it, for every transgression, satisfaction must be made by a deter-

mined amount of pain. We need not say we do not hold this theory. But in one sense (there may be others), we can see why the justice and righteousness of God demanded that a reparation should be made. God, with an infinite love, loved His child, grieved over his childlike folly and sins and falls and wickedness. In spite of all his errors God's great heart loved him beyond what earthly love can compass or express. But while His child remained in a rebellious attitude, God could not for His child's sake, or in justice to Himself, treat him as He otherwise would. The rebellion of the child hindered the free action of God's love to him. For sin had created a barrier between man and God. It was this barrier Christ did away. Having taken upon Himself our human nature, He became its representative. And acting for the race, He became its representative penitent. Beneath the olive trees He wept, on the cross He endured sin's penalty. He culminated a life-long obedience by an obedience unto death. It was a great price to pay, but so He paid it. Human nature, on the cross, turned in obedient love to God. The handwriting that was against us was done away. The restraint upon the action of God's love was removed. God and man were reconciled.

II

Again, man by his lawlessness brings himself under the control of sin. Sin winds its cords about him by ever-tightening habits. They seem at first light as gossamer, but become as steel. The flippant, cynical reason holds in prison the spiritual nature.

The proud, rebellious will easily rules the unbelieving heart. Unseen, yet not without power, stand close to us evil spirits who tempt us, as well as angels who guard. He who knew, as we do not, the unseen world, has revealed to us Satan's malefic power. Serving evil spirits, men have so far come under their control as to be in a degree possessed by them. Sin, too, brings its own punishment. Sin, when it is finished, bringeth forth death. Christ, for those who are united to Him, changes death into a gate of life. For others it is only a prelude to that separation from God which is death eternal.

Now Christ by His cross delivered us from our foes — sin, Satan, and death. The cross rises between earth and heaven, for by it God and man are reconciled. It stretches laterally, and on its transverse beam the blessed hands were nailed. The cross was not only Christ's altar whereon He as our high priest pleaded for our ransom; it was also a throne from which as the king He exercised His sovereign power of forgiveness, His pulpit from which He preached. It was a battle-field where He fought with Satan, and all the powers of darkness, and with death, and conquered. He delivered human nature from the dominion of their powers. Death had no dominion over Him nor those members who are His. He delivered us from these our foes at a great cost. As soldiers are said to have redeemed their country, taking it out of the enemy's hand at the cost of their lives, so Christ, our Redeemer, redeemed us, and paid this great ransom. By Christ man was set free, in Him men may be freed.

III

The third thing Christ did by the cross was to restore and elevate man's nature.

And here we may notice the significant fact that there are two distinct sheddings of the precious blood. It flows down from His bleeding head, His blessed hands and pierced feet. Through His long agony it flowed from the wounds of His holy body. But when this was over, and the "It is finished" was said, there came another outpouring from His pierced side. The soldier's lance that pierced to the heart and caused the water and the blood to flow added nothing save an indignity to Christ's work of redemption. That work was over with the dismissal of His Spirit into His Father's hands, the offering unto death was then made. The merits, infinite by reason of the infinite dignity of His person, were all accumulated. Why then did the divine economy provide for this second and independent blood-shedding? Because human nature had not only to be reconciled and redeemed, but restored.

Man needed four great aids to achieve his proper greatness. He needed greater light concerning himself and destiny than nature alone could give. But if this was his only need, God could have satisfied it by sending angels who week by week might teach us our duty and our destiny. But man wants something more than light. Angels might bring it to us. But moral truth in abstract form would little profit us. Angels with more than human eloquence might present it to us, but we should reply, you have not a

nature like our own and you cannot understand us. What man cries out for, is truth and life embodied in an example. It must be in a form that we can see. It is one who goes before us, that says step where I step, take my hand, lean on my arm.

This is what we know Christ came to do. He is our great exemplar. But if this was all we needed, why should He not have come as the first Adam is believed to have come? Why did He not take on Himself the nature of man, formed from the dust, or in some other way? Why did He humble Himself to be born of a virgin? Why did He not appear, as we find Him in His public life, and so set us an example of the ideal man? If we only needed a great exemplar He might have done so. But what we also needed was to be delivered from the pangs of conscience, the burden of sin, and to be reconciled to God. Man had sinned and needed forgiveness. And so, that He might deliver the race, God entered into the race. He made Himself one with it. He took our nature on Him in the womb of the Blessed Virgin. He did not become *like* one of us, but one of us. And so, as our representative, effected the At-one-ment for the race and opened the way for man's pardon.

But if the work stopped with our reconciliation and pardon, why, when our Lord had effected it, did He not lay aside the nature He had assumed? Why should He not only rise from the tomb with it, but carry it into heaven? Why wear it now and for all eternity? Yet this is a fundamental Christian truth. The reason is, because man needs not only acceptance and

pardon, but restoration. "No remission of penalty," said S. Athanasius, "or equivalent compensation, no fiat of God's will would have sufficed; there was needed a change in man himself." "It is not only the penalty for sin, but sin itself, from which man must be freed. The condition of deadness within him must be quickened into life."

Of the forgiveness of sin and deliverance from its effects nature knows nothing. "Each of us," said Bishop Alexander, of Derry, "is set down in the perilous game of life to contend with a player who is perfectly fair but absolutely remorseless. Play but one pawn ill, and you must abide the consequences. You cannot take back a single move. You have to do with the passionless majesty of an order that can never be broken, with the pitiless sequence of an unforgiving necessity. You are in the grasp of a tyrant who says

"Fool! All that is at all
Lasts ever. Past recall."

But what nature cannot do, Christ can.

As symbolizing this and proclaiming the means, Christ's side is opened and the water and the blood stream out. This mystery of the precious blood declares to us that as Eve was formed out of the side of Adam, so the Church, the second Eve, should be formed from out the side of the second Adam, the head of the new race. We can thus better understand the text, "As in Adam all die, even so in Christ shall all be made alive." We do not die in Adam by believing in him, or by any mental connection with him. We die in Adam because we are connected

with him by an actual and real contact of natures, through descent. Even so in Christ we are to be made alive; not by any act of faith or trust or repentance merely, but by union of our natures with His. And the only way ordained by which this can be secured is by the sacraments. For human nature needed not only light, an exemplar, pardon, but healing of its wounds, restoration, the invigoration by a new, divinely given energy. So the water and the blood are extended to us through the divinely ordered channels of grace. We are by them incorporated into Christ, are inoculated with His life, made partakers of His victory over sin and death, are crucified to self and the world through union with His crucifixion, are buried and risen with Him in newness of life, and so pass through the living Door and Way, which is Himself, to a joyful resurrection.

And here we may answer some questions we have often heard.

If it is true that we are restored, not merely by acts of faith but by an incorporation into the triumphant nature of Christ, how are the heathen and the faithful Jews who lived before Christ to be saved? Concerning the faithful dead who lived before Christ, we know they did not go to heaven. One very satisfactory reason is that for man heaven did not exist. Heaven is not only a place but a state in which man enjoys the beatific vision of God. The human nature of Christ was the first that possessed this vision and it is as members of Christ and in Him that we shall. The fathers of the Old Testament were in a state of waiting and preparation. When our Lord

descended into Hades, He preached to them. He delivered to them by word the same graces He gives us, who are in the flesh, through the sacraments. They had been justified by faith. They were *just* men, justified by faith. But when Christ communicated to them the grace of His humanity, they became "the spirits of just men made perfect." Thus our Lord provided for all the elect who had preceded Him. The heathen, we are told, are a law unto themselves. But as the only way to eternal life is in and through Christ, we may believe, as He provided for the faithful Jews in that waiting world of "many stations," so in some way He may reach them.

But then it is sometimes asked, why should God have required all this process of Redemption: His incarnation, redemption, suffering, machinery of Church and sacraments? Why should not the Almighty Father by a word of His power have restored man and removed all evils from him? Granting that He could have done so, a difficulty would yet remain. You complain that the scheme of redemption does not look simple. You look at it askance as being theological. Although there is nothing very simple in this world, yet you want a very simple solution of a matter the most intricate and mysterious. Why, you ask, should not God have determined the whole matter by a word of forgiveness and restoration? But this difficulty would remain. "How many times would you ask Him to go on doing so? No forgiveness nor restoration by an external word of power would secure man in a sinless condition. As S. Athanasius said, man would then

be worse off than he was in his original state because he would have learned to sin. Moreover, if restored in such wise he would be more likely, restoration being found so easy, to sin again. So God would have to go on eternally, and man would not be delivered from the power of sin, and evil would continue in God's universe.

And this brings us to the final cause of the Redeemer's work. He sought not only to provide a way for man's forgiveness, deliverance, and restoration, but to drive out sin and all evils from His universe. He would complete creation, by so establishing it that righteousness should reign forever.

If God's purposes are tending to so glorious a consummation our hearts should be filled with hope and joy. Men, straining their eyes into the future, prophesy great things for their country or for the race. But "civilization is a self-limited elevator of men." It rests on the law of inequality in men's mental equipment and an unequal distribution of wealth. It brings temptation as well as amelioration. It has no specific remedy for the source of all evil, sin. We know, too, how earthly kingdoms rise and fall, and how the planet itself must run its course and die. But the end of creation, revealed by Christ, gives us the vision of a permanent kingdom that can never dissolve and of a glory that will never pass away. It secures forever the happiness of man and reveals a purpose and an end of creation worthy of God.

Do we in childish wonder ask, why did not God begin by so making the universe? One reason is

because, in His great love, He desires us to work with Him in the making of it. This is the greatest privilege of man that he is allowed to be a co-worker with God. If, for a short time and in a preparatory stage, God allows sin and evil, it is that we, by a victory over temptation, may be fitted for that further state. God indeed might have so created us that, like the plants and trees, we should have mechanically obeyed His laws. But He has shown His omnipotence not merely in making things, but in so making, that with a free-will endowment His intelligent creatures might, with His aid, rising to a higher degree of union with God, make themselves.

But how is it that this condition of life and being is to be eternally secured?

To understand this we must know that there are three degrees of union with God. First, man is united to God by His power. We live and move and have our being in Him. Next, as Christians we are united to Christ, the God-Man, by grace. We are in Him and He in us. Then there remains a third union which is to come. Union with God in glory. In Christ we may attain to the beatific vision and be upheld, in a new way, in union with God's holiness and bliss.

This final union with God is called the gift of eternal life. "The gift of God is eternal life in Jesus Christ our Lord." It is a gift, an added blessing, not something that inherently belongs to our nature. It is different from immortality. Immortality belongs to us by the terms of our nature. The greatest of earth's philosophic thinkers have believed this. What is so

universal a desire in man's nature must have its satisfaction. But there is a vast difference between natural immortality and the gift of eternal life. Immortality only assures us a future, it says nothing more. It tells us nothing of the character of that future. It secures us nothing in it. We merely know that we shall hereafter exist.

If, believing that we shall pass finally into some fair heaven, pray ask yourself the question, what is to secure your state or residence there? The angels fell from heaven. Adam sinned in Paradise. You may be sheltered there from many temptations, but you will have yourself still to contend with. One sin lost the angels their heavenly estate. One sin forfeited for Adam Paradise. Any one spiritual sin would shut out the brightness and joy of heaven from the soul. It would fall like Lucifer. If then we are merely elevated to a condition or place where our position is only secure on our perfect obedience, is this immortality to be desired? Is the warfare never to cease? Is the struggle with self and temptation never to be over? If this is so, take back, Mr. Philosopher, your arguments about immortality. Under this agonizing condition we don't want it. A heaven in which we are not eternally secure is not desirable and is no fitting climax to a divine creation.

The gift of eternal life makes our condition secure. We enter into it, by a union by grace with Christ here and attain in Him to a union with God in glory.

It is this final union with God that secures our eternal happiness. For our real and true happiness depends on our sinlessness. God is omnipotent, but

some things He cannot do. He cannot break His own laws or violate His own nature. He cannot make two and two five or make it right to tell a lie. And He can only permanently secure men from falling into sin but by uniting them in Christ to Himself in glory. So the blessed souls who attain that state may look down the opening avenues of eternity, and know with absolute certainty that nothing can separate them from the love and holiness of God, and that in Him their estate is eternally secured.

But it may be asked, what of those who do not attain this condition? What can we say but what Christ has said? There will come a time, how soon we know not, when the drama of creation will come to its last act; when creation shall be perfected and shine with radiant beauty, and God shall be all in all; when those who are eventually in Christ will rise up into that final union with God in everlasting bliss; when, sad as it is to say it, there will be those who miss their proffered end, and who will be lost.

But will not good eventually triumph over evil? Shall there not come a time when truth and righteousness shall triumph? Shall not God at last conquer and banish all lawlessness and sin? Surely this conflict is not to go on forever? The good must win, sin must disappear.

Very true, when the kingdom of glory begins sin will cease. God's ideal creation will be complete. But how is it that sin will cease? In this wise: Those who are gathered into the Divine Life and Light will not sin, for they will be upheld in holiness by that special union with God. Those who are left without

will sin no more; for, all grace being withdrawn, they will not be able to act against it. They are in this unhappy condition. They cannot separate themselves from the power of God, for that were to annihilate themselves, and to annihilate is an act of Deity as great as to create. They cannot thus separate themselves from God and destroy themselves, but they have separated themselves from the grace of God and so ruined themselves. They continue in existence, but their spiritual life is gone. They are in the darkness, not in the light.

But should they ever repent could not God receive them?

A superficial view might lead us to think this possible, but there are difficulties in accepting it. The idea seems based on the theory that whenever man repents God is bound to forgive him. Now God has provided a way by which man can escape from the evils he has brought on himself; if man does not accept it, is God bound to do any more? If man may go on, not only in this world but indefinitely for ages in the next, defying God, and God is bound, whenever man chooses to repent, to forgive him, we have the spectacle of God dethroned, for God has not conquered man, but man has conquered God.

Another difficulty is, that those in this condition will feel no desire to repent. As they cannot sin because they have no spiritual life nor grace to sin against, so also they cannot repent, for they have no grace to repent with. One can no more repent without grace than an animal can breathe in an exhausted receiver.

What we must realize is that creation is a majestically progressive work. It proceeds under the impulse of the Eternal Infinite Energy from stage to stage. When one period, with its own productiveness and work is past, another succeeds. There is no return; the door is shut. We see this written everywhere in the great parable of nature. Take the monkeys whose antics amuse us as children, but whose strangely human faces repel us in later years. As some biologists have said, we are descended or developed from the same primordial germs. Only there were some germs that corresponded to their environment in one way and became humans, and the others corresponded differently and became monkeys. If the latter had at an earlier stage taken another direction they would have developed to the higher range of life. But they failed. They missed it. It became lost to them. It is a permanent loss. They are forever condemned to be monkeys. So it will be for those men who will not correspond to their Christian environment. They will miss their end, forfeit what they might have been, and be lost.

But we say, if a man is a good moral man, a good citizen, good to his neighbors, public spirited, why should he be lost? The reason is because he was so self-willed and self-opinionated that he would not use the means to be saved. Eternal life is not immortality. It is a gift of God in Jesus Christ. It is, being a gift, something added to nature. It is thus a supernatural end offered to man. And a supernatural end cannot be attained by natural goodness or means. It can only be gained in Christ. There

is no other name given under heaven whereby we may be saved.

Unwilling to accept Christ's terms, men wrap themselves in the delusion that they are as good as most, and that God must be a merciful God, and it is inconceivable He would let any suffer an eternal loss.

True, most true is it, that God is goodness and love itself. Most true is it that He is a merciful God. He is so merciful that He sent His only-begotten Son to suffer and die for us. Every drop of blood that was shed, every agony He endured, tells of His exceeding mercy and His love.

If tempted to reject His invitation, not to use the means of union with Him, kneel down, and ask yourself these questions: What could God have done more than He has to show His love towards us? How could His mercy have made the terms of salvation easier than they are? If I reject His mercy extended now, how can I before His judgment seat claim a mercy I have refused and rejected? If obstinately acting on my own theories and opinions I remain unmoved by love's entreaty and am lost, as I shall be, whose fault will it be? Say it over again and again to thyself, self-slain soul, Whose fault will it be?

“As froth on the face of the deep,
As foam on the crest of the sea,
As dreams at the waking of sleep,
As gourd of a day and a night,
As harvest that no man shall reap,
As vintage that never shall be,
Is hope if it cling not aright,
O Lord Christ, unto Thee.”

CHAPTER, VII

LOVE AND SERVICE

GOD is Love. It is the essence of His nature. He is the eternal Fountain from which it flows. It flows out to us through the channel of Christ's humanity. It enters into us by the communication of His Holy Spirit. He quickens and develops our responsive love. With the love thus given, we love Him who is love. With every fresh inflowing of love we are united by love to Him and love Him more.

Thus we have three manifestations of love, Love's welcome, its progress, its response.

I

LOVE'S WELCOME

The soul that has turned to God has been welcomed by Him. No words can tell the joy of the Ever Blessed One as He takes His child, by baptism or absolution, into His embrace. For this He made him, for this redeemed him, for this bought him at His passion's cost. For this He besieged him with His providences, for this sent after him the arrows of His love, and at last the dear work was accomplished and His child was won; won from out sin's enticements, and Satan's rule; won from death's dark

misery and hell's abode; won from the tyranny of self, its pride and obstinacy and self-deceit. Every so welcomed soul cherishes as an eternal treasure the remembrance of God's unselfish love.

For what are we that He should so love us? We need not contrast ourselves with the angels, nor with so many of His servants. We have not the intellect of great doctors like a S. Augustine or a S. Thomas, not the practical skill of a Vincent, nor the devotion of the martyr, nor the heroism of the religious. We are not upon any reasonable ground needful to Him. His work would go on successfully without us. Neither are we so very estimable that Christ should desire us. In every spiritual grace thousands surpass us. When we look at ourselves, what do we see? What weak sides, what defects, what faults. Our companions and friends, kindly, perhaps, but critically, recognize our failings. Their sharp eyes have seen through all the barriers our conventual life has thrown about us. Our enemies are keener still. The soul, too, knows its own hidden faults. It remembers how it has failed under some trial or temptation. There has come possibly to it, by some shock or divine enlightenment, a great revelation of itself; its weakness, sloth, gluttony, or other fleshly sins; its self-interest, self-seeking, self-deceit, instability, ambition, spiritual pride; its snobby worldliness, veneered piety, moral cowardice, praise-seeking, uncharitable gossiping, spiritual coxcombry and pretence. Is there, then, anything about us to appear comely in God's sight? Have you never felt what a poor character, after all, you are? How little, too, you

have accomplished for good? Have you never felt disappointed with yourself? Have you not seen the same old faults returning to assault and baffle you? Possibly you have become weary at times with the perplexing struggle, then thought that if persons knew you as you know yourself they would not esteem you. Thought there was no use of trying any more. "For our life seemed but as an arrow flying in the dark, aimless and unprofitable."

Now the answer to all this is, our Lord knows us. He knows all our faults of mind and heart, all our secret and open sins, all our murmurings, our weakness, our spiritual decadence. He sees how full we are of self and self-love, knows the whole coast of our discontent, not a single declension escapes His scrutiny, and He beholds our soul's weakness and its hideousness, too. To the divine righteousness it is a clotted mass of corruption. *Yet — He loves us;* loves us with the persevering energy of His divine nature; loves us with a love that only His passion can express.

Well may we say, how unselfish is His love. We are like lepers at His gate. But when we were sinners Christ died for us. None, therefore, need to sit down in brooding despondency over the past. God does not despair of you, you must never despair of yourself. He who knows thee loves thee. You can trust that love. He knows thy weakness but He knows His strength. He who healed the lepers, and cast out devils, and raised the dead, and can blot out the past, can recreate thee in Himself. However long since our first conversion it may have been, yet

the Christian soul ever confesses His love to have been long-suffering. He has forgiven when He might have condemned. The fatal shears have not parted the narrow thread of life. We have been unfaithful to Him and He has not put us away. In spite of all our neglectfulness, ingratitude, waywardness, our lukewarmness, slothfulness, if not actual rebellion, the patience of divine love has waited for us. It has stood without our heart's door listening for our slightest response. Yet how dull of hearing have we been, how slow has been our progress. How heedless of calls and warnings and promptings to the higher path. How easily contented with a low attainment. At times how presumptuous and again how careless of grace. If a servant had treated the ornaments in our drawing-rooms as we have the precious jewels committed to our care, the punishment of discharge would have been speedily given.

While, then, bearing with us He has also been most true. Working for our good He has sent checks and disappointments and afflictions. Love sent them all. It was all for one end. There is only one safe resting-place for the heart of man and that is the will of God. Thither would He woo us, thither constrain us. Ofttimes He withdraws His spiritual favors, that, like the bride in the canticles, we may arise and with self-abandonment seek Him. If the soul feels it must have exhausted, by its failures, every claim on His mercy, feels it has so broken every promise as to have no reliance on itself, still He does not abandon us. When the sky was dark, without a ray of hope, when we were in despair because we could not

break sin's chains, when we have been as one ready to perish, He has stretched out His hand to save. He would not let us sink beneath the dark waters. When all seemed lost He has delivered us from the lion's mouth. When the avenger's hot breath had overtaken us, He has opened His arms as our city of refuge. When bringing nothing back to our Father's house but the soiled and tattered garment of our sins, He has sent us the kiss of peace.

“The world's crowns and songs are for success. His divine generosity gives them to the beaten, with the dust of flight upon their clothes and the flush of shame upon their brow. He tells them His gentlest tales, and sings them His sweetest songs, and opens to them His greenest meadows, and arches over them His bluest sky. And why? That they may be sure that the Shepherd can find His sheep, and the woman her drachma; sure that the sighing of their shame may be lost, like one discordant ripple in the great deep swelling of the angels' songs.”

II

LOVE'S PROGRESS

Our Christian life has been compared to a journey divided into three sections, called the purificative, illuminative, and unitive ways. The illustration has its defects. The spiritual work belonging to each condition may be simultaneously present. Nor do we regularly proceed from one degree to another, leaving the former behind. Our progress is rather like a spiral one which while reverting, relatively, to

a former position yet continually ascends. Thus in every new level reached we find an occurrence of these threefold features.

The purification comes first, but the soul finds every advance is preceded by a fresh purificative action. We never can lay it aside. The tree as it the higher ascends strikes its roots wider and deeper in the soil. Unto life's end the soul must ever be accompanied by four faithful knights. So first, abiding Sorrow, in his brown garb of penitence, with a scourge for his weapon, rides by our side. The good God has in His covenanted mercy accepted this pilgrim's soul. Its soul may have been as scarlet, but now is whiter than snow. The great joy of acceptance is ever singing *Te Deum* in his heart. The more he comes to know of God's paternal pathetic love, the more he loves, the more he sorrows; yet the more he sorrows, the more he loves. His soul reaching heavenward is covered like the mountain tops whose snow-clad summits burn at morn and at eve with hidden glory fires, but ever flowing down the sides are the rivulets of penitence that keep the humble valleys green.

Beside him also ride two other trusty knights, Hate and Fear.

Hate is love with its vizor down and its lance at rest. Hate is a most potential guardsman and a great gift of God. It is a gift bestowed out of the treasury of His own divine nature. God hates sin. The wrath of the Lamb is beyond the terrible, it is a consuming fire. It is equal and commensurate with God's unmeasurable love. It is the love of the holy

and good and true turned against the unholy and evil and false. No scenes of Nature displaying in her most awful aspects the terrifying results of geologic catastrophe, no appalling earthquake or whirlwind of deathly sulphuric flames from belching volcanic mountain can adequately give an idea of the wrath of God. Doubtless, He has so ordered Nature that as she expresses, when earth is clothed in summer beauty and the lake reflects the heavens in silvered cadence, His beauty and His love, so she declares in her gigantic upheavals — volcanic eruptions and whirlwind and storm, — His Holy Wrath. The pilgrim needs to gather the forces of his soul together that with a condensed energy he may hate sin. He needs by constant acts of will to develop this power. He must cultivate an aversion and hatred to all that tends to it. He must practise it diligently as men with care and time practise at rifle-shooting. It must become a cherished and vigorously energetic principle of action. He must constantly take the little sins and dash them against the rock. He will pray that God give him of His own wrath, so that with the wrath of God he will loathe, detest, and hate whatever leads from duty and from God.

Beside the pilgrim also as a loyal helper rides Holy Fear. There is a carnal fear, a physical fear, a human fear, which seems akin. But this fear is Holy Fear. It, too, is a gift of God. Its characteristic is its wisdom. It is far-sighted. It looks ahead. It forecasts trials and temptations. It is keen in seeing through disguises. It reads men through their masks. It quickly discerns the subtleties of Satan. It gives the

soul a quick alarm at his approach. It exposes to the soul its spiritual idleness, the sin that hides itself under its murmurings, despondencies, low spirits, complainings, criticisms of others. It bids it beware of the self-righteousness that rests in self or anything save Christ. It is a most watchful, keen-eyed knight, and rides with dart or arrow in its hand.

And, not in front, but modestly behind, comes Fortitude. For Christian Fortitude is not the earth-born virtue painters have loved to portray, refulgent in shining armor, with tower-like shield and lion-like helmet, giving challenge with drawn sword to all comers. There is no boasting about her. S. Paul, who well might boast, does not say I have fought *a* good fight, but *the* good fight. Christian Fortitude is a Joan of Arc virtue, she rides in armor clad, a woman still. She it is who stands by the cross when the disciples all have fled. She shrinks not from self-sacrifice, endures the weariness of the way, waits patiently on God's slowness. Fortitude is full of hope and trust. She knows God sits above the water flood, and the final victory is secure. She has no trust in earthly means nor weapons; puts not her trust in princes. Her motto is, "Let come what will come, Thy will is well-come." Defeat by the world is the way the world defeats itself. Her weapon, unlike the others, is not seen. It is hid in her heart. It is the weapon of Faith. This is the victory that overcometh the world. With these four surrounding, protecting aids, the soul makes progress in the purificative way.

But the child of God desires not only to be free

from evil, but to be Christ-like. Along with all that belongs to the stage of purification he would enter the illuminative way. He would follow Christ's example and in Him become a new creature, transformed after His likeness.

It helps us to understand this process by remembering the triple character of our nature. Man, so Scripture describes him, is a triple unit. He consists, as S. Paul asserts, of body, soul, and spirit. In each of these portions of our being there is a tendency to predominance; the body seeks oftentimes to rule over the soul, the soul over the spirit. In each of the three departments of our nature there is thus a possibility and tendency to disorder or sin. In the body it is called sensuality, in the soul covetousness, in the spirit, pride. From these three roots of sin or lawlessness all sin proceeds. These separate seeds of evil are called in Holy Scripture "the lust of the flesh, the lust of the eye, and the pride of life." The fitness of the first definition declares itself. The second applies to the soul. As the soul looks out on the world through its window, the eye, it inordinately desires the possession of what it sees. This sin of covetousness is designated as the "lust of the eye." As the spirit of man rises up in proud rebellion against God, its sin is declared to be the "pride of life."

While there are, then, three root sins in us, there are three attractive external forces which incite and develop them. These are the three powers we renounce at our baptism, — the flesh, the world, and the devil. The flesh excites our carnal appetites, the

world displays its enticing attractions, Satan seeks to make us disobedient by appeals to our independence and pride. But over and against these three enemies there are three powerful antagonistic forces, — our Lord's humanity, the kingdom of heaven, the Holy Spirit. In union with our Lord's humanity we find the victory over our flesh. The kingdom of heaven reveals to us the lasting riches. In union with the Holy Spirit man's spirit rises into the Divine Sonship. He becomes a son of God in Christ.

In this illuminative way Christ becomes the model of our new life. He is no mere historical figure. By His grace He repeats His miracles of mercy in us. He opens our eyes, and the verities of the faith are seen in their correlated beauty. He unstops our ears, and what was before distasteful becomes a treasured message to our hearts. He loosens our tongues that we be not ashamed to confess Him before men. He calms the fever of passion, heals the swellings of pride, cures our leprosy, casts out the evil spirits from our hearts. He takes us into His company and, as we follow Him, love makes us graciously like that we love.

But ever and along with this advancement the soul begins to enter into the unitive way. We may have to wait till besetting sins are mastered and Christian principles have become dominant. We may have to endure the hardness of the wilderness before we come to the Holy Land. But Beulah does not lie only at the end of the Christian pilgrimage. God gives His children from the first, in increasing degrees, peace and joy in believing. In proportion as self dies,

Christ reigns within us. The establishment of His reign is a slow and progressive work. Human nature is wont to hurry, God's works are ordinarily slow. But sometimes, by special gift to souls needing peculiar help, more often by patient progress, the Christian soul becomes conscious of its union with God. It ceases to struggle and labor in the same way it did before. It enters more into a passive and receptive state. It becomes more attentive to God's working than its own. It meditates less, contemplates more. It finds a mystical truth in the saying, "Blessed are the dead that die in the Lord." It finds that we may pass even here to a joyful spiritual resurrection. It is "no longer I, but Christ that liveth in me."

As this union is the work of the Holy Spirit, it will be helpful to note His progressive action towards mankind. His great characteristic is the desire for union. He it is who binds together in oneness the Blessed Trinity. Respecting creation He is represented as brooding over and longing to enter into it. He feels its alienation from God and with tenderest love strives with man. But at first He operates upon mankind from without. His sunshine falls upon mankind, but is not a light within them. He cannot enter in and abide with a defiled and sinful nature. Like the dove He may traverse humanity but can find no place of rest. He can indeed bestow gifts on individuals. Gifts of cunning workmanship and skill for the adornment of the Tabernacle. He may inspire seers and prophets. Holy men of old moved by Him may write the sacred scriptures. But within man, as creation's point of contact with Himself, He

cannot enter. At last, however, His divine longing is satisfied. God becomes incarnate. Then in that sinless humanity the Holy Spirit can find a home. With this advancement of creation towards its destined perfection, the Being of God is filled with joy. Now at last the Holy Spirit can enter into creation and begin a new union of it with God. And the Spirit was given without measure unto Christ. The Holy Dove finds at last its resting-place. The humanity of Christ received it, the divinity of Christ enabled Him to sustain this transcendent gift.

And what was this to us?

Consider how the Holy Spirit dwelt in Christ. He was with Him in all the stages of His life, from the time He lay enfolded as an infant in His Blessed Mother's arms, through all the labors of His public life and the dark hours of His agony and passion, to His resurrection and ascension. Christ was led by the Spirit. He said nothing, did nothing, but as His humanity was prompted and guided by the Holy Ghost. How wonderfully close and intimate was that connection. He refers to it when He says, "Of myself I can do nothing," "As I hear so I speak." The Holy Spirit never leaves Him. When at last His humanity is elevated to the right hand of power, He baptizes His waiting Church with the Holy Ghost.

It is a popular error to suppose He sends the Comforter as if the Blessed Spirit was external to Himself. The fundamental truth of the pentecostal mystery is that the Holy Spirit, having dwelt in the humanity of Christ, is sent by Christ from Himself

to us. Without leaving that most dear dwelling-place He flows from Christ into His mystical body. The Holy Spirit thus enters into the Church. It was a unique and exceptional act. He descended never to ascend. He came to abide in the Church forever. There can no more be a repetition of Pentecost than of the Nativity of Christ. Entering into the embryo Church He quickened it into life, made it effective in all its ministrations, and united it and its members to Christ.

We have thus the foundation of the unitive way. Often the Christian soul may have wished a like privilege with the Apostles and holy women, of seeing Christ in the flesh, of waiting on Him, of kneeling at His feet. It may sometimes have longed to converse with one of His disciples or Apostles and inquire of them concerning His acts, His doctrine. It may have desired to visit the Holy Land and see the very places where He taught and died. But we have a better guide than the Apostles with their limited knowledge before Pentecost could possibly be to us. They up to that time were but imperfectly enlightened. The first three historical Gospels reveal only the state of their pupilage. We can never get at Christ by getting back to the state they were in. But what the collective Church and we, as its members, now possess, is not the mere record of what Christ said and did, but a witness who dwelt within Him. He spoke no parable, wrought no miracle, delivered no discourse, but as moved by the Holy Spirit. All His emotions, fears, hopes, sorrows, joys were Spirit-guided and controlled. The Holy Spirit was with

Him as He lay in Mary's arms and as He hung upon the cross. It is this same Spirit who abides in the Church and in us. He not only reveals Christ to us, but unites us to Him. Moreover, He transmits Christ's virtues to us and makes us the extensions of His own perfections.

This is the strength and joy of the unitive way. Herein does the Church differ from sectarianism. The latter points to Christ, bids us come to Christ, to believe in Christ, trust ourselves to Christ, follow Christ's example. But the Church more fully helps us by giving us the Holy Spirit in confirmation, and by her sacramental system unites us to Christ. Travellers abroad have often seen in great picture galleries of Europe industrious and skilful copyists, reproducing with more or less art the famous works of great masters. To whatever degree of perfection, after life-long efforts, they may have attained, the connoisseur knows their work is but a copy. In some way the genius and inspiration, the imperceptible touches of the original are wanting. So it is with those who apart from sacramental grace strive to imitate Christ. His life is indeed inimitable. But He has not asked us to strive to copy it, as the copyist of the gallery does the great works of art. He sends to us His Holy Spirit to enter into us and reveal His own life. It is not we who are copying Him, but He who is remoulding us. His meekness comes into us to make us meek, His patience to make us patient, His fortitude to make us enduring, His zeal to make us diligent, His unselfishness to make us care for others, His temperance to make us temperate in all

things, His prayerfulness to make us continuous in prayer, His love to make us loving.

The soul learns to rest entirely on Him, on His merits and in His love. We come to the Great Peace. The wings of the dove carry us thither. Earthly sorrow and trial may come, but they only come freighted with love. By great bodily or spiritual afflictions Christ opens to some the inner doors of His passion. The unknown depths of divine love reveal their awful and entrancing loveliness. If He gives them to drink out of His own cup of sorrow, He holds it to their lips. Dying in Christ they live, receiving a death wound in their souls. They live not so much as He now lives in them. Though on their cross, in the darkness, suffering or deserted, misunderstood or betrayed, alone in their enforced solitude, or struggling with life's great burdens, yet His peace takes possession of them. They cling not to Him so much as He enfolds them in Himself. His love so triumphantly asserts itself that they love all, forgive all, bear with all for His sake. They only rejoice and thank Him as every trial or distress makes more real His peace within. They trust themselves wholly to Him, rely solely on His merits, rest in His love. Trusting wholly to His precious blood they desire for His sake a cleansing from all stains. They pray thus that they may be less unworthy of His dear love. But disquietude and uneasiness about self they know not, for they are in Him and He in them. There is but one will and heart between them and that is His. They became as little children to enter into the kingdom, and now they are as babes at the

Divine Breast. Their love is a matured love that shares His counsels, for it knows His love. Their will sleeps, but the heart awaketh. The will reposes in sweet content in His Will, and the heart increasingly loves the love that loves it. Thither to this unitive embrace the Divine Master, by secret inspirations, allures devout and courageous souls.

“ Resting on the faithfulness of Christ our Lord ;
 Resting on the fulness of His own sure Word ;
 Resting on His power, on His love untold ;
 Resting on His covenant secured of old.

“ Resting in the pastures, and beneath the Rock ;
 Resting by the waters where He leads His flock ;
 Resting while we listen, at His glorious Feet ;
 Resting in His very Arms ; O rest complete.”

III

LOVE'S RESPONSE

If we are His what shall we do for Him?

“ The world is very evil,
 The times are waxing late.”

It is our blest privilege to live somewhere in the later days. The secret of history lies not in the progress of the race, but in the contest between the good and the evil, the Church and the world. As the bride of Christ, the Church must in her history repeat the life of her Spouse. Like Him she was born, where the first Eucharist was celebrated, in her Bethlehem or house of bread. She then entered into her hidden life, as Christ did His. She was hidden from the

great world, in the Jewish Church and in the Gentile world. She lay hidden among the poor and lowly, and without popular recognition, as Christ was, as the Carpenter at Nazareth. As we hear the cry of the mothers at the slaughter of their little ones, so in early centuries of the Church's hidden life we hear of the sufferings of the martyrs in the Roman persecutions. Then from out that hidden life the Church went forth to her public mission. We may not pause on it. But there comes a time when the Church is rent, the disciples are divided; when Peter falls away, when the sun and moon, which symbolize Christ and His Church, are darkened, when the sign of the Son of man, the cross of persecution in many lands is seen, when apostasies begin and men's hearts fail them for fear.

We live in times when, according to the great prophecy, the Roman empire having passed away, another beast, even modern civilization, cometh up out of the earth. It has all the power of the first beast, by its world-wide alliances of treaty and commerce. It, with its pretentious philanthropy and socialism, has horns like a lamb and the deceiving subtlety of the speech of the serpent. It works, by its scientific discoveries, mighty miracles for man's comfort. It causes fire to come down from heaven and, utilizing this wonder of electricity, transforms the business of the world. It deceiveth them that dwell on the earth by means of these miracles, and so, deserting the worship of God, men worship the image of the beast. And all that would succeed must bear the mark of the beast on their hand or in their fore-

heads. They cannot buy or sell or do anything successfully unless they are branded with the world's mark, and think as the world thinks, and do what it bids them do. The world and the Church are becoming thus more and more antagonistic. According to our Lord's foretelling, the world will finally treat the Church as it treated Him. Unbelief in Christ is the most fatal of all sins, and at last the world will reject Him. As once it cried out for Barabbas, so it will prefer a counterfeit Christ, the product of modern criticism and philanthropy. It will go on in its opportunism or delude itself with the dreams of arriving at an earthly Utopia. It will not know that as the law was given that, by the impossibility of keeping it, man might learn his own weakness, so by his failures in the way of government he might learn that all government results in failure that is not under God. The glorious vision of a time of an "all hail" hereafter when these mammon days are done, is to find its fulfilment when the king Himself shall appear on the battle-field. Then time and its contests and sin shall be no more. Then those who are His shall be gathered up in the Eternal Life, and follow the Lamb in all the further developments of creation, wheresoever He goeth.

But as there was a special outpouring of divine grace to welcome our Lord's first coming, so it will be at His second advent. We know not how near that may be, but the wheels of His chariot are speeding on. It is our high privilege to be living when the contest thickens. We live in times when if civilized America and Europe are more and more rejecting

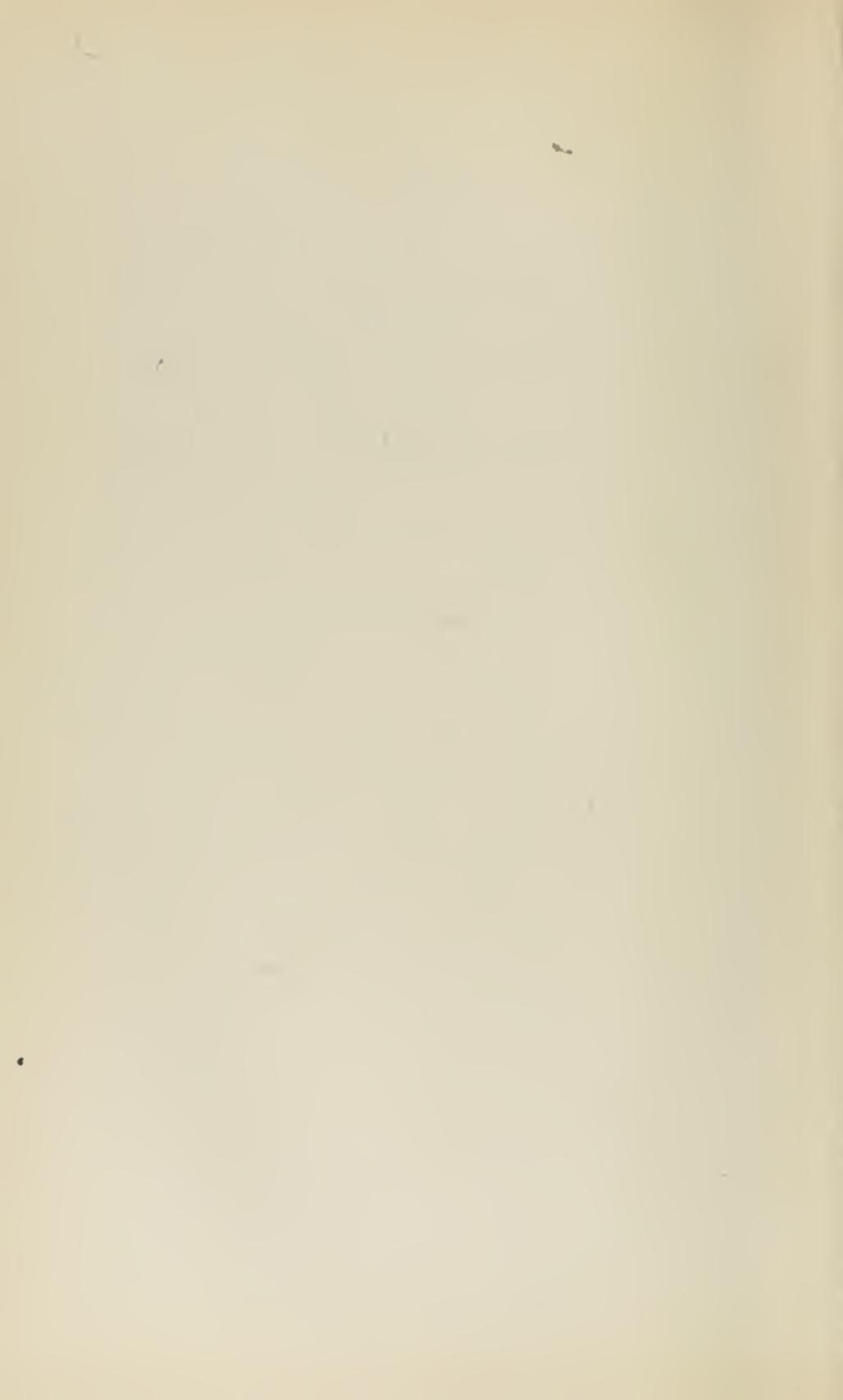
Christ, heathen lands are being opened to Christianity. We are living also in a portion of the Catholic Church wherein a great struggle is going on, between those who uphold the faith once delivered to the saints, and those who believe in a faith developed by the clash of modern opinion. We need not fear the final result, for we know that when the number required for the mystical body of Christ is completed the Lord will appear and the new era of creation's progress be ushered in. But it is ours, with enthusiastic patience, indomitable faith, increasing self-sacrifice, to hasten that His joy. The Anglican Church is not to be saved by the State, or by compromises of the faith with it. State and Church are separating everywhere. The Church can only recover her Catholic heritage by a revival of the spirit of the martyrs, the confessors, the religious. Christ and the Spirit are working, the blessed angels are with intense interest co-operating, the blessed saints and England's confessors are pleading for it. The appreciation of it should rouse and thrill every Catholic heart. A few thousand lives of men and women consecrated to God would ensure the Anglican Church's defence of it. If men by thousands are willing to sacrifice their lives for their country, why should there not be the like devotion to give their lives for the cause of Christ and His kingdom? What is it holds souls back? Cannot you give up the passing enjoyment of the passing life for the eternal rewards? Do you suppose God can ask you to give Him more than He can in return give you? And Peter said, "Lord, if it be Thou, bid me come to Thee on the water." And the

Divine Master said, "Come." Must we who preach the cross, not preach from the cross? If we cannot give ourselves shall we not give of our substance, aid by our labors, strengthen Christ's work by our prayers? In that day when we shall meet Him in His glory shall we regret any sacrifice we have made? Life is the one opportunity of serving Him, when it costs us something. Let us, churchmen, rouse ourselves with the old battle-cry of the saints, "Our all for Jesus and Jesus our all," and take up Christ's trailing banner and carry it on to victory!

Part Two



CATHOLIC



CHAPTER VIII

THE RULE OF FAITH

THERE are not a few believers in Christ who are sincerely anxious to know what, as His followers, they ought to believe and do. Possibly they have been for a long time connected with some Christian denomination. It has been a help to them spiritually, and many associations bind them to it. They have enjoyed its fellowship and accepted its teaching. In a charitable spirit they have looked upon others differing from them in belief or practice as fellow-Christians. But they have gotten accustomed to their own church ways, are known in its social circle, and are contented with it. Yet they feel at times that they should be able to give better reasons than such as these for remaining where they are. Mahometans in Europe, Mormons in America can give the same. While they hold their own religious body to be preferable, they charitably admit that Christians who differ from them have convictions as strong as their own.

Which is right?

One way of cutting the Gordian knot is to say that one denomination is best suited to one class or temperament, and another to another. This is the easy solution that inertia in its laziness, not wanting to be disturbed, often takes. It might help us somewhat if

the denominational differences related chiefly to forms of worship. But their divergences concern not ceremonial only, but involve doctrine. The dogmas held by one body contradict those held by another. Here one sect disbelieves in the deity of Christ, while others worship Him, which is idolatrous if He is not divine. Here the Catholic churches of the East and West believe in a system of sacerdotal and sacrificial worship, which Protestants assert belong to the old dispensation and was by Christ entirely swept away. There are some who believe in the real presence of Christ in the Holy Communion, and so give Him honor, which to others who hold the service a mere memorial one is perilously superstitious and wrong.

We have to admit that the differences are of a serious doctrinal character.

Being thus aroused, the honest conscience demands some better reason for our remaining where we are than just because we are where we are.

But grant, a reply comes, that if there are doctrinal differences, are they essential? But if they are not essential, Christians have no right on account of them to divide into separate organizations. The setting up of pulpit against pulpit and altar against altar is seriously condemned in Holy Scripture as a sin. The earnest-minded men who have founded these sects believed the differences for which they stood were essential. It is obvious that they are, for they present contrariant systems of belief and practice.

Others make reply that the multiplication of sects is not so great an evil after all, for it has tended to competition. Surely it has, and it has thereby placed

a severe tax on church members to sustain, in our smaller towns, seven or eight competing societies. It is not, as in trade, where competition benefits the public, by making goods cheaper, but this competition makes religion dearer. It also hinders its growth, it damages the goods. "Until you Christians can agree, don't bring me your wares," says the unbeliever; "first unite among yourselves, then we may listen to you."

What, then, shall we do? In taking any important journey, do you not make inquiries about the various routes? If going to some distant country, do you not take into consideration not only the comforts but the dangers of the way? Do you not seek, by study and forethought, to provide against all the hazards or perils of the journey? Do you say it does not matter which route or way, "we are all going to the same place"? On crossing the Atlantic, would you think it just as well to get into an eighteen-foot sailboat as to embark on a great ocean steamer? Do you not prudently say, "I don't want to run any unnecessary risk, I want to go in the safest and best way?"

The earnest and prayerful inquirer seeking the Christian truth thus often says, "I wish I really knew which was right. I wish I knew what Christ taught about these things. I love my own church, but I love Him more. If I knew what He would have me do, I would do it, no matter what it might cost." Some of the Apostles began their training under S. John the Baptist, and were devotedly attached to him, but at the Master's call they came out from

under that pupilage and followed Him. Should He come to my sheepfold and call me, should I not obey His voice, go out and follow Him wheresoever He leadeth? As a Christian I do not want merely to please myself, but to obey and please Him.

The question then is, How shall a Christian, who accepts Christ as a master, know what, as a follower of Christ, he ought to believe and do?

There are two axioms, which before attempting to answer, it may be well to state. They would be accepted as such by almost all Christians.

Our Lord, we believe, was a prophet sent from God to teach men what it is necessary for their eternal welfare that they should know and do. He revealed an elevation of being to which without such guidance and provided aid they could not by themselves attain. It was a matter of such supreme importance that One must come from heaven as its revealer and guide. Its need and transcendent value cannot be overestimated, for it concerns the glory of God, the perfection of creation, the salvation of man. Coming to give such a revelation, Christ must have left some way by which sincere inquirers were to learn, with reasonable certainty, what they ought to believe and do. The opposite proposition, viz., that He would not have done so, but have left men to grope their way as best they could, is not credible. He would not only be shown thereby to be wanting in common sense, but would forfeit all claim to be the world's teacher. How could He be the world's teacher without leaving some way by which the willing should know what He taught and what they ought to do?

How could He be a revealer of the way to heaven, unless He clearly made known and established the means of getting there?

The second axiom, which is a corollary of the first, is this: — The way which Christ established by which His followers were to learn what they ought to believe and do, must be the best way, the safe way, the common-sense way, in fact, the way a Christian should follow.

Now we find ourselves surrounded by a babel of conflicting creeds and competing religions. But upon analysis they may, for the most part, be divided into three classes, according to their different rules of faith. By the "rule of faith" is not meant how a soul shall be brought by faith to Christ, or how by faith he is justified. But it here signifies the way by which, as a Christian or desiring to be one, he is to know what the faith is. It is his chart and compass, telling him how best to proceed, and learn what he is to believe and do. As enabling him to achieve this, it is called his rule or measure of the faith. It is his measure to whose test he brings every proposed doctrine, and accepts or rejects it, as it comes up to, or falls short of the standard. Now there are three well-known rules or measures of this kind to be found among Christians. However numerous their denominational divisions appear, they may, according to their respective rules be reduced to three groups. In seeking what as Christians we ought to know and do, it becomes us first to examine these three rules, and see which guide it is best to adopt.

First, there is a large number, embracing all the

prominent Protestant sects, who take as their guide to correct belief, the rule, "the Bible and the Bible only." This is their favorite motto, and by a famous champion, Dr. Chillingworth, was regarded as the glory and boast of Protestantism. Those who take this rule inculcate on us the duty of patient, prayerful study of God's word. We are told that if we do so go to it, the Holy Spirit will enlighten us and guide us into the truth.

This rule is defended by such texts as these: "Search the Scriptures." The Jews were bidden by our Lord to do this, for He said they testified of Him. The Jews would be led thereby to believe in Him. But He does not say this was the way they were to learn what they were to believe, after they had done so. The Bereans, we are told, were more noble than the Thessalonians, because they "searched the Scriptures daily." But this was not the only ground of their commendation; they were more noble, because from the Apostles "they received the word with all readiness of mind." The Jew was told by S. Peter that he would, by the study of the Holy Scriptures, be brought out of Judaism into salvation, through faith in Jesus Christ. The man of God could also thereby be "furnished unto all good works." None of these texts, however, state that, apart from all teachers and authority, each Christian, by reading Holy Scripture, is to learn what is Christian doctrine. But, nevertheless, most eloquently has the Bible as the only rule been defended. Why, it is said, go back to past times? Why seek light from the fathers? Why perplex oneself with past contro-

versies? The past belongs to antiquarians and book-worms. The learning it brings is covered with the dust of departed ages. We are living in the era of discovery and light. Do you want to know the truth, let nothing come between you and it. There is the Bible. It is God's word. An open Bible was the gift of the Reformation to the world. Go directly to it. "It will make you wise unto salvation."

While much may be said in behalf of this rule, the question we must ask ourselves is this: is it the rule of faith that Jesus Christ, who established the Christian religion, gave to us? Is it the way He ordered, by which we are to know what is the Christian religion? We must all admit that this is the true test as to its correctness and value. For we have agreed that Christ, being a divine teacher, must have left one way by which honest inquirers should know what He would have them do and believe. Preachers may wax eloquent over "the Bible and the Bible only" theory, but however attractive, was it the method instituted by Christ? If it was, we dutifully accept it; if not, we must not take it for our guide.

We can easily settle the question. There is no recorded command of Christ to His Apostles bidding them write a book and disseminate it. As a matter of fact, the Christian Church was in existence and in active operation before any of the Gospels were written. The books also of the New Testament were not collected and certified till the close of the second century. Copying by hand was expensive, and so comparatively few persons could possess a copy of the whole Scripture. Now God could have had the

art of printing invented in the first century as well as in the fifteenth. He could have had the Bible put into circulation when the Apostles went forth on their missionary journeys. But here is the plain fact: He did not do it. Nor does this theory meet the condition of enabling sincere persons with reasonable certainty to know the faith. For in every denomination there are persons abler and more learned than ourselves, and just as prayerful and sincere, yet the result of the Protestant theory is a babel of conflicting and contradictory doctrines on matters admitted, by their divisions into sects, to be essential. The rule of faith upon which Protestantism is based is not Christ's rule. We ought not, therefore, as His followers, to adopt it.

Another rule of faith is just the opposite. It is the Roman rule. Christianity, it is claimed, came into the world, not as a philosophy or proclamation of pardon, but as an institution. This institution is known by themselves as the Holy Roman Catholic Church. At its head is the pope. By God's endowment he has an assisting official gift of infallibility. This gift makes him, when he is speaking authoritatively in the exercise of his office as teacher, and as is said *ex cathedra*, to the Church, on matters of faith and morals, by himself and apart from any council, infallible.

This rule has to many devout minds a great attraction. Not merely because they are Roman Catholics and are brought up to surround with an artificial halo the bishop of Rome, but to others disturbed with the fruitless controversies of Protes-

tantism. What we long for is a voice that can guide us. What we desire is an authority that we may rest upon. What we seek is relief from this weight of personal responsibility. We cannot trust ourselves to the ever-shifting uncertainties of Protestantism. Let us hear the voice of the Church speaking through the holy father.

This rule, it is claimed, saves us from the chaos of Protestantism. It delivers us from the anarchy of individualism. It replaces doubt by infallible certainty. It, like the other rule, has its powerful and eloquent defenders. The will o' the wisp of private opinion, luring men into pitfalls, is contrasted with the stately throne of the Vatican and the voice of Peter's successor.

But we must hear what can be said on the other side. It is to be noted that this assistance of infallibility is not attached to the holy see. The proof of this is that during a papal vacancy it is held that the Church can make no decree. It is thus seen to be a gift with which the pope is personally invested. But it is an universally admitted fact that a number of the popes have been abnormally corrupt, monsters in iniquity. How can the Holy Spirit, the Truth-Guide, co-operate with such souls? How do it to such a degree of union with Himself as to render them infallible? Our minds may be, apart from such a special union, enlightened by prevenient or actual grace. But to be infallible we must be more than gifted with light and guarded by such grace. This assistance would not secure infallibility, for we may resist such aid and guidance, and so err. An assist-

ing grace does secure infallibility. To be secure from error, we must be so united to God (who is truth) as to be unable, for the purpose of being His organ, of being separated from Him. This is the way in which the Church becomes to us an infallible guide. The Church is infallible because the Holy Ghost dwells in it and securely unites it to Christ, whose organ it thus becomes. How, then, can bad popes with whom the Holy Spirit might plead, but cannot by His indwelling unite to the truth, nor compel without the destruction of free will, be the infallible organ of His utterance? Irresistibility of divine grace and the consequent loss of human freedom is the very touchstone of Calvinism!

We can understand how the official acts of bad ecclesiastics are valid, for the validity of their sacramental acts does not depend upon their morality, but on their priestly character. God, it may be urged, may make an ass a mechanical deliverer of certain sounds, or the Spirit may apply to the words of Caiaphas a wider than the speaker's sense; but as the Holy Spirit cannot dwell in bad men and so inseparably unite them to God as to make them the organs through whom He speaks, the infallibility of those who by the grossness of their sins have become separated from Christ is an impossibility.

It has been argued that though the Bible may be God's word, yet it is not a safe guide, since those who consult it may and often do err. But the same objection applies to the Roman rule. Suppose the pope is officially consulted and gives an official response, is the recipient who adopts it secured

thereby from error? Sergius, patriarch of Constantinople, wrote to Pope Honorius to declare his opinion on a very important theological question which concerned the nature of Christ. The pope did so, and bade Sergius declare his decision. The result was, that both Sergius and Honorius were afterwards condemned as heretics by the sixth ecumenical council, were anathematized and declared cast out from the Holy Catholic Church.

Again, the rule of faith demands that the necessary guide should really be a guide. Thus it is objected to the "Bible only" rule that it is not the Bible that always controls, but the inquirer often reads into it his own presuppositions. It means what he wants it to mean. Does not the same objection apply to the papal rule? If the pope is the divinely authorized guide, he will know himself to be such, and will consequently know and act on the limitations of his powers. If, for instance, the case of Galileo was one of scientific fact, he would have known it was one out of his province, and so would not have condemned him. If it was for an erroneous construction of Scripture, as is sometimes claimed, Galileo was condemned, then the pope failed of being a safe guide as to the interpretation of God's word. In either case he was not an infallible guide.

Again, if the pope is the pastor and teacher of all Christians, it is his prerogative and duty to guard the Church from false doctrine. When heresies arise, he will therefore take the lead in suppressing them. But in the Arian heresy we find Pope Liberius apologizing to the Arian bishops for ever having defended

Athanasius, signing a deficient Arian creed, and giving the weight of his influence to Arianism! S. Hilary exclaims, "Anathema, I say to thee, Liberius;" and a third time, "Anathema to the prevaricator Liberius." Thus in this contest for orthodoxy over our Lord's deity the bishop of Rome was found not to be a safe teacher and guide of the Church.

In the important Pelagian controversy, which was concerned with grace and free will, we find Pope Innocent deciding correctly. But we also find his successor, Zosimus, being, as is now contended, imposed upon by heretics, siding with them. He did so until the African bishops, in council, firm in their resistance to his letters, set him right. In the last case he did not guide the Church, but the Church guided him.

In the Monothelite contest, which involved the truth of the two natures of Christ, with two wills, human and divine, we find Pope Honorius, of whom we spoke above, giving formally his sanction to the heretical side, declaring, "We confess one will of our Lord Jesus Christ." It is now, under the necessity of upholding the late decree of the pope's infallibility, contended either that he was not speaking *ex cathedra*, to the whole Church, or probably his words may bear an orthodox meaning. Granting this, it is an undisputed fact, however, that the sixth ecumenical, and two subsequent councils approved by popes, condemned him as a heretic. We have thus pope condemning pope. On the most charitable construction (and we desire to give it), Pope Honorius lamentably failed at a most critical time to be the Church's teacher and safe guide.

Another objection made to the papal rule of faith has been this: A rule or guide to the faith should not be contradictory. The Protestants say that however different interpretations may be put on Holy Scripture, nevertheless Holy Scripture itself does not change. But on the other side the popes do change, and what one has held, another pope, or the Church in council, has denied. For instance, Pope Innocent III. (1198) declared, "I can be judged by the Church for a sin concerning the faith." Innocent IV. (1242) said, "A pope can err in faith, and therefore no one ought to say, I believe what the pope believes, but, what the Church believes." Adrian VI. declared "that it was possible for popes to promulgate heresy in decrees."

Eugenius IV. said that the decision of a council is to be preferred to the sentence of a bishop of Rome. Innocent I. and Gelasius held, contrary to modern opinion, that "infants who died without communion went straight to hell." Stephen II. taught that baptism administered with wine was lawful. Nicholas I. assured the Bulgarians that baptism in the name of Christ was valid. Gregory II. decided that marriages between a freeman and a slave (they might be of the same race) might be dissolved. Celestine III. held that the marriage tie was dissolved if either party became a heretic. Urban II. declared the lawfulness of killing an excommunicated person. Eugenius IV. in a formal document misstated the form and matter of holy order, making the delivery of the instruments, the paten and chalice, essential to its conveyance, which if true would have nullified the orders of the first thousand years.

We must, in order to uphold the modern papal theory, regard these, and other like pronouncements with them, as the private opinions of the bishops of Rome. But then we are still, so far as the rule of faith is concerned, in the same difficulty. Why did they not resort in these important matters to their infallible power and decide correctly? Not to exert a power so essential to the salvation of men is in the highest degree criminal. Either, then, the popes did not know they possessed this assisting gift, in which case their ignorance proves they did not possess it; or by giving out private and sometimes erroneous opinions they have failed to exercise it, and so shown that they are not safe, still less infallible guides.

But what shall we say in presence of the fact that for a generation or more there have been rival popes engaged in unhappy contests and excommunicating one another? If one alone was the true pope, one only was infallible. But how was the Church to know which of the claimants was infallible and which not? There were saints, we are told, ranged on all sides, which seems to show that the element of papal infallibility was not a necessary part of the rule of faith. There has been, says the Protestant, no practical difficulty as to what was the Bible, but a serious one as to who was the pope.

But be all this as it may, the real test of the papal rule is the same as that of the Protestant: is it the one ordained by Christ? Is this the way He established, by which His followers should know what they were to believe and do?

We are here obliged as before to answer in the

negative. If it had been the rule of Christ, it would have been universally known as such and acted on from the beginning. We know that the Orthodox Eastern Church has never recognized its existence. In the Roman Communion, the papal infallibility was not made a dogma till 1870. Before that year it was indeed denied by persons in authority to be a doctrine of the Church. In "Keenan's Catechism," which had the imprimatur of Roman bishops, we find the question, "Must not Catholics believe the pope in himself to be infallible?" Answer, "No; that is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body, that is, by the bishops of the Church." The same was stated in a famous work, "The Faith of Catholics," compiled by Fathers Berington and Kirk. "It is no article of the Catholic faith to believe that the pope is in himself infallible, separated from the Church, even in expounding the faith; by consequence, papal definitions or decrees, in whatever form pronounced, taken exclusively of a general council or acceptance of the Church, oblige none."

Now the rule of faith, to be the guide to truth, must have been recognized as such from the beginning. If it is a fatal objection to the Protestant theory of "the Bible and Bible only," that the Bible was not in the hands of the people till the fifteenth century, it is equally a fatal objection to the present Roman rule that its element of the papal infallibility was not certified to the Church till the

nineteenth century. Rome, in this respect, is three hundred years more modern than Protestantism.

Let us turn to the third rule to guide Christians. Christ did not order or provide for any book to be circulated. He forbade our following any one person. "Call no man master." He endowed His Church with the Holy Spirit, making the Church thereby a living organism, through which He acts, gathering souls into His saving light and life. In the Church are to be found the Holy Scriptures and the sacraments. By the Church the Scriptures are preserved and interpreted to our enlightenment, and the sacraments are administered for our reception of life. We hear the voice of Christ speaking to us through the Church as guided by the Holy Spirit, it interprets the written word, and makes the truth known within us by our union with it.

The four points of this rule of faith are these: — Christ reveals, the Spirit guards, the Church utters, the soul comes to know it.

I. The first point means that Christ not only taught certain truths, but was Himself the truth. He is the logos, the wisdom itself. He is the revelation. It is complete in Him. What He was, did, and said is the revelation of God to man.

We have thus an answer to the popular saying that we are living in an age of enlightenment and new discoveries and must not be tied to old truths. The answer is this: A distinction must be observed between revealed truth and all other truth. The latter depends for its progress on observation and experiment. The longer the world lasts the more time it

will have to make observations and experiments, and so the wiser it will grow. But it is different with the truth revealed in Christ. It was given in Him, in its completeness, and once for all. While therefore it is no objection in any other class of truth, that a proposed theory is new or destructive of what has gone before, in respect of Christian truth, it is an obvious axiom that what is new is necessarily false.

II. The next point of the rule of faith is: The Spirit guards it. Here we must notice the office of the Holy Spirit in its relation to Christ. The Holy Spirit does not dwell in the Church to make it the organ of His revelations, for the Holy Spirit is not the revealer of truth, but Christ; who is the revealer of God to man. The office of the Holy Spirit is to guide the Church into all truth, by bringing to her remembrance and giving her an understanding of all that Christ was or uttered or did.

The Holy Spirit in the performance of this duty guides and guards the Church in two ways, by enlightening her authorized teachers, and by His overruling providence. When, in consequence of the rise of a heresy, the Church in council is obliged to defend the faith, the Holy Spirit enlightens the bishops in their decisions and the Church in its acceptance of them. By the new definition, if one is required, the Church clears away the fog of error, and enables her children to see clearly the old truth which had been held from the beginning. When, however, the Holy Spirit sees that the fathers in council, being under duress or deceived by forged decretals, are likely to go wrong, He prevents the council's decisions from

having an ecumenical value. This is done in various ways. The Church does not give her consent to the conciliar action, or God overrules the divisions of Christendom to the preservation of the Church in her teaching office. Thus, while in the one case He enlightens the Church, enabling her to speak, He also, when she would go wrong, either by denying or adding to the faith, lays His hand on her mouth. Infallibility has been preserved by the division of Christendom. In these two ways, the Spirit guards the faith once revealed.

III. This faith thus delivered and guarded the Church declares. It is to be found in the common consent of Christendom. What the Church has from the beginning always and everywhere declared to be the faith must indeed be so. For it is not possible that a divine teacher would so poorly have provided for the preservation of His revelation as that a great majority of His followers would fall into error. This faith so proclaimed has been also protected in the accepted creeds. It is set forth in the liturgies of the Eastern and Western Churches. It has efficaciously been proclaimed by the sacraments, which may be called the "gospel in action." In respect of the Episcopal government of the Church, the three sacred orders of the ministry, the preserved Apostolic succession through Episcopal ordination, the Christian priesthood, and the real presence and eucharistic sacrifice, Catholic Christendom is united. Protestantism, having lost priesthood, has no consciousness of these gifts. But wherever the Apostolic priesthood has been preserved, the consciousness of all Catholics

proclaims, by words and heroic lives of self-sacrifice, their possession.

We may regret the divisions of Christendom, but God has overruled them in one way to good. In consequence, the Church is protected from adding with Ecumenical authority any articles to the faith. This is an advantage, for it is not the Church's duty, nor is it for man's good for her to answer all the questions the curiosity of theologians may choose to ask. The Holy Spirit dwells in the Church to protect her in the truth revealed in Christ and enable man to be wise unto salvation. What she has not, by the concurrence of her several parts, declared, she merely leaves as matters of pious opinion. But as each portion of the Church, the Eastern and Western, the Russian, Greek, Roman, and Anglican, proclaims the faith of undivided Christendom, each fulfils its prophetic office and their respective members accept it on the Church's authority.

The Anglican Church has not become reduced to like "dogmatic helplessness," as Rome when for seventy years there were rival popes. She maintains the Catholic faith and her living utterance is to be found in her book of common prayer. In America, Diocesan Courts and Courts of Review are established, and appeal lies in matters of doctrine to the House of Bishops. In England the Lincoln judgment shows that the metropolitan has not lost his ancient authority. And let the fundamental truths of the creed be denied and a bishop like Colenso or a priest like McCready are deposed.

The voice of the Catholic Church in each divi-

sion of it is thus not a dead but an authoritative and a living voice. It is a living and continuous utterance. Her conciliar decisions, for example, are not like those of a secular court. What she declared of old at Nicæa and elsewhere she has continued, day by day, at thousands of altars and by hundreds of millions of her children, to declare. As one approaches Niagara, the traveller gradually recognizes the deep undertone of the falls, solemn as the judgment, unfailing as eternity. But the ears of the townspeople become paralyzed to the awful utterance and only the attentive ear hears the deep diapason of the water's voice. So it is with the Catholic Church. She is ever proclaiming, in the midst of the world's tumultuous babel of contending utterances, the faith once and for all delivered to the saints, and the wise and humble-minded listeners hear her living voice. It is a voice coming up from behind and yet as present with them, saying, "This is the way, walk ye in it."

The Christian soul comes with increasing clearness of vision and certainty to know the truth. Drawn by prevenient grace to accept Christ, the newly baptized becomes united to the Church and so becomes a living stone in that spiritual temple which is filled with the Holy Spirit. As a member of this temple and so spiritually illuminated, the Christian soul hears the voice of the Spirit speaking in and through it. At first, like a child it believes what it is told to believe. As it advances in light under the Church's paternal authority, the Holy Scriptures are seen to corroborate the Church's teaching and the proficient is able to give a reason for the

faith that is in him. As he acts on the faith, he becomes gradually transformed by it. He then not only holds certain truths, but the truth takes possession of him. He advances from belief based on authority and reason to the certainty that comes from possession. He knows in whom he believes. For Christ dwells in him and he in Christ.

This is the Catholic rule of faith, the rule Christ established when he told us to "hear the Church," and "if any man will do His will he shall know of the doctrine."

CHAPTER IX

SACRIFICE

LISTENING to the common tradition preserved in our race, we find it bearing witness that sacrifice in some form, not necessarily with blood-shedding, has been from an unknown antiquity a recognized mode of man's approach to his apprehended Deity. It is found in the non-Semitic as well as the Semitic races. It has ever, and everywhere, been regarded as a typical act of religion.

Naturally we ask, what is the origin and significance of this religious function? We have to admit that, so far as history goes, the answer is lost in the mist of the unveiled past. We can only gather up the scattered hints, and from what we know of man, make our surmises as best we may. Man, finding himself in the presence of powers before which he felt his impotence, powers awful and gigantic, manifested in silent orderly rise of tides, bellowing clouds, upheaving earthquakes, volcanic fires or majestic march of sun and stars, may have been led to make offerings to the deities his imagination personified them to be. It was a natural anthropomorphic conception. The sense of fear and the desire for protection, not unlikely, are, then, the primeval motives of his action. The social and ethical may have come later. The gods of the race's childhood were gods of the mountains and valleys, of

the rivers and the clouds, of the sun in the heaven, of the vivifying forces of nature on earth. Powerless before them in their destructive potency, man's instinct of self-preservation cried within him, "Give the god something. He is angry, let us appease him; he is protecting us, make him an offering." The conception of what would be acceptable would be determined by their conception of his character. Thus by some external act man's apprehensions or gratitude may have expressed themselves in varying forms of offering to the unseen.

Possibly, with his developing ethical perceptions, the desire for friendly intercourse came to add a further element to his oblations. Nature has her beneficent as well as her terror-striking aspects. Earth and sea and sky are swathed in beauty, and nature's storehouse is full of pleasurable gifts. All things develop and live in reciprocal action. Nothing lives apart, but is dependent on other lives. The song of nature is of union and love. Not abnormally, then, the concept of some kind of fellowship with the energies which were man's companions began to find expression. The sense of kinship follows close to the primitive one of dependence. So along with the gift there comes to be associated the desire for mutual recognition. The two parties to the sacrifice partake together of the offering. The participation in a common meal becomes a function of the sacrificial rite. The manner and matter of it may differ. The offerer may thus pour a portion of the wine upon the ground as a libation to his god. The Greek hero may spread his feast at

which the gods attend. The Jew, beneath the shelter of the tabernacle tent, may partake of the peace offering he has made. The heathen temple of a more costly construction becomes a banqueting house. However degraded and degrading its orgies, the basic conception was that of a mutually recognized fellowship. Thus the germinal religious instinct began its development in man. It was as yet unfettered by locality. The woods were God's first temples. The sacrifice required no specially constructed altar or ritual. But what begins in something primarily crude is often found to have an unexpected depth and capacity of development. "It is a testimony of the unity which underlies and binds together the gradual unfolding of thought and life" in the story of the universe.

An interesting question here arises whether, originally, any official or representative in a priestly capacity was necessary. As sacrifice was an offering of the individual man to God, we might suppose it so began. Abel and Cain are said to have offered sacrifices. But man is a social being; Montesquieu said, "He is born in society and there he remains." If in the earliest stages of his existence he is not a member of a tribe, yet he must needs be of a family. The instances in the Old Testament in patriarchal times represent him as the father, and acting in an official capacity as head and representative. Thus we read of Job and Noah and Abraham and Jacob building altars and offering sacrifices. They are all fathers, and the heads and so priests of their family. As the tribal condition develops we find the rulers

and judges, like Gideon and Manoah and Samuel, making offerings to God. In the enlargement of tribal to the fuller corporate national life, King Solomon prepared sacrifice at the first temple's dedication. It is the developed corporate conditions of mankind that demands for its religious functions official representation. So we find also among the non-Semitic nations, in Babylon and Egypt and elsewhere, an order of priesthood developed along with the national life. Among the Jewish people priesthood came by commandment of God to belong to a family, that of Aaron. It thus became hereditary. It was continued by the law of natural descent from the high priest Aaron, just as in the Gospel the priesthood is continued by the law of a spiritual descent by an Apostolical succession from the high priest Jesus Christ. As the one was exclusive, so it foreshadowed that the other was to be. The one, as of earthly descent, had no assurance of permanence. The other partakes of the abiding character of Him who liveth a priest forever.

Conformably to the developed religious national needs the sacrifices established became necessarily of a twofold character. They were the expression of the nation's corporate life and also of the individual's relation to God. The two great feasts of the Passover and the Day of Atonement were the religious expression of the nation's gratitude to God for its deliverance and for the maintenance of its covenanted relation to Him. The other fourfold sacrifices express the individual's varying attitude to the Almighty. The whole burnt offering told of the

duty of man's entire outward and inward consecration, the peace offering, of the reconciliation and established communion between man and his Maker, the two sin offerings, of man's penitence, proffered reparation, and of God's forgiveness, and man's restoration to covenanted privileges.

Providentially directed sacrifice had now become organized and a priesthood established. But all developments are attended with their dangers, all elevations with their temptations, all gifts of God with their possibilities of misuse. The magnificent equipment of worship with which God had endowed the Jew, was exposed to the subtle degradation of ceremonial formalism — a degradation so subtle and potential as to evacuate of all its worth the efficacy of sacrificial worship. God had, in His loving wisdom, revealed to Moses a worship patterned after the unseen verities of heaven. It was a worship beautiful, choral, liturgical, ritualistic, sacrificial; but unless the heart, mind, and will of the worshipper entered into and went with it, it was valueless. Sacrifice, to be pleasing to God and efficacious to man, must be no mere outward gift. God was not to be placated by ten thousands of burnt offerings or rivers of oil or wine. More valuable than the hecatombs of animal sacrifices was the sacrifice of the broken and contrite heart. So, while God established the Levitical sacrifices, through the prophets He declared with intensifying emphasis the need of the interior sacrifice; for the sacrifice to be acceptable and profitable the inward and the outward must coalesce.

This brings us to the further development of the

law of sacrifice as it is presented in Christ. All Christians look to Him as fulfilling in His own person its highest conceptions. He fulfils its Levitical, ordained, outward expression and its prophetically required inward spirit. By manifold types the Levitical ceremonial foreshadowed the blood-shedding and sacrifice consummated on Calvary. The evangelical prophet, commonly known as Isaiah, in words which have profoundly moved the heart of Christendom, has given us His inward life. He was to make on the cross the offering of the bloody sacrifice typified by the Aaronic ritual, and also was to be the Man of Sorrows acquainted with grief, who makes His *soul* an offering for sin. If the Levitical order depicts one who, after the order of Aaron, fulfils the legal ritual, the prophets foretold His interior self-oblation.

We find this conjunction of the inward and outward proclaimed in the New Testament. In the epistle to the Hebrews, the Holy Spirit represents Christ as the victim, whose blood is shed on earth, entering as the high priest within the Holy of Holies. Just as the high priest of the Jewish order carried and sprinkled the blood of the sacrifice in the most holy place, upon the mercy seat, so Christ entering within the veil carries and presents the blood that has passed through death to the Eternal Father. The blood so presented, not only meritoriously pleads, it is the source of our new life. For His life-giving blood is living by its connection with His divinity. By virtue of its union with His own Eternal Spirit,¹ it becomes the medium of communicating to our soul and spirits

¹ Heb. ix. 11.

purging of conscience and spiritual life. In the same epistle which declares His priesthood and sacrifice of blood, we learn also of the interior offering of His will, by which will we are sanctified.

The Apostolic writers also bring out this coalescence of the inward and outward in Jesus Christ.

S. Paul, guided by the Holy Spirit, gives us the forensic and legal aspect of His sacrifice who, as the second Adam and as a propitiation, achieved on the cross redemption for us. S. John, who pillowed on Christ's breast, reveals His interior life and His self-consecration: "For their sakes I consecrate myself."

Thus in our Lord we discern the dual action, His inward oblation and its outward manifestation.

Moreover, Christ was a priest after two orders; He was a priest after the order of Aaron, and after the order of Melchisedek. After the first He offers Himself with shedding of blood on the cross. It is His own offering. Speaking of His life He says, "I have power to lay it down and I have power to take it again." On the cross we behold Him offering Himself to God, the Holy to the Holy, in perfect and loving obedience. There He offers Himself, obedient unto death, in reparation for the sins of the humanity with which He has identified Himself. There, perfect love, consummated in the supremest act of penitence on our behalf, reconciles man to his Maker. There He makes a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. There He is seen exercising His triple offices of Priest, Prophet, and King. As Priest for the guilty

He intercedes: "Father forgive them." As King He opens to the penitent the kingdom of heaven: "To-day shalt thou be with me in Paradise." As Prophet He consoles and reveals the principle of the Church's unity. It is to be one by the bond of divine charity, which shall unite its members together and unite them in Himself. "Son, behold thy Mother; Mother behold thy son."

As priest, after the order of Melchisedek, He offers Himself in the upper chamber. It was the new temple taken by virtue of His prophetic insight and divine sovereignty. It was built thus without sound of axe or hammer, but by the word of His power. Here we behold Him eternal in His generation, unique in His office, consummating the life-long, free-will offering of Himself. "Now when Jesus knew that His hour was come that He should depart out of this world unto the Father, . . . and knowing that the Father had given all things into His hands and that He was come from God and went to God; He riseth from supper and laid aside His garments" (symbolical of putting aside the glory He had with the Father before the world was) "and took a towel and girded Himself" (as having taken and girded His divine nature with our humanity), and with the water He had Himself poured out, took the soiled feet of His disciples into His own hands and washed and wiped them with the towel wherewith He was girded. Then presently He proceeded to bless and break the bread, saying, "This is my body which is being broken for you. This cup is the new covenant in my blood which is shed for many." Like Melchisedek He brings

forth bread and wine, and making them what His Word declares them to be, offers Himself as a free-will sacrifice to God. The action in the upper chamber and on the cross are parts of the one great sacrifice. The inward and outward perfectly coalesce. Our great high priest embraces and fulfils the requirements of the Levitical law and the inward spiritual oblation of the Prophets.

We have come now to see, in this its highest expression, the personal element that enters into religious sacrifice. It is not to be the gift of something to God, but of the person along with the gift. Regarding, then, religion as the bond which unites man to God, sacrifice appears to be the outward act by which it expresses itself. It is an established means of worship and man's communion with Deity. It is the revealed way by which the creature acknowledges his position towards God, and offers Himself along with His gift to Him. It is also the ordained means by which God, accepting the gift, returns, according to the creature's spiritual condition, a gift according to His needs. It is this reciprocal sacramental action between God and man by means of sacrifice that has been so popularly overlooked.

Regarding it in this large sense we shall expect to find it in all dispensations. And we do so. We find it existing in paradise, and under the law, and in the kingdom of grace, and in glory.

In paradise the creature man was in an innocent state, consequently the form of his sacrifice expressed this condition. The ordained matter of the sacrifice was the tree of knowledge. The tree was symbolical

of man's innocence. There it stood, waving its green banners, choral with the symphony of winds and birds, beautiful with its buds and flowers, fragrant with the incense of dew and blossoms, glorious in the sunshine and with the stars for its vesper lights. It was typical of man's dual, animal and spiritual, nature, having its root in the earth but reaching, in its aspirations, heavenwards. By abstaining from its fruit man offered it up in sacrifice to God, and offered himself along with it. For it tested and called into action his whole nature. It called for a bodily act of self-denial, and so touched his animal nature. It affected also every department of his intellectual and moral one. He was by his memory to keep in mind that it was that tree, however undistinguished from the others. It called for the sacrifice of his reason. He was to obey the divine command, although there was no apparent reason for his obedience. It was a command based on a mystery which he could not fathom, but which his heart could accept. By his obedient act of abstinence, he united himself to the offering, and so doing God designed to give Himself back to the creature. Man would give himself to God, God would give Himself to man. By outward gift of the tree of knowledge man would submit himself to God; by the returning gift of the tree of life, God would bestow a fuller gift to man.

The same principle is seen under the patriarchs. The changed character of the sacrifice denotes the changed relation of man to God. Disobedience having separated man from God, he must offer a sacrifice which shall symbolize his separated condition. By

sin he has lost grace, and has come under a law of death. Instead of the tree, beautiful with life and fragrant with blossoms, for one offering, there must now be the slaying of the victim and the cry of pain. It symbolizes his condition. It is an acknowledgment of his transgression and the righteousness of its penalty. But offered in humble faith to God, God will correspondingly give to man certain temporal and covenanted blessings vouchsafed by his feeding on the offering, and the pledge of a promised Redeemer.

When at length Christ comes the same law is discernible. A new form of sacrificial worship is established. In the kingdom of grace we offer the Holy Eucharist. We break the bread and bless the cup which signifies the breaking of the holy body and the outpouring of the precious blood. By this sacramental action we set forth before the Eternal Father the saving act of Calvary. We proclaim in the spiritual body of Christ the mystery of the Lord's death till He comes. And what we offer God gives us back to feed upon.

While Christ had but one body, and that which is present in the sacrament is one with His glorified body (for the body which Christ has now is the same He took of the Blessed Virgin and which hung on the cross and rose from the dead), the action represented and pleaded on our earthly altars is the act performed on earth. Into heaven, Christ, as the high priest, carried the living blood sprinkled upon Himself as the Mercy Seat. "The Mercy Seat or Cap-poreth was the golden lid which covered the sacred ark, and upon which the blood of a bullock or goat

was sprinkled at the yearly feast of expiation. This lid covered not only the ark, containing the law, but ¹ the law itself. The blood of the appointed victims only becomes propitiatory when it is on the Capporeth."² Christ, as the "propitiation,"³ is identical with the Capporeth, which signifies Christ sprinkled with His own blood.⁴ So He in Himself is the Hebrew "Capporeth" or Propitiation. The offering of the Church on earth is one in substance with that in heaven, but it symbolically sets forth and pleads by the breaking of the bread and the consecration of the wine the sacrificial action made on Calvary.

The Church in her sacrificial worship thus offers and presents to God Christ as her representative and head. The whole body of the Church in heaven and earth unitedly does this in one continuous action. Moreover, the individual members of Christ's body offer themselves to God in union with the sacrifice with which, by participation, they are united. What they corporately offer to God, that God gives back to them individually. The Eucharistic sacrifice is thus a theandric, a reciprocal God and man, action and the ordained form of Christian worship.

In the condition we call that of "glory" there is no mystical, symbolical immolation as in the Eucharist, no actual one as on the cross. But there the Church perpetually offers itself up to God through Christ its high priest and head, and the Almighty gives Himself back in ever-flowing streams of life and blessing through the Incarnate God. The necessary condition

¹ Exod. xxx. 6.

² Lev. xvii. 11; xvi. 14, 15.

³ Rom. iii. 25.

⁴ Liddon's Ep. Rom. iii. 25.

of secured sinlessness, and so of an eternally advancing felicity, depends upon this perpetual reciprocal activity. The tree of life is on either side of the river. The law of communion with God is ever the same. Sacrifice is the eternal law of the creature's life and the ordained means of communion with deity. It is a necessity of religion, and there is no complete religion without it. For it is on man's part an expression of his condition and duty to God, and on God's part a gift, through or associated with the offering, to man. It is, in the relation that man has with God, what the vivifying law of exchange is in nature. Nothing lives to itself alone. Each must give of its life for other life, and, in giving, enrich its own. Earth and air and sea and sky live in this loving fellowship. They are ever imparting to one another, and receiving a responsive benefit. The sea yields itself to the sky's warm smile, and the sky returns its gift with showers. The strong mountain shelters the valley, the valley holds up its cup of moisture for the mountain to drink. The angels by service pour back their lives into the divine fount of life, and from thence wells forth to them responsive tides of bliss. Sacrifice is aligned to this law of relationship, and so is as lasting as the relationship between God and man.

To this Protestantism is apt to reply that our Lord made an offering for man once for all, and that He having fulfilled the prophecies concerning the Messianic sacrifice, sacrifice forever passed away. We must eagerly respond that, when this objection springs from a sincere desire to guard the all-sufficiency of Christ's atoning, piacular, vicarious sacrifice, we can

but honor it. It cannot be too sacredly guarded. His sacrifice was efficaciously offered for the whole race. It was, by virtue of the divinity of His person, of infinite value. It needs no supplementing, and nothing can be added to it. It was all-sufficient and complete in itself, and by it God and man were reconciled. We can do nothing, and nothing is of any virtue, apart from it. But it does not follow from this that sacrifice has ceased and is no longer an element of worship. The Church worships with a sacrifice of prayer and thanksgiving as she presents to God her blood-sprinkled Redeemer and Lord. She worships as she, in obedience to the divine command, makes and offers the memorial of Christ's death. Her children worship as they make, what was done once for humanity, available by participation for their own individual needs and sins.

It is only an impoverished Protestantism that, having lost its full Christian heritage, fails to discern it. The testimony given by the consciousness of united Christendom is overwhelmingly in favor of the retention of sacrifice. The Russian and Greek communions, with their one hundred and fifty millions of members, the Roman, with its two hundred and fifty, and the Anglicans, all in their inherited liturgies, have retained sacrifice. In the American book of common prayer it is, in the communion service, most explicitly stated. After the consecration of the sacred elements, the priest, standing, and so in the priestly position, makes an oblation of them to Almighty God. He says, "We Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy

holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make." "The Holy Eucharist," says Bishop Christopher Wordsworth, in his Commentary,¹ "partakes of the character of a sin-offering and of a peace-offering. In that blessed sacrament there is both an oblation to God and there is a participation by man. In it the meritorious blood of Christ which was shed once for all on the cross, . . . is re-presented and pleaded before God. And in it the blood of Christ is sprinkled on the souls of all penitent and faithful receivers." The testimony in favor of sacrifice is practically universal. Churchman and non-churchman both bear witness, one positively, the other negatively. For Protestantism having lost the priesthood necessarily lost sacrifice, and the real objective presence of Christ's body and blood in the Eucharist and their Christian consciousness cannot bear witness to something they do not possess. Their negative testimony, therefore, confirms that of the vast majority of Christians who, possessing the priesthood, have retained belief in the real presence of Christ's body and blood and the sacrifice of the altar.

If, then, we consider what the whole Church, East and West, taught before the rise of Protestantism, we see that all but a small fraction of Christians held to the practice of a sacrificial worship. To apply here our rule of faith, we cannot believe, if Christ was a teacher sent from God, He could have so badly taught His followers, that almost all should, on so vital a matter, have been led into error. What the

¹ Exod. xxiv. 6.

Holy Spirit, speaking through the common Christian consciousness, declares, must be true, for the Spirit of truth cannot be a liar. The worship of God by sacrifice is thus proved to be the Gospel method, and the Eucharist the ordained Christian sacrifice.

But how are we to meet the argument, based on Scripture, that Christ once for all offered Himself a sacrifice for sin.

It may help us to understand this if we recall the fact that there was, in the former dispensation, a division between the sacrifices. Some sacrifices were for individual offerings and others were of a corporate character. God, as we know, deals with us both as individuals and in our corporate capacity. In the latter He deals with us as a nation or a race. We find Him thus delivering, by the paschal meal and the blood sprinkled on the door-posts, Israel's first born from death, and the nation from Egyptian bondage. Its yearly memorial was a national act of renewed gratitude to God, and a pledge of God's continued protection to the nation. God also established the nation in a covenanted relation to Himself when Moses took the blood, part of which had been offered on the altar, and with the other portion sprinkled it on the people, saying, "Behold the blood of the covenant which the Lord hath made with you." And year by year, on the day of atonement, by its special sacrifices was the nation reconciled and the covenant on God's part renewed.

We can now see from the relation which the day of atonement and its sacrifices bore to the Jewish nation, what is the relation of the atonement made

on Calvary to the Christian Israel. On the Jewish holy day, the whole regular order of the daily temple sacrifices stopped. The whole ecclesiastical machinery, so to speak, ran down. The high priest put off his glorious vestments, the regular daily offerings could not be made. The whole nation, as a nation, must first be reconciled to God. When that work was accomplished, then the priests resumed their functions and the power to offer the daily sacrifices was restored. These were the representatives and extension of that one great yearly sacrifice on the day of atonement on which they legally depended for their efficacy. Thus the day of atonement did not make worship by sacrifice to cease, but, on the contrary, enabled it to go on. In like manner Christ offered Himself on the cross. He offered Himself for the race as an entity. His act need not and cannot be repeated. It was unique. He was "once offered to bear the sins of many." "This man offered one sacrifice for sin," the one sacrifice by which God and man were reconciled. By it the race, in its corporate capacity as a race, human nature as a nature, man regarded as man, was brought into a restored relationship with God. This work once accomplished can neither be repeated nor added to. It is complete. The seal of our Lord's word rests upon it. "It is finished." But as the day of atonement, which reconciled the Jewish nation, did not cause the worship by sacrifice to cease, neither does the atoning act which reconciled mankind. As the Jewish atonement restored to the nation the privilege of offering its daily sacrifices, so that made by Christ

gave to His people the right of offering the more acceptable gospel sacrifices. And that sacrifices were to continue, S. Paul tells us when he says that the "heavenly things," that is the members of the new Christian dispensation, should, in contrast with the members of the former one, "be purified with better sacrifices."¹ Chiefest and most acceptable among them is that our Lord ordained when He said to His Apostles, "Offer this as a memorial of Me." We do not, therefore, by the Eucharistic sacrifice, deny the uniqueness or all-sufficingness of the one sacrifice of the cross, nay, we establish it.

The Eucharist is the gospel sacrifice and it is a sacrifice of fourfold aspects. It is a sacrifice of praise and thanksgiving, for in the canon the priest asks God to accept it as such. It is also a sacrifice of prayer or the calves of our lips. "We pray that we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion." It is a sacrifice of ourselves. "We offer ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." The Church also offers and presents Him, her Head, and pleads His death and merits for herself and her children. On the cross Christ died for humanity; by the offering of the Eucharistic sacrifice we as individuals plead, and appropriate that sacrifice to ourselves. Once the command concerning sacrifice was "touch not," now it is "offer"; once it was "eat not," now it is "eat and live."

While it is a truth that Christian worship must be

¹ Heb. ix. 23.

expressed by sacrifice, yet it is also true that sacrifice is not the only revealed mode by which man is to approach God. There have ever been two ordained modes of approach, viz., by word only, and by act. In Paradise we find both; man offers by sacrificial worship the tree; he also communes with God represented as abiding with man in the garden. So under the law, the synagogue and its worship developed along with that of the temple. So in the Christian Church, along with the great gospel sacrifice, came the development of the divine office. The Anglican Church has preserved in her prayer-book both the two divinely appointed forms, that of synagogue worship and that of the temple. The higher, the more important and efficacious is the sacrifice of the altar. There Christ, always abiding in the midst of His Church, in a special way manifests Himself. The bread becomes His body, wine becomes His blood. He veils His glory under sacramental forms, and the whole Church in heaven and earth, with angels and archangels, unites in jubilant worship. She presents Christ as her Head, and presents herself, in Christ, before Almighty God. It is the worship of the Church in the Church by the Church. It is an act performed, not in the domain of nature, but in that of Christ's mystical body. It is neither governed by any known physical laws, nor can it be sounded by human metaphysics. From first to last everything connected with the Blessed Sacrament and the holy sacrifice belongs to the spiritual order of the new creation. The Church and Altar by their consecration have become incorporated into it, and are cov-

enanted meeting-places between God and man. The priests are spiritual officers set apart and empowered by the Holy Spirit for their work. The faithful are not mere ordinary natural beings, but are spiritually endowed persons and living stones of the spiritual temple. Christ's body and blood which are present are now in a glorified condition, and emancipated from that of His visible earthly state. By the words of Christ and the Holy Spirit the earthly elements are transmuted into the heavenly realities. By faith we spiritually partake, to our body and soul's health, of the spiritual food of the body and blood of Christ. By spiritual but real incorporation into Christ, the whole body of the faithful rises into the divine fellowship and progresses in its union with God.

It was not a copy of heathen rites or a survival of Jewish traditions that led the Church to make her sacrificial offering liturgical, choral, symbolical. Her illuminated vision had caught sight of the heavenly service and the Divine Spirit taught her to mould her liturgy after it. In the Gospels the Church was only in an inchoate and formative preparatory condition and our Lord said little about its worship. But when the Church had been formed and led out from Judaism, as of old Israel had been led out of Egypt, then as God took Moses up and showed him the things in heaven, which were to be the pattern of the tabernacle, so He took up S. John, and the glory of the worship, with its lights and incense and anthem and antiphonal choirs and musical instruments and priestly hierarchy and devout prostrations and song of the redeemed and prayers of saints and dazzling

splendor of throne and circling rainbow and the shining sea, became a directory for the Church. She learnt from heaven itself how to worship God in spirit and in truth.

No churchman but would emphasize the supreme importance of the inward spirit to all that is outward. But it is well to remember two things: that the inward will not be elevated by stern repression of the outward, as Quakerism unwisely thought, and that no concessions to the world or sectarianism will ever win their members to the Church. True to her heavenly guidance, the Church must hold fast to her inherited faith and worship. To a general daily revival of the Eucharist, the victory of the Anglican Church will be given. But for it to avail, the offering of the inward and the outward must coalesce. There must be an enthusiastic revival of the spirit of entire consecration. Men and women must give themselves to God with the same devotion as men lay down their lives in battle for the sake of their country. They must become living sacrifices in union with that of Calvary and the Altar.

CHAPTER X

THE CHRISTIAN MINISTRY

OUR first inquiry is, how do we know that Christ intended there should be an established ministry? A class of Christians calling themselves "Friends" deny that it was so proposed. We have in this sect individualism carried to its consistent, logical outcome. There cannot be in such a conception of Christianity either a ministry or sacrament. Church history has, however, triumphed over this spiritual idealism. Christ did institute a sacrament by which persons were made members of an organized Christian society.

If every organization requires officers how shall they be appointed? If an organization is a humanly made one and the officers represent its members and derive their authority from them, most appropriately they should be chosen by those whom they represent. But if it is a divinely founded institution, and the ministers are the ambassadors of the Founder, then it is obvious, however designated, that they must receive their authority from Him. Moreover, if the Founder is not the unseen Divine Being, but the Incarnate God-Man, the authority to act for Him is appropriately given and certified, as in the case of the ambassador of an earthly monarch, by a visible and ordained instrumentality. If the duty of the officer

requires that he guard sacred things, have a care of souls, bless in God's name, and serve God by offering sacrifice, then he is not only an ambassador but, in Old Testament language, a priest.

It is sometimes said that the ministers of the new dispensation are never called priests in God's word. But such we read in the Old Testament, the ministers of the Gospel were to be. In that blessed gospel-time men were to be gathered out of all nations, "and I will also take of them for priests and for Levites, saith the Lord."¹ The character of priesthood was to change,² but priesthood was never to cease.³ Sacrifice was to be offered everywhere in all lands.⁴ Under the Gospel it was to be of surpassing efficacy. In the Church this prophecy has been fulfilled, and from earliest times, throughout Christendom, East and West, Russian, Greek, Roman, and Anglican, sacrifice and priesthood have been preserved. These are as clear and marked characteristic signs of the true Church as the sun is in the heavens. Where they are not we have man-made societies, but not the Church founded by Jesus Christ. Sacrifice, as we have seen, is the very essence of God's ordained form of worship, and sacrifice offered by a corporate society postulates the necessity of a priesthood.

Its development into the three orders which now exist, and their special powers are an interesting study.

The genesis of our triple ministry lies hidden in the recesses of the evolution of the Jewish nationality. God

¹ Isa. lxvi. 21.

² Heb. vii. 12.

³ Jer. xxxiii. 18.

⁴ Mal. i. 11.

inspired their prophets and seers with the vision of a coming one, who should be the anointed from on high and the restorer of Israel. The more keenly enlightened saw in the prophetic mist the figure of one who would be the burden bearer and the emancipator of mankind. Around their belief in the coming Messiah were clustered all the hopes and aspirations of Israel. In the midst of his national afflictions, in the disheartening dreariness of the captivity, the Jew held fast to the traditions of his race and the covenanted promise. When the great Messiah should come, he would be at once a prophet, priest, and king. "The Lord God," so the great lawgiver declared, "will raise up unto thee a prophet like unto me, unto whom ye shall hearken."¹ "He shall be a priest," said Zechariah,² and king. "Behold, thy king cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."³

Into the threefold office of this Messiahship Jesus was anointed. He took not upon Himself this honor, but was called of God by a formal consecration, as was Aaron.⁴ It was the office of the greatest of all the Hebrew prophets to perform this act. Jesus was sealed from on high. The heavens were opened, and the Spirit of God descended upon Him, and the voice from heaven declared His Sonship. At His baptism Jesus was anointed with the Spirit as the Messiah or Christ.

¹ Deut. xviii. 15.

² Zech. vi. 13.

³ Zech. ix. 9.

⁴ Heb. v. 4, 5; vii. 21.

We must here note the difference sometimes forgotten between His mediatorship and His Messiahship. Respecting the first He claimed to be both the Son of Man and the Son of God. As the God-Man, joining the two natures in His one person, He is the mediator. His office of mediator is to be the living way between the created and uncreate. He is like a bridge between the two. As God He touches the divine life, for He is of one substance with it. As man He touches the side of creation, with which by His incarnation He has identified Himself. There is no other possible way of our entering into and being made partakers of the divine life, and so attaining to eternal bliss, save by an incorporation into Christ, who is the living way. As the Messiah, He is the anointed one, exercising the three offices of prophet, priest, and king.

It has been urged by sectarians against the existence of a priesthood in the Christian dispensation, that Christ did not call Himself a priest. This may be true. Indeed in the Epistle to the Hebrews we read, "that if He were on earth, He should not be a priest, seeing that there are priests who offer gifts according to the law."¹ Yet in the same epistle, very emphatically, is His consecration as a priest asserted, and He is again and again called our high priest. The explanation is easy. He was not like a Jewish priest, but of a new and higher order. Priesthood was not to be abolished,² but only the priesthood changed. So, lest the Jews should confound His priesthood with that of the Aaronic one, our Lord in

¹ Heb. viii. 4.

² Heb. vii. 12.

His public ministry avoids the use of the term. He calls Himself, however, the Christ, which includes all three offices; and when He has ascended, by an epistle which was written under the inspiration of the Holy Ghost, His high priestly character is explicitly asserted. He declares His priestly office when He says that He will "give His life a ransom for many."

The Church is the mystical body of Christ, and as such is identified with His priesthood and sacrifice. This identity Christ declared when He said, "I am the Vine, ye are the branches." Christ and His members form thus one body. The Holy Spirit declares the same truth. The body is one, and all the members of that one body are one body. "Ye are the body of Christ."¹ The idea of a body implies generation, birth, members, functions, corporate relationship, unification. S. Peter² speaks of its members as newborn babes, as the offspring of a king and a priest, as forming thus a generation, as united as a holy nation and a royal priesthood, as built up as living stones, a spiritual temple, as being an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Christians thus collectively form one priesthood, and the individual members of the body share, in different degrees, in its exercise. So it is said of them, "they shall be priests of God and of Christ."³

Thus from the oneness of the Church with Christ, her Head, comes her priestly character. "Priest and sacrifice," said Dr. Moberly, "are the very heart's

¹ 1 Cor. xii. 12-27.

² 1 S. Pet. ii. 2-9.

³ Rev. xx. 6.

core of what He became as Man. The Church, as His mystical Body, is wholly made one with His manhood, and therefore is one with His priesthood and sacrifice." The Church is not a mere aggregation of believers, but is an organism welded into oneness by the indwelling Spirit. It possesses as such that which it has received from Christ and acts in its corporate capacity. In her highest act of worship she presents Christ as her all-sufficient oblation, and offers herself up as a living victim in union with Him. Sacrifice is the law and means of her union with God, and priesthood is essential to it.

If then the head of the Church is our high priest, and the Church is a body of priests, it follows that the officers of the body would be priests. They necessarily would be clothed with all the special powers of priesthood which their offices required. That they were so, we have the consentient testimony of all portions of Catholic Christendom. It will, however, be helpful to study the process by which our Lord, as the high priest, prophet, and king, trained and commissioned and finally consecrated those who were, as the officers of the Church, to be teachers, rulers, and priests, under Him; and then how they were to transmit their authority to others.

The method has all the slowness, hiddenness, and progressiveness that is a characteristic of divinity. Christ held in Himself the threefold office of the Messiahship. He was the prophet, priest, and king. Having called His twelve disciples He gradually and by progressive commissions associated them with Himself. During His visible ministry, when He was

especially exercising His prophetic office, He began to unite the twelve to His office of teacher. Having first continued all night in prayer to God, "He ordained twelve, that they should be with Him and that He might send them forth to preach."¹ It was at first a limited commission. As His own personal ministry was then confined to Israel, theirs was to be so likewise. After His resurrection, having defeated the ruler of this world, and by right of conquest extended His kingdom to its prophetic dimensions, He then gave them jurisdiction in all nations and over all peoples. At first they were to preach only, saying, "The kingdom of heaven is at hand," but after the resurrection they were to make disciples, "teaching them to observe all things I have commanded you." They had then a wider commission to teach, and in their collective capacity, to do so with authority. "If a man neglect to hear the Church, let him be unto thee as a heathen man and a publican."² When our Lord formally began the great function of His priesthood in the upper chamber, He then associated the twelve with His priestly office. None others were present. They alone were commissioned to "do" or "offer" the memorial of His death and sacrifice. When He had risen as the great victor over death and hell, during the great forty days He made the disciples partakers of His royal prerogatives. They were to make persons subjects of His kingdom by baptism. They were to restore to their allegiance by absolution those who had fallen away. So did Christ gradually and progressively associate the twelve with His

¹ S. Mark iii. 14.

² S. Matt. xviii. 17; S. Mark ix. 39.

threefold offices. They were to be under Him, in His Church, prophets, priests, and kings.

But though by these separate acts they were commissioned, by one act were they finally empowered. They received a gift of the Spirit, "actual" or "aiding" grace when Christ breathed on them. But at Pentecost, as John had foretold, Christ baptized the Church with fire and the Holy Ghost. The Holy Ghost came and dwelt in the Church. The Holy Ghost had first dwelt in the humanity of Christ, for the Spirit was given without measure unto Him. But without leaving Christ, He enters into Christ's mystical body. The anointing flows down from Aaron's beard even to the skirts of his clothing. He fills the Church with His presence and makes it a living thing. It had been like Adam's body before God breathed into it the breath of life. The Holy Ghost by His indwelling made the Church a living spiritual organism. He filled all the Church, uniting all its members to Christ and to one another in Him. He also empowered the twelve to perform effectively those offices into which they had been gathered. They became thereby "able ministers of the Word," enabled to do what Christ had commissioned them to do. Thus was an order of ministry formed by Christ the high priest within the royal and priestly body to be representative prophets, priests, and kings.

But we have as yet arrived at but one order; how did it come to pass that the present three orders of bishops, priests, and deacons were evolved out of it? We may not be able to trace the whole process in all its details. A complete knowledge of process is not

necessary for the demonstration of a fact. We will however say this: The Church's order of government was not established by the Apostles in obedience to a written or explicitly revealed constitution. It was evolved under the inward guidance of the Holy Spirit and the pressing needs of outward circumstances. This formative process was apparently divided into two stages of development: the filling up of the number of the twelve, and the extension of the Apostolic ministry.

In this process we may observe that there were two great facts respecting the Church, concerning which the Apostles needed to be especially taught. They were so important that God did it by two object-lessons. The two facts were, that Christ and that the Holy Ghost abode in the Church. The Lord had not, by His ascension, left it. The Holy Ghost had not come to take the place of an absent Lord. The Church by the living bond of the Spirit was united to Christ her Head. By the Spirit Christ was made effectively present in His mystical body. The Apostles were to have it impressed on them that Christ and the Spirit were the abiding source of all authority and life. The presence of these two Persons was witnessed by the consecration of S. Matthias, in the filling up of the twelve, and of S. Paul subsequently in the extension of the Apostolate.

Now Matthias could not in the interval before Pentecost be consecrated by the Apostles. They could not by the laying on of hands join any into their order, for the Apostolic order itself was not yet fully constituted. Neither could they in any way

impart the Holy Spirit, for the Spirit was not yet given. All they could do, in that inchoate condition, was to ask the Lord to designate whom He had chosen to fill up the vacancy. This the Lord did. Then Matthias being thus called (as they themselves had been) was along with themselves consecrated an Apostle by Christ and the Spirit at Pentecost.

Let us turn to the case of S. Paul. At Pentecost, the Holy Spirit not only consecrated the Apostolic order as the representative of Christ, as prophet, priest, and king, but along with other gifts to the Church inspired some as prophets to be a special witness of Himself. Thus the Church is built, we are told, on "the foundation of the Apostles and prophets, Jesus Christ being the chief corner-stone." By the prophets the truth was evidenced that the Holy Spirit was not a mere influence, but a person to whom the Apostles were subordinate and whom they were to obey. Now the two facts of which we are speaking, of Christ and the Holy Spirit abiding in the Church, we see clearly expressed in the consecration of S. Paul. Christ as dwelling in the Church appears to Saul on the Damascus roadway, and gives Him His Apostolic commission, as He had done before in His visible ministry to the Twelve. But though the Apostles could now consecrate, it being since Pentecost, yet for their instruction a unique action of the Holy Spirit occurred. "Now there were at Antioch certain prophets," and as they ministered to the Lord and fasted, the Holy Ghost said, "Separate (*i. e.*, consecrate) me Barnabas and Saul for the work whereunto I have called them. And

when they had fasted and prayed and laid hands on them, they sent them away."¹ Paul having been personally called by Christ was empowered by the Holy Ghost, and so became an Apostle, called and consecrated just as the Twelve had been. He could claim to be "Paul, an Apostle, not of men," not as representing them, "neither by man," not as authorized by human authority, but by "Jesus Christ and God the Father." So it was in the case of S. Barnabas. There was, however, this difference. Paul was called by Christ who visibly and miraculously appeared to him. Barnabas was called by the Holy Ghost, who miraculously spoke audibly and called Barnabas through the Church. Then they were alike empowered by the Spirit as the Twelve were at Pentecost.

But although by this on a spiritual equality with the Twelve, neither Paul nor Barnabas could act independently of them. They must be gathered into the Apostolic fellowship, receive from them jurisdiction, and become subject to the Church's discipline.² These two unique cases give no sanction to any ministry unconnected with Apostolic authority. They were not of the original twelve founders whose office as witnesses to the resurrection was unique. The "Twelve," and the "prophets" as foundations, form groups distinct by themselves, and as such they were to pass away. The prophetic gifts were, however, to continue diffused in the Church. The Apostolate was to unfold itself into the three orders.

Thus we come to the second stage in the formation

¹ Acts xiii. 1.

² Gal. ii. 9.

of the Christian ministry, or its development into the three orders. Pressed by the Church's growing needs, the Apostles began to gather persons into different degrees of fellowship with themselves, and so with Christ; making them thereby partakers of His three-fold office and giving them the Holy Ghost for its performance.

First we have the genesis of the diaconate. In consequence of the disputings between the Grecians and Hebrew converts, the Apostles were compelled to set apart seven for a certain work. Their original duties were something more than that of almoners, for they were to be men "full of the Holy Ghost and wisdom." They were not merely chosen, but formally ordained by prayer and imposition of hands. "They were set before the Apostles, and when they had prayed, they laid their hands upon them." The spiritual character of their office is seen in the conduct and ministrations of Stephen and Philip. They can preach and baptize. Later we find the order officially recognized by S. Paul in his salutation to the Philippians, where he addresses "the bishops and deacons." The personal qualifications of admission are set forth in the epistle to S. Timothy.

Next, as the Church is extended by Apostolic labors, we find S. Paul ordaining "overseers" or "elders" in every Church. We have here the rise of the second order of the Christian ministry. The use of a double title is very significant of their office. In whatever way it came about, a reverent Christian mind believes it was of God's ordering. It was not unfitting that a ministry that was to be world wide should, by

the Holy Spirit, be designated by titles expressive of both Gentile and Jewish ideas. The title, *episcopos*, or overseer, being taken from the Greek, the title presbyter or elder being of Hebrew origin. Moreover, as this second order was, unlike the diaconate, to share in the priestly and the kingly offices, they had two names given them. As "overseers" they partake of the Apostles' power of government in their respective localities, and as "elders," they are gathered into union with the Apostles' priestly functions.

The connection between the title "elder" and the priesthood has sometimes been overlooked. It has been thought to have been taken from the name of the ruler of the Jewish synagogue. But the title "elder" did not belong exclusively to that office. It was a generic term applicable to any ruler, and so we read of the elders of cities. It was not therefore necessarily taken from the synagogue service, and indeed it could scarcely have been so. For the elder of the synagogue was only a presiding officer, and by virtue of his office did neither sing nor read nor preach nor pray. If the Christian minister does neither of these things, but only presides, we might have an argument that the term elder or presbyter was borrowed from the synagogue. The title seems like those of others, of Apostles (*i. e.*, one sent), of deacon (*i. e.*, a servant), taken from Christ. It seemingly came about or rather was ordered by God in this wise. God under the old covenant claimed the first-born or elder son for His service, but accepted, in lieu thereof, the Levites to serve in the sanctuary. But when Christ came — the true first-born and elder,

and so the true priest — the substituted and temporary passed away. Then this order of the gospel ministry took a title which asserted its right to priesthood and united it to Christ our "elder Brother." The second order of the Christian priesthood bore thus the title of elder or presbyter.

Finally a third order was developed. S. Paul finds it necessary to have what might be called an Apostolic delegate, one who should have charge over the presbyters and deacons in a special locality, and so Timothy and Titus are placed at Ephesus and Crete, and have power to ordain. Subsequently we find local presiding officers, called "angels," held responsible for their respective churches. Later in Asia Minor the three orders are perfected under the oversight of S. John. The epistles of S. Ignatius bear ample evidence to the fact that bishops, priests, and deacons are recognized orders in the first century. At Jerusalem there was from the first the local Apostle S. James, with his presbyters and deacon helpers, and the Church, as it grew, naturally developed in conformity to the type given in the Mother Church.¹ The progress was somewhat slower in certain locali-

¹ The weight of authority seems to be that S. James, the Lord's cousin, was one of the original Twelve. If he was not and our Lord's appearance to him was to manifest His choice and qualify S. James to be a witness to the resurrection, then the Apostles would not have been in doubt as to who was to fill the vacancy in their number, and S. James and not S. Matthias would have been chosen. After Pentecost the Apostles did not venture to extend their order, and were only pressed into acceptance of Paul and Barnabas, by special revelations and commands of Christ and the Holy Ghost. As no such authorization is recorded of S. James the safest inference is that he was one of the Twelve.

ties, like Rome and Alexandria, but finally becomes universal.

Let us recapitulate: The two groups, viz., the Twelve Apostles representing Christ, and the prophets, as the ministers of the Spirit, fulfilled their special functions. The prophets bore witness to the indwelling presence and guiding power of the Holy Ghost. The Twelve bore witness to Christ's resurrection, opened the kingdom to Jew and Gentile, and laid the foundations. Having done their work, the two as special groups pass. The temporary and special are, however, succeeded by the ordinary and permanent. The prophetic gifts of the Spirit abide, divided to each as the Spirit wills and are ministered as the Church has need in various ways. The original Apostolate, the official representative of Christ, unfolds itself in the three orders of bishops, priests, and deacons, and so the formation of the Christian ministry is complete.

There remains two questions of some interest. In whom does the authority of ordination reside, and how is it transmitted? In the Scriptures we find S. Paul and S. Barnabas ordaining elders, and directions given to S. Timothy whom to ordain, and "to lay hands suddenly on no man." We do not find any ordination recorded apart from the episcopate. The presbyters lay on hands. The ordination is *with* the laying on of hands of the presbytery but *by* or through the Apostle.¹ The common testimony as to the Church's custom confined the power to the episcopal office. The case at Alexandria, where S. Jerome

¹ 2 Tim. i. 6.

said the presbyters elected one of their number, might not mean that the one so chosen was not subsequently consecrated, as he asks, "For what except ordination does a bishop do which a presbyter does not?" Without reference to any other case we know that a council at Alexandria, A.D. 324, declared null and void an ordination by a presbyter only. Possibly, as has been suggested, there were so-called presbyters at Alexandria who had received at their ordination episcopal authority. The consentient voice of the Church, enforced by the undisturbed practice of fifteen centuries, has been that the power of ordination lies with the episcopate.

And how is it bestowed? All authority of the three offices is with our Lord. Christ gathered the Apostles into union with Himself, made them share in His Messianic offices and the Holy Ghost empowered them. The Apostolic order represented by the bishops, by prayer and laying on of hands, gathers persons in different degrees of participation into fellowship with itself and so with Christ. By this ingathering they receive from Christ the gift of the Holy Ghost for the work of their ministry and grace for its due exercise. The Episcopate, into whose fellowship they are received, is of the nature of a permanent instrumentality. Its members change as the years pass, just as the atoms of the wave sweeping to the shore change while the wave yet retains its form. So the Episcopal order abides from age to age, a living potential agency. And each new bishop is by his consecration brought into union with Christ and His offices, not by a grace which

has percolated through twenty centuries, as water in some Italian garden descends from fountain to fountain, but by an instrumentality as proximate as brought the Holy Ghost to Paul and Barnabas at Antioch, or the gift and grace of order to Timothy by the hands of S. Paul.

We may now ask what are the powers of the Christian minister? Is he of the second order a priest? Does the word "priest" in our prayer-book have a "sacerdotal" meaning? Is it used there as more than an abbreviated form of the title "presbyter," synonymous with the officer of the synagogue? Is it not true that the title "priest" in the Old Testament sense is not used in the word of God to designate the Christian ministry?

The answer is, it is not true that the word priest is not applied in the Bible to the Christian ministry. For in Isaiah we read "that in the day that God will gather all nations, He will take of them for priests." In the new dispensation the old title was at first avoided lest the new, higher, spiritual priesthood should be confounded with the lower Jewish one. The Church has shown what she means by the title presbyter by giving to its contraction "priest" the synonym of sacerdos. Our own branch of the Catholic Church has done so likewise by the Latin title of her Twenty-third Article, where she uses this word and calls the priests "sacerdotes." The American prayer-book also speaks of the connection between the rector and his people as a "sacerdotal relation."

The real test, however, whether the Christian minister is a priest or not, will be found in the powers

that are given in Holy Scripture. For it is true now, as in the time of Socrates, "that things must be learned not from their names but from themselves." Has, then, the Christian presbyter the powers which distinguish the Jewish priest? The answer is, he has, only in a higher degree. Did the Jewish priest give torah, or judgment? was he a directing priest? did the people seek the law at his mouth? did he exercise ecclesiastical rule? Of the Christian priest it is said, "Whosoever heareth you, heareth me, and whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Had the Jewish priest the power of reconciliation or excommunication? To the Christian priesthood was given the ministry of reconciliation, that "whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained." Did the Jewish priest offer incense unto the Lord? For the Christian service it is written, "in every place incense shall be offered to my name and a pure offering." Did the Jewish priest once stand with his censer between the living and the dead and stay the plague? To the Christian it is said, "Is any sick among you? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." Was the Jewish priest to bless in Jehovah's name? It is of the Christian priest's office to say "peace to this house," and to bless in the holy threefold name of God. Was the Jewish priest to offer sacrifice? This is the work, too, of the Christian priest. "We have an altar," and there he makes and offers before God

the memorial sacrifice of Christ's body and blood. "Ministering in sacrifice," as S. Paul says, "the Gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost."¹

We have thus seen that sacrifice is the essence of religion and priesthood is a necessity of it. Against this conception the world raises its insidious cry of sacerdotalism. It hates, as the great Liddon said, anything that seems to assert aught of inequality between man and man. Forgetting the fact that in God's providential government there are priests of knowledge, priests of wealth, priests of political power, priests in every department of the social order, it rebels against any distinction of class in religion. Sectarianism, ignorant of the Church's doctrine, that the Church is a body of priests, and that her officers are not different in kind from the laity but only in the degree of powers they possess, cries out against her in like reproachful spirit. Devout but mistaken Christian churchmen, rightly jealous of Christ's unique high priesthood, cry out against any priesthood as coming between themselves and God, forgetting that the priest at the altar no more does this than the preacher in the pulpit. Both are but His representatives and agents, claiming naught as their own, seeking naught for themselves, but working as the Church's servants for the Master's sake. When true to its calling priesthood is not to be feared, but loved and honored as one of God's best gifts to man.²

¹ Rom. xv. 16.

² Un. Ser. Sacerdotalism.

CHAPTER XI

ANGLICAN ORDERS

OUR Lord established a ministry which would be an extension of His own, and through which He would act. It would extend His own prophetic, priestly, and kingly offices and their benefits to mankind. By its means He would continue in the world going about doing good. His ministers as His authorized agents, by their official acts of consecration, blessing, and pardon, bind Him. Whom they bless, He blesses; whom they in His name forgive, He forgives; on whom they lay hands, He lays His hands; what they confirm, He confirms; what they consecrate, He consecrates; whom they join in holy matrimony, He joins together in Himself. Of all the loving gifts of the Incarnate God to His people, that of the priesthood is the most signal token of His providential care. Therefore, Christ's loyal children have ever felt it an honor to care for those set over them in the Lord, and esteem them very highly for the Lord's sake.

From its earliest formation the Anglican Church has always been in possession of this Christ-founded and Apostolic ministry. It was coeval with its earliest beginnings. It continued throughout the British-Saxon-Norman times. Its continuity was not broken at the Reformation. The reformers officially declared,

and made it a part of the prayer-book, that the ancient orders were to be "continued." It has been securely guarded by canon law and an orthodox liturgy. It has extended under the divine blessing throughout the world. The loyal children of the Church do not need to be convinced concerning it. Its priests know, by its results, that they possess the gift of sacred orders. The laity ask for no further proofs than their own experience of their possession of true and effective sacraments. It is immaterial to them what those without their communion may say or think. They know in whom they believe. They know with the divine certainty what they possess. The proof vouchsafed them is of the double kind of interior verification by God's Holy Spirit, and by the outward historical and theological evidence. No more certain truth is there in the sphere of revealed religion. No better evidence, indeed, is there for the existence of God Himself than, believing in Him, exists for the validity of Anglican orders.

We do, however, meet with those who, if they do not deny, at least question them. They are divided in England into the two classes of non-Conformists: Sectarians and Roman Catholics. The reasons, when given by the first, seem based largely on ignorance, the second on technicalities and policy. We must meet both with fairness, sympathy, and charity. For only by such a spirit can Christ's honor and the true interests of His kingdom be served.

First, as to the sectarians. We must recognize that all the baptized are united to Christ, and extend our love to all Christians by whatever name they call

themselves. Their spiritual ancestors in England went out from the Mother Church, and they have inherited the results of the schism. The devout among them have found Christ and feel assured of their acceptance in Him. In their walk with the Lord they have found Him precious to their souls. So rich is the Gospel as they possess it, that it is difficult for them to realize there is a fuller spiritual life vouchsafed through participation of the sacraments of the Catholic Church. They do not see this spiritual result in the many worldly and indifferent churchmen, and so conclude that it is not to be found in the Church. God in His dear love is, however, drawing souls desirous of a closer union with Himself into the fuller embrace of those sacramental gifts which the Church alone can give.

But the sectarian is so strongly entrenched in his belief that he is ordinarily unwilling to even consider the Church's claims. If he argues at all he brings up Chillingworth's argument about the uncertainty of the transmission of orders. His argument, however, of the improbability of preserving a succession through so many ages without flaw applies to that Roman doctrine which makes the validity of a sacrament depend upon the personal intention of the priest. But it does not apply to the transmission of a divine commission according to the canon law of the Church, which requires three bishops to act in conferring it; and the validity of whose action does not depend upon their personal belief, but on their official character as agents of the Church. And as concerning the effect of such an orderly and regular

transmission from Apostolic times, "there is," says Bishop Stillingfleet, "as great reason to believe the Apostolic succession to be of divine institution, as the canon of Holy Scripture or the observance of the Lord's Day."

But, our inquirer asks, is it probable that God would entrust such a gift to unholy and unbelieving persons as some of the alleged transmitters certainly have been? It would, however, be more improbable if, in so important a matter, God should not have left a regular and appointed method of transmission. We have indeed this treasure in earthen vessels, but the unholiness of the channel does not hinder the conveyance of the gift. The neglect or even denial of their powers would not disrobe the priests of their sacred character. "We do not become a mere creature of man though we sell ourselves to be his slave." "Even if a bishop," wrote Newman, "were to use the words, 'receive ye the Holy Ghost' with little or no meaning, or a priest the consecrating words in the Eucharist, considering it only a commemoration of Christ's death, or a deacon the water and words of baptism, denying in his heart that it is regeneration, yet they may in spite of their unbelief be instruments of a power they know not of, and 'speak not of themselves' — they may be as Balaam or as Isaac."

Probably the argument which in their hearts most affects sectarians is the logical outcome of the Apostolic succession in application to their own ministry. If the doctrine is true, are not their ministers without authority to officiate in Christ's name? They know and love them. They have been helped by their

ministrations. They see how God has blessed their efforts. They take an honest pride in the growth and power of their denomination. They are linked to it by Christian friendships and many social ties. They cannot think, whatever is urged, that their work is not of God and dear to Him. Such a view and feeling is highly commendable. Christians ought not to deny whatever the Holy Spirit may have witnessed in their own consciousness. But a distinction is to be observed. The Church claims to have a priesthood and sacrifice and sacramental gifts of confirmation and absolution. A sectarian does not claim to have a priesthood or sacrifice. He does not call his ministers priests. He rejects all sacerdotal powers. It is therefore no want of liberality to deny to the sectarian clergy what they themselves strenuously repudiate. We do not deny that they are Christ's disciples declaring to the best of their knowledge His Gospel, and that, where sincere, He blesses their work. When, however, S. John Baptist had brought his disciples to repentance and peace, they were to leave their old master, grateful for what he had done for them, to receive the fuller gifts of a more complete union with Christ. So too Apollos may be an eloquent man, mighty in the Scriptures, instructed in the way of the Lord, fervent in spirit, yet an Aquila and Priscilla must take him unto themselves and expound unto him the way of God more perfectly. In like manner, humble and devout sectarians are being led back into their old home, to find there an illumination and spiritual gifts, a wider vision and a deeper life than they before possessed.

Let us now, on the other hand, turn to our Roman brethren. A great many devout Roman Catholics, both of priests and laity, believe in their hearts in the validity of Anglican orders. They have come into friendly relations with Anglican priests and saintly laymen. They see the same effects of sacramental grace in them as they see in their own communion. "By their fruits ye shall know them," said the Lord, and their spiritual discernment tells them that Anglicans possess the sacraments as truly as themselves. A ruling of the late Pope, Leo XIII., restrains the expression of their belief, which they know to be true.

However, as has been said by Roman Catholics, this papal utterance was not of the class to which infallibility belongs; and, as it contains some errors of fact, his Holiness, by those who drew it up, was obviously misinformed. So it may be in time to come that the Roman Church, whose head is the first bishop in Christendom, may find it to its advantage, among the growing assaults of these later times, to reverse, in the interests of Christian union, its own opinion in the same manner as it reversed, concerning the conveyance of holy orders, the decision of Pope Eugenius IV. We can only say, with God all things, even this, is possible, and for Christ's sake and Rome's pray it may come to pass.

I

If any Christians, however, with honest intent, make inquiry concerning our orders, it is well to call their attention first to the fact that the Anglican Church

not only claims to have them, *but acts as if she had*. While she holds that there are two sacraments universally necessary for salvation, she does not deny there are others. She regards holy orders as the ordained means of communicating authority and grace for the work of the ministry. In one of her homilies she calls it by the term sacrament. It is placed in this category by her ablest theologians. It is the more commonly accepted belief in the Church that the character conferred by the sacrament is indelible. Once a bishop or priest, always a bishop or priest.

Again, she has also preserved carefully the distinctions between the three inherited orders. A deacon is the assistant only at the Holy Eucharist. He may baptize infants in the absence of the priest, and so bring them into the kingdom. The priest alone can consecrate and offer the holy sacrifice. It is he who ministers the word of reconciliation in the absolving of penitents. The bishop alone is possessed of the power of ordination. According to Catholic usage he alone confirms, either doing so in person or by consecrating the chrism used for that purpose. He is the source of diocesan jurisdiction. He exercises rule and authority. By thus preserving intact the distinctive powers of each of the three orders the Anglican Church officially declares her belief in them.

She holds also to the Apostolic succession preserved *through episcopal ordination*. In the American prayer-book, in the office of institution, she thus makes prayer for the instituted priest: "O Holy

Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the ministers of Apostolic succession to the end of the world: Be graciously pleased to bless the ministry and service of him who is now appointed to offer sacrifices of prayer and praise to Thee in this house."

Again, she regards the word "*presbyter*" as *synonymous with priest*, and gives in her Articles the title of "Sacerdotes" to the ministers of the second order. In the office of institution in her prayer-book the bishop grants to the instituted minister authority for the performance of "every act of sacerdotal function among the people." The American prayer-book describes the relation between the people and the clergy as a "sacerdotal relation." The priest praises God as one who has been honored "to stand in Thy house and to serve at Thy holy altar."

Moreover, the Church regards the priest *as an offerer of sacrifice*. When he stands before the altar he solemnly offers the holy and consecrated gifts of Christ's body and blood to the Almighty Father. Addressing Him, he uses the liturgical words, "We, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto Thee, the memorial Jesus commanded us to make." The sacerdotal character is thus stamped upon her priests and all their ministrations.

The Church's belief in holy order as a sacrament, conveying character and grace, is also marked in another way, for none *but those episcopally ordained can minister at her altars*. If a Roman priest is led to unite himself with her the Church does not again

ordain him, for he is already a priest. If, on the other hand, a sectarian minister is brought into the Church, no matter how learned he may be, or whatever his attainments, the Church requires that he must be confirmed and then ordained as if he were a mere layman. He must be made first a deacon, and then in due time elevated to the priesthood. Now this attitude of the Church in respect to non-conformists can only be justified on the ground of the Church's belief in the necessity of episcopal ordination and the sacrament of order. For if the sectarian ministers are as fully and validly representatives of Christ as we are, then the Church is guilty of a great wrong, indeed of the sin of schism, in making what is not in itself essential a matter of division.

Nor finally must it be overlooked that beside her prayer-book in America she has an official hymn book. The devotions of Anglicans are not confined as they are in the Eastern Church to their formal liturgy. To understand the spirit of the Anglican Church one must study the hymns of her people. They are their devotional life. Our collects may seem cold in comparison with the East, but the spirit of devotion breaks forth in our hymns. In them we find the Church entreating the Holy Spirit to make the ordained "a holy priesthood"; she prays that they may present and spread forth to God

"That only offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice,"

and that in the Holy Eucharist we may receive

"The Bread that is Christ's Flesh — for food,
The Wine that is the Saviour's Blood."

So by her action, her liturgy, her hymns, the teaching of her theologians, the manifestations of her spiritual life, the Church bears witness to her possession of the sacrament of holy order. However in evil times the sense of the priestly character may have decayed, her priests since the Reformation have never sunk in morals like those of the Roman communion in Mexico, Brazil, or the Philippines. There has been no such ignorance concerning the ministration of the sacraments or decadence of the priestly character as S. Carlo Borromeo found existing among the clergy when he became Bishop of Milan. When at the end of the eighteenth century so many of the French priests, with bishops, became apostates, the clergy of England in that era of unbelief remained faithful to Christ. The Church of England knows she possesses holy orders, and the lives of her sons and clergy declare it.

II

Our inquirer may ask, how have the orders been preserved and transmitted? Was there an interruption at the time of the Reformation? Through whom do the present bishops trace their descent?

An easy way of giving answer is to say that all the living Anglican bishops trace their succession to the pre-Reformation ones and so through them up to the Apostles, through Archbishop Laud. By remembering this fact the question of the Anglican succession is much simplified. For Archbishop Laud united in himself three separate and distinct lines of consecrators. These were the Irish line, the

Italian line, and the English line, any one of which being good, and there is no doubt about any one, Laud was validly consecrated bishop.

Concerning the Irish line, it combined in its descent the old Celtic line, also the Roman line, to which resort was frequently made, and in pre-Reformation times and during the reign of Queen Mary the English line.

It is too often overlooked that under Queen Elizabeth but two of the Irish bishops were deposed, Leverous, of Kildare, and Walsh, of Meath, for refusing to take the oath of supremacy. Most if not all of the others who had been bishops during the previous Roman Catholic period of Queen Mary conformed. Among them was Hugh Kirwan, Archbishop of Dublin, who had been consecrated by Bonner, Thirlby, and Griffin during Queen Mary's reign and according to the Roman pontifical. Some of these conforming Irish bishops were transferred in Elizabeth's time and later to English sees. Through three of his consecrators, — John Thornborough, of Worcester, John Housen, of Oxford (one of whose consecrators had the Irish succession through Christopher Hampton, Archbishop of Armagh), and Theophilus Field, Bishop of Landaff, one of whose consecrators was George, Bishop of Derry, — Laud derived his succession.

The conveyance of orders through the Italian line is also a matter of historical interest. M. A. Spalato, or Marco Antonio de Dominis (consecrated Bishop of Segna in 1600, and translated to Spalato in 1602), Archbishop of Spalato in Italy, conformed to the

English Church. He was a Roman Catholic archbishop. On uniting with the Church in England he was made Dean of Windsor. He was a co-consecrator, in 1617, of George Montaigne, Bishop of London, and Nicholas Felton, Bishop of Ely. When Laud was consecrated on the 18th of November, 1621, as Bishop of St. David's, amongst his co-consecrators were Bishop Montaigne and Bishop Felton.

Laud also derived his succession through the English line. When Queen Elizabeth came to the throne in 1559, Cardinal Pole, who was the Archbishop of Canterbury, had died. He passed away a few hours after Queen Mary's death. The see of Canterbury had thus become vacant. Nominations and elections to the see were made in legal manner. The form of confirmation followed that was used in Bishop Chicheley's case in the fifteenth century. On the 17th of December, 1559, Dr. Mathew Parker was consecrated Archbishop at Lambeth. The official original record is preserved there. A fac-simile (a photo-zincograph copy) has been made and officially witnessed, and was published by Parker and Company in 1870.

Roman Catholic historians like Dr. Lingard and theologians like Canon Eastcourt have admitted the fact of the consecration. They have retreated from the former position taken by Roman writers and apologized for it. Father Brandi, S. J., in "A Last Word," says, "One cannot be held responsible for what may be written on this or any other subject by incompetent writers, but for a long time past no

English Catholic writer of any standing has used the Nag's Head story as an argument."¹

"With regard to Parker's consecration," says Canon Eastcourt (R. C.), "as an historical fact it is most certain that it took place on the 17th of December, 1559, according to the description in the register."²

It may be added that Dr. Cyriacus, a learned Orthodox Greek ecclesiastical historian, freely admits Parker's consecration, of which he has no doubt.³

In the words of Dr. Döllinger, spoken at the Bonn Conference, in 1875, "The fact that Parker was consecrated by four rightly consecrated bishops, *rite et legitime*, with the imposition of hands and the necessary words, is so well attested that if one chooses to doubt this fact, one could with the same right doubt ten thousand facts;" or in the words of Courayer, "Everything concurs to set the truth in so great a light that if the fact of the Lambeth ordination is not above all doubt one must renounce acknowledging anything certain in history."

Very touching is the record of Archbishop Parker made in his own private diary: "17th of December, 1559. I was this day consecrated Archbishop of Canterbury. Alas! Alas! O Lord God, for what times hast Thou reserved me. Now am I come into the deep waters, and the floods overflow me. O Lord, I am in trouble. Answer for me." So incontestable is the evidence for Parker's consecration that the pope in a late bull abandoned all objections to it.

¹ "A Last Word," p. 5.

² Eastcourt, "Anglican Orders," p. 371.

³ Denny, p. 22.

The consecration took place with dignified ceremonial at Lambeth. We read that the chapel was adorned with tapestry and the chancel covered with red cloth, the altar was vested with a carpet or altar cloth. The consecration, which was after the ordinal of King Edward VI., took place according to the ancient custom after the creed. The elect archbishop entered, wearing a long scarlet cassock, with four torches borne before him. He was accompanied by four bishops. The celebrant was vested in a cope of silk. In conferring the sacred order of the episcopate four bishops participated. Two of these, Barlow, the chief consecrator, and Hodgkins, had been consecrated according to the old Catholic pontifical. Bishop Barlow's consecration is certified by a great number of proofs which place it beyond any reasonable doubt.¹ The Roman Catholic historian Dr. Lingard admits it.² He was duly installed in person as Bishop of S. David's, and the mandate to install always recites the fact of the consecration. He took his seat in the House of Lords, which he could not have done but on being presented by two witnesses to his consecration. He was universally recognized as a bishop in King Henry's time and King Edward's and in legal documents by Queen Mary. His saying that the king's appointment would make a layman as good a bishop as himself would be meaningless if he were not a duly consecrated bishop. There is no reasonable doubt but that Barlow was a duly consecrated bishop, and so was Archbishop Parker.

¹ "Anglican Orders," Denny, S. P. C. K., 49-73.

² Lingard, "Hist. Eng.," vi., p. 329.

We must, however, notice that one departure took place from the ordinary method. It is of record that all four bishops, when they laid on hands, pronounced the formula, "Receive the Holy Ghost," etc. The occasion was a peculiar one and they felt the importance of most carefully guarding the transmission of the gift and grace of holy order. They thus departed from the customary way of the chief consecrator alone using the words. By each of them uttering the formula, each acted as a consecrator, so that if any one of them was a validly consecrated bishop the gift of orders would be conveyed. The Roman Catholic Martene declared that the bishops assisting in the laying on of hands are "not merely witnesses, but co-operators." The Eastern Church holds that as many bishops as are present and act do consecrate. It can therefore be no matter of doubt that Matthew Parker was solemnly set apart and consecrated as bishop in the Church of God.

We can but note the contrast of this consecration with that of Dr. Carroll, who was consecrated in 1790 as the first Roman bishop for the United States, and upon the validity of whose consecration that of the Roman hierarchy in America for half a century depended. He was consecrated in the private chapel of Lullworth Castle, and contrary to the ancient canons, by one bishop only, and he a bishop only *in partibus*, having no lawful jurisdiction in England and assisted, so the records say, by two priests!

Thus the preëminent caution taken in the consecration of Archbishop Parker bears witness to the

Anglican Church's care in the transmission of holy orders. The fact of his consecration is now, by the admission of opponents, beyond dispute.

III

Let us next consider the ordinal.

In the opinion of a late pope the validity of the Edwardine formula was denied. Like one of the English privy council decisions it was obviously so dictated by policy as to be for Catholics without weight. It could be no more so than preceding opinions of former popes who have fallen into errors respecting the orders of other bodies, or in what the essence of holy order consists. Thus we find one declaring certain orders invalid which Rome now in uniat churches accepts, and Eugenius IV. declaring the essential "matter" to be the delivery of the instruments which is an opinion now abandoned. Pope Leo XIII. in turn contradicted the rulings of his predecessors Julius III. and also of Paul IV. The former authorized Cardinal Pole to grant dispensations touching "the office of consecration which had been granted even by bishops who were heretics and schismatics, or otherwise *minus rite* and without observance of the *accustomed* form of the Church." The phrase "accustomed form" means the customary full ritual, "minus rite," something less. The cardinal accordingly informed Parliament that he would receive "*all* who had obtained orders under the pretended authority of the supremacy of the Anglican Church in the orders to which they had been

so admitted." Paul IV. ratified the action of his predecessor.

A question, however, had arisen whether the dispensation granted applied to certain Lutheran and Calvinistic ministers who by the king's grant had been allowed to have churches of their own. Pope Julius in his brief "*Regimine universalis*" decided who were to be regarded as ordained and who not. Those "alone can be said not to have been ordained, *rite et recte* who were not ordained and consecrated in the *form* of the Church." The phrase "form of the Church" means *that part* of the accustomed form which is sufficient to effect or confer a sacrament. This had been wanting in the cases above mentioned. There was no competent consecrator. But the pope ruled "that others on whom orders had been conferred by bishops ordained and consecrated in the form of the Church had received the character of the orders conferred and lacked nothing but the execution thereof," *i. e.*, papal recognition and consent. It is thus seen to be a somewhat difficult task to reconcile Pope Leo's opinion with that of his predecessors.

It is also to be noticed that Leo fell, through the way the case was represented to him, into a mistake of fact. There was an authority given by Pope Paul IV. to Cardinal Pole to condone or dispense persons who had *nulliter et de facto* obtained during Henry's and Edward's time various grants *concerning* orders as well as ecclesiastical benefices. As cited by Leo, the word "concerning" was omitted and the word *nulliter* was translated "null" and made to refer to

the orders. It thus made the sentence convey the idea that these orders were declared null. But it has been shown that *nulliter* in mediæval Latin, as given by Ducange in his "Glossary" means "unjustly," "extra-legally," "illegitimately." It was so used within a short time in the English ecclesiastical courts. The meaning, therefore, is that certain irregularities might be dispensed, but not that the orders were declared to be invalid.¹ These errors of fact vacate the papal opinion of Leo of any value. As the members of the great and learned Society of Jesus have come to disregard the condemnation of their order by Pope Clement, so in time to come they may learn to disregard this political one of Leo.

However all this may be, the question of Anglican orders is not effected by any papal decision. It must stand on its own merits.

In respect of the ordinal, the Anglican Church provided that the ancient orders of the priesthood should be preserved and rightly transmitted. As the ordinal was in hopeless confusion, perplexing differences existing between the Roman and the Sarum rites,² and no one was able to say with certainty at what time in the service the priest was ordained,³ it was of the first necessity that the ordinal should be revised. In the Roman rite there are two laying on of hands by the bishop. One when the words "Receive the Holy Ghost" are said. But this is

¹ "Leo XIII. and Paul IV.," pub. Parker & Co. Lacey's *Supplementum to De Hierarchia Anglicana*. Dr. J. Fulton's "Examination of Leo XIII. Bull," *Apostolica Cura*, pp. 15-20.

² B. Smith, "Ordinal, Past and Present," p. 70.

³ Mortimer, "Catholic Faith and Practice," Vol. ii., 103.

said after the ordination; for the ordained has been acting as a co-consecrator of the Holy Eucharist with the bishop, which unless ordained he could not do. The other laying on of hands is at the beginning of the service, when the hands of the bishop are laid on, but nothing is said. For the removal of these difficulties a revision was deemed advisable.

As no one universally received rite existed to which the Anglican Church was bound to conform, it cannot be inferred from the rectification of her ordinal that she had any intention of departing from Catholic faith or usage. She declared officially and many times the contrary. In the changes she made she had resort to Holy Scripture, ancient practice, and Catholic tradition. The alterations were not made because she accepted the Lutheran or Protestant view of the ministry, for she rejected the proposal of the foreign Lutheran Reformers to frame an ordinal after their belief.¹ She set forth one founded on essentially different and on Catholic principles.

It was not framed on a denial of priesthood and sacrifice. If it had been, the title of "sacerdos" or priest, which implies sacrifice, would have been stricken out of the prayer-book as the sect of Reformed Episcopalians in America has done. The Church's intention was to preserve the inherited ancient orders. This is proved by two facts: First, by the ordinal itself, where the distinction between the three orders is preserved, and ordination is required by one of the Episcopal order. The proper "matter" is provided by the laying on of the bishop's

¹ Denny, "Anglican Orders," p. 104.

hands. An efficient "form" is set forth, namely, prayer for the ordinand, with designation of the order to be conferred and authorization for its work, together with the gift of the Holy Ghost bestowed for its exercise.

Secondly, the Church explicitly declared her intention to preserve the ancient orders in their integrity. She declared her intention that her priests should be what they were in pre-Reformation times. She did this in a preface to her ordinal. And here we must expose a common error of interpretation into which clerical writers are apt to fall. The private opinions of the authors of any law cannot logically or legally be appealed to in aid of its construction. The opinions, for example, expressed in the debates in Parliament cannot be cited in court to explain the meaning of a statute. The reason is, the statute is the utterance of the whole body as an entity, and not merely of those who planned or advocated it.

Now the ordinal was adopted by the whole body of bishops, all save one being in favor of it. This body putting forth the ordinal expressed its intention officially, as we have said, in its preface. We cannot legally or logically go behind it to get at the ordinal's meaning. It is clearly stated in words which cannot be misunderstood or explained away. It states that "from the Apostles' time there have been these orders of ministers in Christ's Church: bishops, priests, and deacons, . . . and therefore to the intent that *these orders may be continued*, no man shall be accounted or taken to be a lawful bishop, priest, or deacon except he be admitted thereto according to

the form hereafter following, or hath had formerly Episcopal consecration or ordination."

This explicitly declared intention legally governs the interpretation of the ordinal. It also does so morally, for a principal in common law is bound by the "holdings out" or representations of an authorized agent. So it is with the Church. She uses the well-known terms, bishops, priests, and deacons. On the "holding out" that she possesses them in their ancient sense men are induced to enter holy orders and give their lives to her service. She is therefore estopped from explaining them away, or putting any other than the recognized Catholic sense upon them.

So much for the intention of the ordinal. As for the intention of those who used it in Archbishop Parker's case, it must be observed that the bishops were the officials of a Church whose ordinal was provided for them. They could not alter its meaning by any interior views of their own. It is not, therefore, to be construed by their own private opinions whatever they may have been. Acting as they did seriously and with the intent of doing what the Church ordered, their intention, as well as that of the Church's ordinal, must be taken to be that of making and continuing a Catholic priesthood.

The care of the Church is also seen in the preservation of the "matter and form" essential to the sacrament. "Matter" expresses the outward sign, and "form" the words that accompany it. Although Pope Eugenius IV. declared the proper matter to be the delivery in the service of the paten and chalice, yet that decision had to be admitted erroneous when

it was discovered that this ceremony was unknown for many hundred years. The commonly accepted belief now is that the "matter" is the laying on of hands by the bishop. This the Anglican rite provides for in the giving of all the degrees of order.

There can therefore be no question concerning the validity of the "matter."

When we come to consider the "form" we are met by the fact that there never has been one universal formula, but it is generally agreed that there should be prayer for the ordinand, with a recognition of the order to be given and the gift of the Holy Spirit for its exercise.

We must here draw attention to the fact that here are two views regarding the connection between the matter and the form. One is that they must be coincident, the other that the service being considered as a whole, they are legally and morally united though in different parts of it.

The validity of Anglican orders is not affected whichever opinion is adopted.

Let us examine the first as applied to the ordinal in use at the time of Archbishop Parker's consecration. There, in the ordination of a priest, the bishop, laying his hands on the head of the ordinand, says, "Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the Word of God, and of His Holy Sacraments: In the Name of the Father, and of the Son, and of the Holy Ghost."

We have here a bestowal of the Holy Spirit for

the exercise of a power exclusively sacerdotal, which thus designates the priest's office, and empowers him to minister the "Word" and "the Sacraments." The ministering of the sacraments includes all of them, and all they include. The authorization and empowering therefore includes the offering of the gospel sacrifice of the body and blood of Christ.

It is well known that the essence of the priesthood lies in its function of ministering in the Church and for it, as it offers itself up in union with the sacrifice of the altar to God, and as it ministers for God to its members. It offers the holy sacrifice of the altar to God, it dispenses from God the pardoning word of reconciliation. These are the two special works cited in Trent as characteristic of the priesthood. In order to express the "Sacerdotium," or priesthood, it was only necessary to incorporate one of these into the ordaining form. The Anglican Church took the one used by our Lord when He breathed upon the Apostles. To insist that it is necessary more explicitly to express the sacerdotal function of the priesthood would be to invalidate all the orders of Christendom.

The Anglican "form" of conveying priesthood is thus seen to be sufficient and valid.

In the bestowal of the episcopate the form given in the ordinal was, "Take the Holy Ghost, and remember thou stir up the grace of God, which is in thee by imposition of hands: for God hath not given us the spirit of fear, but of power and love and of soberness." This is equally as valid a form as that for the priesthood.

It is to be remembered that this is the text cited in the Council of Trent to prove holy orders a sacrament.

Now the same reason that led the Anglican Church to take for the "form" in the ordination of a priest the words of Christ when He bestowed a sacerdotal power led to the taking of the most significant words in Holy Scripture connected with the character belonging to the episcopate. The episcopate is the order of authority and power, it ordains and consecrates and rules. It therefore requires a gift of "power" for ordination and consecration, which is here implied, and the spirit of love and soberness to rule wisely and well. Thus, by this text according to Trent, the episcopate is designated, and the bishop consecrated is empowered with the gift of the Holy Ghost coincidentally with the laying on of hands.

If, on the other hand, the other opinion is adopted and the service is regarded as a whole, the gift of priesthood and of the episcopate is equally evident. This opinion has two reasons in its favor. First, it is common sense. Seeing that the purpose and object of the service is to ordain or consecrate a person a priest or bishop, the whole service should legally be construed together. Again, it is the way our Lord Himself ordained the Apostles. He bade them at one time offer the holy sacrifice; at another gave them authority to forgive sin; at another commanded them to baptize; lastly, gave them mission and jurisdiction. But their consecration was not complete until He ascended and made them "able ministers of the Word" by the gift of the Holy Ghost.

It was said by Leo XIII. that the collect in our ordination service would be a valid form, but was too far off from the laying on of hands. It is not, however, separated in time so far as the potential words of Christ to the Apostles, to offer the holy sacrifice, and the effective gift of the Holy Spirit at Pentecost, which enabled them to do so. If thus the matter and form must for validity be absolutely coincident, then the Twelve, including Peter, were never consecrated Apostles.

Let us then consider the service as a whole. We are compelled by the declaration in the preface to interpret the terms priest and bishop in their ancient sense. We find in the ordinal, as set forth, the "intention and form" declaratory of the priesthood and episcopate wrought into every part. The titles of the offices are, "The form of Ordering Priests," "The form of Consecrating a Bishop." The person presenting the deacons has to say, "Reverend Father in God, I present unto you these persons present, to be admitted in the order of Priesthood." In the presentation of the elect bishop, "We present unto you this godly man to be ordained and consecrated Bishop." In the case of the deacons the bishop says, "Good people, these are they we purpose to receive into the holy office of Priesthood." In the litany the bishop prays God "To bless these Thy servants now to be admitted to the order of Priests." He prays in the litany for the elect bishop that God would send His grace on him that he may duly execute the office to which he is called. In the collect for the Communion, which expresses the intention of

the holy sacrifice about to be offered, the celebrant prays God, "Who hast appointed divers orders of ministers in the Church, mercifully to behold these now called to the office of priesthood and to replenish and adorn them, that they may faithfully serve Thee in this office." The collect for the consecration of bishops recognizes their distinctive office as based upon that of the Apostles, and prays for grace on all bishops.

In the exhortation made to those to be ordained priests they are put in charge of how "high a dignity and to how weighty an office they are called." In the solemn and deep words of Holy Scripture, they are as priests "to be messengers, watchmen, and stewards of the Lord." "Messengers," that is, angels. Messengers sent with a heavenly message and divine authority. They are, as S. Paul calls them, certified and authorized "ambassadors of Christ," speaking in His name and by His authority. They are "watchmen," that is, guardians, to whom is committed the guardianship of the kingdom of Christ and the faith. They are "stewards," who by their office are official mediators between the members of the mystical body and its head; the offerers up of all the body owes its head in connection with the appointed gospel sacrifice, and the dispensers of all that the head, by His sacraments, bestows on the members.

In the response made by the elect to the bishop, he declares, in the name of God, that he believes himself called to "the order and ministry of priesthood." The Holy Ghost having been solemnly invoked by the recitation of the *Veni Creator Spiritus*,

prayer is said over the persons to be ordained or consecrated. Then follows the laying on of hands by the bishop, who says the grace-bestowing form, "Receive the Holy Ghost," and, as we have seen, at the same time in the Edwardine Ordinal by words significant of the office.

Thus the ordination of the Anglican priest is utterly unlike in kind and character to the authorization of a Protestant minister, where priesthood and sacrifice are not recognized.

Not without its significance also is the fact that in the Edwardine Ordinal, and our present one, the ordination and consecration service are incorporated into the mass. The ordination does not form a separate service by itself. It does not come before or after the Holy Communion. It is, as liturgical writers say, "farced" into it and so becomes part of it. It comes in before the Offertory. The Church is about to offer herself, body, soul, and spirit, to God in connection with her head. She does this by an identification with Him in the sacrament of the altar. Hither come those to make an offering of themselves to be priests or bishops, as identified with Christ's offices and for their extension.

To say there is not a sacerdotium or priesthood designated in our ordinal is like saying in broad daylight the sun is not shining. The Anglican ordinal from beginning to end is full of priesthood, and penetrated and illuminated by it.

O sad perversity of the human spirit that blinds itself to the truth! O foolish and deceived by party zeal, who, though unconsciously, hinder the divine

purpose. O weak and doubting hearts that fail to see the mountain full of protecting angel hosts. A day of gloom it was when years ago Newman addressed his memorable apostrophe to England's Church and then bade her farewell. But the grace of her sacraments has transformed her life and given another meaning to his words. "O Mother of Saints! School of the Wise! Nurse of the heroic! Of whom went forth, in whom have dwelt memorable names of old to spread the truth abroad or cherish and inculcate it at home! O thou from whom surrounding nations lit their lamps!" How hast thou arisen as from the dust! How hast the reproach upon thee of a "miscarrying womb and dry breasts" been done away. Marvel of marvels! Miracle of repair! The branch again puts forth her leaves and buds, and bears fruit an hundred-fold. A new enthusiasm for man as well as love of God fills her with fresh missionary zeal. Her educated sons have gone down to live in the slums of great cities among the poor, to elevate them by their friendly intercourse. Her daughters have given themselves by hundreds to the religious life with its noble service. Again the voice of the ancient bishops and fathers is heard in her pulpits. Again is the one sure and certain faith Nicæa taught of old proclaimed. Again the daily sacrifice is being restored to her altars. She is being recognized in her true character. She is the shrine of truth, guardian of the faith, teacher of the nations, blessed home for the lonely, refuge for the distressed, ark for the perishing, body of Christ in which He dwells, through which He acts. The

truth of the old prophecy, as Neale wrote, is being fulfilled.

“Again do long processions sweep through the cathedral pile;
Again do banner, cross, and cope gleam thro’ the incensed
aisle;
And the faithful dead do claim their part in the Church’s
thankful prayer,
And the daily Sacrifice to God is duly offered there;
And many an earnest prayer ascends from many a hidden spot;
And England’s Church is Catholic, though England’s self be
not.”

CHAPTER XII

THE SEVEN MYSTERIES

THE gospel system is analogous to the processes of God in the natural world. In nature we see how God bestows His gifts. He loves to give them while He hides His hand. Love indeed must manifest itself, but true power loves hiddenness. "Verily," says the prophet, "Thou art a God that hideth Thyself, O God of Israel the Saviour." So, hiding Himself in nature, He bestows His gifts through multiform instrumentalities. Thus life and strength come to us through ordained means. God sustains our natural life through sacraments of the natural order. So it is in the order of grace.

Our prayer-book employs two terms to describe them. It speaks of the "Sacraments" and of the "Holy Mysteries." They denote the same things under different aspects. A sacrament is an outward and visible sign of an inward and spiritual grace. It is also a mystery by which the grace of God is given unto us.

They are conveniently arranged in two classes. First, there are those sacraments whose "matter and form" were ordained by Christ and are of universal application. These are Baptism and the Holy Communion. They are necessary for salvation where they may be had, and they have relation to the eternal

existence and welfare of the Church. In the other class are to be found Confirmation, Penitence, Unc-tion, Orders, Matrimony. They are not necessary for all men, and have relation to the temporal life of the Church. She needs them in her militant state and in her battle with sin.

The first in order of these is holy baptism. We shall understand Christian baptism better if we analyze the four kinds of baptism found in the New Testament.

There is first in order the baptism administered by John the Baptist. This, though often confused with it, was not Christian baptism. It is proven not to have been such by two conclusive reasons. It was not given in the name of the Blessed Trinity, as Christian baptism must be, for the simple reason that the name of the Blessed Trinity had not been revealed to S. John Baptist. It had not connected with it any sanctifying gift of the Holy Ghost, for the "Spirit was not yet given." S. John was the last and greatest prophet of the old dispensation, and his baptism was like a Jewish ordinance. It was a mere outward sign, but had no inward spiritual gift. In other words, it was not a gospel sacra-ment. The Apostles also baptized in like manner before Pentecost, but it was only a continuation of John's preparatory work. The manner, therefore, in which S. John baptized, whether with more or less water, would be no guide for Christian usage. And not being Christian baptism, when the baptized dis-ciples became Christians they had, as we read in the nineteenth chapter of the Acts, to receive the Christian sacrament.

The next baptism is that of Jesus Christ by S. John. Why did He who was sinless come to a baptism of repentance? Because having taken flesh of the Blessed Virgin, He had thus identified Himself with our race and became, as the second Adam, its new representative head. As such He took upon Himself the duty of making a reparation to God for its transgressions. He thus begins, in His official capacity, His life-long act of penitence. There was another reason for Christ's action. He was to make reparation to God and work out man's deliverance by the fulfilment of His office as the Anointed One, or Messiah. He was solemnly consecrated to be the Christ at His baptism. The heavens were opened and the voice of the Eternal Father was heard: "This is My beloved Son, in whom I am well pleased," and the Holy Ghost, who from the first moment of His conception had been given without measure to Him, now was also given for His special work and office, and He was anointed with the Holy Ghost.

The next baptism we read of is the baptism by Jesus Christ Himself. During His visible or public life, Jesus, we read, did not baptize. But John the Baptist had foretold that He who came after him should baptize with the Holy Ghost and with fire. This Christ did when He had ascended. Then He baptized the Church; the outward sign being tongues of fire and a mighty wind, the inward gift being the Holy Spirit. The whole mystical body was now baptized and the Spirit of the Lord filled the temple.

The fourth baptism is Christian baptism. This was first administered by the Apostles to the converts on

the day of Pentecost. This was with water and in the name of the Blessed Trinity.

Its subjects are both adults and infants. The condition for adults is faith and repentance. Infants are baptized because our Lord said "Suffer little children to come unto Me, and forbid them not," and showed that unconscious infancy was capable of receiving a blessing, by taking them up in His arms and blessing them. Faith and repentance are not required of infants, for not having sinned they have no sins of which to repent. And not having raised their wills against God there is no necessity for their taking them down by an act of submission or faith. Thus the passive condition of the infant is the normal one for receiving the baptismal gift. By repentance and faith the adult puts himself in the condition of a little child. We thus become like little children, and fulfil the condition necessary to enter the kingdom.

By its action baptism bestows a gift which can most easily be remembered by reference to its effects in regard to our past, present, and future.

In respect of our past, it heals the wounds of inherited or original sin, and remits all our actual sins. "I believe in one baptism for the remission of sins." This gift of God is bestowed upon us for the merits of Christ by the operation of the Holy Ghost.

A marked scriptural instance is to be found in the case of S. Paul. On his way to Damascus our Lord appeared to him. The brightness of our Lord's glorified body caused his blindness, but the

Lord's words illuminated his soul. With agonized earnestness Saul cried out, "Lord, what wilt thou have me to do?" He was then and there a truly converted man. It is a crucial question for sectarians whether his sins were forgiven at the time of his conversion. Their theological system requires an affirmative answer. But in Holy Scripture we read it was not so. For, three days after, Ananias, the prophet of the Lord, comes to him and says, "Brother Saul, arise and be baptized and wash away thy sins." His sins not being washed away by his conversion, but as Scripture states by his subsequent baptism. Conversion is the turning of man to God. Remission of sin in baptism is the gift of God to man.

As related to the present time; by baptism we are born again, or "born from above." This implies two things, our being begotten anew by heavenly power, and our being born out of a natural region of darkness into one of light. We are begotten anew by the Holy Spirit, which, blowing where it listeth, works the soul's conversion; and also in baptism (the Holy Spirit accomplishing that whereunto it is sent), we receive a new nature by our incorporation into Christ. "For as many of you as were baptized unto Christ did put on Christ."

We discern here a distinction between our relation to God by nature and that formed by baptism. By the act of creation we are God's creatures; by baptism we are the sons of God as members of Christ. Thus baptism is not like the coronation of a king to which it is sometimes compared, for the king is one

by right of his descent before he is crowned. Baptism, however, is not an acknowledgment of what we previously were, but an instrument by which we are made members of Christ and so children of God.

Next as to the future. Having been, by baptism, born into the kingdom of light, a prospect is opened before us of attaining to the further light of the beatific vision of God. We are made children of the light. We are incorporated into this new kingdom as living stones of a living temple. And so we are not merely born into and immersed in it, but it is also in us. The incipient virtues of faith, hope, and charity are imparted by baptism. These gifts received may be neglected and lie dormant, but as we respond, more and more clear becomes the heavenly vision, and we receive strength to attain it.

The effect of the loss of baptism is painfully seen in America, in the increased power of evil spirits, and the ease with which Satan deludes persons with false religions, and by teachers who come in their own name.

The baptismal faith is decisively expressed in our baptismal offices. None can be found more full of Scriptural and Catholic tradition. We utter it in the words of our Church's hymnal in praise and devotion :

“ Arise and be baptized,
And wash thy sins away ;
Thy league with God be solemnized,
Thy faith avouched to-day.
No more thine own, but Christ's ;
With all the saints of old,
Apostles, seers, evangelists,
And martyr throngs enrolled.”

The second gospel mystery is confirmation. It has three designations in Holy Scripture. It belongs to the general Apostolic ministrations of laying on of hands, which is spoken of as one of the principles of the doctrine of Christ.¹

It is also referred to as an anointing or unction. "Ye have an unction from the Holy One and ye know all things. And the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, abide therein."²

Again, it is known as the seal of the Lord. "Now He which stablisheth us with you in Christ (by baptism) and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."³

It is administered by a bishop in the West, or by a priest with chrism, consecrated by a bishop, in the East.

In the Anglican Church it is by laying on of the bishop's hand, who in doing so in Scotland and in other places makes with his thumb the sign of the cross on the forehead of the confirmed. It is to be desired, for conformity with the symbolism of Holy Scripture, that this should be with chrism. Does it lie within the *jus liturgicum* of the bishop to do so?

An interesting question has been of late much investigated by Anglican theologians, concerning the difference between the gift of the Holy Spirit in baptism and confirmation.

¹ Heb. vi. 2.

² 1 John ii. 20, 27.

³ 2 Cor. i. 21, 22.

Baptism is the sacrament of our new birth in Christ. We are brought under the converting influence of the Holy Spirit before baptism, and as a preparation for it. In baptism, by the operation of the Holy Ghost, we are made members of Christ and of His mystical body. Being thus united to the humanity of Christ in whom the Spirit dwells, we are in Him made, indirectly, partakers of the Holy Spirit. Being made living stones of the Spiritual Temple which is filled with the Holy Spirit, we are immersed in it, and the Spirit is in us. We receive in baptism both sanctifying grace and the Holy Spirit. Sanctifying grace, which is necessary for our justification, the Holy Spirit, who unites us to Christ. If we did not receive the Holy Spirit then confirmation would be a sacrament necessary to salvation. We pray in the baptismal office, "Give Thy Holy Spirit to this infant," and what we pray for, that we believe we receive.

Confirmation is a sacrament of the gifts of the Spirit. It does not merely increase the gifts received in baptism. Even if one were made full of the Holy Spirit at baptism, this would not preclude him from receiving new and distinct gifts, for the activities of the Spirit are not governed by the laws of material mechanics. So gifts, different in kind, are bestowed by confirmation. Born anew in baptism and made a child of God, in confirmation we are ordained and receive our first degree of priesthood and kingship. All the laity are made kings and priests unto God. In confirmation we receive also our mission to work for Christ in the world, and grace for its fulfilment.

The laity, in all their church work, go out "as sent" by the Lord. Receiving sanctifying grace for our justification in baptism, we receive in confirmation the sevenfold gifts of the Holy Ghost for our advancement and perfection in the spiritual life. These are the spirit of *wisdom*, which makes us seek after God; of *understanding*, which teaches us the Catholic faith; of *counsel*, which enables us to choose the path of duty; of *ghostly strength*, which enables us to perform our Christian obligations; of *knowledge*, which instructs us in the will of God as it pertains to ourselves; of *true Godliness*, which inspires us to live holy lives; of *holy fear*, which preserves us in reverence and the worship of God.

In confirmation we are also sealed and receive a character. In the old dispensation we read that "seals" were given by God as tokens of spiritual citizenship; but in the Christian state we receive not tokens or empty signs, we do not receive "seals" only, but by the power of the Spirit we are *sealed*. The distinction between the two is like unto the giving a person a ring to wear as a token of friendship, or the impressing of the ring engraved with its arms upon the wax. Confirmation imprints an ineffaceable character on the soul. This character is impressed, not on the essence of the soul, but on its intellectual and effective powers. The child of grace becomes in a degree a priest and king, and an armed soldier in the army of Christ. Thus we sing in our confirmation hymn:

"O Christ, who didst at Pentecost
Send down from heaven the Holy Ghost;

And at Samaria baptize
Those whom Thou didst evangelize;
And then on Thy baptized confer
The best of gifts, the Comforter
By Apostolic hands and prayer;
Be with us now, as Thou wert there.

“ Thus consecrated, Lord, to Thee,
May each a living temple be.
Enrich that temple's holy shrine
With sevenfold gifts of grace divine;
With wisdom, light, and knowledge bless,
Strength, counsel, fear, and godliness.”

The third gospel mystery is known in Eastern and Western Christendom as the sacrament of penitence. It is the sacrament of restoration. It restores to the soul the spiritual life lost or injured by sin. Like all other mysteries it may be considered in regard to its matter and form. The three acts of penitence, which may be regarded as the matter, are contrition, confession, and satisfaction or amendment. The absolution of the priest is the form. Together these signify and effect the sinner's reconciliation with God; his spiritual resurrection and restoration in grace.

Contrition demands first a knowledge of God's love to us in Christ, and a knowledge of ourselves. This latter can only be obtained by self-examination and prayer. We must ask God to show us ourselves and Himself. We must, if we have never done so, review our life in its different parts and relationships, and see what we have done or left undone. We must examine ourselves in the light of God's commandments, the seven deadly sins, the

precepts of the Gospel, the duties of our station, our privileged weaknesses and faults. We must try to see ourselves in the light of God's justice, holiness, and of His love, for, out of His love, who could bear so ghastly a sight?

Contrition combines sorrow for having offended God with a fear and hatred of sin, and a sincere determination not to offend again. It is either perfect or imperfect. It is called perfect when the dominating motive is the love of God, or imperfect when controlled by lesser religious motives, such as the fear of hell or the loss of heaven. But mere natural motives, such as the results of sin, the loss of honor, the confusion of exposure, the obstacles our faults oppose to worldly success, these do not deserve the name of contrition. For contrition must be an act of the heart and will, and be inspired by motives based on religion. There must also be with our sorrow a fear and hatred of sin; a fear, because our nature is so composite, our hearts are so self-deceiving, temptation is so subtle, our falls have been so many. Because also we grow in the love of God just in proportion as we grow in the hatred of sin; because this hatred develops the strength of will, enabling us to contend successfully with this deadly enemy.

Contrition also demands a holy determination to amend. The marks of such a sincere resolve are, fidelity in prayer, vigilance against our spiritual enemies, watchful correspondence with the interior warnings of the Spirit, a rigorous avoiding of the occasions of sin. We must learn, as S. Augustine

said, to take the little ones, the first temptations, and dash them against the rock that is Christ.

Confession is the next step in the soul's restoration. It has its source in our moral nature that demands it. Its duty has been revealed in the Old and New Testament. It must be made to God, against whom we have sinned. As Christians it must be made to Him in the person of Jesus Christ, for to Him all judgment has been committed. In His great love He has left those who represent Him, and who can communicate to us His pardoning grace. They can say in His name, son, daughter, thy sins be forgiven thee, go in peace.

The form of this sacrament is the priest's word of absolution. As possessed of this power the gospel ministry is called the ministry of reconciliation. This power of absolution our Lord gave to His Church when He breathed on the Apostles and said, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." When our Lord spoke these words most probably others besides the Apostles were present. There was reason for this. Forgiveness of sins has reference both to sin in its relation to God and in its relation to the Church's discipline and to those whom we have injured. It requires therefore both a personal forgiveness, an ecclesiastical pardon as well as divine forgiveness. To the Christian priesthood was given the power of dispensing the two latter.

It may well be noticed that our Lord gave to the Apostles their manifold powers at different times.

They were authorized at one time to preach, at another to administer discipline, at another to heal the sick, so also to ordain, to baptize, to offer the Holy Eucharist. Each power of the priesthood was given separately. So here we must conclude that a special power to absolve the penitent was given to the Apostles.

Christ, in this mystery of love, comes as the Good Shepherd seeking His wandering sheep. He comes to gather it up, trembling and with bleeding feet, and take it in His arms and bear it back to the fold. No sinner is so vile but the Sacred Heart is open to him; no sins are so black that the precious blood cannot cleanse. The reason given why frequent communions often do not advance the soul more, is that persons venture into the King's presence uncleansed and unabsolved. In the Eucharist Jesus summons us to the banquet of His love, which is a foretaste of heaven, but we must go having on the clean wedding garment. We go otherwise at our peril. He has provided most freely for our reception of one. The tribunal of penitence is the covenanted seat of mercy. It is the way of rehabilitation: "Take away his filthy garments and give him a change of raiment."

"Weary of earth and laden with my sin,
I look at heaven and long to enter in;
But there no evil thing may find a home;
And yet I hear a voice that bids me 'Come.'

"The while I fain would tread the heavenly way,
Evil is ever with me day by day;
Yet on mine ears the gracious tidings fall,
'Repent, confess, thou shalt be loosed from all.'"

The next mystery is that of holy unction. As penitence is concerned with the healing of the soul, unction is concerned primarily with the healing of the body. Our blessed Lord redeemed our whole nature, body and soul, and it was but fitting that He should provide sacramentally for the needs of each.

The body is the tabernacle of the soul, the house which it inhabits. It is the garden in which the soul dwells. It is intrusted to man as the fair garden of Eden was to Adam. We are placed in it to take care of it, to rule over it, and keep it in subjection. It is to be our servant, not our master. By the discipline thus imposed our souls are trained in Christian knighthood. Our bodies being the temples of the Holy Ghost, we stand guard over His honor who trusts Himself to our care. We are to stand on guard, like the cherubim at the gates of Paradise, whose eyes were like a flame, and whose hand held a blazing sword. But the body is not only to be kept under the sceptre of the will. It must be cared for in its weakness, disorder, and pain. "A merciful man," said S. Francis, speaking of the body, "must be merciful to his beast." The body and its soul must, however, temporarily, at least, cease to be companions. We all have to pass through the dark valley and bear its sorrow.

But He who knows our necessities has provided for us with a mother's care a sacrament testifying to His protection, conveying its own restorative aid, and blessing the means used for our body's recovery. So we read that, having received authority from Jesus Christ, they "anointed with oil many that

were sick, and healed them.”¹ They provided for the continuance of this blessing. “Is one sick among you? Let him call for the elders of the Church; and let them pray for him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up.”²

The occasion of its official promulgation by S. James is not given, but we may well surmise it. There were many after Pentecost who were possessed of special gifts, among them that of healing. The ill and the sick person's friends would naturally seek out those who possessed, or who were supposed to possess, this special gift. It was probably to check a tendency not unaccompanied with spiritual dangers both to the persons interested and to the Church's good order that S. James gave his directions. The sick were not to seek out those accounted possessed of miraculous powers, but to send for the elders or priests. So far as the care of the body was concerned no specially gifted person was necessary. Let the faithful trust themselves to the prayers of the ordained priesthood. The ordained elder was a righteous man whom God would hear just as He did His prophet Elijah. The order taken by the Apostles was to do away with the excitement of miracle or faith healing, and substitute a regular method promulgated by the Church.

There was also a further reason. The priest could deal with the soul as a faith-healing or miracle-working layman could not. If the body was to be cured, the first and most important thing for its recovery was

¹ S. Mark vi. 13.

² S. James v. 14, 15.

to bring the soul into harmony with God. So the sick was to make his confession, and prayer was to be made over him, and then he was to be anointed. The peace and healing of the soul would aid in the healing of the body.

S. James uses the plural form; "Call," he says, "for the elders of the Church." Not as excluding the ministrations of a single priest, but as teaching us the efficacy that comes from united prayer.

The anointing is not to be used when illness is but trifling, or merely when the person is *in extremis*, but when any illness is serious we may resort to it, and it may be repeated.

The "matter" of this mystery is the anointing of the sick person. The "form" is the prayer. By the anointing God is recognized as the giver of health. A blessing is invoked on the means used for recovery, and through this instrumentality also, if God so wills, restorative aid is given. For the comfort of our souls, grace is also bestowed to meet the trials and temptations of illness. Moreover, the soul, when passing, is fortified for its final passage.

Thus by unction a blessing comes for the healing of our bodies; and our souls are calmed, gladdened, refreshed, and fortified by a special gift of grace.

"In death's dark vale I fear no ill
 With Thee, dear Lord, beside me;
 Thy rod and staff my comfort still,
 Thy cross before to guide me.
 Thou spread'st a table in my sight;
 Thy *unction grace bestoweth*;
 And oh, what transport of delight
 From Thy pure chalice floweth."

The two next mysteries are holy orders and marriage. Holy order is for the generation and preservation of the priesthood. Marriage was ordained for that of the race. Holy order is indispensable to the existence of the Church, marriage to that of society. By holy order a spiritual paternity is established between priest and people; by marriage a natural one between parent and children. Order is for the ruling over the house of God; marriage gives headship to the Christian family. Order provides for the Church's spiritual needs; marriage for the support of the family's natural wants. Holy order secures to the Church good government; marriage is for the preservation in society of good morals.

We have already spoken sufficiently of holy orders. Let us now consider marriage.

It has existed under three conditions of human society: in man's state of innocence, when fallen or apart from Christ, and under the Christian dispensation. Each has its own separate law of union. We will here speak of it only in its last condition.

Christian marriage is the union of a baptized man and woman. Baptism is therefore an absolute necessity, for it lies at the foundation of this as of all other sacraments. The parties must be baptized into Christ and made members of Christ in order to be united together "in the Lord."

They must also be of legal age, not devoid of reason, with no canonical impediment existing by reason of affinity or consanguinity; must be free in their action, and not under grave fear or constraint, and neither must have a partner by a former marriage living.

The "matter" of the sacrament is the two baptized persons who purpose, and are capable, by canonical law, of making a free and mutual choice. The "form" is the words by which, in the presence of the priest, they take one another to be man and wife, and together receive as one the blessing of the priest. In this way they are united in matrimony and receive an increase of sanctifying grace, and also the special grace needed for the fulfilment of their mutual duties. It is a grace given to enable them to live in love and peace together "until death do us part."

To this, however, it has been objected that it makes marriage rest, as it did under the Roman civil law, on contract, and if by mutual consent the estate is created, by mutual consent, as in Roman times, it might be dissolved. But the consent of the parties here is not like that to an ordinary civil contract, which is merely an agreement to do or not to do a certain thing. It is a contract which executes itself. By their mutual agreement the wills and hearts of the two parties meet and are thereby joined together. Marriage, indeed, implies the union both of body and soul, but the soul is the dominant factor, and thus the parties before leaving the church are what the priest pronounces them to be, man and wife.

The Church, however, does not recognize the character of indissolubility as attached to the union until it has been wholly consummated.

This union being a sacramental one cannot be dissolved by civil courts. But though the bond cannot thus be broken, a separation may be granted.

The unfaithfulness of a partner does not annul the

bond. The text in S. Matthew xix. which apparently favors the opposite view is too corrupt or uncertain to allow us to base an argument upon it.¹ If Christ's words are correctly given the matter still remains in doubt, as they were seemingly addressed to the Jews and had respect to marriage in their case only. Even if applicable to Christian marriage only separation, not remarriage, is allowed. In those passages where our Lord speaks to the Apostles, and clearly in relation to the Christian state, no provision is made for any dissolution of the bond. The great underlying reason is that Christian marriage is to be a witness of the indissoluble union between Christ and His Church.

The hardness and suffering thereby entailed on the innocent party is to be met by reliance on Christ's promise, "My grace is sufficient for thee." For marriage is not to be considered merely in relation to our earthly state, but to our eternal reward. God calls His servants to suffer in various ways, all of us in some way. And when our sufferings are borne for Him the soul increases in sanctity and secures an increment of future bliss.

There are three kinds of Christian marriage. That of the laity, of the priesthood, and that of those consecrated to the celibate life as religious.

The first is to bear its witness unto the indissolubility of the union between Christ and His bride. The second, if we construe Scripture strictly, allows of but one marriage to the bishop or priest. As the high priest under the old dispensation was allowed to marry but once, and that a virgin, S. Paul makes

¹ Watkins, "Holy Matrimony."

the same ideal the standard of the Christian clergy. By conformity to this rule they bear witness to the oneness of the Church as the bride of Christ.

The mystical marriage of those consecrated in religion to our Lord is also a true special union of the soul to Him, and, more powerfully than words can tell, bears witness to the world of the *all sufficiency* of the love and grace of the Bridegroom.

Of the latter Dr. Pusey has said: ¹ "Blessed, thrice blessed they whom Christ alone sufficeth, the one aim of whose being is to live to Him and for Him. He is their light, their love, their holy joy; to Him they ever approach with trustfulness; Him they consult in all things, on Him they wait; Him they love, and desiring nothing from Him but His love, desire no love but only His. 'I am my Beloved's, and my Beloved is mine.'"

Of the former estate he says: "What is the pattern and measure and model of the mutual love of the husband and the wife? What but the love of Christ Himself, and of His redeemed Church for Him, its Head?"

"Love, then, with a tender, forbearing love, as Christ is tender and compassionate with us; beholding us as what, by His grace, we shall one day be; cherishing one another, encouraging one another, helping one the other along the narrow road which leadeth unto Him; denying each self for the other, as Christ loved our souls more than Himself. This love shall grow with years, as the love of Christ, which is the beauty of the soul, grows and is enlarged

¹ Sermon on the Sacredness of Marriage.

in each. This love shall not decay, much less die. For souls which are united in Christ shall not be separated from Christ; they shall live on still, one in the one love of Christ."

"Lord, who at Cana's wedding feast
Didst as a guest appear,
Thou dearer far than earthly guest,
Vouchsafe Thy presence here;
For holy Thou indeed dost prove
The marriage vow to be,
Proclaiming it a type of love
Between the Church and Thee.
The holiest vow that man can make,
The golden thread in life,
The bond that none may dare to break,
That bindeth man and wife."

The Holy Eucharist is the greatest of all mysteries. It is the most grand and worthy of honor of all the sacraments; for while they convey grace, in the Eucharist we have Jesus Christ Himself, the author of grace. It is an ever-living witness of the incarnation, sacrificial death, resurrection, and ascension of the Lord. It is the consummation of religion on earth, as it affords us the most intimate and perpetual communication with Jesus Christ. It is the essence of Christianity, as being the sacrifice, in union with which the Christian makes that of Calvary applicable to himself. It is the possession of the Church on earth of Jesus Christ's real but veiled presence, as she waits adoringly for His unveiling in the state of glory.

We may for devotional and practical purposes consider the mystery under three heads:

First, as a witness. The sacraments are witnesses to the faith. The Blessed Sacrament bears witness to the incarnation, death, and resurrection of Jesus Christ, and the oneness of the Church in Him. By the necessary recitation of the words of institution, "This is my body," witness is thereby borne to the fact that Christ had a body like our own. Moreover, it is of faith that He assumed it, never to put it off. So age after age the priest repeats these words at the altar, which, if Christ had ceased to have a body, would not be true. Also by the consecration of the two elements the mystery tells us that the blood was separated from the body by a sacrificial death. "This cup is the new covenant in my blood poured out for you." The mystery declares yet further that He who died rose in that body, for otherwise the words of the institution would be unreal. It moreover declares as well as effects the unity of the Church. We feed on Him, the living bread, and are made one loaf in Him.

The sacrament is a communion. By the words of institution and the power of the Holy Spirit the elements become the body and blood of Christ. Man's names designate, God's naming makes that He names. It is not made in the natural order, or governed by any natural laws. By the Spirit's power the elements become what the Word declares them to be, Christ's body and blood.

The Anglican Church has declared this as her faith and embodied it in her catechism. In it she declares that in the Blessed Sacrament there is an outward part or sign, and there is an inward part or thing

signified, and thirdly there are the benefits which partakers receive.

First, there is a sign.

At the time of the Reformation there was a so-called Romish theory that the elements existed in appearance only. Our theologians met this error by saying, that by denying the existence of the sign, the integrity of the sacrament was fatally impaired, for a sacrament consists both of an inward thing and an outward sign. On the other hand, some within the Church have mistaken the Church's meaning, and taught that the inward part was something which only *signified* Christ. In this way they have fallen into the opposite error of making two signs. The outward sign being one, and the inward part being only in some way another sign,—something *signifying* Christ and not being the real body and blood of our Lord.

There are three opinions held respecting this mystery. Two belong to the Protestant category. The Zwinglian makes the sacrament merely a memorial of an absent Lord; the Calvinistic view is that along with the reception of the elements Christ's body and blood are communicated to the faithful and elect receiver. The Catholic belief as stated in the catechism is that there is a sign and a thing, and that the thing signified is the body and blood of Christ.

A more intelligent apprehension of the mystery of Christ's presence can be attained by considering three points.

First, the whole transaction takes place not in the

natural order of things, but in the spiritual body of Christ. It is therefore governed by no natural laws of matter and space, and can be comprehended by no analogies drawn from natural life.

Secondly, by the consecration, acting through His representatives, Christ gathers up the elements into Himself, and they become His body and blood. No local movement on the part of Christ is required to effect this. The elements become what His almighty word declares them to be, and receiving them with faith we partake of Him.

Thirdly, an act of adoration is due Him from the common law of courtesy which demands that every act of condescension on the part of a superior must be acknowledged by a reciprocal act of reverence, and in case the superior is God, of adoration. We do not adore the elements considered apart by themselves, but our act of adoration has, for its terminus *ad quem*, His divine personality, to whom alone adoration is due.

The third aspect of the mystery is, that it is a sacrifice. Slowly the Anglican Church has recovered its grasp on this great truth. The Eucharistic sacrifice has a double relation. One to the act of our Lord's blood shedding finished on Calvary, and one to the presentation of that blood, which has passed through death to the Eternal Father.

On Calvary the offering was made in behalf and in reconciliation of the human race. On the altar it is re-presented, pleaded, and appropriated by the Church for the needs of her individual members.

It is, however, an imperfect apprehension of the

truth to regard the sacrifice of the altar as a presentation by the priest of Christ's death, apart from the co-operation of the people. The deeper and fuller view is that the Church offers up herself as a living sacrifice to God. She does this in union with Christ, her head, with whom she identifies herself, by partaking of the sacrifice of the altar.

Most glorious would it be if on every altar on Sundays and holy days, and more frequently still, the holy sacrifice was offered. The earnestly minded have it in their power to make the Anglican Church what they desire. But it is not by mere agitation, or legislation, or change of relationship to the State, or in any like ways, will they attain their end. It is God and God only who can bring about the desired result, and the most potent of all agencies which move Him is the devout offering of the holy sacrifice.

“Thou, who at thy first Eucharist didst pray,
That all Thy Church might be forever one,
Grant us at every Eucharist to say
With longing heart and soul, ‘Thy will be done.’
Oh, may we all one Bread, one Body be,
Through this blest Sacrament of Unity.

“We pray Thee, too, for wanderers from Thy fold;
Oh, bring them back, good Shepherd of the sheep,
Back to the faith which saints believed of old,
Back to the Church which still that faith doth keep;
Soon may we all one Bread, one Body be,
Through this blest Sacrament of Unity.”

CHAPTER XIII

UNITY AND UNION

HAPPY is that day to any devout soul when the bright vision of the Catholic Church, as the eternal and glorious bride of Christ, dawns upon it. The soul is lifted up out of the narrow and contracted technicalities of theological disputation, and is bathed in the divine sunlight, and with the blessed saints and angels rejoices in God.

There are three degrees of apprehension of Christianity. First, it is seen to be a spiritual power within men. This is the strictly sectarian view. But Christianity was not only like a grain of mustard seed or leaven within the measures of meal. It came into the world as an organization. The gospel that Christ preached was the "gospel of the kingdom." It was not only a truth or influence. It was these embodied and organized. It was like unto a walled city, a visible temple, a kingdom.

Next, it becomes apparent that this city, temple, kingdom, was divinely founded and established. It was not a mere voluntary association of believers. It did not spring up like a human-made society. It was an organization founded by Christ with its officers and sacraments. This is the aspect that is much dwelt on by Romans, but it is also an imperfect one. For, to confine our vision exclusively to this last

view is like a scientist, who, having to describe the earth should fit himself for the task by throwing himself flat on its surface, and then, after applying his eye closely to it, should give us as the result of his investigation concerning the planet a description of the structure and activities of an ant hill. In like manner, those who confine their view of the Church to it as existing only on this world see but a very small part of it. It seems to them a very perfect organization indeed. But it is not the whole Church. In respect to it, the papacy is only an ant hill.

There is a third, a fuller and more complete view. It does not confine its vision to the Church on earth. It takes on a far wider horizon. It begins with Christ. He is not apart from His Church. He is the head of it. He is the sun of this system of light and life. He is reigning now in glory. He is surrounded by His multitudinous cohorts of angels and the innumerable company of His saints. Besides these there is that vast number of souls in the purificative or expectant sphere of advancement. Lastly, there is that small number who are as yet wayfarers, and confined to the earthly state of trial. These three groups, in their triumphant, expectant, militant conditions make up the one, holy, catholic and apostolic Church. This is the Church Christ founded and which is to endure throughout eternity. It is a vast spiritual organism whose centre is Christ, whose life-giving atmosphere is the Holy Ghost.

Now what is the principle of unity which makes and keeps the Church one?

Here we must discriminate between the two ideas

of unity and union. "Unity" denotes the oneness of the body. "Union" the co-operation of the members of it. The first requires a principle that makes the body one. The second a law that will regulate co-operation; both need the assisting power of the Holy Ghost.

We must then first solve the question, What is the principle of the Church's unity? The Roman theory makes the unity to depend upon subjection to the Western patriarch or bishop of Rome. The other, and which we deem the Catholic theory, makes the principle of unity our sacramental union with Jesus Christ, the Church's head. Which theory is the correct one?

For the argument's sake, let us put the Church aside and ask in what does the principle of any body consist?

There are three very obvious axioms which we may here apply. First, the principle of unity of any body must be coterminous with the body itself. The principle, so to say, which makes an apple one thing must be a principle which affects every atom of its composition. Likewise the principle which unites and makes the Church one must be a principle which lays hold of and affects every member of the Catholic Church. It must be a principle operating at one and the same time upon the ever Blessed Virgin, the Blessed Mother of God, upon all the saints in glory, upon all the waiting expectant souls, and all the members of the Church militant. Thus tested, the principle of submission to the papacy is seen not to be a principle of unity, because it affects

only one portion of the Church, namely, that on the earth, and not the whole of it.

Next it must be admitted that any true principle of unity of a body must be by its own nature as lasting as the body itself. The principle of unity consequently, of a body that is endowed with an eternal existence as the Church is, must be itself eternal. As the papacy finally and before long must pass away with this earth, it is clearly seen that it cannot be in itself the principle of unity of a body, which by its nature is of eternal duration.

Again, the principle of unity of any body must be as indestructible as the body it proposes to unite in oneness. Now history reveals the fact that there have been at times two or three rival popes excommunicating one another. For about seventy years different nations in Europe were under different popes. For several generations the faithful could not know which was the pope if there was to be but one. Also in consequence of its claimed supremacy the four patriarchates of the East became separated from that of Rome. In Russia alone there are one hundred millions of Catholics to-day. The papacy is thus seen not to have secured unity, but really to have been the source of disunion.

On the other hand, the Catholic principle of unity applies to the whole body of the Church wherever any of its members may be, and it will last as long as the Church lasts, and it is in itself indestructible. It is like the unity that binds a family together. A family is one because the same common life is to be found in all its members. A family may quarrel and

become a disunited family, but the blood relation which unites its members is indestructible. Thus it is in the Church of Christ. Christ prayed that His Church should be one as He and the Father are one. Now they are one by unity of nature, and that prayer was answered. For though the members of the Christian family have fallen out, and intercommunion has been interrupted, yet the Church, united in all its parts to Christ by sacramental grace, is one. All the members having Christ's life in them are united to one another. Neither the gates of hell, nor the powers of evil, nor the quarrels of churchmen can prevail against it. The Anglican Church, possessed of sacramental grace, is possessed of the true principle of unity.

The prayer of Christ also was for union as well as unity. He prayed the Father that His followers might "be one in us: that the world might believe that Thou hast sent me."

Now as the principle of organic unity is the common participation in the nature of Christ, so the living bond of the Church's union is not submission to the papacy, but to the rule and guidance of the Holy Ghost; for union no more than unity is preserved by subordination to an earthly head. This indeed is man's way. It is the principle of human organizations. It is, however, the principle condemned by our Lord as applicable to His Apostles. He said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." They were indeed to sit on thrones judging

the twelve tribes of Israel, but among themselves the only title to greatness was not authority over their brethren, but servitude. "Whosoever will be chief among you let him be your servant."¹ The relation between the Apostles and their spiritual children did not prohibit the use of the term "father," but as among themselves our Lord forbade the calling of any one "father" or "master." It is this forbidden spirit of "exercising authority," like a worldly monarch, that has in the papacy rent Christendom and marred the union for which Christ prayed.

The erection of the papacy with its monarchical absolutism has been the great sin of Christendom. It has been the outcome of human wisdom, and is a rebellion against Christ. In this sense the papacy is anti-Christ. Just as Israel sinned by not being content without having a visible head, so the Roman Church has sinned likewise, and with the same result. What Israel thought would be for the protection and greatness of the State led to its disruption. Men endeavored, mistaking Christ's teaching, to make a better Church than Christ had made. What they thought would secure its union led to its divisions.

The true principle or bond of union in the Church is divine love, the love that is effective through the indwelling of the Holy Spirit. This is seen in Christ's prayer for union. Christ prayed that His Apostles might "be one, even as we are one: I in them and Thou in me." The bond which holds the Blessed Trinity in unity is the living bond of the Holy Ghost. He was to be the bond of union in His Church. So

¹ S. Matt. xx. 27.

held together, the world would witness a supernatural union, one which would bear witness to the love of the Father and the Son. It was to be the sight of this union that was to lead the world to believe "that Thou hast sent Me." In the monarchical principle of the papacy no witness is given to the love of the Father for the Son. The union it enforces is a human-made one of a mechanical order and has nothing of a divine or supernatural character to it. Such a union has no power to lead men to believe in the unseen or the mission of Christ. But union preserved by loving subordination to one another, and where none claims to be the greatest, bears a fruitful witness to the supernatural and the mission of Christ.

Do we ask how the Holy Ghost effects a union in faith and fellowship? The Holy Spirit dwells in the Church and expresses His mind in the Ecumenical councils. They define the faith and give the law to the Church. Union between the members of the episcopate and the various portions of Christendom is provided for by subordination to the law of the whole body. And fellowship is cemented by the divine charity that binds them in loving subordination and co-operation together. Thus was the Church united before the popes claimed absolute dominion. The same bond to-day holds the Russian and the Constantinople churches together. It unites in one communion the various branches of the Anglican Church. It could unite all.

Had it not been for the papacy the Church would have remained united. But what our Lord and the Apostles warned us against has come to pass. The

gates of hell have not prevailed against the Church, but she has been wounded. That which depended on Christ's own making, *i. e.*, unity, came to pass; that which depended on us, *i. e.*, union, has been injured. Unity has not been broken, but union has been suspended. The inner garment of Christ has not been rent, but the outer one has. The net that secures the saved is not broken, but the one in earthly service has been rent. Not a bone of His mystical body is broken, but all the bones are out of joint. The earthly visible organization of the Church has, according to the type in the final chapter of the Acts, suffered shipwreck, though each soul by the saving wood of the cross comes safe to land. An enemy hath sown tares in Christ's field and the tares and wheat must grow together till He come. It is observable that the gospel prophecy of the earthly future of Christianity is hardly what we should have expected it beforehand to be; there is a great absence of brightness in it; the sky is overcast with clouds, and birds of evil omen fly to and fro. Prophecy would fain presage auspiciously, but as soon as she casts her eye forward her note saddens, and the chords issue in melancholy and sinister cadences.¹ Christ Himself prophesied that at the end there would be false Christs and false prophets, false signs and wonders, the moon would not give its light and the stars would fall and the powers of heaven be shaken. The Church also as the bride of Christ must pass through a life like her Lord's, and at last the world will treat her as it did Him. Be it ours not to desert our posts,

¹ Mozley, University Sermons.

but to abide with the ever Blessed Mother and S. John, faithful to Jesus and His cross, one in Him by grace, united to one another by love.

Anglican Catholics have three duties to perform to the Church: one to the Church militant, another to the Church expectant, and another to the Church in glory.

A duty incumbent upon every member of the Catholic Church militant is to work for its extension. A missionary zeal should burn like fire in every Christian's heart. The time is short and the second coming of Christ draweth nigh. In all ways in our power, by our alms and prayers and personal service, we must labor to "press on the kingdom." Knowing too that the Church's spiritual power lies in the co-operation of all her members, valiant effort should be made for the restoration of intercommunion and Christian fellowship, especially between the Eastern and the Anglican communions.

One of the most important steps in the attainment of these ends is the deepening of the spiritual life in our own Church, the re-establishment of our religious orders and the recovery for her of her Catholic heritage of faith, practice, and worship. What nobler work can man or woman do than to give themselves up to this service? By it the most effective victory for Christ can be won. The fire of self-sacrifice should kindle in every heart. To live and die for Jesus is the watchword of Catholic saints. Let it be ours.

The intellectual quagmire into which some honest and good Anglican clergy fall, is to assume that the

Anglican Church has a mind of her own apart from the whole Catholic body. While this is right and true in a measure, it is not true in respect of matters of faith or practice determined by Ecumenical authority.

Again, it may be very interesting to study the history of the Reformation period, but the private opinions or wishes of the reformers are absolutely worthless in determining what morally or legally is the teaching of our Church. Legally, for any law enacted by a body of men cannot be interpreted by the private intentions or opinions of its framers, but by its words alone. Morally, for two reasons: those who compiled our formularies were, unlike an ordinary body of legislators, an ecclesiastical one, under the guidance of the Holy Spirit, who used them to express His mind and not their own. Again, morally, for if the Church is Catholic as she claims to be (and to doubt it would prove us disloyal), we are bound in honor to her to interpret her prayer-book and formularies in correspondence with the teaching of the whole body of Christ.

Hence it is the duty of the bishops to voice the teaching of the solidarity of the episcopate, as heard from the beginning, and not to give out as authoritative their own private opinions based on their own interpretations of Holy Scripture or the book of common prayer. Hence it is the duty of the laity to listen to their bishops so speaking to them, and obey their godly admonitions; and for the different schools to try the better to understand one another, and to draw closer together in mutual forbearance,

and so to "press on the kingdom." Not seeking to make it large by making it popular, for orthodoxy and sanctity are more important than numbers, and the restoration of the Church's catholicity is more important than the preservation of any church's national character. The Church is in the world not to save the world, but to save men out of the world and make ready a people prepared for the Lord.

Our duty to the Church expectant is to pray for the faithful dead. After death, we are told, comes the judgment. There will be, indeed, a final judgment when every man will receive according as his work hath been. This final judgment is for the glory of Christ and the reward of the faithful. The particular judgment at the time of death determines our safety or our eternal loss. It turns on the condition whether we die in a state of grace or not. But though dying in grace most souls are unfitted for immediate entrance into glory; "for without holiness no man can see the Lord." The soul that after death happily finds itself among the saved is secured from falling away by its deliverance from temptations. But as it cannot, as when here, resist temptation and thereby grow in grace, it must be purified by God's disciplinary and loving remedial processes. In this it is aided by the offering of the holy sacrifice and the suffrages of the faithful. The decline of prayers for the dead, which our Lord we may say Himself practised, and which has ever been a custom of Catholic Christendom, largely led in the last century to unbelief in a future state. It is a defect that our liturgy so little recognizes this duty. But parents should teach their chil-

dren to pray for those of their family departed. Priests should likewise teach the people to remember them, for in the liturgy we pray not only for ourselves, "but for the whole Church," which includes the dead as well as the living.

"Oh, pray for us," our dear departed ones may be presumed to say; "Oh, pray for us who loved and labored and who prayed for you." Let us never forget them before God. Let us pray that their souls, accepted for the merits of Christ, may rest in peace. May their stains and wounds made by sin be all removed; may they be perfected in Christ, and continually advance in joy and felicity till they reach in heaven the sight of God and are filled with His bliss.

What is our duty to the Church triumphant and the saints in glory?

The answer is to be found in the principle that binds the whole Church together in its united action, and that principle is love. As it is of the essence of love that it must manifest itself by external action, love expresses itself in the Church by the mutual prayers of all the members for one another. There can be no such thing as common prayer between Christians without mutual prayer. No Christian can say the Lord's Prayer for himself alone, for that prayer embraces in its petition, "Thy kingdom come," not only himself and his brethren on earth, but even the Mother of God and all the saints. So the saints in their desire for the increase of Christ's kingdom pray for us, and we, desirous of their increase in bliss, pray for them.

As the Church's worship is the worship of the whole body, it is engaged in one united act of praise and prayer. In its magnificent development the choirs of angels and the saints call upon one another to unite in magnifying God and exalting and praising Him forever. So the Church on earth calls on all creatures animate and inanimate, all the holy and humble-hearted, and all the spirits and souls of the righteous to bless the Lord. It is in realization of this united worship that we both pray for the saints and call on them, collectively and individually, to pray for us.

From exaggerations developed in the Latin Church whereby the Blessed Virgin was declared the neck of the mystical body through whom all graces pass, and saints were appealed to as sources of spiritual gifts, the Anglican Church revolted. Here, as in some other ways, the Reformation was a return towards eastern orthodoxy. For the East recognizing the oneness of all the members in Christ, prays for all the saints, even the Blessed Mother of God, as well as invokes their prayers. In her high conception of prayer she regards all the prayers of the Church, past, present, and future, as rising up before God as one united intercession, in response to which, the God-bestowed grace came to the Blessed Mother and to all the saints. The neglect of this pious devotion on our part may help to explain our feebler grasp of the supernatural and the oneness of Christ's mystical body.

Under the light of modern science the old objection as to how the saints can hear us is now but

little urged. It is recognized that the spiritual world is controlled by laws of its own. And if man can send messages by wireless telegraphy across an ocean, what cannot be accomplished by angels in their sphere? In any event God hears our prayers and can reveal them directly to His saints. But partly from our Anglican insulation, partly from a reverent fear, some of our theologians have discouraged the practice as being a dangerous one.

Against this, however, it is to be replied that the custom is not more dangerous than many others which the Catholic Church approves, as, for instance, prayers for the dead. There has never been anything in the practice of invoking the saints to equal the shameful traffic in masses which grew out of prayers for the departed. If we are to reject practices because of their developed harmful results, prayers for the dead have been the occasion of greater harm than invocation of the saints. Yet there are those who oppose the invocation of saints who are most anxious to have prayers for the dead restored. If one practice can be safeguarded and rightly used, so can the other.

No book, as Liddon pointed out, has been more abused and made the source of more error or the cover of more wickedness than the Bible. Shall we therefore dissolve our Bible societies and cease to urge the reading of the Scriptures?

The truth is that there is no doctrine or practice of the Catholic Church which the evil mind of man has not at some time corrupted, and if we were to give up all such doctrines and practices we should

lapse into Theism. Therefore, we conclude a practice is not necessarily to be given up because it is dangerous, but the abuse being cut away it is to be restored to what it was when it obtained the sanction of the Church.

It has also been urged that a National Church has a right to alter practices which have been found dangerous.

Now it is observed that practices are either good, bad, or indifferent. A good practice is that which is founded upon some orthodox doctrine, a bad practice is that which is founded on some heterodox doctrine, an indifferent practice is one which is either founded upon some pious opinion, or which has been introduced from mere motives of reverence.

Of this latter sort it is to be observed, that a National Church may remove them at pleasure. She can "change and abolish ceremonies and rites ordained only by man's authority." Of the second kind, while a National Church might fall into the error of a practice based on false doctrine, yet it is impossible for the whole Church to do so. Otherwise Christ's promise concerning her would fail. When, however, an error in practice or by neglect is discovered, it is the duty of the National Church to correct its judgment by that of the whole Church. Concerning those practices which are good and have had the indorsement of the whole Church, a national one has no power to abolish them. To do so would be an assertion of its own independence of the body of Christ and involve rejection of the Spirit's authority and guidance.

Now it is a doctrine of faith and the tradition of the Catholic Church that the saints pray for us, and secondly, the invocation of saints is founded on this doctrine. The fathers of the fourth century found the practice well established in their day, a practice which, so far as we know, antedated the direct invocation of the third person of the most Holy Trinity. It extended throughout the whole Church East and West. It was universal throughout Christendom till the Reformation. It is the custom now of some three hundred and seventy out of the estimated four hundred millions of Christians. Since, then, this is not founded upon man's authority alone and so practice may be changed, but is founded upon a Catholic doctrine, and is one approved by the Holy Spirit acting through the Christian consciousness, it is a good practice; and as such no National Church is competent to abolish it without falling into the initial error of Romanism, namely, rebellion against the whole Church and the Holy Spirit of God.

While a church may not condemn or abolish a good practice, it can rightly do away with any abuses that may have grown up about it, and this is what our reformers did. They rejected the Romish doctrine of invocation of saints, but not the Catholic doctrine. And if under the stress of the times or unfortunate continental influences they omitted invocations from the public offices, this practice was not forbidden, and in her religious houses and among an increasing number of the faithful it still survives.

Let us carefully teach the true and full doctrine of the communion of saints. Let us avoid the error of Rome that there are two distinct classes of the departed, one of which is to be prayed to and the other prayed for. Let us with the holy Eastern Churches realize the union in worship with all members of Christ's body, and that any soul that can be prayed for, the prayers of that soul may be asked. Let us, give as a reason why certain saints are invoked in public worship is not because they belong to a different class from the rest of the holy souls, but only because their eminent sanctity has given them a wider reputation and a greater nearness to God. Let us, while we invoke their prayers, also pray, "Almighty God, increase, we beseech Thee, the bliss and glory of the Blessed Virgin Mary and all saints." So will our devotions be like those of the Church in early times, and as it is now in those orthodox Churches of the East in whom the faith has been so wonderfully preserved, unharmed by the evils of ultramontane or Protestant error. The revival of the recitation of the Angelus would tend to strengthen the faith of the Anglican Church in the glorious mystery of the Incarnation, and make more real to her children the visions of the saints in glory. We are surrounded by a great cloud of witnesses. They look down upon us in our struggle from their thrones in glory. The departed worthies and saints of the Anglican Church are sending up their ardent intercessions in our behalf. They see more clearly now than ever that the success of Christendom depends on the

catholization of the Anglican Church. Let us be willing to live and suffer and die for the Catholic cause. And as we pray for them who are at rest, let us also energetically follow their examples and ask their prayers.

“ Made coheirs with Christ in glory,
His celestial bliss they share ;
May they now before Him bending,
Help us onward by their prayer.”

Part Three



CATHOLIC, NOT ROMAN

CHAPTER XIV

S. PETER'S PRE-EMINENCE

THERE comes a time to most Catholics when in some form the claims of Rome are presented to them. They can be presented most attractively and they appeal to many sides of our religious nature. The Roman church is a sister one to the Anglican and to the churches of the East, and shares in the glories of a common Catholicity. It would be churlish and disingenuous not to admit that she has special glories of her own.

We willingly acknowledge the advantage of her discipline, the self-sacrificing lives of many of her priests, the inspiring beauty of her worship, the devotion and philanthropy of her religious orders. We must accord to her high praise for her preservation of the Holy Eucharist as the supreme act of worship. No less will we thank God for the lives of her saints and the spiritual treasury of her ascetic theology.

To aid any in solving the problem Rome presents, let us first state the claim made by her to a supreme headship and universal jurisdiction, and then examine fairly the proofs urged in their behalf.

The Church, it is asserted by accredited Roman theologians, has two separate elements: the primacy and priesthood. "These are embodied in the pontifi-

cate and the episcopate. Christ did not institute the visible Church as a constitutional government, but as a monarchy. In a monarchy one person and one alone is in possession of supreme power. As universal ruler, the pope has power to make universal law to bind the whole Church. It is not in the power of all the bishops in one body to make a universal law. To the pontiff the election of bishops belongs by divine right. It is inherent in the divinely established primacy. He alone has authority to institute new dioceses. And when he speaks *ex cathedra* he is infallible, and his judgments are irreformable." We have condensed the above from an authorized Roman work on the papacy.¹

Color is given to the Roman claim by the marked prominence assigned to S. Peter in the Gospels. It would be contrary to Catholic thought if we saw nothing of spiritual significance in this fact. But facts, according to the modern scientific method of inquiry, are not to be considered apart, but in regard to their growth, evolution, and co-ordinate relations. In this way we must examine the pre-eminence of S. Peter, and compare it with the distinctions given other Apostles. In the Gospels we recognize the transparent eminence of S. Peter, S. James, and S. John. In the Acts and Epistles, the two most distinguished are S. Peter and S. Paul. In the Revelation we have S. John.

The first point to be noticed in our examination is that these three have all special names or titles of honor given them. This distinction does not pertain, as is

¹ Humphrey, S. J., *Urbs et Orbis*.

often overlooked, to S. Peter alone. All three have their special designations of office and honor. S. John has for his title that of "Son of Thunder." His evangel is full of the light and life that came down from heaven. He is the doctor of the incarnation, of the Word made flesh. He is pre-eminent in his intimacy with our Lord, and is called "the beloved disciple." Saul's name is changed to Paul. The change is significant of his conversion and office. The latter is denoted by a change from a Hebrew to a Roman name, marking out his mission as the great Apostle to the Gentiles. Our Lord gives to Simon an added name, the name of Cephas, "which is by interpretation a stone." It was given to declare both the needed transformation of his nature by union with Christ, the Living Rock, and also his becoming the first Apostolic foundation stone of the Christian Church. To him also Christ gives the keys of the new kingdom.

What are the ideas we naturally associate with these names and titles? To Saul a *changed* name is given declarative of his conversion and mission to the Gentile world. S. John's name is not changed, but a *title* is given him: "Son of Thunder." It lifts our minds heavenward. We think of the majestic roll of heaven's artillery, of the awe-compelling voice from above, of the forked lightning's vivid flash. We see how fitting this is to the great Apostle and evangelist of the incarnation. He it is who proclaims as no other the awe-thrilling utterance of the Word made flesh; who preserves the great sacramental discourses; of the bread that came from

heaven, of the birth from above, and the wind blowing where it listeth; who is the medium of communication between our Lord in glory and His Church, and who proclaims that final coming which shall be as lightning shining from the East to the West.

To Simon an *added* name was given. If S. John was, as S. Augustine thought, a type of the new dispensation and S. Peter of the old, we see how appropriate it was that to John, the loved disciple, a title was given signifying that dispensation which was inaugurated by the heavenly message to the Blessed Virgin, and welcomed from off heaven's rood screen by the angelic choir. Equally, how fitting it was that Simon should have the name rock or stone added to his former one, signifying thereby how the new temple of which he was to be a part was to be builded on the old foundation.

These three prominent Apostles, it is further to be noticed, succeed one another, and pass before our vision across the field of history in a most suggestive order. S. Peter first engages our attention. He is pre-eminent in the preparatory stage when our Lord was engaged in laying the foundations of His kingdom. But this pre-eminence does not continue. The most superficial reader of the New Testament can but notice the marked distinction between the position given S. Peter in the first part of the Acts from that he subsequently occupied. When our Lord was laying foundations, as recorded in the Gospels, then Peter, who was the special type of that old order, is pre-eminent among the other Apostles. When this work is done a change takes place. S. Peter is no

longer recorded as first, but the names in the Apostolic roll-call are reversed, and it is "James, Peter, and John." Then, as the figure of Peter fades away, our spiritual gaze is concentrated on S. Paul. He then becomes the central figure, the great world-wide missionary, the specially consecrated Apostle, by command of the Holy Ghost. When S. Peter and S. Paul and all the other Apostles have passed from earth, then S. John becomes the most prominent, and his prominence is most significant and unique. We behold him, the only surviving Apostle, certainly with no earthly superior, ruling at Ephesus over the Church; establishing the Episcopal order throughout Asia; completing the New Testament by writing the Fourth Gospel, his general Epistles and his Book of Revelation. S. Peter's work was finished and so was S. Paul's. Christ after the ascension instructs His Church through neither of these two, but through S. John.

As we thus contrast the prominence of these Apostles we see that that of S. Peter was connected with the foundation-laying period of the Church, S. Paul to that of its extension to the Gentiles, S. John to that of the completion of the Gospel revelation and its settled organization. They pass from earth and no one succeeds them in their respective offices, for with their passing their personal offices have ceased.

We have as yet only contrasted them in a general way. Let us now analyze the life of S. Paul and see what things are said of him? Are they of like significance to those recorded of S. Peter? If so, and if

they do not imply that Paul was consequently the source of all jurisdiction and centre of unity, then those of like character concerning Peter do not imply what Rome now claims, namely, superiority of office over the other Apostles.

The calling of the two Apostles was different. Peter, a type of the old dispensation, was brought by his converted younger brother Andrew to Christ. To Saul our Lord miraculously appeared and commissioned him. He was to go to the Gentiles "unto whom I now send thee. And not to the Gentiles only, for he is a chosen vessel unto me, to bear my name before the Gentiles and the children of Israel." Peter *opens* the kingdom to Jew and Gentile. Paul is to *extend it* "*among all nations.*" Paul's calling, mission, consecration, were entirely independent of S. Peter, and his jurisdiction was regulated by the Apostles.

Take another point. Consider the establishment of the Christian ministry. How much had S. Peter to do with it, and how much S. Paul? This will surely give us a critical test as to their respective pre-eminence in the Christian Church. Much is made by Romans of S. Peter's publication of the vacancy in the twelve foundations and the necessity of filling Judas's place. But he does not fill the vacancy by his own appointment as he would have done, were he, as the pope claims to be, the vicar of Christ. The duty he performed belonged to him as holding the leadership among the Twelve. It was for him to point out the vacancy, and this is all he is said to have done. He did not even direct how the vacancy

was to be filled. It was done by the action of the whole assembled Church.

When we come to the establishment and ordination of the Christian ministry it is significant that S. Peter has nothing specially to do with it. How conclusively this tells against the Roman theory is shown by their unwarranted assertions. In a Roman life of S. Peter which was put forth with the imprimatur of several cardinals, it is stated¹ "that sometime after this (Pentecost) S. Peter consecrated S. James Bishop of Jerusalem!" The Abbé Fouard in his book on S. Peter² says "that the hierarchy was founded, deacons ordained, the priesthood established, in fine, the Church has detached herself from the synagogue, and thus the ground plan of the work appears *finished* before ever Paul begins his labors! Indeed, far from being an organizer, Saul of Tarsus is at this date a simple layman!"

Far different, however, is the record in the Word of God. When the first order of the Christian ministry begins to be formed,³ S. Peter, save as being included in the Twelve, is not even mentioned. It is the Twelve who bid the multitude look out and select the seven candidates, whom they set before the Apostles and on whom the Apostles lay their hands. S. Peter is never said by himself to have ordered the ordination or ordained any one, either to the diaconate or priesthood or episcopate. But we do read that S. Paul ordained "elders in every city,"⁴ and of his gathering

¹ Deliquet, S. J., *Life of S. Peter*, p. 7.

² *S. Peter*, Constant Fouard, p. 9.

³ Acts vi. 2.

⁴ Acts xiv. 23.

by laying on of hands¹ Timothy and Titus into the higher order of the episcopate. Moreover, in regard to holy orders, it is not S. Peter but S. Paul² who formulates the canon for the Church's guidance regarding the admission of persons, their qualifications, and their subsequent discipline. The fact that S. Peter had of record nothing to do with the ordaining of the Christian ministry is another proof that his pre-eminence has relation to the foundation-laying period of the Church, and not to its subsequent developed state.

Let us now consider the discipline of the Church. Which of the two, S. Peter or S. Paul, has the pre-eminence? Does the record show that S. Peter was in this the superior of S. Paul?

There are two cases of discipline determined by S. Peter; one in Samaria on the Gentile Simon Magus,³ and one in Solomon's porch, the remaining part of the old temple, upon the Jews Ananias and Sapphira. To S. Peter had been given the keys of the new kingdom to open and shut, to bind or loose, and we find him exercising this power both on Jew and Gentile. We find in like manner S. Paul smiting the false prophet Bar-Jesus, a Jew, and later pronouncing judgment on the guilty Gentile Corinthian. But note the difference in the sentence. S. Paul exercises the more ghostly discipline of the Church. He casts the guilty Corinthian out of the Church of God,⁴ and delivers him over to Satan, and subsequently inflicts the same penalty of excommunication on

¹ 2 Tim. i. 6.

² 1 Tim. iii.

³ Acts viii. 20.

⁴ 1 Cor. v. 5.

Hymenæus and Alexander. S. Peter never excommunicated any one. S. Paul did. This is a far greater exercise of sovereignty than that of Peter's infliction of a death penalty. The latter any earthly monarch might inflict, only the representative of the awful majesty of God could inflict the former.

In the general discipline of the Church we see that it was S. Paul who gave the canons for the admission of persons to holy orders, condemned the Corinthian Church¹ for sacrilegious administration of the Holy Eucharist, gave the general rules concerning the conduct of divine service,² and the ancient liturgies, it has been observed,³ follow the order he records. While both he and S. Peter alike exhort the clergy and laity, S. Paul decides the great problems relating to the Church's discipline and conduct, the marriage relation, the duties of master and slaves, the use of the gifts of tongues in church, the eating of things offered to idols. Upon him comes, he exclaims, "the care of all the churches." If this had been said of Peter how would not that text have been reiteratedly pressed by Romans to prove his supremacy. How blind, it would have been said, are those Easterns and Anglicans who do not see it.

We cannot close the point of church discipline without mentioning that in the administration of his office, Paul "withstood Peter to the face, because he was to be blamed."⁴ Not because they differed on some subordinate matter of policy, as Romans are

¹ 1 Cor. xi.

² 1 Tim. ii. 1.

³ See Liddon's notes on 1 Timothy ii. 1.

⁴ Gal. ii. 11.

wont to say, but because, as it is written, Peter "walked not uprightly according to the truth of the gospel." It was a severe arraignment. S. Paul evidently did not regard S. Peter as an infallible guide either in faith or in morals. How destructive this incident is felt to be even by Romans themselves to their theory is seen by the efforts made by them to avoid its force. In the Roman book we have before referred to, page 1, it is said: "That the Cephas who was reproached by S. Paul for the inconsistency of his conduct with respect to the Mosaic rites was not S. Peter, is the opinion of the best writers!" Roman cardinals and archbishops and bishops gave their imprimatur to this work.

Another way of contrasting these two Apostles is to examine their visions. Each was wonderfully favored by God. But their visions differ in number, subjects, and purpose. When S. Peter was at Joppa¹ he fell into a trance and saw heaven open and a great sheet let down wherein were all manner of four-footed beasts, etc., and there came a voice to him: "Rise, Peter, kill and eat." By this vision he was prepared to go to the Gentile Cornelius² and receive him into the Church. At Pentecost he had gathered the Jews, and now he was to bring in the Gentiles. This was his special work as foundation layer and opener of the kingdom. On the other hand, there are six visions vouchsafed to S. Paul. In four our Lord Himself appears to him. Saul was informed in a vision³ that Ananias would come and cure his blindness. At Troas⁴ a vision appeared to Paul in the

¹ Acts x.

² Acts x. 47.

³ Acts ix. 12.

⁴ Acts xvi. 9.

night, and there stood a man of Macedonia who said, "Come over and help us." At some place not given, our Lord revealed to Paul the institution of the Holy Communion, His one great act of worship, and that it was a "shewing forth of His death till He come."¹ At Jerusalem, in the temple,² in a trance, the Lord said unto him: "Make haste, depart, for I will send thee far hence unto the Gentiles." At Corinth³ the Lord spake unto Paul in the night by a vision: "Be not afraid; but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee." Again we read,⁴ at night the Lord stood by him and said: "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness at Rome." No command, it may be noticed, is ever given to Peter to bear witness at Rome. But why not, if our being in the true Church depends on it? At sea⁵ S. Paul writes: "There stood by me this night the angel of the Lord whose I am and whom I serve, saying, Fear not, Paul, and lo, God hath given thee *all them that sail with thee!*" What if these words had been said of S. Peter! Would they not have been placed in the forefront of every Roman argument? Would they not have found place around S. Peter's dome? But it is not said of those who are in Peter's boat, but in Paul's. "The Lord hath given thee all them that sail with thee." Contrast thus the visions. They show Paul to be the special leader in extending the new dispensation, as Peter was the

¹ I Cor. xi. 26.

² Acts xxii. 18-21.

³ Acts xviii. 9.

⁴ Acts xxiii. 11.

⁵ Acts xxvii. 23, 24.

foundation layer and door opener of it. In confirmation of this pre-eminence in the way of visions, it is never said of S. Peter as it was of S. Paul, he was "caught up into the third heaven."

Take another department. Consider their miracles. These also are not without their import. Through each of these great servants the Lord shows forth His power. He works through them. They stretch forth "thine hand to heal." We find S. Peter healing Eneas, sick of the palsy at Lydda,¹ and saying, "Jesus Christ maketh thee whole." He also raises Dorcas,² saying, "Tabitha, arise." At the temple gate³ Peter took the impotent man "by the right hand and lifted him up." We read⁴ that they "brought forth the sick into the streets that at least the shadow of Peter passing by might overshadow some of them," "and they were healed every one." We read in like manner of S. Paul⁵ that at Lystra he healed the impotent man, saying, "Stand upright on thy feet; and he leaped and walked." At Troas, at the Eucharist⁶ he recalls life to Eutychus, "who was taken up dead." At Thyatira⁷ he cast out a devil from the possessed damsel, saying, "I command thee in the name of the Lord Jesus to come out of her." "God," we also read,⁸ "wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." But, and here we shall find the most significant contrasts,

¹ Acts ix. 34.

² Acts ix. 40.

³ Acts iii.

⁴ Acts v. 15, 16.

⁵ Acts xiv. 10.

⁶ Acts xx. 9.

⁷ Acts xvi. 18.

⁸ Acts xix. 12.

consider their marvellous deliverances. S. Paul's are most notable and symbolical of the Christian dispensation. He shakes off the viper from his hand without harm, when the bystanders expect to see him fall down dead. At Lystra he is stoned, and they, supposing him to be dead,¹ carried his body out of the city, when, as a type of the risen Christ, "he rose up and walked back into the city." Nothing so wonderful is recorded of S. Peter.

In addition, there is Paul's deliverance from prison and death, and this should be most carefully examined in contrast with that of Peter. All the Apostles were once delivered from prison,² and the angel of the Lord by night opened the prison doors and brought them forth. But the two Apostles are especially delivered, and these deliverances are full of suggestive contrasts. S. Peter's is a type of the deliverance of the Jewish Church; S. Paul's, of the inherent, indestructible life of the Christian. To Peter, as to the Jewish Church, comes an angel with his heavenly message. A light shines in the prison. But the angel has to smite Peter, sunk in lethargy like Judaism, to rouse him. He must arise and clothe and gird himself, as Israel had to do by penitence, and follow his heaven-sent guide. And then, when past the iron gate of the law, he must find his way to the house, symbolical of the Christian Church, where prayer has been made for him.

Paul and Silas are likewise carefully secured and are placed in the inner prison, their feet being made fast in the stocks. At midnight they pray and sing

¹ Acts xiv. 19, 20.

² Acts v. 19.

praises to God. Suddenly there was a great earthquake, "and all the doors were opened and every one's bonds were loosed." No angel comes with a message from heaven, for they are possessed of the new revelation. Peter, like the Jewish Church, sleeps, and can only be roused by the sharp discipline of the angel's blow. He owes his release to the prayers of the Church without. But Paul and Silas, typical of the Christian state, are awake and are praising God. Even as Christ rose by His own inherent life-power, they owe their deliverance to no external aid. It is their own prayers and praises that bring on the miraculous earthquake. Only from the hands of the aroused Peter do the chains fall off; but in the other case the gracious power of the Gospel is seen, for "*all* the doors were opened and *every one's* bonds were loosed." In Peter's case we have the sad ending of the judicial killing of the innocent keepers. They may be a type of the unconverted Jew or Gentile who perish. Paul's safety ends in no such tragedy, but with the deliverance of his keeper both from temporal and spiritual death. We are assured of the keeper's newly found faith, his marvelous conversion and his baptism. This great deliverance, moreover, ends with Christian feasting and rejoicing, and Paul's triumph over the magistrates themselves. It sets forth the triumph of the Christian Church.

Consider, again, the preaching of the Apostles. We should not have thought it needful to contrast the preaching and witness-bearing of the Apostles, but the fact of "Peter's standing up with the Eleven," and

"in their midst," has been cited in proof of his prominence. The question is, what does that prominence signify? We have claimed for him a special place of distinction and honor in the Apostolic college. He is first of the Twelve. He has the keys. He opens the kingdom by his sermons at Pentecost¹ to the Jews, and at Cæsarea² to the Gentiles. He explains his reception of Cornelius³ to the Apostles. These are his principal sermons. At the council⁴ it is unwarrantable to say "that he presides." It is only fair to say that of the Apostles he speaks first and gives his opinion. The same view is maintained by Barnabas and Paul. Then James gives his own judgment. Peter is not the central figure, as Romans claim, and no more prominent than the others. Neither would we assert, as some have, that S. James, as the presiding prelate, decided the case. What settles the matter against Peter's pre-eminence is that the decree runs not in the name of Peter, but in that of "the Apostles and elders and brethren."

In connection with this it is not necessary to recount S. Paul's many sermons, his defence of the faith before kings, or his writing more than half the New Testament. His place as the great Apostolic teacher is unique. In contrast with Peter, no words of authority like Paul's are to be found in S. Peter's epistles. "Lo," says S. Paul, "I have not shunned to declare unto you all the counsel of God."⁵ "If an

¹ Acts iii.

² Acts x.

³ Acts xi.

⁴ Acts xv.

⁵ Acts xx. 27.

angel from heaven or any man preach any other gospel unto you than that we have preached unto you, let him be accursed."¹ "Be ye followers of me, as dear children." "If our gospel be hid, it is hid to them that are lost."² What words also of cheer he utters (the very words of Christ): "There shall not a hair fall from the head of any one of you."

As in their mutual relationship there is seen to be no superiority of authority of one over the other, so in relation to the Apostolic college both are alike subordinate to it. While, as Trent says, "the *hierarchy* consists of the three sacred orders," the *officers* of the Christian Church, as given in Corinthians and Ephesians, are not, first Peter, but "first Apostles." S. Peter only claims³ to be "an Apostle," one like, not one over the others. His glorious foundation-laying office over, his name no longer stands first in the list, which now reads "James and Cephas and John."⁴ He does not exercise any jurisdictional authority over the other Apostles, but is sent by them into Samaria.⁵ He does not assume for himself jurisdiction, but, as to Paul the care of the Gentiles is assigned, so to Peter is committed by the Apostles that of the circumcision.⁶ The three keys Peter holds in his hands, says a Roman writer, shows "that authority in heaven, in hell, and on earth is granted to him." This is the assigned meaning to the pope's triple tiara. Anything, we submit, more unlike the scriptural position given Peter, it is difficult to imagine.

¹ Gal. i. 8.

³ 1 Peter i.

⁶ Acts viii. 14.

² 2 Cor. iv. 3.

⁴ Gal. ii. 9.

⁶ Gal. ii. 7.

Nor is the manner in which these Apostles pass from the scriptural record without its significance. The last recorded appearance of S. Peter in Acts is at the Council. He has laid the foundation and opened the kingdom to Jew and Gentile, and now his work of leadership is done. It was not an office he could transmit to a successor. No one could ever take his place. Like a foundation, he becomes in Holy Scripture hidden and out of sight. But all along there is noticeable a growing prominence of S. Paul, and a resemblance, as a typical representative, to Christ. Like Him, he suffered in the wilderness. Like Christ, he was in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Like Him, he is accused of speaking against the law of the Jews, the temple, and Cæsar. Like Him, the Jews conspire to kill him. As Pilate declared of Christ, "I have found no cause of death in Him," so Festus said of Paul. Like Him, he was stoned. Like Him, smitten when answering the High Priest. Like Him, he was scourged. Like Him, he was deserted and forsaken. He could say, "I bear in my body the marks of the Lord Jesus." Like Christ, he is in the storm. In spite of shipwreck, all who sail with him are saved. The enduring nature of the Gospel is seen in the last picture of him securely dwelling in Rome in his own house, "Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ." The Word of God was rightly interpreted by S. Ambrose when he said, "Nec Paulus inferior Petro,"

May God open the eyes at least of all Anglicans to a right understanding of His Word, and deliver them from any delusion about Peter's pre-eminence as significant of any office which made him the superior of the other Apostles, and which was to be transmitted to a successor.

CHAPTER XV

S. PETER AND S. JOHN

THE position of leadership held by Peter among the Twelve was one of distinguished honor and responsibility. With some of the fathers, we may call him prince of the Apostles, meaning thereby what Holy Scripture does when it records him as "first." It gave him no office of authority over the others, any more than when we say of some distinguished lawyer that he is the head or leader of the bar. He was, on many occasions, the spokesman of the Twelve. His special work, of confessor of Christ on the part of Israel, and his office as foundation layer, was not such as to allow of a successor. He was in every way a typical representative of the old dispensation. The idea is an ancient one. In the catacombs there has been found a symbolical device of Peter striking the rock. Peter is not thereby represented to us as another Moses, as Romans have claimed, but only like unto Moses in striking the rock. Peter is thus witnessed by the tradition of those early days not as the rock; but the rock out from whom the living waters flow is Christ.

We have seen in contrasting the recorded lives of S. Peter and S. Paul how that the latter was the typical representative of the spirit of the new and the former of the old Israelitish economy. One, the first

opener with the keys of the new, whose power was subsequently given to all;¹ the other, the efficient agent in its extension. In order that our examination of the spiritual significance of the prominence of Peter should be complete we must now contrast it with that of S. John. If we find that the same interpretation is applicable to both cases, we shall have conclusive proof that it is the correct one. In discovering it we shall have found the exegetical key which fits and turns all the wards of the lock.

Let us then contrast the lives and sayings of the two Apostles, what they did and what they said, what they said to our Lord, and what He said to them. If we would be careful as well as reverent, remembering how pregnant with meaning Holy Scripture is, we must not neglect particulars however small. For it is often in seemingly insignificant details that the spiritual mind discerns the hidden treasure of divine wisdom. If we would discover it and make it our own, we must also seek for it with humble minds and prayer.

It is interesting to observe how S. Peter first came to Christ. S. Andrew brought him. It is the familiar type so often seen in the Old Testament, of the younger taking precedence of the elder. Peter is thus sought out, as God sought out his ancient people, and is by his younger brother brought to Christ.

Again, S. Peter and S. John stand together as the older and younger man; and the contrast of age begins to tell us of which dispensation each is the

¹ S. Matt. xviii. 18.

type. Their condition in life yet further portrays, and with more distinctness, the same idea. S. Peter is the married man, S. John the virgin disciple. The one thereby a type of that older Church, so often spoken of by the prophets as betrothed to God; the other a symbol of the Bride, yet in its virgin state and beauty, that was to be.

We know but little of their previous history, save that both were fishermen; but of their respective homes, two references are recorded. In the beginning of our Lord's ministry He goes to Peter's house. And we may not wisely overlook the fact that it is at the beginning of it. He finds there quite a type of the state of the Jewish Church, Peter's wife's mother sick of fever. And He came and took her by the hand and lifted her up and the fever left her and she arose and ministered to them. So at last, raised up and restored, comes converted Israel to the Master's aid. S. Peter's house is a type of the Jewish Church. On the other hand, consider the house of S. John. On the cross Christ says to S. John, "Behold thy mother." And from that hour he took her, who is the special type of the Christian Church, "to his own home." The house of S. John is thus symbolical of the Church of Christ.

No less declarative of the typical place these two Apostles occupy in the Gospels is the different manner in which they are called to discipleship. S. Peter when called was in his own boat, while S. John, not yet arrived at independent ownership, was yet in the boat of his father. Peter, like the older organization he represented, was diligently engaged in his occupa-

tion, "casting a net into the sea." John was not so engaged. He was not fishing, but only preparing to do so. John and his brother "were mending their nets." When Peter is called he leaves his fishing-nets. John leaves his father and the ship and the hired servant and goes after him.

New names and titles are given to each. Simon has that of Cephas. It was emblematic of his destined transformation by becoming, through incorporation into the Living Rock, christianized and made a new creature, a rock-man. He is also called the "First," and in this office of leadership he is the spokesman and confessor of Christ's Messiahship and Divinity. He is also the foundation layer on the Rock, which is Christ, of the new temple, of which, having the keys, he is the first opener to Jew and Gentile. To S. John also a special name is given. S. John is named Boanerges, "Son of Thunder." It tells of the light and life from heaven. He is therefore the special evangelist of the incarnation. His title is that of "the loved disciple." This title by itself declares for which dispensation he stands. With a special love which is again and again emphasized Christ loved S. John. He lay, as it was granted to no other, on Jesus' breast. So Christ loved His Church and gave Himself for it. Everything about S. John declares him to be the type and representative of the Christian Church.

We now easily understand the meaning upon which Romans have laid stress, that Christ preached out of Peter's boat. The facts are these: there were two empty boats, one of them, Simon's, in charge of

James and John, who were partners with Simon. Our Lord selects Simon's as His pulpit from which to address the multitude. The same reason incites Him to do this that made Him choose Solomon's porch for His audience-chamber. This porch was the only remaining part of the ancient temple which, at its dedication, "the glory of the Lord had filled." Our Lord's life, unlike that of every other religious teacher, had been foretold. As the foretold Messiah, Christ came in the fulfilment of the law. The law bore witness to Him. He unfolded the true meaning of its prophecies and worship. Every ceremonial detail of its sacrifices, every Messianic utterance of its psalms, found their fulfilment in Him. So, not in any honor of Peter, but because his boat symbolized that which He came to fulfil, He preaches out of Peter's boat.

The same symbolical meaning is to be found in the other incidents of the story. We find, in conformity to the type, that it is Peter's net that breaks. The fish once enclosed now rush back into the sea. It is the remnant, not all Israel, that is saved. Then in his distress Peter must call upon his partners in the other boat, that they come and help him. The old order thus calls for help unto the new to secure and complete its work. John does not call out to Peter, but Peter, beckoning entreatingly, summons John to his aid. If, it is to be observed, Christ thus signifies Peter's symbolic prominence by preaching out of his boat, the favor He subsequently grants to John is of far more emphatic character. S. John, as a type of the Christian Church, is taken up into

heaven. To him are revealed the deep and hidden things of the kingdom, the glories of heaven, the mysteries of the underworld, the progressive battle between the Church and her foes.

Equally declarative of their respective positions are the questions and sayings they separately address to Christ. The inquiries of Peter for the most part are relative to Israel's search for the promised Messiah. Those of John relate to the rights and powers of the new kingdom. Thus S. Peter says to Christ: "Declare unto us this parable!" "Speakest Thou this to us or unto all?" "Lord, to whom shall we go?" S. John, filled with holy indignation at the Samaritans' reflection of Christ, asks: "Lord, wilt Thou that we command fire to come down from heaven and consume?" However misapplied, the Son of Thunder is filled with a sense of the awful powers which the Christian Church possesses.

When Jesus said, "Who touched Me?" S. Peter must, in Jewish-like undiscernment say, "Master, the multitude presses on Thee and sayest Thou, 'Who touched me?'" How unlike S. John, who requires no angel to tell him as he enters the empty tomb that Christ is risen, but at once, as Peter did not, "sees and believes." Peter, like Israel, seeks a sign. "Lord, if it be Thou, bid me come to Thee on the water." John needs no sign. He never asks for one. But when Jesus stood on the shore and the disciples in the boat knew not that it was Jesus, then "the disciple whom Jesus loved saith unto Peter, 'It is the Lord.'" It is John who here discloses and points out Christ to Peter.

Again, the Old Testament spirit is seen in Peter's conduct at the transfiguration. He is bewildered, and not discerning Christ's superiority to Moses and Elias, says, "Master, let us make here three tabernacles," "for he wist not what to say." He comes, exhibiting the same Jewish temper in respect to morals, asking of Christ, "How oft shall my brother sin against me and I forgive him; seven times?" In like manner, not discerning our Lord's right to exemption from the temple tax, because it was his Father's house, he compromises His Master's claims by telling the tax collectors that it is due from Christ. S. John falls into his own grave errors likewise, but they have reference to the new kingdom. He begins to exercise authority before it had been conferred on him: "Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us." Peter, with the old Messianic, earthly triumph in view, says, "Behold, we have forsaken all, and followed Thee: what shall we have therefore?" S. John, looking beyond temporal things, with right vision but with ambitious heart, says, "Master, grant unto us that we may sit one on Thy right hand and the other on Thy left hand in Thy glory."

The rebukes which our Lord administered to them, and He rebuked most those He loved, are also deserving our attention. He rebuked the Twelve collectively, for their hardness of heart, want of discernment, lack of trust, keeping the children from Him, and for their strife amongst themselves for pre-eminence. The only title to the latter was that

of service. Every other distinction of rank was forbidden. "It shall not be so among you." But to none did He utter such severe and humiliating reproofs as to Peter and John. Peter, voicing Israel's carnal mind, would not have our Lord be a suffering and crucified Messiah, saying, "Be it far from Thee, O Lord, this shall not be unto Thee!" And our Lord rebuked him, saying, "Get thee behind me, Satan; thou art an offence to me." Again, when Peter drew his sword, appealing, as earthly kings may do, to force, the Lord rebuked this idea of earthly power and said, "Put up thy sword into its sheath." S. John, giving way to his natural temper, falls into his own sin. In his burning zeal he would, Boanerges-like, call down fire from heaven to consume Christ's enemies. It was not the spirit of the gospel. Christ rebuked His loved disciple with the withering words: "Ye know not what spirit ye are of."

Further, let us consider Christ's questions to the two. "Peter," we read, "and they that were with him, followed after Christ." The Master's object was to bring Israel to a confession of His true nature. Thus the crucial question He at last puts to Peter is: "Whom do ye say that I the Son of Man am?" But the crucial question He puts to the loved disciple is: "Are ye able?" "Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?" Voicing believing Israel, Peter said, "Thou art the Christ, the Son of the living God." John, speaking in the strength of the grace of the new

dispensation, said, "We are able." Prevenient grace is given to the Jew to discern Christ. Sanctifying, indwelling grace is given to the Christian to become like Him.

Each of the Apostles needed spiritual transformation. S. Peter needed conversion to Christ; S. John, conformity to His Spirit. Peter's natural lack was want of faith. Our Lord so addresses him: "O thou of little faith!" S. John, in his natural heat, would call down fire on Christ's enemies. S. Peter was great, warm-hearted, affectionate, sympathetic, and impulsive. S. John was very unlike the popular conception of him. He was no soft, gentle, tender-hearted person. He was awful and sublime in the singleness and purity of his soul. He loved not so much with passion or emotion, and never on impulse, but with a heart controlled by a will of steel. We all, especially we stumblers and sinners, love Peter, and Peter ever attracted others about him. They followed Peter. He bravely goes as the pioneer out of the boat to meet Christ. He is a leader and he leads the way. S. John, ere his nature had been mellowed and enriched by grace, walked, with wonderful insight indeed, into divine mysteries, but for the most part alone. Our Lord said to Peter, pointing out and asking about the fig-tree, a symbol of the Judaism, that had withered away, "Have faith." Our Lord loved John that by His love there might be developed in him the charity that is divine. Our Lord said to him, "Behold thy mother." One needed perfection in faith; the other to be perfected in love.

Having in mind the representative character of S. Peter, it is, moreover, interesting to study the process of his conversion. The miraculous sign of the great catch of fish at Christ's word brings to Peter that which is the basis of all true conversion, the deep sense of his own sinfulness. Falling on his knees, he cries out, "Depart from me, for I am a sinful man, O Lord!" Then gradually he is brought by divine help to confess Christ: "Thou art the Christ, the Son of God." Then, trusting in his own strength, boasting that "though all shall be offended yet will not I," he falls. He who confessed the true faith, that Christ is the Son of God, denies that faith, saying, "I know not the man." But the prayer of our great Advocate availed for his recovery. Satan had asked to sift the Apostles as wheat; but Christ had prayed for their leader that his faith fail not. Christ did not pray that Peter should not deny the faith, but that, denying it, his faith in Christ should not fail. So, on his bitter weeping and repentance, he is forgiven, and on his threefold reversal of his thrice-denial, he is restored. Converted, he is to strengthen his brethren, feed after Pentecost the lambs of the new kingdom, and guide to Christ the sheep of the old. He is now, in his great office as leader, to draw the unbroken net to Christ standing on the shore. He brings what has been gathered by the co-operation of both dispensations to the risen Christ, to participate in the full blessings and gifts of the gospel covenant; to the living coals of fire of the Holy Spirit; to incorporation into the Incarnate One; and to feeding on the bread that Jesus gives His own.

The relative spiritual positions of the two Apostles is further seen at the Last Supper, where S. Peter earnestly asks our Lord to wash not his feet only, but his hands and head. What an acknowledgment of the intellectual and moral Jewish condition! It needed a cleansing both in will and heart and mind. Here, too, while John is seen resting on Jesus, a type of Christ and His Church, Peter, being troubled, desires to know who will betray Him. But he seeks the solution of the mystery, not directly from Christ Himself, but indirectly through John. It is not of John to seek through Peter, for the Christian comes not to Christ through the law, but it is Peter who asks through John; for Israel, through the Gospel, comes to Christ.

Both Apostles follow Christ to the judgment hall. Peter remains without. John enters within. Peter, like Israel, starting aside, falls away. John remains faithful to the end. At the cross, S. John and the Blessed Mother are to be found, in different ways, types of the Church.

The resurrection also is full of the symbolic meaning we have unfolded. We find on the day itself the two Apostles together. Christ had sent these two, Peter and John, to prepare the passover. Both dispensations had part in that He both fulfilled and instituted. They were together near Him at the transfiguration, where the law and Prophets bore witness to Him, and where He revealed Himself as the Light that had come. They were together near Him in the garden, for Jew and Gentile needs alike for salvation to be gathered into union with His

passion. They also went together to His tomb. There Peter, like the law, enters in first, and then departs. It is all dark to him. But John, entering in, sees and believes. The tomb for him is bright with the revealed glory of the resurrection.

To penitents our Lord first disclosed Himself. So it is He speaks first to Mary Magdalene, seeks out the two wandering disciples, and so, as most needing it, sends a message to broken-hearted Peter: "Go and tell Peter." As type of restored Israel, and of Peter to his Apostleship, our Lord says to him, "Feed my lambs; tend my sheep." But in contrast with this, our Lord gives to S. John the care of His Blessed Mother, and says of John, symbolical of the enduring life of the Christian Church, "What and if I will that he tarry till I come."

We have rested our exposition on the Word alone. But if traditions may be cited for their illustrative value, the legend declares how at last Peter, condemned to death, and fleeing from it, was met by our Lord, who said, "Peter, where goest thou?" Noble and glorious was his martyrdom we confess. But when John had been apprehended and dipped into the oil, to be made a living flambeau, then we read that, as a type of the Christian Church, against which nothing can prevail and which will last till the Lord comes again, S. John was, by some miracle of providence, delivered and preserved. He lingers on, surviving all the Apostles, the organ of communication between heaven and earth, and revealing to the Church the mind of the ascended Lord.

Now if this be the Holy Spirit's exposition of that word He inspired, it will enlighten all humble minds and keep them from seeing in the rightful pre-eminence of S. Peter any proof of the wrongful supremacy assigned him by Rome.

CHAPTER XVI

S. PETER AT ROME

IT is claimed by Romans that Christ established for the government of His Church two entirely separate powers, the priesthood and the primacy. The pope, therefore, is not to be regarded as the first in rank of all bishops, not as a prince or primate among brethren, but he belongs to a distinct official class, of which he is the sole occupant. As the supreme ruler of the Church he is "in possession of supreme power and of the plenitude of power, as *his own* power."

"This plenitude of power includes that which belongs to the legislative, judicial, and coercive departments of government. The pope can make laws which bind the whole Church, and, in the vacancy of the see, the making of a universal law is impossible. By divine right he is supreme judge and he is the ultimate judge of all causes, and from his judgment there is no appeal. The Apostolic see is not one of several of its kind, but is unique. It is supreme and can be judged by none. As possessed of coercive power, the supreme pontiff has the powers of binding and loosing independent of any one. Christ gave the keys of the kingdom, not to the episcopate, but to the pontificate.

“The pontiff has also supreme liturgical power for the regulation of the offering of the sacrifice, the ministration of the sacraments, all things which pertain to public worship. He is the bishop of the whole world, *episcopus et urbis et orbis*. Nothing can be done lawfully against his will; and every power within the kingdom is directly dependent on him. The jurisdiction of any bishop can be validly withdrawn by him even without any adequate cause and without giving reason. Bishops obtain their mission immediately from Christ’s vicar. They must all style themselves ‘bishops by the grace of God and of the Apostolic see.’ All patriarchs, primates, archbishops, bishops, are bound to visit Rome periodically and report in person. They must receive anew their ‘faculties’ to exercise certain episcopal powers for a limited term of years. The pope can withhold them at his pleasure.”¹ Such in part are the prerogatives claimed by the bishop of Rome, as set forth by approved Roman writers.

But on what grounds are we asked to submit to the papacy? Any true lover of Christ desirous of knowing the truth and obeying it will seriously ask himself, how can these papal claims be proved? Did S. Peter himself realize that he possessed this supreme authority? Is there any evidence in Scripture to prove that he exercised it? Did the Apostles recognize this alleged difference between the priesthood and this pontificate? Have they left us any proof of their acknowledgment of Peter’s superiority to the collective priesthood? Did Peter himself, feel-

¹ *Urbs et Orbis*, Humphrey, S. J., ch 1.

ing its grace and importance, formally and in some public manner, which should be a witness for all time, transmit it to any successor, or with it endow any see? If Rome claims it, when and how was the transfer formally made by Peter to that see?

It is only the last proposition with which we are here chiefly concerned. It is certainly an important one. Romans make, as we have seen, a distinction between the priesthood, as embodied in the episcopate, and the papacy. They are obliged to do this; otherwise their theory would fall to pieces. For the pope does not ordain his successor. Nor does the new pope succeed to the papacy as a king does, who, by virtue of his birth, becomes the monarch immediately on the death of his predecessor. The new pope succeeds by an election, and so there is necessarily an interval longer or shorter before the vacancy is filled. In some cases it has been as long as a year and a half or two years. Therefore, there is no personal transmission of authority from Peter through successors to the new incumbent. The link is broken at every vacancy. How, then, does the pope become possessed of this supreme authority? The only answer that can be given is that it is an authority and pledged assistance of infallibility attached to an office. And, moreover, if the claim of the papacy is to be made good, that this office was, having been received by Peter, by Peter originally attached to the see of Rome, it is therefore incumbent upon Romans to prove, by sure and certain evidence, that this was done.

It is therefore necessary for Romans to prove some-

thing more than that Peter visited Rome, or was martyred there, or even consecrated there a bishop, or with S. Paul founded the see. He visited Antioch we know from Holy Scripture, and probably consecrated a bishop there, who had charge of the "circumcision." So, either with or without such limitation, we may suppose him to have done at Rome. All this, if proven, would fall far short of the evidence required to establish the present papal claims. For the pope cannot be, as we have seen, the successor of S. Peter by consecration. If he consecrated Linus, Linus consecrated no successor. The pope succeeds by an election to this alleged office of supreme pontiff. This office as one distinct from the episcopate must have been attached by Peter to the see of Rome. A personal authority cannot be transferred without explicit permission in the original grant to do so, and when transferred the act or mode of transference must be explicitly proved.

No churchman can rightly allow of the existence of an office, as essential to the existence of the Church as is that of the priesthood, without proof equally clear as exists in the case of the ministry of the creation of that office and the mode by which it was to be filled and perpetuated. It is therefore incumbent on papal advocates to prove that the office of supreme pontiff was formally created by Christ, given to Peter, and by Peter as formally connected with the see of Rome.

Let us then see what the evidence of Peter's connection with Rome is. It is noticeable that it is only

argumentative or circumstantial. Dr. Döllinger puts the first in the best form. It had been contended by some that S. Peter could not have been at Rome previous to S. Paul's advent, because the latter says his rule was "not to build upon another's foundation." This, we might grant, would not forbid his writing a letter to the Romans. Dr. Döllinger says that Paul had been detained in Asia, in observance of his rule, but now that he was on his journey to Spain he could visit Rome on the way. He was unwilling to undertake a regular Apostolic visitation, because the foundation was already laid at Rome. If laid, Dr. Döllinger argued, it could not have been by ordinary believers, for Paul's rule would not forbid him to preach where the Gospel had been previously preached, but only where there was an Apostolic foundation; and so, as no other Apostle could have laid it, it must have been by S. Peter. As to Paul's remaining at Rome for two years in his own hired house, he was then there, not by his own will, but as a prisoner.

Concerning the strength of this argument, it leaves out of account the fact that Paul did not wish merely to stop over at Rome-junction on his way to Spain, but had a long-settled purpose to visit the great world's capital as part of his legitimate Gentile missionary field. We find him saying,¹ "After I have been there (Jerusalem) I must also see Rome." He must have regarded it as belonging to his jurisdiction, and assigned to him by the highest authority. For the Lord had appeared to him and given him an

¹ Acts xix. 21.

express command to go thither. "As thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."¹ We do not, therefore, think the argument that assumes for its premise that Paul avoided an official stay at Rome, and so concludes that Peter must have been there, is of much force.

When we examine the evidence of Peter's visit, it divides itself into two classes, which may be called the romantic and the ecclesiastic account. To the former we owe the story of Peter's early visit to Rome, his contest there with the magician Simon Magus, and his twenty-five years' episcopate. The first beginnings of this legend are found in Justin Martyr in the second century, who mentions the visit of Simon to Rome and the erection there of a statue to him. The discovery in 1572 of the probable statue with its inscription, which Justin mistranslated, shows it to have been erected in honor of a Sabine god. Then in the Clementine romance the account was given of the contest between Simon Magus and the Apostle. Simon Magus proposed to fly in the Emperor's presence, and in answer to Peter's prayers he falls to the ground. Eusebius, who wrote in the fourth century, adds the gathered surmises, and the statement of the twenty-five years' episcopate. This last theory requires Peter to have gone to Rome after his miraculous release from imprisonment, and to have returned after the Council of Jerusalem. Of such a journey and return there is no evidence. All that Scripture says is that Peter "departed and went into another place." None of the great ecclesiastical

¹ Acts xxiii. 11.

historians of to-day accept the story in Eusebius as a verified or established historical fact. It has all the elements, in origin and growth, which mark the development of the myth, and may be dismissed as unhistorical.

When we take up the historical evidence, that of the first two or three centuries is circumstantial and scanty. But that is all we have. There is no record of it, where we should have a right to require it, viz., in Holy Scripture. In excuse for its absence, Cardinal Gibbons says, "For the same reason we might deny that S. Paul was beheaded in Rome, that S. John died in Ephesus." As, however, no article of the Christian faith depends on these last-mentioned events, no reason exists why they should be matters of scriptural record. But being essential to the dogma of the Roman supremacy, and our being members of Christ's Church, it is fatally significant that scriptural proof of Peter's visit is lacking.

Not only is this wanting, but there are no contemporaneous witnesses to a fact so essential, and upon which it is claimed the whole structure of the Christian Church depends. And in the apologists, or defenders of the Church, in the second century, where, if it were a matter of importance, it would surely find a place, is it to be found.

What, then, do we find in its favor? S. Peter closes an epistle: "The co-elect one (feminine gender) in Babylon saluteth you, together with Marcus my son." Some have supposed that, as we know S. Peter was married, his wife, who was at Babylon, is here referred to; others that S. Peter was there himself and

wrote from Babylon. Just as S. Paul, as the Apostle to the Gentile world, would most naturally desire to visit the world's capital, so Peter, the special Apostle to the Jews, would naturally be greatly drawn to visit Babylon, the place of their great captivity. The order in which he mentions in his epistle the countries adjacent to his abode beginning with those nearest is somewhat corroborative of Babylon being then his residence. It is thought by others that by "Babylon" Rome is meant. Commentators differ and the solution remains in doubt. But if indeed the Holy Spirit has thus concealed the true fact from us, whatever it was it is a natural inference that He would not have us base anything of Church doctrine upon it. This is a more reasonable supposition than that Peter through fear sought to conceal his whereabouts.

The next bit of evidence offered is in S. Clement's Epistle to the Corinthians, at the close of the first century. In it the name of Peter has been restored in chapter v. by conjecture, the syllable "os" being all that can, in the manuscript, be discerned. He refers, filling this out as Peter, to Peter and Paul as combatants "who have been nearest to us," who suffered martyrdom. This is obviously very indefinite, and, upon an issue upon which men's salvation is said to depend, of little worth. S. Ignatius, who wrote about 105, said in a letter to the Roman Christians: "I do not charge you like Peter and Paul, who are Apostles." This does not state that they were ever at Rome, for Ignatius might in his humility only be saying that he, their successor in the see of Antioch,

could not address them with the Apostolic authority of his predecessors. The earliest explicit statement in extant authors that we have of Peter's visit to Rome, is found in Irenæus, in his work on heresies. It is supposed to be written after his consecration as Bishop of Lyons, in 170 A.D. He speaks of that most famous Church "founded and constituted at Rome by the two most glorious Apostles, Peter and Paul."

In a rhetorical phrase, Tertullian,¹ makes the earliest mention of the Apostle's martyrdom at Rome. Fermilian makes an allusion to the two Apostles as founders of the Roman Church. These writers do not claim to have had access to any original sources of information, and were probably following statements previously made. When we come to Eusebius in the fourth century, we find him quoting from writings which are not extant, from Papias, Dionysius, a Roman presbyter Caius, and Origen, the latter being the first to state, if that is the right translation of his words, that Peter was crucified with his head downwards. For the reasons that this evidence is late, and second hand, and also cannot be verified, we should be justified in rejecting it. For this is not like an ordinary historical question. It is one on which most important issues depend, — an issue more important than life or death. Nothing less is at stake than whether we are in the church that Christ founded or not. Romans deny that we are in Christ's Church, and consequently that we have no covenanted pledge of salvation. In denying this to us, on the ground of the special endowment of the Roman see,

¹ Ad Marcion, iv. 5.

the burden of proof is on them to prove it was so endowed.

But as our wish is to state, as strongly as the facts will allow, the Roman side, let us admit it. There is a late ingenious argument by the Rev. Fr. Barnes rendering it quite probable that the tomb of the Apostle still rests below the crypt of the present S. Peter's. The strongest argument, we think, is the uncontradicted tradition, which found expression in the Church's councils. Upon this evidence a number of writers, Calvin and Bishop Pearson, Alford, and others, accept the account, so far as relates to the visit and martyrdom under Nero, and the foundation in common by Peter and Paul of the Roman see. But all this does not prove the possession or the transference by S. Peter to the see of that special office of supreme pontiff which Rome claims to-day to be her original endowment.

There are three comments we desire to make.

1. While the evidence may be such as to warrant our acceptance, as probable historical events, of Peter's visit, martyrdom, and joint founding with Paul of the see, it is not such as to warrant Romans in unchurching those who cannot accept it, as proving, what it fails to do, the endowment by S. Peter of that see with supreme monarchical power. If one sitting on a jury would not take away a man's life on such inconclusive evidence, surely one ought not to condemn, by unchurching him, a brother to the peril of what is worse, — eternal loss.

2. According to the admission of some Roman writers all possible doubt of Peter's consecration of

Linus is not by this evidence excluded. At the best, it must be allowed, it falls short of absolute demonstration or certainty. All one can fairly say is that the predominating weight of *probability* is on that side. But that being so, what becomes of the vast superstructure, culminating in the papal *infallibility*, that is built upon it? Infallibility cannot logically rest on probability. It is like trying to build a pyramid on a foundation of eggs.

3. Every doctrine contained in the creed which involves a fact has that fact recorded in Holy Scripture. The birth, crucifixion, resurrection of Christ, the descent of the Holy Spirit are examples. If the Church is so connected with the holy see that we must say, as the Romans do in their creed as set forth by Pope Pius IV. and of universal obligation, "I believe in the Holy Roman Church," then the visit of Peter and his endowment of that see with his prerogatives should be proved in like manner. The Holy Spirit, we may reverently say, would not have omitted to do so in this case, if it were true, any more than in the others. And therefore, as Christians, we must conclude that there is no such evidence given us as will warrant our making belief in the Roman Church, with its monarchical pontiff, and its claim to be the whole Church, a part of our Creed.

CHAPTER XVII

THE ROMAN CLAIM

THE Roman claim is not that the bishop of Rome is entitled to the first position of honor and primacy in the Church by virtue of its canon law. This, all Catholics will admit, certainly was once his position. Is it asked why, if we admit this, should we not by joining Rome recognize it? The answer is twofold. First, because Rome has repudiated this as her true position, and anathematizes those who hold it, and we could not submit to her without acknowledging an authority essentially different. And secondly, according to canon law, whatever Rome may have had she, by excess of claim, has now forfeited. Excess of privilege is destructive of the privilege itself. "*Privilegium omnino meretur amittere qui permissa sibi abutitur potestate.*"¹ As Archdeacon Manning, in his "Unity of the Church,"² wrote, "The defeat of the pope's canonical privileges is with himself."

What, however Rome claims, is not a primacy either given by canon law, or in other way. The underlying fallacy of many Roman arguments is that they cite ancient authorities in favor of a primacy,

¹ "The Privilege of Peter." Jenkins, pp. 7-40. Decret. p. 11. dist. xi. c. 63.

² Page 364.

which fall short of proving their claim to a supremacy. The two are widely apart. Rome does not assert that Peter, and so the bishop of Rome, was first among peers, because in their high office the popes have no peers. The pope is not first in the order of bishops, but as supreme pontiff holds an office distinct from the episcopate. Christ, it is claimed, established two essential orders, the episcopate, each member of which shares in its solidarity, and the apostolate, which now resides, in its plenitude of jurisdiction, solely in the pope.

He is the vicegerent of Jesus Christ. He is the supreme governor of the Church. It is written of him, "Whatever power Jesus Christ Himself could exercise were He visibly present as the head of the Church, the same does His vicar exercise. The Church is bound to yield to him the same obedience which she would give to Jesus Christ, were He to demand it in His own proper person. The pope is Christ in office, Christ in jurisdiction and power." This power extends over things temporal and spiritual. The pope stands on the apex of all authority. He holds in his hands the two swords. In the bull *Unam sanctam*, the pope claimed that "being set above kings and kingdoms by a divine pre-eminence of power, we dispose of them as we think fit."¹ In virtue of this power the pope has absolved subjects from their allegiance, and claimed the right to take away their dominions from those princes who would not purge their dominions from heretics. In things spiritual we are told that "whatever of power, what-

¹ 4. Lat. Council.

ever of sacramental grace, whatever of heavenly dispensation is given by Christ the head of the Church, all this is committed to the pope's dispensation." ¹ So that "it is altogether necessary for salvation that every human creature should be subject to the Roman pontiff."

In relation to the Church we read, "he alone has the right to convoke councils and decide where they shall be held, and to preside over them in person, or by his representatives. Apart from him they cannot act, so that in the vacancy of the see, they can decree nothing. To him it belongs to appoint all the bishops, to transfer and depose them. He alone has the right to create, destroy, or change dioceses, and to make and unmake archbishops. It is his to intervene in all that concerns the general good of the Church, and to no one on earth is he accountable. He judges all, but is judged by none. As the supreme judge in all causes that belong to the Church, recourse may be had to his tribunal, and no appeal lies from him to an Ecumenical council. For the exercise of his authority he claims that an independent territory over which he is to rule as a temporal sovereign is needed. The proper exercise of the spiritual powers Christ gave him requires him to be an earthly king.

He is also the supreme doctor to whom the assistance of the Holy Spirit is pledged, that he may inviolably keep and expound the faith, and that his *ex cathedra* utterances in his official capacity in faith and morals may be infallible. Very naturally and

¹ Council of Basle.

well may the faithful as the result cry out, "We hail thee, O Pope of Rome, successor of Peter, as the one infallible witness and exponent of the truth on earth. We bow before thy voice, O Pius, as before the voice of Christ, the God of truth." In the words of an approved Roman divine, "Every pontiff is the perennial voice of God, placed in the world to teach and guide all nations. He is the heir and minister of all the powers of Christ, pontiff and eternal king." The pope's voice is a "voice of heaven, not of earth; the voice of God, not of man. . . . He is the only plank of salvation in the terrible shipwreck of perverted ideas and facts. . . . He is the only true saviour of moribund society." The above, taken from Roman sources, declare the pope's office, and how he is regarded.

He is thus the Church's supreme monarch, the centre of unity, the source of all jurisdiction, the independent possessor of its executive, judicial, legislative powers, and, as doctor and teacher of the Church, apart from council or general acceptance, infallible.

The claim is a tremendous and appalling one. Did our Lord bestow it? Is it set forth in Holy Scripture? Was it held by the Apostles? Was it so stated by the Fathers? Was it commonly recognized throughout Christendom that all the bishops were directly or indirectly appointed by the pope? Was it as a matter of fact accepted as a law, that all their jurisdiction came from him? Was communion with the pope the acknowledged test of being in the Church? Were none ever acknowledged as saints save those who lived and died in communion with

the holy see? Did the bishop of Rome always summon the general councils and preside over them by himself in person or by his legates? Was the monarchical principle of the papal supremacy always acted on by all portions of Christendom? Did the Church in times of heresy at once appeal to the infallibility that rested in the papal pontiff, or did it assemble in council? Can the claim of privilege, which requires by canon law positive and clear evidence of its original gift, public exhibition and transmission, be proved? The weight of testimony in response to these questions will not, we believe, be found on the Roman side. Let us, however, examine the matter more in detail.

We are met at the outset by the *prima facie* fact that four out of the five patriarchates of Christendom, the fifth being Rome, or the claimant, deny and reject the claim, and have done so at the expense of a separation which has lasted nigh unto a thousand years. Looked at from the orthodox and venerable East, and from Jerusalem, which is the Mother Church of Christendom, the rise of the present monarchical papacy is seen to be the result, in a large part, of human, worldly causes, and the expression of that intellectual pride and independence which is the basis of Protestantism. The pope, the East declares, was the first Protestant. He rebelled against the Church universal, and because it would not submit to him became a schismatic, erecting an independent Church, claiming like the Donatists of old, to be the whole and only body of Christ, and deceiving the West, by the forged decretals, into an accept-

ance of his claims, and by worldly policy building up in the West his assumed monarchical powers. But sin always finds man out, and the sin the parent commits is often visited upon him by his children. If Jacob lied, his children in turn lied to him. The pope became the first Protestant and rebelled against Christendom, and then, following his example, his children rebelled against him. Entrusted with the care of Western Europe, he lost the major part of it. When at last the forgeries of the decretals were discovered, aroused by the corruption and worldliness of the papacy, for whose reform cardinals and councils had for years vainly pleaded, the north of Europe, awakened to the unevangelical, legal, mechanical system as then preached, revolted, and claiming the right of private judgment, broke with the papacy. The sin of the papacy came back upon itself. It lost half of Europe, and to-day, confined chiefly to the Latin races, it is seen to be a decaying force in Europe. But the East, though exposed to terrible sufferings and the inroads of Mahometanism, has survived its assaults, has accomplished a wonderful missionary work of evangelization among the Tartar tribes of Russia, and throughout the whole of the north of Asia. God has blest its labors. It maintains the Catholic position and faith, as it has come from the fathers and Apostles, while it rejects the papacy. To understand the papacy one must look at it from the viewpoint of the East and Jerusalem. The Apostolic Orthodox Catholic churches of the East have repudiated it as not part of the Catholic religion.¹

¹ "What is Modern Romanism?" p. 24.

In the face of this testimony and that of antiquity some have undertaken to defend the Roman claim by the theory of development. But "no theory of development," says Bishop Seymour, "will explain the change from the original government instituted by Christ to the papacy as it now exists. Revolution, usurpation, substitution, come between, not development. The change is not such as comes from growth, as when a child becomes a man, but such as happens when Cæsar strangles the republic and reigns supreme." Newman's theory of development, as Mozley and Archer Butler, as well as the Roman Catholic Bronson, showed, failed to satisfactorily account for the transformation.

That which is a sufficient and should be the decisive test of the validity of Roman claims is to be found in Holy Scripture. It is all our space allows us to consider. What does it disclose to us? Does it sustain the claim of the bishop of Rome to be the Church's absolute monarch, — the source of all jurisdiction, its supreme governor, infallible teacher, the vicar of Jesus Christ?

Now the prophetic, priestly, and kingly powers entrusted to the Apostles were always given to them by Christ in their corporate and collegiate capacity. Our Lord said to the Twelve, in respect of the teaching and judicial office, "Whatsoever *ye* shall bind on earth, shall be bound in heaven."¹ He said to them assembled together in the upper chamber, "Offer this as a memorial of Me." He made them representatives of His kingly power when He gave them mission

¹ S. Matt. xviii. 17, 18.

and jurisdiction and said, "Go ye, and make disciples of all the nations." He then gave to the united apostolate their world-wide jurisdiction. Like as He had given them as a body their prophetic and priestly commissions, so in the days of His royalty He gave to them mission and jurisdiction. Just as they could gather others into union with their prophetic and priestly offices, so they could apportion to others a share in their universal jurisdiction. Thus, we find the Apostles assigning to Paul jurisdiction over the Gentiles, and appointing Peter to jurisdiction over the Jews.¹ This clearly shows that our Lord did not give a primacy and plenary jurisdiction to Peter, from whom it was to be given to the other Apostles, but the reverse. This settles the case of the Roman claim to be the one source of jurisdiction.

It is equally clear that S. Peter was not the supreme governor of the Church as it is claimed the pope is. It is claimed that the pope as supreme governor by a power derived from Peter appoints the bishops, transfers them of his own motion, can depose them at his will. In the New Testament we find Peter pointing out a vacancy in the apostolate, but not filling it. We do not find him consecrating a single bishop or ordaining a single priest. We find S. Paul, on the other hand, without any reference to S. Peter, doing these very things. S. Paul ordains elders and consecrates S. Timothy. Again, so far from appointing any one of the clergy to any special jurisdiction, we find that S. Peter was himself sent on missionary duty by the Apostles. "When the Apostles which were

¹ Gal. ii. 7.

in Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Peter did not send the other Apostles at any time to any place. They sent him. He was not the supreme governor.

The pope claims that he alone has the right to convoke councils and to preside over them and confirm their decrees. In the Acts we do not read that the first council was called by Peter, but "that the Apostles and elders came together to consider the matter." Nothing is said about Peter calling them. Very clearly he did not preside. He addressed the council, so did the others. He spoke without assuming an authority different from the other Apostles. Moreover, the decree ran not in his name, but in that of "the Apostles and elders and brethren." S. Peter had no exceptional, judicial, or legislative authority, but only possessed such authority in common with the Apostles.

What, we may ask, is the testimony respecting his being the centre of unity? It was to S. John, not to S. Peter, that the care of the Blessed Virgin, the special type of the Church, was committed. To S. John especially was the vision of the Church, in all its parts and workings, revealed. He is made keenly alive to the faults and failings in faith and practice of the seven representative churches. If God had established a centre of unity in Rome, it is impossible to suppose it should not have been found in the warnings and instructions given them. The seven churches (a type of the whole Church) would have been earnestly called on to hear what the Spirit, "through

Peter," says to the churches. What we find is that the seven churches are placed on the same level, and there is no intimation of any church holding superiority over the others, or one being the centre of church unity.

Again, the Church is represented as having twelve gates and twelve foundations, no one of which is marked out as being superior to any other. The priesthood of the old and new dispensation is represented by the four and twenty elders, no one of which is above his fellows. "Come hither," said the angel, "I will show thee the Bride, the Lamb's wife.¹ And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem. And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb."² The four-squared city, we may observe, was not, as is popularly conceived, in the form of a cube, but in that of a four-sided Eastern cross. It was after this fashion and order that Israel marched through the wilderness. The Holy City has consequently four arms, twelve sides, a gate on each side, and its twelve corner-stones. The head or chief corner-stone is not placed on one side, but is in the centre, and so is the bond of union to all the parts, and the head and corner-stone is Christ. Thus in this revelation of the Church, given by the Holy Spirit, there is no special place reserved for Peter or the Roman pontiff. As our Lord said, I am the vine, and ye, including Peter, "are the branches." Peter is thus only one branch among others, and so too the

¹ Rom. xxi. 9, 10.

² Rev. xxi. 14.

heavenly city has twelve foundations, and Peter is only one of them. This destroys the claim of his being different from the others as the centre of unity.

Again, not only in the book of The Revelation does the Holy Spirit, who is the guide of the Church into all truth, give us the structure of the Church, but He does so in the plain, literal, explicit words of S. Paul. The Church is the body of Christ. As a body it has a head. Like a human body it can have only one head. As a divine society or body it must have a divine head. This head can be no other than Christ. He is a divine and visible head. He is visible to the saints in glory. He is visible to the waiting Church, as the individual members of it pass before His judgment seat. He has visible and official representatives of Himself in the Church militant in the bishops of each diocese, each one of whom is made visible to all the members of it by the duties of his office. The pope, however, does not fulfil the requirement of being a visible representative of the unseen head. Locally confined by his office to one city he is visible only to those who dwell there or visit him. But as no obligation rests upon the faithful to visit Rome, such as compels each bishop to meet his clergy and people, the pope fails of being a visible head. The oft-repeated saying that "a visible Church must have a visible head," is just as true as that "a divine Church must have a divine head," but it does not prove that the pope is that head. On the contrary, as a divine church must have a divine head the head of the church is Christ.

The question is, Did our Lord set one Apostle over

all the others and make his successors to be His vicegerent on earth?

It has been argued that as every family has a head and every nation a head, so the Church militant should have a head. It is true that every family and nation must have a head, but not that there should be one head over all families and nations. Every diocese, as the Church unit, must in like manner have a head, but it does not follow that there must be a visible head over all dioceses. Christ did, however, designate one who should be His vicar, and did appoint Him in express terms. He would send the Holy Ghost, the Comforter, who should guide the Church into all truth, who should glorify Me: for He shall receive of Mine, and shall show it unto you. To demand more, and that there shall be one visible chief representative of Christ's headship on earth, is to rebel against the ordering of Christ. The pope, therefore, is not the representative head of Christ on earth.

Is the pope the infallible teacher and doctor in all matters of faith and morals?

However it may be explained on a matter of discipline which involved that of doctrine, S. Paul withstood S. Peter to the face and said "he was to be blamed." The ground is most explicitly stated, because he was not walking uprightly, according to the truth of the Gospel. The various defences made show how difficult it is felt to reconcile this condemnation with Peter's supposed office of supreme pastor and doctor. S. Peter, we may also observe, makes no claim to any personal authority as the teacher, the

centre of authority, or source of all jurisdiction. He was, if it was part of the faith, bound to do this. He cannot be excused from not owning it under plea of humility no more than Christ could if He had refrained from declaring Himself to be the Son of God. His failing to do this showed that he did know himself possessed of any office different from the others. He was not the supreme doctor of the Church.

Again, S. Peter calls himself not the chief of the Apostles but a fellow-elder.¹ In his epistles, unlike the other Apostles, he gives no disciplinary instructions. There is less explicit dogmatic teaching in them than in the epistles of S. John. He nowhere asserts himself to be the rock, or a foundation in any sense other than that of the other Apostles. He nowhere makes the claims Rome assigns to him. So far from union with him being a test of unity, to say "I am of Peter" is the sign of a schismatical spirit.² Those were condemned who said, "I am of Cephass." It was a mark of schism to adhere thus specifically to Peter. It is a mark of schism now.

We thus find the *prima facie* witness borne against the papal claims by the four patriarchates corroborated by the Acts, Epistles, and Revelation, wherein we find the Church revealed in its complete and established form.

If we turn to the accounts, given in the gospels, of the Church in its preparatory and formative stage, we find Peter acting, as we have seen, with the prominence of a leader, but with no such office assigned him as the papal claim requires.

¹ 1 Pet. v. 1.

² 1 Cor. i. 10-13.

After Peter had fallen away, and by denying Christ had forfeited his apostleship, we find on his repentance our Lord restoring him to it. In reparation for his former boldness and threefold denial, S. Peter makes a most humble and threefold protestation of his love and loyalty. Our Lord asks him, referring to his former hot assertion made in his own strength, "Simon, son of Jonas, lovest thou me?" Peter will not repeat Christ's word and say, "I love Thee," but humbly says, "Yea, Lord, Thou knowest I have an affection for Thee." Changing his question, Christ finally asks him if he has an affection for Him. The broken heart, placing no longer reliance in itself, Peter replies, "Lord, Thou knowest." "By this triple confession of blessed Peter," says S. Cyril, "his sin consisting of a triple denial was done away, and by the words of our Lord, 'Feed my sheep,' a renewal of the apostleship bestowed upon him is understood to take place."

Thus upon this lowly acknowledgment Christ restores Peter to his Apostleship and to his special office in it. He is to tend the sheep. He as the foundation layer and holder of the keys and opener of the kingdom is to shepherd the sheep. He is to guide the sheep of the old dispensation into the new. He is also to feed them and the new-born lambs of the new kingdom.

There is nothing herein said of his having jurisdiction over any of the other shepherds of the flock. Indeed, it is explicitly denied that he has any authority over other Apostles. For when S. Peter, seeing S. John says, "What shall this man do?" Our Lord

says, "What is that to thee?" In our rough English, "That is no affair or business of yours." If the other Apostles were to have any subordinate relation to Peter, this was the time to declare it. If Peter was to be the inheritor of the powers of the collective Apostolate, when the individual members of it had all passed away, this was the time to make it known. But no, any superiority is not merely omitted, it is explicitly declared that Peter has no jurisdiction over the other Apostles. John's person and work are here declared to be entirely independent of S. Peter. He had nothing to do with them. Nor was he to be an inheritor of the Apostolate when its members had passed from earth. He was to die, so Christ foretold, while S. John might tarry till Christ came. The meaning of our Lord is plain. The Apostolate of which S. John was a part was to continue, but the office that S. Peter held would pass away with his death. S. Peter could have no successor who could have jurisdiction over S. John, for Peter possessed none himself; and so too no jurisdiction over the episcopate resting on S. John's foundation or that of any other Apostle.

Take another text, alleged as giving infallibility to S. Peter. Our Lord said, "Simon, Simon, behold, Satan hath desired to have you (plural and so signifying the Apostles), that he may sift you as wheat: but I have prayed for *thee* that thy faith fail not; and when thou art converted, strengthen thy brethren." It is said by Roman writers that here "Jesus the Omnipotent prays absolutely that the faith of one shall be unfailling. Then Simon's faith being estab-

lished, he is commanded to strengthen the brethren in the faith in which he had been solidly established. Jesus first renders Simon's faith stable, and Simon in turn is to give stability to the faith of his brethren." Over against this we will quote the conclusion of the learned authors of Janus.¹ "No single writer to the end of the seventh century dreamt of such an interpretation; all without exception, and there are eighteen of them, explain it simply as a prayer of Christ that His Apostle might not wholly succumb and lose his faith entirely in his approaching trial." The true exegesis is, that Satan desired to have all, but Christ prays for Peter as being, as the result shows, in the most danger. We may assume that Christ's prayer was answered. Now Christ prayed, not that Peter should not deny the faith, for this he did. He denied the faith when he said of Him whom he had confessed to be the Son of God, "I know not the *man!*" But our Lord prayed that so denying in terms the faith, Peter's faith in Christ should not fail. And it did not. At Christ's look he was converted anew and more thoroughly than ever. Having passed through that terrible spiritual experience of fall and recovery, by divine grace, he could, out of that signal experience of love and mercy, confirm his brethren. Christ had forgiven him his greater sin, He would forgive them who in the hour of trial fell into a lesser one and deserted Him and fled. There is nothing in this text that supports the infallibility of Peter.

We have then only the text in S. Matthew to con-

¹ Janus, 93.

sider. Roman Catholics are so brought up to repeat this text that they take it for granted, often without examination, that it favors the papal claim. Let us consider its meaning. "Jesus asked His disciples, saying, Whom say ye that I am?" Simon Peter, replying for them said, "Thou art the Christ, the Son of the Living God." "Jesus said, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven."

We have seen what in this text was meant by the power of the keys. What was promised to Peter separately and representatively was subsequently given to all collectively. The Apostolate was never to pass away, for Christ said, "Lo, I am with you alway unto the end of the world." It was also to remain as held in joint tenure by a body. Pressed by the difficulty that S. John, the last surviving Apostle, could not have been subject to Linus, who is said to have succeeded S. Peter at Rome, the modern Roman theory is, that, after S. John's death, the whole Apostolate survived in Peter. The theory, however ingenious, is certainly lacking in scriptural or historical proof. According to Scripture, the Apostolate was not to remain surviving in Peter alone, for the Church was to be forever resting, as S. John described it, on its twelve foundations. Seeing that the Apostolate must remain, and that there

is no proof it does so in Peter alone and his supposed successors, it is clear that it remains in the episcopate. By it our Lord fulfils His promise to be with *you*, a collective body, until the world's end. S. Peter, as we have seen, had in it a special and glorious office, but a personal one. Of the Twelve he was the first. In regard to the Apostles, he was a leader, a spokesman, and by the experience of his own recovery, a strengthener of their faith. In regard to the Church He was a foundation layer, a guide to the sheep of the old covenant, a feeder of the sheep and of the lambs of the new one. But the keys, while they connote stewardship and so far oversight, do not denote superiority over other stewards, or aught that Rome now claims.

It remains, then, to inquire who is signified by the rock on which the Church is built. As the text says, it is built upon *this* rock, it points to one particular subject. To what does "this" refer? Is it to Peter or to Christ, confessed by Peter, to be the Son of God?

Some of the reasons why it does not refer to Peter are these. If Peter was to be the rock our Lord would have made this clear by saying, "Thou art Peter, the rock on which I will build my Church;" or, "Thou art Peter and upon thee I will build it." The text is thus sometimes incorrectly quoted. It is so cited in sermons that it has become a common notion with the Roman laity that our Lord said He would build His Church on Peter, or that Peter was the rock. The first error, then, to be pointed out, is this misquotation or misleading use of the text. Our

Lord did not say, "Thou art Peter, the rock on which I will build my Church," but said, upon *this* rock I will build my Church. The test of the correct meaning is, to whom does "this" refer? Is it to Peter or to Christ who was revealed to and confessed by S. Peter to be the son of God?

Now the word "this" in conversation may refer to the speaker, as when our Lord says, "Destroy this temple," meaning Himself, or it may refer to a third person. "But it is doubtful whether any passage can be cited in the New Testament where it is used to denote a person to whom the person using it speaks."¹ Here our Lord is speaking to S. Peter and therefore "this rock" cannot refer to him.

Again, that it cannot refer to S. Peter is obvious from the fact that the two words, "Peter" and "rock," are of different genders. Peter, being a man's name is in the masculine gender, while rock is feminine. They cannot, therefore, refer to the same thing.

To this it has been replied that our Lord spoke in Syriac or Aramaic, in which languages this distinction would not be made. But other and as learned scholars have thought otherwise. They have declared that in the Syriac "Kepha," meaning rock, is feminine. This is agreed to by all. But the word used by our Lord to designate a man's name, either in Syriac or Greek, would undoubtedly be masculine. We find our Lord doing this when He first named the Apostle, saying in Syriac, "Thou shalt be called Cephas." He thus most probably, in the language He used, made the distinction in gender.

¹ Wordsworth, Com. S. Matt. xvi. 18.

But be this as it may, Greek is the language in which God's later revelation is given to us, and we have no right to go outside of it. If Romans can do so Protestants can do the same. If Romans may assume what were the words our Lord spoke in Syriac, of which we have no record, Protestants may assume His accompanying explanatory actions. If the one may assume that He used the same gender in both clauses of the sentence, the other may suppose that by laying His hand on Himself, when He said, "On this rock I will build my Church," He explained His meaning. We must leave all such suppositions and receive the text as preserved in God's Word. If our Lord did speak in Syriac or Aramaic, we must nevertheless accept S. Matthew's language as divinely inspired for the express purpose of marking a difference which the Syriac failed to accentuate or suggest. Romans therefore fail in their attempt to prove that "this rock" refers to Peter.

If the Roman interpretation is thus seen to be an impossible one because ungrammatical, it is also unscriptural. It is an admitted rule in interpretation that we must construe Scripture by Scripture. Now in the Holy Scripture the word rock is used as a synonym of God. It occurs some thirty-five times in the Old Testament. We will quote a few instances. "The God of Israel said, the Rock of Israel spake to me."¹ "The Lord is my rock, and who is a rock save our God."² "There is none holy as the Lord: neither is there any rock like our God."³ "Is there

¹ 2 Sam. xxiii. 3.

² 2 Sam. xxii. 2, 32.

³ 1 Sam. ii. 2.

a God beside me? yea, no Rock, I know not any.”¹ “The Lord Jehovah is the Rock of ages.”² Seeing that rock was a familiar title for God, and the confession made being that Christ was the Son of God, upon our Lord’s saying, “Upon this *rock* I will build my Church,” the Apostles would naturally have understood the word rock as referring to Himself. Christ takes that title to Himself when He counsels the wise man to build his house upon the rock that the winds and waves cannot overcome. He claims to be the Son of God, the Rock of ages. The Roman exegesis again fails as being an unscriptural one.

Again, the words “Peter” and “rock” have different significations, and therefore cannot mean the same thing, and so we have another proof that Peter is not to be identified with the rock on which the Church is founded. The difference is seen in the titles given to our Lord. As the Son of God He is the rock; as Son of Man He is the stone. He was the divine rock that followed Israel, and “that Rock was Christ.” He was as the Son of Man the Virgin born, “the Stone cut out without hands.” His divinity was a *rock* of offence, His humanity a *stone* of stumbling. Now Cephas is, we read, by interpretation, stone. It is, if we look at the Revised Version, not necessarily a stone. The word signifies a kind or quality of material. Applied to the person of Peter it was to mark his spiritual transformation. By nature he was Simon, unstable and weak, by union with the Living Rock he became rocklike or petrified. Thus in contrast with the term “rock” in

¹ Isa. xlv. 8, marg.

² Isa. xxvi. 4, marg.

Scripture the word "stone" marks a difference not only of size but of quality of material. The "rock" denotes something or some one who is divine; "Peter" or "stone," something of like nature with the rock, but belonging to humanity. Consequently "Peter" and "this rock" are two different things, and the Church is not said to be founded on Peter, a man, but on Christ, the Son of God.

Besides this, there are convincing theological reasons why Peter cannot be the rock. The Catholic faith is that the Church is built on the foundation of all the Apostles. The Roman view is, that eleven of these having passed, *i. e.*, crumbled away, the Church now rests upon the successor of one. The heavenly city is thus more like an inverted pyramid, resting on its apex, than rising four square on its twelve foundations. This is contrary to the whole teaching of Holy Scripture, as set forth in type, prophecy, and revelation. There were the twelve patriarchs, the twelve tribes, the twelve stones on the high priest's breastplate, the twelve Apostles, the twelve sides and corner-stones and twelve gates of the celestial city. The Church is not an inverted pyramid, but has twelve living foundations at its base.

Another objection is this: Christ said, Upon this rock will I build my Church and the gates of hell, *i. e.*, hades, shall not prevail against it. The rock signified must therefore be one that the gates of hell cannot overcome. Now "hades" means the powers of sin, Satan, and death. But it is obvious sin and Satan did prevail over Peter, and led him, though afterwards he recovered, to deny Christ. And in due

course he passed under the power of death. And if the temporal power is as claimed essential to the papacy, then the gates of hell have prevailed against it. Against Christ, however, sin and Satan had no power, and death had no dominion over Him. He rose triumphantly with the keys of hell and of death in His hands. The interpretation that makes Peter the rock is thus seen to be untheological. Because only one who is in Himself the resurrection and life can be the foundation of a church against which death cannot prevail. Again, it has been argued by Romans that as a rock is something permanent, and the rock on which the Church is built must be as enduring as the Church itself, therefore this promise which they claim was made to Peter is also a promise that he would have successors. But as the Church is to last for all eternity and the papacy cannot possibly last beyond the end of the world, it follows that the rock cannot be Peter and his successors.

The limitations of this book do not allow of citation from the fathers as to the meaning of this text. But a great deal of needless search will be saved if the legal rule is remembered that counts of little or no value "*obiter dicta*." We should confine our investigations to what the fathers said when they were engaged in writing an explanation of the text. All these have been tabulated.¹ The result is that the preponderance of authorities hold the view that Christ, or the confession of Peter of His divinity, is the rock. And while there are some who state that here an authority or office was given to Peter, there are none

¹ See "Petrine Claims." S. P. C. K.

who hold it was one which was to be transmitted to a successor. The writers of Janus, who were Roman theologians, wrote, as the result of their long and learned investigation: "Of all the fathers who interpret these passages in the Gospels,¹ not a single one applies them to the Roman bishops as Peter's successors." "Not one has dropped the faintest hint that the primacy of Rome is the consequence of the commission and promise to Peter. Not one has explained the rock on which Christ would build His Church as the office given to Peter to be transmitted to his successors. But they understood by it, either Christ Himself, or Peter's confession of faith in Christ, or else that Peter was the foundation equally with the others."

Launoy,² a Roman divine, made an exhaustive collection from the fathers, church writers, and councils showing their various interpretations of the text we have been considering. Out of about eighty-five citations sixty authorities take the rock to be Christ or the confession of His divinity; only seventeen see in the rock any reference to S. Peter "and these say nothing in this connection of his successor."³

Concerning the papal infallibility a Roman authority says, "It would, of course, be a monstrous anachronism were we to attribute a belief in papal infallibility to ante-Nicene fathers;"⁴ and as concerning the papal claim to a supremacy of jurisdiction,

¹ S. Matt. xvi. 18; S. John xxi. 17.

² Launoy, Opera, tom. 5, par. 2, Ep. vii.

³ Peoples, "Roman Claims," p. 8.

⁴ Addis and Arnold, "Catholic Dictionary," Art. Pope.

the Roman Bossuet, the great French theologian, declared that the "very late invention that bishops receive their jurisdiction from the pope, and are, as it were his vicars, ought to be banished from Christian schools, as unheard of for twelve centuries."¹

As Catholics, therefore, directed by our Anglican authorities to interpret Holy Scripture according to the fathers, and as the Romans also are directed by Trent so to receive the Holy Scriptures, we cannot allow that the present claim of Rome is part of the Christian religion, or an accredited dogma of the Catholic faith.

¹ Defensio Chri. Gallicani, Bk. viii. c. xiv.

CHAPTER XVIII

THE HOLY SEE

IT is a habit with some to speak of the see of Rome as the "Holy See." It is part of the effort to present Rome in an attractive light and to create a desire for union with her.

As Catholics all that is Catholic, in Rome or elsewhere, we love. In many ways, her people, by their faith and zeal, set us an inspiring example. We feel that a church that so realizes the unseen world and is so filled with such devotion must, on these accounts, be dear to Christ. We have no desire, especially when all Christians should be drawing together, to say aught against the Catholicity she embodies. Whatever we do say, it is with the consciousness and willing acknowledgment of our own shortcomings. Not then in disparagement of what is Catholic in our sister Church, but writing for our own people, let us examine Rome's claim to the title of "The Holy See."

Holiness is one of the marks of the Catholic Church. She is holy because the Holy Spirit dwells within her. Holy because she possesses in her sacraments the means of developing holiness. Holy because she has in her saints the highest ideals of holiness, and in every age is producing them. If the special holiness claimed for the Roman see is like

that of the Church, it will possess it in like manner as a distinctive and permanent feature. Persons will doubtless decide this question as they do similar ones, governed largely by their religious presuppositions. But admitting Newman's argument that where there is the most grace, there through its rejection we shall find the worst sin; where, in other words, there is the most light, there are the strongest shadows, yet must we not shut our eyes to a good deal of history to find in the Roman see any special marks of sanctity? For must it not surpass all others in holiness to make good its claim to be pre-eminently "The Holy See," and can any unprejudiced historian say that it does so?

Let us then consider together some of its notable features. One feature of it is that, to a degree unlike any other see in Christendom, it has the reputation of being connected with a long series of forgeries. It was the oft-repeated reproach of the Greeks that the Roman Church was "the native home of inventions and falsification of documents." Historians have often in the pursuance of their duty brought them before the public. The authors of "The Pope and the Council," who were trained Roman theologians, give some fifty pages to an account of them. "Like," they say, "successive strata of the earth covering one another, so layer after layer of forgeries and falsifications was piled up in the Church."

We will cite from the above-mentioned work some few examples.

First, we find it inserted in the Roman manuscript of the sixth Nicene canon that "the Roman Church

always had the primacy," a fraud which was exposed at the council of Chalcedon. Next, in the fathers, S. Augustine had said that all those writings of the Bible were pre-eminently attested which the Apostolical Churches had received. This passage was corrupted to signify that those epistles belong to canonical writings which the holy see has issued. This was to put the decretal letters of the popes on a par with Scripture. Again, in proof of the alleged holiness of the popes, the fable was invented "that of the thirty popes before Constantine, all but one were martyrs." Finding it difficult to explain the apostasy of Pope Liberius, the story was credited that Liberius, when exiled, had ordained Felix as his successor, and then abdicated, so that his subsequent apostasy did not matter. In order to increase the papal power, two spurious epistles of Pope Julius were forged, to the effect that the Apostles and Nicene Council had said no council could be held without the pope's injunction. "In the fifth and beginning of the sixth century began the compilation of spurious acts of Roman martyrs which modern criticism, even at Rome, has been obliged to give up." In the middle of the ninth century arose that huge fabrication now known as the forged decretals. It was a compilation of about a hundred pretended decrees of the earliest popes, together with other spurious writings. Those documents Pope Nicholas I. (858), a man of great audacity, assured the Frankish bishops had long been preserved in the archives of the Roman Church.

"But the most potent instrument in the new papal

system was Gratian's *Decretum*." Gratian was a great jurist about the middle of the twelfth century, whose work on canon law displaced all others. "No book has ever come near it in its influence in the Church, although there is scarcely another so full of gross errors." All these fictions, ignorantly it may be, he inserted into his code. How the Western Church unsuspectingly received the accumulated forgeries, how they gradually became adopted, how the great theologians like Thomas Aquinas and Melchior Cano built their theories of the papacy upon them, how Popes Hildebrand and Innocent III. used them to build up the present colossal papal system, is a matter of ordinary history. Thus the whole structure of the Church was changed from the ancient canonical primacy to the modern monarchical supremacy. The forged decretals did not, as Roman advocates have claimed in extenuation, give utterance to the Church's ancient tradition. The modern monarchical papacy was not contained in the original constitution of the Church as Christ made it. It could not come, as the three orders came, by way of a providential ordering. It was not a legitimate development, but a revolution. "The forged decretals completely revolutionized (Janus, 97) the whole constitution of the Church. On that point there can be no controversy among candid historians." To do this use was made, not of existing authenticated traditions, but of previously existing forgeries. A black stream of fraud and ambition had already contaminated the see, influential through its wealth and boastful of its origin. Developments of a legitimate kind there must be in God's Church,

in its government as established by canons and, as she guards by definition, the faith once received. But God has no need, as Père Gratry said, of man's lies, to further His purposes. Whatever development is formed thereby has on it a brand that denotes an evil origin and is not a development ordained of God.

Gradually, built upon this foundation of falsehood, the papacy developed into its portentous proportions. It was not until after a thousand years had passed that the bishop of Rome came to be called officially as he is now the vicar of Christ. His power under Hildebrand and Innocent III. became so magnified that he could take away kingdoms and absolve subjects from their allegiance. In the exercise of this power, untold miseries were inflicted upon innocent people, and nations were deluged with blood. As the final outcome, in 1870 the pope was declared, when speaking *ex cathedra*, to be officially in possession of the assisting aid of infallibility. German Roman theologians of high repute declared this was not the original Catholic faith, and revolted. American Roman Catholics to-day are imposed upon by being told that this infallibility is like that of the supreme court. But the supreme court, when it finds it has fallen into error, can and does reverse its decisions. The pope, if infallible, cannot do so. The decree of infallibility distinctly states that the papal decisions are irreformable. So in one form or another, the deceit goes on, — sometimes by concealment of former teachings, made, for instance, in Roman catechism, sometimes by audacious assertion. For now three centuries the forgeries of these decre-

tals have been exposed. Rome, beaten in the controversy over their genuineness, has acknowledged them to be fabrications. Popes as well as Roman theologians have admitted them to be forgeries. Yet like an arch from which the wooden constructive skeleton has been removed, the papacy, built on this framework of lies, remains. The same phenomenon is to be found in Mormonism and other false religious systems. The papacy remains strong as a consolidated monarchical organization, but to the candid and discerning, with the fatal telltale marks of its origin upon it. It is not a holy see.

Again, where shall we look for special marks of holiness, if it exists in the see, save in the pontiffs themselves? So strongly has this been felt, that a papal secretary once wrote: "Popes must be held to inherit innocence and sanctity from Peter." Gregory VII. made the holiness of the popes the foundation of his claims to universal dominion. "Every sovereign," he said, "however good before, becomes corrupted by the use of power, whereas every rightly appointed pope becomes a saint, through the imputed merits of Peter." In our time the papacy has been filled by two popes of recognized Christian character. They were not free from faults, but no such squibs were put on Pasquino, Rome's jibing pillar, at their death, as on their predecessor's, Pope Gregory XVI. He was represented as offering to S. Peter a very large key, so large indeed that it did not fit the heavenly gate. He had to explain to the heavenly warden that by mistake he had brought the key to his capacious wine

cellar! We gladly record the fact that not only the two late, but many popes, have been sincere followers of Jesus Christ. But can we say, on examining the history of the see, that it bears out the boast of special sanctity? Rather are we not obliged to say that no other see has been filled with so many and such notoriously evil and bad men?

“For above sixty years,” writes Janus, “from 883 to 955, the Roman Church was enslaved and degraded while the Apostolic see became a prey and plaything of rival factions of nobles, and for a long time of ambitious and profligate women.” “During the papacy of Sergius,” says Dean Milman,¹ “rose into power the infamous Theodora, with her daughters Matoria and Theodora, the prostitutes who, in the strong language of historians, disposed for many years of the papal tiara, and not content with disgracing by their own licentious lives the chief city of Christendom, actually placed their profligate paramours or base-born sons in the chair of Peter.” The well-known licentious life of Cardinal Borgia did not hinder the electors from choosing him to fill S. Peter’s chair. He made one of his natural sons, Cæsar Borgia, a cardinal, — and the brother of his mistress Guilia, Alexandro Farnese, another. Dr. Creighton in his work on the papacy felt himself obliged to credit the scandalous story that Cardinal Cæsar Borgia gave a supper in Rome to fifty prostitutes. Though conspicuous for his evil living, Alexander VI. does not stand alone. “The secularized papacy”²

¹ “Latin Christianity,” vol. iii. p. 158.

² Creighton, vol. iv. p. 441.

can excite nothing but disgust, but the secularization of the papacy was begun by Sixtus IV., was profound under Innocent VIII. as under Alexander VI., and was not much mended under Julius II. and Leo X." "Nearly all the line of pontiffs,⁴ Nicholas V. (1447), Calixtus III. (1455), Pius II. or Æneas Sylvius (1458), Paul II. (1464), Sixtus IV. (1471), Innocent VIII. (1484), Alexander VI. (1492), Pius III. (1503), Julius II. (1503), and Leo X. (1513), betrayed increasing love of pomp and worldly pleasures. Nepotism was the prevailing motive in their distribution of preferment; too many played a leading part in base political intrigues. Nor may we pass in silence the appalling profligacy which so often stained the reputation of the later pontiffs." Cardinal Baronius, in his history, admitting the terrible degradation of the papacy in the tenth century, could only wonder how the Church was preserved. As we look at the see's stained record in her pontiffs, we cannot, in historical justice, award it the title of "The Holy See."

Again, we ask what has been the spirit of the Roman see? Has it not been marked from the early times with that of worldly ambition, thirst for power, and political intrigues? Have there not been popes and rival popes who have hated and excommunicated one another, and Christendom been so disorganized by their strife that Christians had no sure means of knowing who the right pope was? Has the papacy, as Peter was bidden to do, put up the sword into its sheath, or has it not constantly appealed to the arm

¹ "Hardwick's Hist.," p. 364.

of flesh to accomplish its designs? Has not the papacy intrigued to the setting of nobles against kings, and kings against emperors, and when baffled, called on the sultan's aid? Has it not in politics been in alliance with all parties as best served its own ends? When the struggle for freedom was going on in England, was not the pope on the side of King John, not with the barons? To-day, having discovered that in our Republic his power and revenues are greater than under a monarchy, the pope poses as a friend of republicanism. But has the papacy as a rule been on the side of progress, education, and free government? The late pope put forth an admirable bull on the relation of capital and labor. There are liberal Roman ecclesiastics in America. But what about the papal government in Rome when it had the power? And has there not been found in Rome a greed for a world-wide rule which made the papacy in mediæval times a revived Cæsarism? Has not Rome claimed that Peter's two swords signified that she was the head of all temporal and spiritual power on earth? Has she not exercised this authority and laid kingdoms under interdict, and for hostility to herself excommunicated kings. One may possibly condone Hildebrand believing in the forged decretals, in his struggle for the Church's spiritual rights, but the struggle of his successor, Innocent III., aiming at increased temporal sovereignty, was something very different. "The whole significance of the papacy," says Dr. Creighton,¹ "was altered when this desire to secure a temporal sovereignty became a leading

¹ Creighton, "The Papacy," vol. i. p. 22.

feature of the papal policy." "The great interests of Christendom were forgotten in the struggle." "The moral prestige of the papacy was irrevocably lowered." This representative of the Lord of Peace, in his greed for dominion, has been the inciter of innumerable wars and a sea of blood flows round the papal throne. It is not in anger, but in intense sorrow we are forced to admit this. We must not allow ourselves to be hypnotized into believing Rome to be "the holy see."

Nor has this unholy spirit for worldly aggrandizement abated. Not that it now aims at feudal ascendancy, but still it determinedly claims a temporal sovereignty. For years the Italians had grievously suffered under the brutality of the ecclesiastical papal government. It was one of the worst of governments of nations called civilized. The press was under inquisitorial supervision, and a daily paper did not exist in Rome till 1846. Free speech was not tolerated. Education was in the hands of priests who thought an ignorant people were the easiest governed. In many parishes there were no schools at all. Robberies and brigandism abounded.¹ "Agriculture was at a standstill. Industrial enterprises were hindered by heavy taxes, and clerical interference. Poverty, pauperism, and beggary abounded. Justice was shamefully administered. Persons were liable to arrest without warrant. The judges were ecclesiastics, corrupt and incapable." "It is not," said Mr. Gladstone, "mere imperfection, not occasional severity; it is incessant, systematic violation of law by the

¹ Robertson's Church in Italy.

power appointed to watch over it." In 1870 those who entered the dungeons of the inquisition found all kinds of instruments of torture.¹ When in 1859 a rising took place at Perugia, the pope's foreign soldiers put it down, looting houses, massacring old and young. Pope Pius IX. personally thanked the general and had a medal struck in memory of the event. Can any true-hearted American wonder that the Italians were against such a government, or fail to sympathize with them in their struggle for liberty?

A constitutional government united Italy under Victor Emmanuel, and gave to the Italians the blessing of freedom and legislative government. This government, with great liberality, secured by its laws the papacy in the free exercise of its spiritual powers. By the articles called the "Papal Guarantees," the person of the pope is held to be sacred and inviolable. The free action of the cardinals is secured in their election of a pope. No agent of police or government official can enter the residence of the pontiff. He can have a post-office of his own, under his control, and letters to and from the pope are free from tax. Ambassadors to him are accorded the prerogatives belonging to them. To him the Italian Government renders sovereign honors and sets aside \$750,000 yearly for his use. It is therefore grossly misleading to say that the pope is oppressed. He is perfectly free to exercise all his spiritual functions and powers. The free election of the present pope is a testimony of this. But he still poses for sympathy as a prisoner and begs for Peter's pence. It is

¹ Robertson, 25.

unnecessary for Americans to contribute to his support when he can have so ample an income. It is untrue that his spirituality needs for its protection a temporal sovereignty. Yet to gain this and bring Italy back into its old state of political degradation is the constant effort of the papacy. It is not Christianity, but its antithesis. It is not a "holy see."

We might dwell upon many other like features of the papacy. Catholicity is of Christ, the papacy is of man. And to the spiritual-minded its distinguishing evil note is worldliness. Roman Catholicism is full of contrivances, by appeals to fear for the acquisition of wealth. The Roman Church is powerful as a great money-getting machine, and the pope lives surrounded by the etiquette of an earthly court. Rome well knows how to make her performances attractive and spectacular. The state and splendor of her magnificent processions, with the pope borne in regal state, surrounded by her cortege of richly vested cardinals, escorted by her Swiss and noble guards, with glittering armor and drawn swords, with ten thousands of excited people shouting frantically for their "Papa Re," make a spectacle thrilling, unique, unequalled. No wonder those present and those who read the sensational descriptions are carried away by it. It appeals mostly to the class who gaze with admiration on all display. Rome attracts and gains adherents, Ruskin said, "as larks are lured by the glitter of bits of glass into a trap." Her converts are often, to use an Emersonianism, "victims of glare and superstition." Her papal ceremonials appeal seductively to the worldly minded. There is nothing

of the spirit of Christ or Christian worship in this papal pomp. It must grieve Christ and make, if possible, the saints and angels weep. The Russian and Eastern Churches have indeed an elaborate symbolical ceremonial accompanying their worship. The spirit of devotion, however, runs through it all. The great ceremonies peculiar to the papal see, on the other hand, have on them the mark of a worldly kingdom as they are intended to have. This worldliness is another and cumulative reason why we cannot, in justice, give to Rome the title of "The Holy See." Its true name should rather be "The Worldly See."

There is an agonizing cry going up in our day for a more unworldly, purer Christianity. Men are saying that it is not to be found in the churches; that the revelation of God in nature contradicts the commonly received theology; that the life of Christ has been overlaid with scholastic dogmas; that humanity has been neglected for ecclesiastical interests. The voice of the Lord is to be heard speaking through the nations. If the Anglican Church is to meet our century's want, she must be filled more fully with the love of God and of our fellow-man. She must energetically forward every enterprise for social and civic betterment. She must become in action what she is in her prayer-book. But she will not become united in this loving work, nor realize her inherited Catholicity, until her members are convinced that the revival of Catholicity does not purport reunion with Rome, as she is, and submission to the papal supremacy.

CHAPTER XIX

SECESSIONS

THE great revival of Catholicity in the Anglican communion stimulated theological investigation in every department and every direction. It opened the long-closed storehouse of patristic learning. It studied anew the great Anglican divines. It gave a new zest to biblical research and exegesis. It reread with the aid of new discoveries the history of the Reformation. It came to a deeper realization of the mystery of the incarnation and its extension in the sacraments. The whole range of Catholic theology came out in more vivid colors and was grasped with a new and more intense appreciation. The movement developed higher ideals of sanctity and a personal self-sacrificing devotion in clergy and laity. The spiritual poverty of the Church's ministrations to the people came to be keenly realized. Lives, talents, means were lavishly poured out at the feet of Christ. Perhaps never since the day of Pentecost has there been a spiritual movement so learned, so real, so intense. Great hopes were kindled for the Church's progress. Men looked, with holy desire, to a reunion of Christendom. They desired, believing in Christ's prayer, to think it possible. But so great a movement was sure to arouse, to the utmost, the animosity of Satan and all his malefic cunning.

In every conceivable way the movement was harassed and attacked. No misrepresentation was too gross, no weapon too vulgar. The *odium theologium* was aroused to an exasperating degree. The air was thick with the dust of controversy and contention. The university tribunals were appealed to in Oxford, the mobs, in the east of London. Bishops charged against it, the *Times* and other newspapers denounced it, the judges of the privy council soiled their ermine by their displacement of law in behalf of policy.

We may look back over fifty years and see how the cause has prospered, for it was of the Lord. Neither the oftentimes folly of adherents nor the blindness of adversaries could stop it. But like some great battle, it has cost untold sacrifice and agonies of soul. It has, however, by its furnace fires formed and purified many to a high degree of sanctity, who are now resting with God. In the time of prosperity men may attain salvation, but in times of suffering and adversity they are made saints.

It could not also but be that under the exasperating and depressing temptations some were found who could not bear the strain and in time of temptation fell away. They laid down their arms. They turned back in the day of battle. They became victims of their doubts and fears. They began in their recovery of old truths to lose sight of the proportion of the faith, to question their position, or, attracted by Rome's external appearance of unity, to contrast unfavorably some aspects of the Anglican Church with that of Rome. The latter church took on, to their imagination, the character of an

ideal one. They confounded the decisions of the civil courts with that of the Church herself. They lost faith in the possibility of England's Church ever regaining its Catholic heritage. They said in their despondency "Can these dry bones live?" And so from one ostensible cause or another they sought relief from responsibility by surrender to Rome. Some, mostly women, were beguiled by the fascinating personality and artful arguments of certain skilled proselyters. Comparatively few went from conviction after a candid and full investigation of Scripture and history. It was remarked in the early days of the movement that the 'verts were not found among the great students of Holy Scripture, and believers in the Church's authority, like Pusey, Keble, Marriott, Isaac Williams, Neale, and others, but came from a class of restless, speculating minds like Newman, Ward, or poetical and imaginative ones like Faber, Caswell, or ecclesiastic politicians like Manning.

Looking at the Anglican Church as she is to-day, we see her extending throughout the world. She is becoming rehabilitated. She is rising again in her strength. If trials exist and difficulties confront her they are diminishing forces. The Catholic churchmen in England have learned not to be affected by decisions of State courts. They have learned something by their own mistakes, how to wait on God and to tarry His leisure. It is His Church and He is working out plans, not our plans but His own. We can only read His providences as they accomplish themselves, and by learning to conform ourselves to them. Better than all by their conferences church-

men are learning to trust one another more, and to recognize the good in all schools of thought. Union within the Church, it is being felt, must first be won and established as the foundation of any union with those without or with sister churches. There are great grounds of encouragement and the skies are bright with hopefulness. Only let churchmen trust God more, get together, bear with one another, and the Church will reap her joyful harvest.

It is true that Rome is busy with her proselyting efforts, endeavoring to unsettle individuals, especially those in the early and unripe stage of piety. There are those who make this work of proselyting a business and study the art of injecting doubt into susceptible minds. And it is one of their common stock arguments to refer to the number of persons who have joined the Roman Church. Now during the past thirty years there have been in England no secessions of any great scholars, and in America secessions have always been few. There are some points, however, it would be well to consider. First, more stay than go.

The movement has now gone on for some seventy years, and during this time it would be safe to say there have been about seventy thousand clergy in the Anglican communion. These clergy are brought up, not like Roman priests, who have not so unrestricted access to our books, but with the opportunity and with a felt duty to examine fully both sides of the controversy between the Anglican Church and Rome. We have never known an Anglican clergyman who has not, sometime in his life, honestly

and sincerely tried to do so. Considering the idiosyncrasies of minds, the trials in the English Church, the harsh treatment of Catholic churchmen, the dependency that oftentimes overtakes a priest, the allurements of Rome, the wonder is that so few have gone over. Yet out of these seventy thousand clergy, most of whom have conscientiously examined the controversy, in spite of all the trials to which the Catholic clergy are exposed, only a fraction of one per cent has decided in favor of Rome's claims. When, therefore, the convert-maker without or the mischief-maker within points out that some one of the clergy has gone to Rome, tell him that there have been in the last seventy years nigh seventy thousand who on their knees have examined the question and *who have stayed*.

Another point it is well to keep in mind is this: More have left Rome and come to the Catholic position than have left and taken up with that of Rome. In estimating the men and numbers on each side we must take into account the fact that the influence of the movement was not confined to England but spread throughout Europe. Pusey, Liddon, Bishop Forbes, and others, came into communication with a number of leading Roman Catholic doctors and professors on the continent, among whom was the great Dr. Döllinger. Anglican books were read, and the Catholic position regarding the papacy was cordially recognized by these great scholars. So that when the Roman Curia sprang on the Western Church its scheme for decreeing the papal infallibility in 1870 there was a revolt in

Germany, and Reinkens and Weber and Schültz and Herzog, and others, with nigh a hundred thousand followers, broke with Rome and established the old Catholic communion. When, therefore, any one talks about Newman's secession, we can tell him it was more than offset by Dr. Döllinger's. No group of English Roman converts can surpass in devotion or learning the great divines who have left Rome on the continent. If ten thousand of the laity or more have joined Rome in England, ten times as many on the continent have left her. So let us hold up the scales, and while there is a small pile of grains of sand on the Roman side, there are many iron pound weights on the other. For more under the influence of this Oxford movement have left Rome than have joined her.

But it is asked, what takes the few, who do go, over to Rome? What are the reasons for their 'verting?

So far as our knowledge goes, a change of faith is usually preceded by a period of spiritual or mental depression. For some cause, and a clergyman is especially liable to such an attack, a mist of despondency has settled on his soul. He has allowed himself to become more and more critical of the failings of his own church, and has gazed at them until they have assumed exaggerated proportions. He has met with parochial or other oppositions, and not with the success he expected. He has had an ideal of a perfect church such as is not to be found in Holy Scripture. He has made certain ceremonies, of which he is fond, tests of orthodoxy. He has

allowed himself to dwell on the attractive features of Rome until his imagination has made her an ideal church. As the elder Pugin said, who awoke with a great shock after his 'version, he had previously thought Rome was a church filled with holy clergy, holy churches, holy monks, holy nuns, holy everything. He has been disturbed by the untheological, perhaps misunderstood, utterances of a few very broad churchmen. He complains of the laxity of discipline, though not unfrequently he has in his independence disregarded it himself. He censures the bishops for not condemning heretical utterances, forgetting that only a very few years ago the American bishops put forth a special pastoral in the strongest terms doing that very thing. He regards the clergy and bishops as sadly in error, not realizing that the Church's formal utterance is to be found in her prayer-book, and that the failing of individual teachers is no reason why one should leave one's post, but rather why one should stay there. It is often difficult to get at real reasons. The reasons men subsequently assign are apt to be manufactured explanations. The papers announce with great flourish that a priest has joined Rome, and those acquainted with his inner life may know that it is because of some secret sin, disappointed ambition, or spiritual pride. For the most part the unsettlement is occasioned by some unfaithfulness, increased by disappointments, and not unfrequently accompanied by obvious self-deceptions and deceit. Comparatively few go, after a full examination of the question, with the determination by God's grace to go or stay as God might show the way.

Secession suggests a further question. What has been the effect on the spiritual life of those who have left the Church for Rome? Have they as a rule shown by their lives that they have been improved by it? We know that thousands have come to us in this country from the sects. More than a thousand of our American clergy and bishops are converts. Coming from religious motives and because they sought Christ's Church, we find that after a while there is a perceptible advance in spirituality. This is the usual testimony. However good Presbyterians or Congregationalists or Methodists they may have been, after their union with the Church there is an obvious increase in spiritual illumination and growth in holiness. Now if the Roman Church is the only true church, and is alone possessed of sacramental grace, the same mark of improvement ought to be as obvious on the bulk of her converts from us. But what is the case? According to the account of some who have tried the experiment, they have frankly stated that they were no better after than before. Some, a small class, become apostates and give up the faith entirely. Being men of a critically intellectual turn of mind, they found that they and others fell into the same sins as they did when Anglicans, and that the Roman sacraments gave no other aid than that they had previously received. The devil then had them in a logical vise. They had denied the Anglican sacraments to be channels of grace, and now it was proved the Roman were no better, and so nothing was to be believed. There were others who grew spiritually, but no more so than did those whom they had left behind. No

one would say that Rome had any holier men than Pusey or Keble or Carter.

One mark, however, was upon this last class of converts. They were not content with Rome as they found it. Faber developed, so old Romans said, a new Italian Mariolatry in England. He could not rest till the Immaculate Conception had been decreed. Manning, the great political ecclesiastic, must work to get the Roman system complete to his satisfaction by bringing about the decree of the "Papal Infallibility." While Newman, thwarted by Roman intrigues in all of his three plans, for a new translation of the Scriptures, a Catholic university, and a house for the Oratorians at Oxford, stripped of his former influence, lay, like a great stranded whale thrown up on the shore, in the provincial town of Birmingham. Those who knew well the lives of the converts have witnessed that on the whole it was not satisfactory.

We cannot conclude without pointing out the sin of secession. A churchman's joining Rome is a very different act from that of a sectarian. In joining Rome, the churchman must submit to a conditional baptism. He must be confirmed, the repetition of which sacrament is a sacrilege. By receiving his so-called first communion he denies that he has before sacramentally received the body and blood of the Lord. If a priest, he denies his orders and the validity of his sacraments. In all these acts he turns against the Holy Ghost and his Lord, denying their gifts and presence. Moreover, he deserts his post. God has placed him in the Anglican Church there to be a witness, just as he placed Elijah in Israel amidst

its worship. It was very trying to the prophet and so, heartsick, he fled away to the wilderness. But there the Word of the Lord searched him out and said, "What doest thou here, Elijah." It is just as much desertion for a soldier to go over to some other regiment or place on the battle-field as to run away. Having the faith and sacraments and free from schism we must stay where we are placed. Secession is thus a sin presumptuous and deadly.

It is the most presumptuous sin we believe a Christian man can commit. For in deciding on the claims of the papal supremacy as against the Eastern and Anglican Churches in favor of Rome, he assumes to himself the powers of an Ecumenical council. It is an act full of spiritual danger. For if Rome were right in her claims, God could not condemn one who said that as a Catholic he had not ventured to assume an authority not given him; and as God had not so ordered it that a council of the whole Church had declared the papal supremacy, he could not, by his not submitting to it, be found guilty of disobeying Him.

It is also the most terrible spiritual sin we believe a Christian man can commit. For if Anglican orders and sacraments are valid, and there is no surer proof of the existence of God than there is of their validity, he denies having received Christ in the sacraments, and so perils his own soul. It is only very callow persons who are caught by the proselyter's fallacy, "You Anglicans say we Romans can be saved, but we do not admit this about yourselves. As a matter of prudence, therefore, come with us." The answer

is: Catholics believe that those born in the Roman communion and faithful to Christ can be saved, but assert that for a churchman to deny his sacraments, to desert his post, and to join Rome is to run a great risk of being lost.

Not a few who have joined Rome have felt it their duty to leave her and return. It is a hard and humiliating task to acknowledge they have made a mistake. It requires a high degree of Christian fortitude to resist the solicitations of friends and the threatenings of Roman clergy. But it is the way of duty and honor, and the only way to make reparation to our Blessed Lord.

Holding, as Anglican Catholics do, the most important position in the great conflict, they are exposed to special temptations, and none more subtle than to leave their posts. They become depressed with the outlook. They have an ideal of what the king's daughter ought to be; and they freely criticise and find fault with their own communion as they would not that God should criticise themselves. They forget that as God bears with them, so He bears with His Church. Despondency when not occasioned by physical causes is a work of Satan. Nothing so helps it as for two sympathizing friends to talk over together the evils existing in the Church. It may be true that the general ignorance and prejudice is dismal and virulent, that the Agnostic and Erastian spirit is dominant, that Christianity is losing its hold, that the bishops are timid, that the progress of the Catholic cause is slow. There is some truth in all this, but the more of truth the more reasons for courage

and hope. When Israel is in the brick kiln then cometh Moses. In the fourth watch of the night to the tired rowers cometh Jesus on the waters. "Our checks," said Dr. Pusey, "have always turned out to be our greatest blessings. Let us tarry the Lord's leisure." Let us remember the martyrs and confessors. Let us offer the holy sacrifice and put our trust in the Lord.

CHAPTER XX

ANGLICANISM AND REUNION

THERE are among others these glories which belong to the Anglican Church. The first is her continuity. She is not a sect of yesterday. She is not a man-made organization. She did not begin, as is falsely asserted, with King Henry the Eighth. He had about the same relation to her as Pontius Pilate had to Christianity. She reaches back in her history to Apostolic times. The authority and spiritual powers the Lord gave His Apostles have been transmitted to her. The golden network of the Apostolic succession binds its bishops and clergy to Christ. At the Reformation no new Church was founded. The Catholic Church in England rejected the mediæval growth of the papacy as the great Eastern patriarchs and the Orthodox Churches of the East had done before. The ancient faith, as declared in the creeds and the undisputed Ecumenical councils, was retained. The appeal the Church made in the conduct of her reforms was to Holy Scripture and antiquity. While the general principle was correct in the undertaking, no doubt some mistakes were made, and the Church, while gaining much, suffered some loss. "We buy," as Burke said, "our blessings at a price." But no new church was created, no change made in the orders

of the ministry. The priesthood was preserved; the validity of the sacraments was secured; the torch of living truth was handed on.

One proof of this is to be found in the fact that of the fifty-six hundred clergy who celebrated mass in Queen Mary's reign, only about some three hundred beneficed clergy are known to have refused to accept the book of common prayer and conform in the reign of Queen Elizabeth.¹ It is stated, on the authority of Chief Justice Coke, in a charge delivered by him at Norwich, that the pope offered to allow the use of the book of common prayer if the queen would only submit to his supremacy.² "There is no point," said the non-Conformist Professor Beard in his Hibbert lectures, "at which it can be said, 'Here the old Church ends; here the new begins.'" The historian Freeman, the Lord Chancellor Selborne, the great statesman Gladstone, emphatically said so likewise. Judge Sir Robert Phillimore declared, "It is not only a religious, but a legal error to suppose that a new church was introduced into the realm at the time of the Reformation. It is not less the language of our law than of our divinity that the old church was restored, not that a new one was substituted." Thus the church founded and organized by Christ and His Apostles has come down to us through the ages, bearing the majestic treasures of the Apostolic order, the life-giving sacraments, and the Catholic faith.

It is to be admitted that there are differences of doctrinal expression, ceremonial, and practices to be

¹ Gee's "Elizabethan Clergy."

² Strype, "Life of Archbishop Parker."

found. These are often made a target by Roman critics. But the existence of different schools of theology is a sign of interest in religion. The Western Church has its Thomists and Scotists, its Gallicans and Ultramontanes. So long as the creeds and dogmas proclaimed and certified by the whole Church are held, differences of opinion on subordinate points are allowable. We have not any such bitterness and party spirit as has been found existing between contending schools in Rome. There are extreme dogmatists and men of exaggerated utterances on both wings. But the differences between the great body of churchmen are not so great as they seem to superficial observers, or as the interested advocates would make them out to be.

It is a help in understanding these differences to remember the theological distinction between dogmatic and systematic theology. By the first we mean the great underlying and essential facts of the Christian faith, and the creeds and the accredited dogmas put forth by conciliar authority which express and guard them; by systematic theology, the philosophical expressions, theories, and explanations which unite them scientifically together. Now leaving out the extremists, there is concerning the dogmatic faith and creeds comparatively little difference. The Anglican Church puts the creeds and liturgy and ordinal and catechism and prayer-book into the hands of her clergy, and bids them interpret Holy Scripture according to the ancient fathers. Where this is honestly done, men will find themselves standing not so very far apart.

It, moreover, is to be observed that the high and low schools are not in principle antagonistic, but are supplementary to each other. The low churchman emphasizes the subjective side of religion. He dwells on the sinfulness of man's nature, and his redemption by the atoning efficacy of Christ's cross, and the necessity of conversion and a living faith. The high churchman dwells on the objective aspect of religion. Christianity came into the world as an institution. An Apostolic ministry is essential to connect us with Christ's authority. The sacraments are the ordained channels and instruments of conveying grace. The two aspects do not exclude one another. The truth lies in their combination.

Every school, high, low, or broad, has its own danger. The subjective or low church system, unbalanced by the objective side of religion, leads to a denial of the visible Church, its priesthood, and the sacraments as instruments and effective signs of grace; the broad, or rationalizing, to a denial of all that is supernatural in God's Word, and of authority, and the Church's inherited dogmatic faith. The extreme Catholic or pro-Roman one, by his devotion to Western scholasticism, centralization in government, mistaken interpretation of Scripture, impatient with the condition of the English Church, turns in faint-heartedness to the papacy.

But these errors lead to their own cure. The divine life of our Church is no more forcibly shown than in her inherent power of self-purification. Christ is in her, and she shares in His indestructible and resurrection life. The faith is preserved in her, not

by ecclesiastical trials, necessary as they must be. Extremes lead to their own elimination; and so we have found the extreme low churchmen, who deny priesthood and sacramental grace, seceding from the Church and founding a new sect, called the Reformed Episcopalians. They tried in America to get the Church to alter the prayer-book, which they admitted was not in accord with their theology. It taught, they said, the Apostolic succession, priesthood, baptismal regeneration, and the real presence. The Church refused to change the prayer-book, and they withdrew. It was the honest course to pursue and the logical outcome of their theology. Likewise Catholics, who have become pro-Romans, believing in the divine power of the papacy, and our duty to submit to its dominion, naturally gravitate to Rome. They go out from us because they have ceased to be Catholics and become papists. The rationalizing broad churchmen who deny the fundamental facts of the creed, such as the virgin birth and the resurrection of Christ's body, are eventually pricked by conscience, which tells them they have no right to go on saying one thing at the altar and denying it in the pulpit. It is like leading a double life. They are in a false position. It is dishonorable to eat the bread of the Church whose creed they do not teach. It is far better for all those who do not believe in the creed and sacramental system of the Church to be outside of it. They then are delivered from the sin of saying what they do not believe, or not discerning the Lord's body in the Eucharist, and so eating and drinking to their own condemnation.

In Western Christendom a tremendous struggle is going on. It takes two forms, — one in the Roman, another in the Anglican communion. They are alike in this, that Rome is having her struggle with the State in France, and the Anglican with the State in England. Both churches are assailed, in France by unbelief in Christianity, in England by unbelief in Catholicity. For all that is Catholic our sympathies must be with the French Catholics, and we can but sorrow that so many priests there are leaving the Church. There is, however, a difference between the struggle of the English Church to restore the Catholic faith and worship, and that between the papacy and the Italian Government. The two contests differ radically. The English Church is trying to free herself in things spiritual from State control, while the papacy is trying to recover her lost temporal sovereignty. The one is seeking to be loosed from bondage to the world's power; the other is trying to make herself a worldly power. The English Church is struggling to resume her spiritual rights; the papacy is plotting to regain her earthly sovereignty.

The positions also of the two bodies in England are very different positions. The Church of England, as possessed of a continuous life from the establishment of Christianity in England, alone has lawful jurisdiction; while the new modern Italian mission is an intruding schismatical organization. Moreover, as the sin of schism lies with that party that compels withdrawal, by demanding uncatholic or uncanonical terms of communion, the Church of Rome is in schism everywhere. She is in schism in the city of

Rome, though not equally and for the same reasons that she is in London. Again, the English Church (unlike other portions of the Anglican communion) is suffering from her present connection with the State, and so is feeble in the exercise of her own courts of discipline; but since she declares the faith in her formularies, Catholics are not committed to heresy by communicating with her. On the other hand, while the Anglican Church is succeeding in recovering the faith as once delivered, and by all everywhere received, the Romans by late additions and the turning of what were once acknowledged to be but opinions into dogmas of the faith are failing in holding fast to it.

Again, the Anglican Church has not added to the faith, while the Roman has. The doctrine of the papal infallibility and the immaculate conception of the Blessed Virgin cannot bear the test of Catholicity. Neither can that of the treasury of merits accumulated by the saints' works of supererogation, and placed at the disposal of the pope, on which the modern system of indulgences is based. The withdrawal of the chalice from the laity is in contradiction of the universal custom of the Catholic Church for over a thousand years, and that of the Eastern Church to-day. And while no one would question the marvellous grace bestowed on the ever-blessed Theotokos, the Bringer-Forth of God, yet the assigning to her the position and office of the neck of the mystical body through whom all graces must pass from the head to the members, is no part of the original deposit of the faith. It is not the language

of the fathers to say "God has constituted Mary as the ordinary dispensatrix of His grace," nor that it is safer to go to the Blessed Virgin than to our Lord, or that "Mary so loved the world that she gave her only begotten Son." "Mary is the most faithful mediatrix of our salvation." "Thou, O Mary, art the propitiatory of the whole world." "From whom thou turnest away thy face there shall be no hope of salvation." "It is impossible any sinner can be saved, save through thy help and favor, O Virgin." "For whom the justice of God save not, Mary saves by her intercession, by infinite mercy." "The nation and kingdom which shall not serve thee, shall perish."¹

The Anglican Church is thus seen to be free from the charge of schism, and her formularies from heresy. On the other hand, Rome is both schismatical and, as testified by her decrees and accredited teachers, in error. It follows that while Anglican Catholics are not committed to heresy by communicating in the Anglican Church, because there may be some heretics in it, yet to enter the Roman communion is to make oneself responsible as a partaker of authorized schism and formally promulgated heresy. It is painful to write this, for all that is Catholic in the Latin communion we love, but in the presence of efforts to unsettle the faith of English Church members, loyalty to the Catholic faith requires it.

If Anglicans are ever desponding, they have only to look to the past and see how God has protected their

¹ See Dr. Pusey's "Sermon on Rule of Faith," pp. 50, 58. and "Eirenicon." 1 vol.

communion. A branch cut off from the tree must perish, but a living branch is known by its persistent vitality and fruit. Assaulted, as seldom any portion of the Church of Christ has been, during the past three hundred years, it has by its inherent power resisted all attacks and emerged a victor. Neither the assaults of Rome under Mary, nor of the Puritans under Cromwell, nor the disaster of the non-jurors' withdrawal in the seventeenth, nor the Erastianism of the eighteenth century, nor all the worldly combinations of the nineteenth, have crushed out her Catholicity.

And not least of God's goodness to her is seen in two great providences. The first was the early death of King Edward VI. He was followed by Queen Mary of unhappy memory. But the evils wrought by Mary were temporary ones. Had, however, King Edward lived, the Church would have lost its Catholic heritage. With all the tyrannous spirit of a Tudor monarch and all the narrowness and self-conceit of a reforming Calvinist, the King would have made the Church like unto the deformity of the Continental reformers. We read in Strype's "Memorials of Cranmer" that the king had determined to make further changes, and if the bishops refused, to make them on his own authority. The continuity of the Church would have become so broken, and her Catholic doctrine so marred, that she would have largely lost her heritage and become a withered branch of Christ's Church. God preserved the Church by Edward's merciful removal.

Another, and we deem it the next great providential

blessing vouchsafed the Anglican Church, was the denial of the validity of our orders by Leo XIII. It, like the former providence, has wrought in a wonderful way for the preservation of the Anglican Church. It has helped to unite her members, has painfully revealed to us the worldly policy that governs the papacy, has destroyed the possibility of any belief in the papal infallibility, has dissipated the dreams of corporate reunion with Rome, has helped to fill the Church with new courage, and, fixing her gaze on her true mission, to discern the mighty work of evangelization she may do for God. Had the pope decided otherwise, it is impossible to estimate the strong tide of love and trust that would have impulsively turned towards him. But providentially he did not so declare. Anglicans know they possess valid orders and sacraments. They can no more doubt this than the existence of God or any essential fact of Christianity. So that when the pope decided against what Anglicans knew, with a divine certainty, to be true, they knew with the same certainty that he was not infallible. It was seen to be a decision as contrary to the truth as when he condemned Galileo and the planetary system. So, for many, the glamour of the papacy passed away, and the papal curia, looked at calmly and dispassionately, was seen to be but a piece of skilfully constructed human machinery. The papal idol, to which some, not discerning its real worldly origin and character, had begun to turn, went down like that of Dagon before the Ark of the Lord. Corporate union with Rome, as she is, is seen to be beyond the range of human possibility, and not the terminus of the

Tractarian movement, or the leading of Divine Providence.

But while this is so, there are brightening prospects in the East. Thither, it would seem, God's providence is directing us. The venerable orthodox Russian and Greek Church is turning to us with friendly expressions of interest. She says, "We do not ask you, as Rome does, to 'submit,' we only ask, 'Do you hold the same Catholic faith we have inherited from the Fathers?' If you do this, we are brothers." When we consider that the East has been but little affected by the schoolmen, and had not to pass through the convulsions of a Reformation, and has for nine hundred years borne consistent witness for the faith once delivered, and against Roman errors, Anglicans should be willing to free themselves from their prejudices and somewhat self-conceit, and listen to her kindly words.

The Church, indwelt by Christ, guided by the Holy Spirit, is a living organism, and we may trust the Voice of God speaking through her before she was rent into Eastern and Western divisions. The Voice of God speaking to the churches is not confined, as some Anglicans seem to think, to any particular centuries. But in the seven Ecumenical councils we have the Voice of the Spirit and in the seven holy mysteries, the means of grace.

The question presenting the most difficulty has to do with the Filioque. There is no difference in belief between the Anglican communion and the venerable East on the doctrine of the Filioque, but without Ecumenical consent it has no right to be in the Creed.

May God inspire the wise men of the Church to solve the difficulty. Each church in the case of restored intercommunion would retain its own independent government and liturgy. Anglicans and Easterns must be content with agreement in the ancient faith, — not in the uniformity of its outward expression. While the faith is unchangeable, the Church, as the bride of Christ, has been led to follow her Lord's life, and sometimes has been more absorbed in devotion to His incarnation, sometimes to His passion. The faith abides from age to age; but ceremonies and practices of devotion are the fresh outcome of the Church's love. The East and the West have their own ceremonial traditions, and the differences existing should not hinder the restoration of Christian recognition and fellowship.

If a reunion of Christendom is to be attained, it will come through the union of the Anglican and Eastern Churches. It is in this direction the safe guiding providence of God directs His people. It requires largeness of vision and generous toleration of unessential differences, and much of the charity that hopeth all things, believeth all things, and of the faith that believes that with God all things are possible. For so glorious a consummation Anglicans must be willing to recognize the devotion, the missionary zeal, and the orthodoxy of the Russian and Greek Churches. The cause of the reunion of Christendom is the dearest to the heart of Christ. What saints have longed and prayed for, let the Catholics of to-day labor to accomplish. We can do much by learning more of the Easterns and their

worship, and studying their catechism. The all-availing power of the Holy Sacrifice is ours and the promise of answer to prayer in His Name. May the sacrifice of the altar be more frequently offered for the reunion of Christendom, and the prayer of blessed Bishop Andrews be more in use among us! —

Bless, O gracious Father, thy Holy Catholic Church; fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it, O Thou Holy One of Israel; through Jesus Christ our Lord.

Jesu hear, Jesu bless, Jesu answer our petition, for thy Mercy's sake.

Laus Deo.

AUG 16 1930

