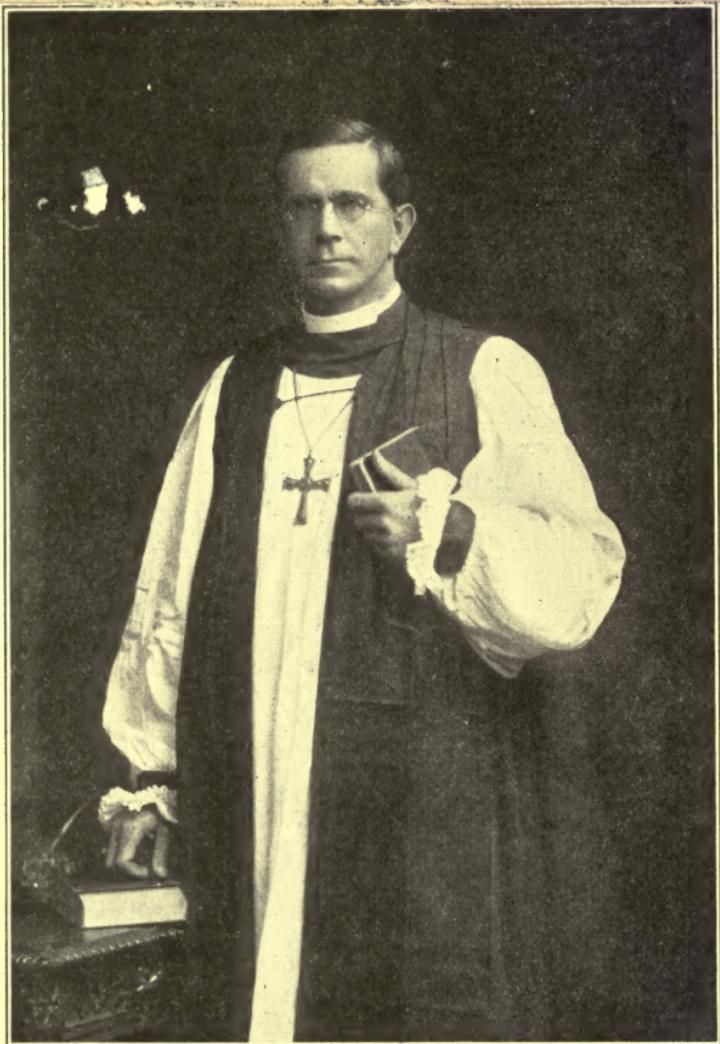


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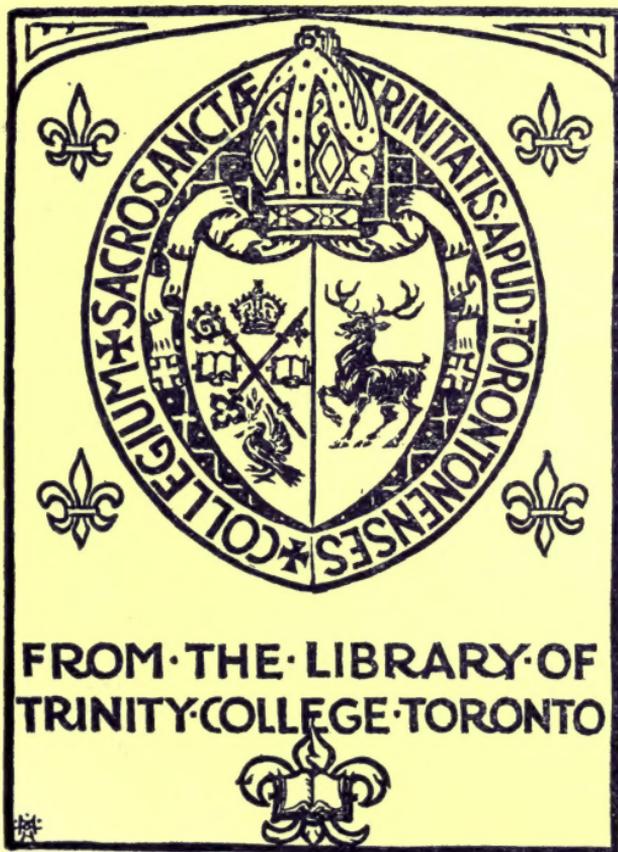


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THE FULNESS OF CHRIST

AN ESSAY

BY

FRANK WESTON, D.D.

BISHOP OF ZANZIBAR

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The Church, which is His Body, the Fulness of Him.

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OCT 22 1982

TO
THE MEMBERS
OF OUR DIOCESAN MAINLAND STAFF
INTERNED IN GERMAN CAMPS

AND TO
MY AFRICAN CHILDREN
SUBJECTS OF GERMAN RULE

WHO THROUGH WEARY MONTHS OF WAR
HAVE FILLED UP
SOMETHING
OF WHAT WAS LACKING
OF THE AFFLICTIONS OF CHRIST
IN THEIR FLESH
FOR HIS BODY'S SAKE
WHICH IS THE CHURCH

FROM THEIR
UNWORTHY FATHER AND BISHOP

PREFACE

AS a subject of discussion during a time of war the Church is perhaps, at the first glance, more fit for those who can divert their minds with abstract considerations than for men and women whose hearts are broken under the sorrows of the last months. At the first glance only, we venture to think, can this view be held. And not even at the first glance would it be possible, were it not that the "common or garden man," with the "man in the street," has grown up in the belief that the Church is something outside his life, with which now and again he can have short dealings at his own choice. To him the Church appears as an abstract idea, made visible in an order of respectable gentlemen in black clothes, of whom it is expected that they separate themselves from the human race to the extent of denying themselves some of its gayer pleasures and not a little of its vocabulary, and by making a speciality of what is called piety.

The real truth about the Church, however, is that, from our human side, she is the human race as God meant it to be ; and can be separated from a true idea of the race just as much as and no more

than patriotism, healthy-mindedness, and an ideal of vigorous life can be separated from our normal conception of man. The Church is, from one side, the human race regarded as united with God. It is therefore true that many men are not included under this title, just as some men are not patriotic, many are not healthy-minded, and still more are not vigorous in mental and bodily life. Thus at a time such as this there is hardly any subject more worthy of study than the Church.

For she is a society, ready to hand, for the accomplishing of a work that must be done unless Europe is to be permanently at the mercy of brute force. That work is the enshrining in an international society of the Christ-idea, Christ of Calvary our example and the measure of our actions; and the presentment to men of Duty to Christ in His people as the supreme claim upon their powers and lives. Europe must organize herself if this Idea is to spread and this Duty find acceptance. Nor will she meet any organization so adequate to her purpose as that society whose framework is human and spirit divine, the Catholic Church of Christ.

Therefore have I ventured at this moment to make a book in which the general principles of the Church's Nature and Life are expounded.

We have tried so many merely human roads to Brotherhood, and they all have met in the point of the great War. Let us now try the Lord Christ's

own plan, which so far has never had a fair chance in civilized Europe.

The relations of Church and State, questions of Religious Education, problems of Church Reform, riddles of commercial morality, possibilities of national unity and international co-operation, these and other like matters await Churchmen and Statesmen who by faith perceive the Lord Christ in His Mystical Body right in our very midst.

Such men alone have vision enough to grip God's Will and let personal ambitions go to the wall, and burning charity adequate to the task of remaking a Europe that will abide in God's Will.

To these matters I have made very little reference in fact some I have not even mentioned. But the principles of their solution are, I hope, all contained in the account of the Christ and His Church that I have striven to give from the theological standpoint. After all, Theology is not merely the Science of Divinity; it is also, among other things, the Art of living in God.

I owe my best thanks to the Archdeacon of Zanzibar, the Ven. Malcolm Mackay, for his careful criticism of the book, chapter by chapter; and I acknowledge in advance, very gratefully, the kindness of the Rev. H. Maynard Smith, of Holy Trinity, Malvern, to whose critical eye I commit the reading of the proof-sheets. And to two members of our Diocesan staff in Zanzibar I owe the typewriting of the manuscript.

The book is, I know, badly written and put together ; partly because it has been composed in sections, at long intervals, during the most anxious and troubled period of our Diocese's life. But in spite of all the blemishes that I see, and more that I see not, it has seemed right to publish it. To wait for an opportunity to revise it is impossible, seeing that I am expecting at any moment to start for some of our mission districts till recently under the German flag ; and if once I reach the mainland there will be for me no more writing or reading. As the book stands, therefore, I send it out as containing some of the reasons for the hope that is in me, the *apologia* for my attitude in the recent Kikuyu controversy, and the kernel of the Gospel that I have myself received and now try to deliver to my diocese.

✠ FRANK ZANZIBAR.

ZANZIBAR.

Our Lady's Day, 1916.

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THE FULNESS OF CHRIST

CHAPTER I

INTRODUCTORY

THERE is no word of theology and religion that arouses so much hostility in the heart of the average Englishman as Church, unless perhaps it be the word Sacrament. In some way or another it has come to lose its evident connection with Christ Himself. While the visible Church on earth, looked at, as too many men look at it, from outside, is rather a hindrance than a help to the right appreciation of what the word really means.

For it seems to convey a sense of competition for the first place, a strife at the best worldly, at the worst devilish ; each Church or Body asserting its own supreme loyalty to the one gospel ; and the average man, when he thinks about such matters, sees that whatever else Christ may have said about the Church that was to be, He certainly insisted that it should be unworldly, humble, and the servant of all. Thus he cannot see how the bodies of men that clamour for the title of the Church of Christ have any real right to represent Him who made Himself of no reputation and died on Calvary.

And practically he becomes aware that, small as dogmatic differences look to him when reduced to writing, the Churches named after Christ stand for disunion, for human self-assertion that sacrifices both the commonwealth to the individual, and the present to past memories, and for a policy which, while it may bring a sense of peace to this soul or that, is in its logical issue the enemy of all atonement. The Church, in fact, does not in his view of it stand for atonement, or reunion, between God and man, and between man and man, but rather for man's claims to define God and God's ways for himself, at whatever cost to other men.

Of course the average man may be much to blame in forming so superficial a judgment, as he is no doubt to blame for his quite extraordinary ignorance of the inner meaning of the Church. Yet he would be a bold man who would deny that the Churches, as they are called, are not guilty before God for much of the misunderstanding.

Moreover, since the average man is inclined to take this somewhat pessimistic view of the Church, the average Christian feels all the more the necessity of some action that will remove from the Churches this damning reproach of worldliness and un-Christ-like self-assertion. He is interested in religion although not learned in its doctrines, he is gripped by the movement towards co-operation and federation that marks our times, and he would make large sacrifices, of which he himself cannot estimate the

measure, for the sake of what on the surface looks to him like unity and brotherly love. The criticisms of the man outside religious life goad him on to speech, if not to useful action ; and the result is an atmosphere of what is called interdenominationalism, which means common acceptance of what all Christians have so far accepted as true, with a somewhat "superior" respect for "minority reports" on the Faith so long as they are not used for purposes of propaganda.

I

It is just possible that these average Christians might accomplish something were our use of words more fixed and constant. But the weakness of their position is the more apparent because the atmosphere they accept depends for its permanence upon a refusal to define terms. The moment we attempt definitions we begin to see that what all Christians have so far accepted as true is of too small a content to satisfy any one religious body ; that, in fact, there is no minimum of doctrine, common both to Catholics and Non-Catholics, upon which a living system of faith and practice is possible. For we cannot go far towards definition in religion without drawing upon our spiritual experience : and in any case bare definitions do not in themselves take us very far. The context in which the definitions will be read is made up of experience : and it is from its

context that each word draws its own shade of meaning.

This limitation of the value of abstract definitions is not peculiar to religion. Rather, religion suffers from this common human limitation because it has its own human side very markedly developed.

If a man defines God, he means by his definition the God of his own experience ; that is, God who has acted in such a way as to produce that particular religious environment in which he lives. He may find a short formula that on paper most Christians would accept ; but he knows that as soon as this definition is explained differences will be apparent. And this is even more easily perceived in the case of the Incarnation, and the Atonement.

A man's spiritual environment is responsible for the form his own definitions take ; and however much the formulas may be purged by common effort of such individual influences, the interpretation of them that each man gives will certainly be forced into conformity with his environment.

Thus the policy of the common minimum leads us to a vicious circle. We may sacrifice individual interpretations in favour of a common formula ; but we must then cease to think unless we are ready to take back what we have surrendered, and once more lay stress upon our own interpretations. And thus the circle is complete !

Catholics and Calvinists can agree, for example, to define God by some formula that expresses His Essence as having no cause outside Himself and no end but Himself. Yet no Catholic will allow the Calvinist's interpretation of the formula, seeing that his view of divine Love is incompatible with those fore-ordinations to damnation that Calvinism proclaims.

Just as Tories and Radicals in our political life can agree that the first duty of the citizen is to serve the commonwealth; but in their views of the commonwealth they do not even approach a common platform.

That is to say, the necessary prelude to reunion in any sphere is not a common formula, but the whole-hearted acceptance of a common principle of thought and conduct.

And, since particular environments supply particular interpretations of common formulas, the chief business of the thinking man is to search for a common principle by which all particular environments may be tested, in the hope that those which do not come out well from the testing may be seriously modified, changed, or destroyed. The safety of the State has recently provided politicians with such a principle. In religion we have yet to accept one that will do for us permanently what theirs has done temporarily for Great Britain and her colonies.

II

Once more. The so-called movement towards reunion is, in fact, not towards reunion, but towards the common acceptance of one another's differences, with a view to their permanence within the Church.

We do not look for a reunion upon the ancient platform of Revealed Truth ; we come each with his own plank in order to extend the platform to such size and shape as will accommodate all. And the probable necessity of altering its name from Revealed Truth to Guesses of a growing Race we do not worry ourselves to consider !

A movement towards reunion should start from many unfixed points, namely, the separated communities, towards one fixed point ; each particle in motion would have its own direction different from its neighbour, because it sets out from its own separate position ; but all the directions would be destined to meet finally in one point.

How then shall it be settled on what point the various particles must converge ? Who shall say what that point is in which all parties may hope to meet ?

It is not necessary to spend time and labour in setting out the very evident fact that we men mostly desire each to define his own point of reunion. That is to say, the justification for the existence of any one religious body is its conviction that in some matter of overwhelming importance it

holds, peculiar to itself, the Truth of God ; and that in the acceptance of that Truth must necessarily lie the meeting-place of all true Christians.

A society that did not so believe its own peculiar doctrine would be proved guilty of a most cold-blooded and sinful breach of Church unity ; a purposeless, wanton wound in the Body of Christ.

And the first condition of reunion is the discovery of some principle in the light of which all these various " peculiar Truths " will lose their present importance and significance ; a principle, that is, of such authority as can outweigh our present prejudices and bias, and lift us all out of the grooves cut, to our hindrance and misery, by men of ages long past, in conditions long ago changed and forgotten.

But while we may admit that reunion will demand the sacrifice of our particular environments and prejudices, in favour of some principle of faith and conduct in the light of which past controversies will be put aside ; we cannot pretend that it is easy to meet the demand, or, indeed, to discover the principle. Not only shall we doubt one another's good faith and readiness for the sacrifice ; not only shall we watch very carefully one another's treatment of the facts before us ; but we shall suspect ourselves at every turn of undue bias ; and perhaps give up as hopeless the task of pushing our way, through the forest of our own feelings and habits of thought, to the one remote Tree of Life and Unity.

None the less it is a fact that there is no other movement that will end in true reunion. We may effect much in the way of co-operation and federation by our present methods ; but the complete atonement of man with man will cost each one of us something that can be compared with Christ's pain. For the leader of the movement is Christ Himself ; and no one can effectively work with Him, who is not prepared to share His experience of painful dying to self, to sin, and to the world's movements.

III

We need, very much, to compel ourselves to face the oneness of reunion with Christ's atonement.

It is a mistake, dangerous to the point of deadliness, to suppose that reunion is concerned only with the external organization of the Church on earth ; and that it can be made effective what time we all come to a working agreement upon such points as Ministry and the so-called Gospel Sacraments, together with common acceptance, in their general meaning, of the Bible and the Catholic Creeds.

Without doubt, reunion up to such a point as that might be a great step forward ; but our contention is that we cannot come even to this point without sacrifices that would, when once made, soon lead us to the true and complete reunion.

The Atoning Work of Christ, however it may be

defined and explained, aimed at the reunion of the Creator with all His creatures, and a consequent reunion of creature with creature, in Christ. Our Lord was to be the final and permanent centre of all relations both between man and man, and between man and his God.

This atoning work of God is as old as the human race. Man's destiny has always been union with God, and therefore union with his fellows.

The true Church of God, the *ecclesia* or assembly of His people, is in its widest and deepest meaning the number of those who have in any degree responded to the call of God's love, with whatever limitations on their side of ignorance, blindness, and failure. For the Eternal Word is Light striving to lighten all who are born into the world. Nor have we any authority for saying that the boundaries of this assembly have been narrowed since Christ came in the flesh. The Eternal still loves all His creatures and desires their salvation. The like of Socrates did not cease when our Mother Mary brought forth her Son ; and there may be many thousands in each generation who, lacking his brain, walk according to their power in the light that guided him.

They are the souls in whom, although they knew it not, the influence of the immanent God was felt. God's indwelling was to them a voice of conscience, an inspiration of moral knowledge that went to change their character. Of the Transcendence of God, His supreme claim and authority, of His

oneness and His unity they had practically no knowledge ; they were the creatures of their age, carried away in spite of themselves by theories of tribal gods or regulated orders of divine beings ; only saved from the worst consequences of their intellectual atmosphere by their practical response to the indwelling Father, who, in spite of their unconsciousness of His real Being, would not let them go.

But always there was an inner circle, to which we are accustomed to confine the name of Church.

The Jewish Church is pre-eminently God's family, or inner circle of souls, in whom His immanence called forth some interior response, and His transcendent authority was officially recognized and, in theory, at least, obeyed. We do not forget how feeble this recognition often was, or with what difficulty the Jews were led to recognize the universal claim of the Lord God of Israel. Our point is that an inner circle was formed by God in order that His Transcendence might be perceived, and men's perception of it temper and illuminate their thoughts of the Divinity whose power within them they had felt.

Thus the Jewish Church stands out as a special product of the divine love and wisdom. It was a gift to the whole race, not a peculiar blessing bestowed upon one favourite nation ; for in it is the first visible expression of that Act which makes full atonement possible.

Men found themselves bound to God and to one

another under the terms of a holy covenant. The Holy Nation was the unit, God's Son, Israel. As a nation they were consecrated, sanctified, set apart for God ; as a nation they were judged, pardoned, restored ; as a nation they approached their God in sacrifice ; as a nation they received His unnumbered blessings.

And within the nation each man was led, if he would follow, to a growing consciousness of his individual relation with God ; while at the same time his fellow Jew was to him a brother beyond all other men.

The nation stood for unity between God and man, and between man and man, under terms of a covenant that was as yet particular, confined to the one chosen people. J. M.

The birth of the Lord Jesus by the power of God from the Virgin Mother is the act that abrogates this particular covenant in favour of one that is universal, as wide as the human race, and everlasting in the heavens. C. Y.

The Church of Christ is the lineal descendant of the Jewish Nation : it is God's own assembly. It remains the family of those who respond to the immanent God in the person of the Holy Spirit—the Spirit of Jesus, acknowledge the transcendent God in the person of the Incarnate God, and find the unification of immanence and transcendence as they adore the Invisible, Triune Godhead in and through and with the glorious Christ Jesus.

In the Christian Church then we find the finishing work of unifying man with God. It is the carrying out in space and time of the atonement of man with God which was potentially completed by the Christ in His Passion, Resurrection, and Ascension.

Are we to allow for a single moment that the corresponding atonement of man with man, of which the Jewish Church exhibits more than a beginning, was to be forgotten, surrendered, or given up as of no further value ?

Should we not expect to find in the Christian Church some divinely ordered plan of the unification of man with man in Christ ?

Can we suppose that the submission of our whole being to the Atoning Saviour and King does not involve us in a certain measure of submission the one to the other in a common Life ?

IV

We can, perhaps, give no answer to such questions until we perceive in our minds what such atonement really means.

When a man becomes unified with God, his personal self is still his own property, in the sense that it remains distinct from God. He is lord of himself, and a willing child of God. But his whole soul, in all its power and functions, is an exact instrument of divine activity, the agent being himself, surrendered and obedient to God. That is

to say, his will moves entirely within God's will, his heart is enfolded by the divine Heart, and his mind is a mirror of the Creative Reason. He has nothing at all that is not made new with Christ in God ; and yet he is thus renewed and completely surrendered by his own free, personal choice.

When therefore a man, called to such a complete surrender of himself to God, finds himself in the company of numberless fellows, he can hardly be surprised at the emphasis laid by God upon his love for his brothers. He is bidden to love them as himself, in subordination to his love for God ; to be of one heart and one mind with them in Christ ; to keep the unity of the brotherhood always before him ; to avoid pride and self-assertion ; not to think of himself above what he ought to think, not to have resentment towards the rulers of the Church, nor to desire an office to which he has not been duly called ; not to despise the appointed Elders who are responsible for his soul ; not to condemn them on his own responsibility ; in all things restraining his liberty that he do the brotherhood no harm. He is to be filled with love to the brethren, diligently seek peace so far as he is himself responsible for his own actions, to bear all things that come upon him, and to forgive every injury done to him.

In brief, surrender of one's self to God carries with it surrender of one's self to the Brotherhood. And this because God is in Christ, and in the same

Christ the brotherhood has its origin, its life, and its goal.

It is then impossible to believe, *à priori*, that God would have left us without such plans as are essential to a human brotherhood which, in Christ, is to be the family and Church of God, the royal priesthood, the Temple of the divine Spirit. *À priori* we ought to have expected an organization that would make our self-surrender possible, giving us scope for self-subordination, service, and a common life. And in historical fact such an organization has always existed, claiming Apostolic authority ; while the Apostles themselves were chosen, appointed, ordained, and commissioned by the Incarnate Reason Himself.

And the history of the Church down the ages is best explained in the light of this truth. For the more we learn of past controversies the clearer does it become that the present disunion of the brethren, with the visible brotherhood broken, and with multitudes separated altogether from its fellowship, is due to the failure of Christians in self-surrender.

Intellectual arrogance, impatience, critical tempers, worldly aims, self-aggrandisement, vehement emphasis on one-sided views of truth at the cost of charity, pride, resentment, unforgivingness, all these are seeds that have borne fruit in the present crop of discord.

The powers of evil who planted the seed in holy soil were favoured as they expected, just at the

right seasons, by the rains of self-seeking, the winds of reactionary moods, the blazing sun of impatient zeal, and the dark clouds of ignorance and sin.

And to-day we live in this surprising orchard, unable to discern what is God's and what is man's, and therefore tempted to build a wall that will enclose all the fruit, and name the enclosure Christ's holy Church. So long as the wall be long enough and its direction follow the most irregular of the rows of trees, enclosure is possible; but the enclosure will be of man's making; and God's orchard is yet to fence.

Our present schemes of reunion can avail nothing until we identify reunion with atonement; and ceasing from bargaining with one another return to listen to the words of Christ.

We know that He did authorize a simple plan of brotherhood that was to be permanent on earth and, in some changed and glorious form, everlasting in the heavenly places. And our first duty is to admit that the plan is still with us, covered over perhaps with much worldly scheming; nevertheless with us, to be discovered, stripped of its vain clothing, and restored to its position of supreme authority.

Penitence for the sin of discord is impossible to men who have no purpose of amendment. Amendment connotes an ideal of conduct; and the ideal must have its proper and adequate authority to commend it to all alike.

But we deceive ourselves. For we gush over one another's respectability and graces ; we speak of sorrow for our separations ; but we altogether decline to admit that if separation is ever to cease there must be a transcendent principle of unity capable of expression in human form in our very midst.

What is really needed as the prelude to reunion is a joint attempt on the part of all Christians to unveil God's given organization ; to strip it of that by which man has hidden its divine origin ; and to restore it to its place as the centre for all that is praiseworthy in the various schemes man has managed to substitute for it. Let us all set to work to recover our ancient heritage, claiming for our own schemes just so much consideration as their conformity, in some points, with God's original scheme will justify. It will become painfully clear to us all that much of what we have regarded as the work of single-minded piety misled by impatience is, in fact, due to wrongful reactions against worldliness and sin in high places, or to political feelings and movements that had become inseparably bound up with the profession of faith.

Further, we shall doubtless see that unforgiveness on the part of religious bodies is as damnable and dangerous to brotherhood as unforgiveness in the individual ; and that heritages of hate and separation in religion are as much of the devil as the hatred wherewith Germans hate us to-day.

Nor shall we omit notice of the dire harm our religious Supermen have done to God's family, in developing their own peculiar religious *Kultur*, and propagating it at all costs to fellowship as being itself a very superior thing.

V

No doubt we shall offend very many by this suggestion of the sinfulness of our own contributions to disunion. The custom is to attribute all the guilt to the generation in which each schism began ; and to subdivide it in such measure as to lay the far greater part upon the then orthodox party. So that the original schismatics are made to appear as somewhat heroic, in virtue not of their other admirable qualities but of their actual schismatic actions ; while their descendants in the present day are made much of, as persons who have been ill-used, deceived, and generally maltreated.

Now we do not at all hold a brief for the Church's present spotlessness ; on the contrary, we are prepared to allow as much as any sane judge demands of sin and worldliness and darkness in Churchmen past and present, and at the same time to plead for careful attention to our argument.

It is the fact that the most-necessary virtue of the Christian character is charity ; it is also the fact that the last sin devout men are ready to acknowledge is action due to lack of charity. We

see no harm in assuming that all devout men are actual sinners ; we are not afraid to anticipate for them certain kinds of sin that are most difficult to avoid ; yet we are conscious of great daring in saying publicly that the chief sin of the devout is action due to a failure of charity.

But *à priori* we should have expected just this. For there are many types of sin that yield to the growth of individual response to Christ ; sins that Christ destroys by His grace in every soul that yields to His touch ; but charity is the most difficult of all duties, as uncharity is the most deceitful of all temptations, and the most damning of all sins. No wonder then that the powers of evil have found in the work of atonement, or unity, the strategic position for assaulting those who in most other ways have won the victory. And since this sin is so universally committed, it is not surprising that its presence is almost universally overlooked. Where all are bad in one way, the badness may pass for mere human infirmity, excusable before men and not likely to win damnation from God.

Therefore it is we find the general body of Christians acquiescing in uncharity. On the one side are our Churchmen of various schools of thought, careless of those misreadings of the divine Revelation that have caused the Church to be draped in anything but a Christ-like garb : misreadings that have seemed to justify Patriarchates

that claim, one against the other, universal honour and jurisdiction, an Episcopate walking arm in arm with the world's great ones, a Priesthood blind alike to the rights and the duties of God's Laity, and a policy that savours more of earthly competition than of heavenly service offered to God's fallen children.

And on the other side are the non-catholic bodies, that refuse altogether to allow for the admixture of politics with the piety that moved their founders, to forgive and forget past injuries and persecutions, or to surrender intellectual theories invented by their forefathers for the defence of their new, man-made positions.

And the consequence of this real schism between man and man, of this refusal to forgive and love, is felt even in the relations between the men themselves and God. For while the gift of Divine Love remains full and free, our power of response is certainly lessened by our lovelessness, and the way by which Love passes from man through men to God is often almost closed to the Heavenly Wayfarer.

Love is personal, social, inclusive; and Eternal Love in us can only take us into Himself along with our fellows; so that every breach between us and our fellows makes our progress to God's Heart slower, our vision duller, and our sense of the new life poorer and more shallow than He intended.

It is a quite terrifying thought that the dozens

of different denominations that claim the generic name of Christian are as many signs of a spirit hostile to atonement. No matter what sympathy we feel with the historic protests against the Church's blindness or sinfulness, and no matter what difficulty we ourselves have in recalling to our minds the principles actually authorized by Christ, we are bound to admit that all which is not unity is sin. Like Peter, we savour the things that be of men ; and, knowing not what spirit we are of, cling to our own notions of doctrine, order, and discipline at the expense of the Saviour's dearly-loved work of atonement.

And the smaller we see our differences to be, the more we minimize their importance and significance, the more guilty do we appear of putting barriers in God's Way of Love. A meeting of Christians with a view to reunion among themselves is a very judgment-day, for he who leaves it without completely condemning either his own peculiar views or his neighbour's has no justification for his position that will bear examination.

Jesus is our one centre : and no man may stand where he is not convinced that Jesus Himself orders us all to stand. Without the conviction of a divine revelation of that which differentiates him from his neighbour, a man is in love bound to humble himself, prefer his neighbour's position, and take the step which will reunite them both.

It is only on a low level of thought that reunion

can be made the subject of diplomatic conversations and tactful concessions. Of course, when once the authoritative principle is accepted by all, and each individual environment is surrendered, there will be room for much tactful arrangement and sympathetic consideration ; and need for allowances in one direction and another, due to varying habits and training.

But reunion is in itself nothing more nor less than the acceptance by all men of the divine revelation as the final guide in faith and practice ; and since that revelation is divine, and the creature may not bargain with his Creator, there is no occasion for worldly compromise ; we have simply to obey, according to the new light granted to us, in order that all men may be made one in Christ, and in Christ with God.

God forbid that we should attempt to measure one another's guilt. What it behoves us to do at once is to call a halt in the work of self-defence ; to confess our uncharity, each man his own ; to forgive absolutely and completely all past offences and wipe out the memory of their hurts and the consciousness of their consequences ; and deliberately to face the principles laid down by the Lord Jesus for the development of His work of atonement here on earth. And all this because we know that atonement in heaven remains unfinished without our atonement, each with the other, here on earth, in what we call the visible Church.

It is our duty to listen to no one teacher, however venerable by character or by position, as founder of a new denomination or society or sect ; much less may we guide ourselves by our own private interpretation of isolated texts from the Bible. All such courses to-day are seen to have failed : they have produced the present triumph of uncharity and discord.

On the contrary, we must approach Jesus with childlike humility ; confessing not only our lack of knowledge, our blindness, and limited powers ; but also our pride of intellect, our modern tone of superiority, our desperate lack of the vision of God, and our inherited dislike of those at whose hands our forefathers suffered.

We are called upon by the Master to lay at His feet our own individual environment, birthright, training, and habits ; our peculiar formulas and explanations ; our intellectual theories and prejudices ; our sense of wrongs received and our burden of injuries inherited. All this we are to lay humbly at His feet. And listening to His voice as He speaks to us in the Catholic Church of the Apostles, and by the Word they wrote at His command, we are to receive afresh the authoritative principles He revealed and laid down for our guidance ; that in obedience thereto we may rise and go out to lose ourselves in the common fellowship, the one brotherhood, of which Jesus is the centre and the Heart of God the home.

We do not at the moment venture to hint at an agreement as to God's revealed plan. What we suggest is a preliminary agreement on the general principle that reunion is the atonement in working ; that there is a centre of atonement ; a centre both capable of expression in human form, and actually expressed by divine authority in the Apostolic Church. Once agreed upon this, we can then move to our enquiry into the real meaning of God's Apostolic plan, with some hope of finding a way not only to worthy penitence for our discord and disunion, but to an adequate amendment of our faith and practice.

VI

It is well to notice, however, certain difficulties of real power that stand in our way.

And first, let us acknowledge that the spirit of the age is against us.

The separation of religion from theology is no new thing ; in fact it is as old as theology itself. For, of course, a thing is older than man's explanations of it, and religion preceded theology by just that period which separates worship from reasons for worship.

But the modern mind makes the grievous and culpable mistake of associating Church organization and ministry with theology, rather than with religion. As if the General Staff of our Armies in Flanders was more really an incident in a chapter

of some official Treatise on Warfare than a living, essential part of the Army itself !

And we can make no progress at all with our search so long as we are deceived by this false division. Christ the Atoning Saviour is nowhere to be found without His atoning society ; seeing that atonement includes man, man's God, and man's fellows. Vital religion is to be studied first as life in the fellowship of the Holy Ghost, the brotherhood of the Church ; and the Ministry with its organization and hierarchy is part and parcel of that fellowship, being the expression in human, visible form, here and now, of some spiritual reality in the heavenly places.

We must then turn deaf ears to those who place ministry and organization in the department of theology ; for they are blind to the facts of life. Theories of ministry no doubt belong to the library of the Theologians ; the ministry itself is a living fact in the very centre of our fellowship.

Once more. We are in great danger of being misled by those modern Churchmen whose reverence for German critical methods has led them to deny the essential divinity of the Lord Jesus. For the moment a man fails to see the Deity incarnate in Jesus, the atonement becomes unreal to him ; and with the reality of the atonement passes the essential unity of the Catholic Church.

If the Lord Christ be son of Joseph and Mary, and happened to die before He expected, in a way

He had not foreseen, leaving undone many things He had hoped to do on earth ; if He became identical with God because His will came to contain nothing that is not God's will and also much more of God's will than any other man was ever able to assimilate ; and if Christians be men who follow Him to an identification with God of like kind but in less degree ; no doubt a united Church is desirable as a witness to God's one will ; but it can have no other peculiar value and purpose. For such a Church begins with a man, and ends in being a society of men.

It is not anything into which man enters ; it is the result of man's co-operation with some of his neighbours. It is, in fact, a growth coincident with the growth of likeness between our wills and God's.

And since Christ, on this theory, did not expect the human race to continue on earth, and made no provision for them after His death, it is certainly absurd to suppose that any one scheme or plan can claim more for itself than that it has in the past provided a sphere of spiritual action favourable to man's growth into likeness to Christ.

It is doubly unfortunate that men who so think and teach of Christ and the Church should be allowed to interfere with our plans for reunion. And we were wise to strike off our list of helpers and counsellors those preachers and teachers with whom we have no common ground at all.

Once more, and lastly. There is no doubt that men are to-day tempted by weariness and disgust at our present disunion to take some short cut to outward reunion, no matter what the cost may be.

Partly this is due to thoughtlessness, or shall we say, to ignorance of human nature ; and to a flabby optimism. They are pleased to imagine that what they can accomplish in haste will live down the ages. Whereas the history of human institutions warns us that no society ever lasts whose foundations were cut to suit the passing needs of a clamorous generation. There are certain fundamental facts of human character, individual and social, that must be taken into account before any society or kingdom attain to stable, permanent life ; and those which have owed their existence to reactions have in their turn yielded their place to successors not long delayed.

Much more is this true of the spiritual society, the Church of God. The good God, who made us, alone knows our fundamental needs ; He alone can duly measure the dangers in our path and foresee the one-sided developments we so dearly love ; and since it was and is His good pleasure to give us the Kingdom, it were wiser to leave to Him its fundamental planning and organization.

If it be possible to found a Kingdom of men that will be theirs beyond the grave, He alone is able to lay down the lines of its fulfilment. And weary,

disappointed critics had better hasten to His feet whose changelessness can carry our weariness, His renewing power temper our disappointment, and His invincible wisdom give success to every loyal effort.

CHAPTER II

REUNION AND ATONEMENT

ATONEMENT is the Keynote of the work of the Lord Jesus Christ. In His own Person He links God with creation, because in His own manhood all creation is included. And all that we mean by personal salvation is merely the first step towards the unification of the individual with the brotherhood and the common Father. We do not for a moment belittle the importance and difficulty of this initial step. It is beyond words hard to bring a man to his knees before his Saviour with a confession of sin and weakness, and an acknowledgment that in Christ alone is strength and spiritual freedom. No one who has spent his life in the work of preaching conversion is likely either to speak lightly of the task or to ignore the many hindrances in the way of its fulfilment. Self-surrender to Christ, the complete knuckling under to His will, the acceptance of His law as the light that is to guide our steps, these things belong to the realm of the humanly impossible. But once accomplished they open the door to His entrance who makes man a new creature.

None the less, we know that only half the work is done when conversion has taken place. As soon as man opens the door of his inner self to God, he finds laid upon him the additional and, we venture to say, the more painful duty of keeping that door open to the children of God. For that man is not truly converted who does not face rightly both God and the brotherhood.

I

To knuckle under to God is, however, in some ways an easier and simpler task than fitting into one's true place in the redeemed human race, the fellowship of God's children.

God is our Creator, an Invisible Father, whose service at first sight is confined to the performance of invisible spiritual acts, and the avoidance of visible sins. Whereas God's fellowship, Christ's Brotherhood, is so painfully close to us, in visible palpable presence, its members laying strait claims on our good-will, its laws and customs lying heavy on our hearts, and its traditions, fixed and old-fashioned, clashing with the best-loved thoughts of our minds.

Moreover, the very act of conversion, of rising to respond to God's call, seems to intensify individual freedom and self-assertion. Isolated and of great importance to our self, our conversion appears as the supreme act of our inmost being, an act that springs from self-determination and tends to self-

satisfaction. We are found of Christ, we have answered to Christ, we are newly established in Christ, we are freshly pledged to move with Christ, to live and die for Christ. And not only this : Christ is Himself in us, our light, our strength, our guide. We have the zeal of the new recruit, the joy of the returned prodigal, and only too easily assume the self-confidence of the newly promoted leader, or the presumption of the last-qualified professional.

Small wonder then if conversion, isolated from duty to the brotherhood, becomes a snare.

Therefore it is that God's creation has no room for such an isolation of the converted soul from the brotherhood. Atonement is the end of conversion ; brotherhood the crown of salvation ; and the spirit of fellowship the test of a man's justification. The Catholic Church was made to be the home on the threshold of which we meet the Lord Jesus. Kneeling at His feet we are at the Church's door ; and He raises us to our feet only that we may follow Him inside, into the presence of the one family that bears His name.

But it is folly to deny that to carry a man beyond the door is often more difficult than to bring Him to Jesus at the door. It is mere waste of time to deny that many, who are humblest while at His feet, are the most obstinate about following Him inside.

To many it seems incongruous that the invisible

Lord should lead us into a visible fellowship ; and that the door against which the invisible Jesus is revealed in the glory of redemptive power should lead into a house earthly, human, and to the first glance corruptible and ready to pass away. Through Christ to men ? So we ask in our first shock of surprise. Have we become spiritual that we may be entangled once more with earthly things ? Have our spirits overcome the flesh only to be tied and bound by earthly ordinances, in earthly forms ?

And so strong is the resentment felt in many cases that the unity of the Brotherhood is on the surface broken, shattered, a mere ruin of an ideal.

A careful study of Protestantism, we submit, goes to shew that undue emphasis of personal conversion, in reaction against mediæval sacramentalism, is chiefly responsible for the quite extraordinary number of schisms that mark the history of Christianity since the Reformation. The number of religious bodies in Great Britain and Ireland alone is very large, and as each of these bodies professes to desire religious unity above all else, it is clear that the members all regard their own views as the nearest possible approach to the teaching of the Saviour Himself. There can be no question that the common fellowship in which all are of one heart and one mind, is represented to each body by itself primarily ; so that we cannot escape the conclusion that the average man is in his conversion so conscious of his own capacity for

response to God as to lay undue stress either on his own power of judgment or on the wisdom of the body through which he is led to Christ.

The cry that wins him is, "Come to Christ," or "Receive Christ"; whereas it ought to be, "Come to Christ in the one brotherhood," "Receive Christ and be received into the fellowship." Were it always uttered in the second form, a man would think not once nor twice before yielding to some local partial fellowship the title and dignity of the one household of God.

So little is this second cry known and uttered in England, that the "religious denomination" is taken to be of quite small importance; whereas it is, of course, by its very existence a most important and most dangerous thing.

Its name, "denomination," is its condemnation: unless names stand for nothing. And our experience is that each denomination does in reality represent a very marked difference of religious thought, aspiration, and ideal. Without any doubt these thoughts, aspirations, and ideals are, many of them, admirable, useful, necessary: but equally without doubt they have no right to be expressed in the form of separate societies, communions, or religious bodies: their one true home is within the one household of God. And as each man bows to the Christ, it is required of him that he seek his ideals within the one brotherhood that can rightly claim the name of Christ's Catholic Church, His Mystical

Body, the Redeemed Humanity, the Communion of the Saints, the Household of God.

And the common reply, which is based upon a false distinction between the spiritual and the material, to the effect that so long as we are in Christ we need not worry about external organization, is to be met by the quite reasonable assertion that all who are in Christ while living here below must be able to express humanly and in visible form the unity in which they abide together.

Certainly the many scores of discordant rival organizations cannot rightly claim to be each a satisfactory expression of that unity. As well claim that the existence of five or six political parties proves the unity of mind in which Parliament is established! We have lately found that national unity to be effective requires the sacrifice of party.

Nor can any man, by whatever means he came to his present position, justify his presence in any one body except on the ground that to the best of his judgement no other body so effectively expresses the mind and will of Christ, nor will Christians reach visible unity in any other centre.

He who cannot say this of the body to which he belongs may defend his position, but in ethics he has no excuse for himself: he is a party to the division of Christ's Kingdom. Unless perhaps he can honestly say that after careful search he can see no other body more like the centre of unity

than his own, faulty as that is : in which case we must write him down a pessimist, one who has despaired of the republic !

Christians are of two kinds : those who are brought into some body of believers in their infancy or childhood, and those who are converted as adults and choose their own body. But even those of the second class usually accept membership in the body, favoured by those whom God used as an instrument of conversion ; and we are probably right in saying that a deliberate choice of a religious body is most usually the act of one who changes from one communion to another. The Christian who experiences conversion after some years of membership in a particular body is on the whole likely to cling the more closely to that in which he grew up, and through which deeper conversion came to him.

And therefore personal guilt of schism is rightly not emphasized in the controversies of the present day. Men are not as a rule conscious of their schismatic positions : they mean to live in the true fellowship, and those who are outside of it, in fact, are yet desirous of being within it, and fancy themselves so to be. It is only with the learned that these questions arise as matters of personal moral duty, the learned, and those who give themselves to missionary work. And it is for us who call ourselves leaders, teachers, and spiritual guides to face the issues raised by the coming of the Lord Jesus to make all men one.

We must start from the fact that conversion is not complete until a man faces the Christ with His Church, and finding Christ enters the Church, and entering the Church walks with Christ in common fellowship with His members and hers. Something is lacking to the conversion of a man who finding Christ is content with anything less than the fullest fellowship with Christ's one Church; and that because he has come to the Saviour as an individual to an individual, whereas he ought to have come as one who has failed in fellowship to Him who is the author, centre, and binding power of the one only fellowship in which God and man are united.

Penitence and satisfaction; prayer and fasting; self-abasement and rigorous penances; these and all like these fail of their true work without love. And love requires that at whatever sacrifice to inherited prejudice, personal preference, and temporary environment, a man seek out the one brotherhood established in the manhood of Eternal Love, and lose himself therein.

II

We shall, however, be challenged to say more than this if we desire to shew that the oneness of a visible society on earth is necessary to the Atonement made by Christ. It will readily be granted that such oneness as we have described is desirable,

as fruit is desirable in the tree ; but that it is necessary to the work itself many will deny.

Our proof, for we claim to advance proof, lies in the sphere of penitence. We venture to plead that apart from one visible Church on earth Christ's offering of penitence is marred and, for the time, impoverished.

On the Cross the Son of Mary offered to God sorrow for sin ; He endured penance on behalf of sinners ; and He made reparation for the dishonour we had done and still do to the Father.

God of God He measured sin's evil, and Man of Mary He was able to express, in life and death, a complete sorrow of heart for the Divine Being whom sin had offended and robbed both of Creator's Glory and Father's honour. Nor did His sorrow omit the Father's world. His Heart embraced in sympathy all who suffer because of sin. So that His very sorrow for God and God's sinful, sin-punished children forms a unifying sympathy that makes for peace between Creator and creation.

And on the Cross again, as all through His life, He accepted, without murmur or grudge, all the inevitable penalties of sin ; His endurance thereof constituting an adequate penance for the sinful movement of all evil wills. Taking just what must come in a world under sin's dominion, He made endurance of it the occasion of confessing the Father's justice and holiness ; thereby redeeming it to the bridging of the gulf between men and God.

Again, in His life and death He, who was sinless, gave to God richly that which sinful man would not yield, the offering of a surrendered self. He gave obedience for man's disobedience, burning love for our cold hearts, and self poured out in death in place of our self-centred lives.

So He made reparation : in literal truth giving to God exactly that which we had always owed and failed to pay.

Sorrow, penance, reparation : these mark His sacrificial Death. And what thus He did for us on the Cross He now seeks to do within man's soul in every generation. We may well argue that the reproduction in Christians of these three redemptive, atoning works must imply such unity between them as would necessitate some one, visible expression in a society or church. But we do not base our proof on this expectation only. There remains one further word to be said.

Penitence to be perfect must in some way include the confession of personal guilt. The penitent must stand before God conscious of and confessing the deliberate choice of sin in place of God, and the fulfilment of evil will in spite of Him. In no other way can he really and truly arrive at peace with God. The very will that chose wrong must choose right ; the heart that rejected God must hunger for Him ; and the mind that loved darkness beg for light. Nor can any one, however deep his sympathy, stand for the sinner in this

respect who does not himself know what sin is by having practised it. The Sinless Christ cannot confess before God that particular act of will by which the sinner rejected the Father and chose evil.

The late Professor Moberly, in his classic work on *Atonement and Personality*, has indeed made out as strong a case as is possible for regarding the Christ as the Perfect Penitent of our race. So firm was his hold on the idea of the solidarity of the human race in Christ, so strong his conviction of the representative character of Christ's saving work, that he did not hesitate to name the Holy One our Penitent. In this view the Lord Jesus was able to enter so fully into our lives whose nature He took that His love made Him really one with us in our shame and guilt ; and sinless as He is, caused Him to feel our sin as His own, and offer penitence for it so real and so deep as to be an adequate confession of it.

To this view it may be objected with great force, as we have just hinted, that there is an essential difference between the Sinless One and the sinner ; so that He who never sinned cannot in any real sense enter into the sense of guilt of one who has sinned ; nor can He justly be named the Perfect Penitent of the sinful race. There must be, it is argued, a lack in Him of the feeling of actual guilt which is essential to adequate confession. No measure of sympathy, however wide and deep, can make Him whose relation with God is flawless and

unbroken enter exactly and completely into the attitude and feeling of one whose relation with God has been marred and defiled by actual sin. Reparation can be His, the offering of perfection for man's imperfection, obedience for man's disobedience, and love for man's cold selfishness ; but the sense of sin chosen and committed must finally differentiate between the Sinless Saviour and the sinner needing salvation.

And there is a strong conviction among us that the Professor overstated his case, making too much of the power of sympathy to overcome fundamental differences.

For ourselves we believe that the two sides of the problem are capable of reconciliation.

Instead of laying all the emphasis on the need of our self-surrender to the Perfect Penitent that He may become Penitent for us, and that His Penitence may complete and compensate for what is lacking in our own, it seems to us more reasonable and true to throw much of the stress upon the adoption by Christ, with the view to penitence, of His Mystical Body. For in it He finds the sense of sin committed that is foreign to His own personality.

Knit in closest union with the members of His Body, dominating their inner self, He shares with them the feeling of sin that is properly their own ; bears it with them and in them ; and by His own perfect love, that is penance and reparation, raises it to the level and gives it the merit of His own

activity. That is to say, Christ is Perfect Penitent not as Crucified only, but as Crucified and now Active in His mystical Body. The Church is the conscious agent, instrument, and means through which the Penitence of the Christ reaches its complete fulfilment, and voices a corporate confession of sin in which the sorrow is His, while the matter of the confession belongs to redeemed sinners.

The chief difficulty in this view is on our side, for we see all in succession ; in God's sight all is one, and time is nothing. We see Calvary in the past ; God sees it as present ; and our confession in Christ or His confession in us is one act with His sacrifice on Calvary.

The further question of the power of Christ to associate Himself with human personalities in such a close union as to allow of the identification of His will with theirs, and their wills with His, is indeed a large one, but we need not pause to debate it here. For so long as confession of sin is in effect offered through the mystic Body it is quite unnecessary that we should measure in exact proportion how much of it is peculiar to the Christ and how much to His members. Christ in His mystical Body is a unity in action : a unity of which He Himself is the basis, the centre, and the power. What is clear is that by the atoning death of Christ there does exist to-day His living, mystical Body in which is found perfect, adequate con-

fession of sin. He has won it for us, and bestowed it on us ; and if He cannot fully express it apart from saintly penitents who are made one with Him, we are saying no more than that His incarnation necessarily preceded His atonement, and abides as its basis down the ages.

As the perfect union of mankind with Christ is required for the full manifestation of the Beatific Vision, so the perfect penitence of Christ before God requires His members' confession of sin against the Light. Both vision and confession are His to give, purchased on Calvary, yet neither can be adequately manifest except through His members. Christ-in-mankind is the High Priest of true repentance, just as mankind-in-Christ is the sacrifice of penitence that He offers with His Sacrifice of Calvary. Search for an exact analogy will be useless ; since the union between Christ and His people is peculiar and apart. The Christ in the mystic Body is found offering a sacrifice of penitence that was impossible to Him in His natural Body ; yet it is His and not His Church's ; He gives it her and enables her to use and shew it. The All-Holy alone is worthy to offer perfect penitence for sin committed, since He alone can measure its evil ; and He can do it only by means of a redeemed sinner who is conscious of the sin, since he alone can feel its personal shame.

Thus completed Atonement depends on two realities : the Saviour who is Holy God made flesh ;

and a united body of redeemed sinful men in whom Jesus the Saviour can perfect penitence.

Christ on Calvary won all for us : and Christ in His Church manifests that all in His complete activity, moving slowly towards the final unification of all in God.

The oneness of the Church is therefore of primary importance, since it is to be the one expression of the Christ's penitence.

And lest any one should remain doubtful of the primary importance of oneness, we suggest for consideration just one class of sin, namely, uncharity, with all its discord, disunion and unbrotherly developments.

How can Christ be Perfect Penitent for this class of sins, using the Church as agent, instrument and means of His penitence, if so be the Church itself is filled with uncharity and discord ?

In such a case the Primary Act of Atonement made on Calvary remains, but its working out in Christ's members, its ever-deepening enrichment of personal shame, confession, and contrition, is made impossible.

Christ alone is Saviour, Repairer of a ruined world, Mediator, Peace-maker. But Christ in His mystical Body is perfect Penitent, as He is perfect High Priest. His sacerdotal Ministry is marred by our disunion ; but the offering of Penitence is more than marred, it is frustrated, by our separation from one another.

We are more and more convinced that the so-called failure of Christianity to save the earth from all the evil our great war has lately made manifest is in strict fact the failure of Christians to render to the Mediating Saviour the necessary agent, instrument, and means of offering His perfect penitence. That is to say, disunion and separateness among ourselves have impoverished the movement of atonement based upon the one Sacrifice of the Cross ; impoverished it to such a degree that God's power could do no mighty work among us.

We men have lamented our broken unity as a weakening of our witness, as a waste of energy, as a shameful vision to offer to a sinful world ; while in fact it has been something so incomparably foul and evil that our good Father's purpose has for a second time been hindered. If Adam ruined the primitive order by tasting of the forbidden Tree of Lust and Covetousness, we have ruined our modern world by our refusal to partake together of the God-given Tree of Life. And the full consequences of our sin have yet to be faced. We may think the war is an adequate punishment, but war brings its own sins, for which in days of peace we shall have to pay.

Once more, it is worth while considering the failure of Theologians to elucidate the theory of Atonement. No doctrine has so evaded definition as this ; nor has any other fact of our religion been so frequently explained in ways that repelled men

from the Christ. The reason is not far to seek. Granted that atonement requires one visible Church on earth for its fulfilment, the absence of unity may be taken to explain our misunderstanding of the fundamental fact and its processes.

Had the Christ in His mystical Body been apprehended as living, atoning Saviour, manifesting and fulfilling penitence in every age, we surely had not fallen victims to the many mechanical and forensic notions of propitiation that have ruled our conceptions of salvation. No theory of individualistic salvation would have been possible ; nor could any charge of injustice and immorality have been levelled against the doctrine of the Cross.

Once let it be seen that through the Christ in His Church God has begun to receive, and will in the end gain, all that from the beginning He has claimed : namely, universal worship and obedience ; together with adequate sorrow, acceptance of punishment, and offering of guilt-consciousness ; and there remains no handle for even the strictest critic of God's mercy. The Lord Jesus does for us what we cannot do, out of His sympathy with and sorrow for our plight ; our God who made us, foreseeing our sorrow, making our sorrows His own. And what in Him we can ideally do, that by coming to us and dwelling in us, He enables us to perform ; so that in the end God is all in all, as He designed ; man is one with God in a unity beyond all deserts and expectation ; and whatever of loss and sorrow

remains as a memory of sin, that God in His mystical Body bears with man, and man in the mystical Body with God. The Vicarious substitution for man of one with whom he is allowed no substantial union ; the predestination of Calvin ; the divorce between the Creator's Anger and the Saviour's pity ; these and all other immoral theories need never have been, if only the visible expression of the Mystical Body on earth had remained one in actual organization, mind, and heart.

Is then more proof needed that to the atoning work of Christ down the ages one visible Church is necessary ?

We can imagine, in a Christian thinker, one only excuse for an affirmative reply. And that, namely, his inability to see how the Sacrifice once made on the Cross is not of itself complete atonement. There are many who regard the Cross as an isolated, finished work, to be made ours by faith. For our part we must refuse this word, isolated, and insist on a very wide interpretation of faith.

One, complete, and never to be repeated is the Sacrifice of Calvary. But the task and joy of vision, the labour and privilege of penance and reparation, and the manifestation of a race's penitence are never complete : they date from Calvary, but have no one limit. In part they are as endless as is man's progress in the love and knowledge of God.

Therefore it is that, as beyond the grave so here

on earth, the Saviour Christ requires, of strict necessity, for the fulfilment of His continuous movement with mankind towards the Father's Throne, His mystical Body as His agent, instrument, and means to self-expression. Faith indeed is the one atmosphere in which His work in us and through us is accomplished. But Faith is no individualistic link between an isolated soul and an isolated Saviour. Faith is corporate vision ; vision of the Son of Mary who is God ; of mankind in Jesus ; vision of God in His mystical Body ; vision of Fatherhood ; vision of the Eternal Beauty hereafter to be revealed in a redeemed, united universe.

And as we have said above, the crowning sins of unbrotherly separation and uncharity have no end until the Lord Jesus Christ in His one mystical Body, invisible and visible, offers, with the Sacrifice of Calvary, the fruit of that sacrifice in our hearts ; that is, until Christ in His mystic Body, in heaven and on earth, can offer, what is His by right and ours by His gift, namely, sorrow for all uncharity ; and penance, that is, patient endurance for the glory of God of all the fruits of uncharity ; together with such true and complete union and brotherly love, as will give to God that which He ever willed, and which Christ on the Cross pledged Himself to win for Him from us His rebellious people.

To which end, without shadow of doubt, a visible unity of Christians here on earth is an absolute necessity.

Reunion then is atonement; atonement is reunion. And the only possible excuse for wilful separateness is the conviction that apart from one's own religious body Christ has no visible agency or expression here on earth.

III

It behoves every teacher of religion, then, to examine his own position, and to report upon its possibilities as the final centre of a reunited Christendom. Does it express the mind and will of Christ? Has it apostolic authority? Is it so truly Christ's and His Apostles' as to deny the exclusive claim of every other body? Does it link a man with the past? And has it the capacity for developing the individual while yet holding him in the common fellowship?

Or is it, on the other hand, a local communion appealing to local feeling and temperament, dating from some definite trouble between Christian and Christian or between Christianity and the State, made by man to meet merely local conditions? Does it owe its existence to any one tribe, or nation, or party? Is it the fruit of some movement partly political, partly religious? Or is it perchance the result of some reaction against unbalanced forces working within Christendom?

These are questions that require an answer from every one who claims to preach Christ.

And our difficulty in answering them is due in part to the past, and in part to present failure to respond to ideals.

Can these difficulties founded in the past never be overcome? We allow the past to rule the present. For we are so jealous of our forefathers' reputation that what step soever they chose to take for the preservation of their personal wishes or the safety of their religious views, on that we too take our stand, defending it, not from personal conviction that it is the only step possible but because it is for us sacred ground. Refusal to let bygones be bygones and to forgive injuries inflicted on our clan, or nation, or party, is justified before God and man, where a refusal to pardon a personal insult would be regarded as grievous sin. Yet it is evident that no reunion of Christians is possible until every one of us has obeyed God's command to forgive all who have ever trespassed against us.

It is morally intolerable that a teacher of Christ's Gospel should continue to preach while in his heart he is still influenced by the past crimes and follies of religious leaders, whether they were Erastian prelates, ecclesiastical politicians, or zealots of the Protestant reaction.

No man may rightly stand up to speak of Jesus and His Cross who is not truly free from the influence of these past disagreements, cruelties, and satanic persecutions. It is as a new creature that a man must approach these questions; as the son of his

father, or as the great-great-grandson of some persecuted man he has no position from which he can be permitted to speak of Christ and atonement. And the first sacrifice God asks of us all is our sad memory of the past. We must lay it at His feet, and being renewed in our sonship because of this act of pardon, this response to Pardoning Love, we may pass to the next point of importance.

And that is the present failure to respond to ideals.

We cannot satisfactorily report upon our own ecclesiastical positions until we recognize and acknowledge one common ideal by which each man shall measure his present attainment. And judging from the great number and variety of religious bodies, we do not easily allow that such an ideal actually prevails amongst us.

The reason without doubt is that the word Atonement has been so long confined by theologians to its partial meaning of the union of mankind with God, to the exclusion of its further meaning of reunion of man with man in God. And our ideal Christian is one who is in Christ with God, or with Christ in God ; whereas this ideal is essentially one-sided and incomplete. God's ideal Christian is he who in Christ is united both with God and with man ; entering with Christ into the invisible and intangible order of the new humanity that lives in God, and at the same moment and by the same

action into the visible and palpable fellowship of men in whom that order is expressed, materially and humanly, here and now.

Until, then, man is atoned with his fellows in God he has failed of the true ideal. Questions of his personal responsibility and guilt apart, he certainly has not attained that for which his Saviour sought him out ; he is still far short of the love that remakes creation in its Creator.

Were this more fully understood and admitted our distress and our sorrow at our disunion would be deeper and more real.

It may be hypercritical, but we confess to doubt their penitence for the sin of disunion who boldly refuse to amend their ways, and seek energetically for a wider acceptance of their peculiar, dividing theories. Our only consolation lies in the belief that to each one his own theory spells God's final truth ; a belief that we hold, however, with more and more difficulty as we read day by day the utterances of the prophets of reunion. In them we note a tendency to doubt the existence of final truth in matters of this kind ; and we are seized with a fear lest men are daring to prolong the period of disunion for causes that, in their own eyes, are backed by no divine command.

Are we altogether wrong when we plead that this ideal of atonement deserves acceptance, and that in face of it no one may justly presume to emphasize a view of the Church about which he is not pre-

pared to say that it is God's own truth, revealed on earth by Christ Himself?

We are not ignorant that many pious and good men will loudly deny the existence of such final truth, on the ground of the unimportance of outward forms. To which we answer that in the absence of such a final revelation all our present differences are entirely unimportant; and not only so, but external visible fellowship of any kind is also unimportant. The argument would run thus: We are one in Christ, in invisible union; visible union is so small a matter that our Lord took no heed about it; and therefore it need not trouble us that men prefer to pray in separate and mutually uncongenial groups. All this belongs to the visible order, which is of no real significance. Nor will any sane man question our essential unity on the ground of our superficial disunion. In fact, the Church is coextensive with faith in Christ; there is no real disunion at all; and schemes for reunion are as unnecessary as they are unimportant.

But will our opponents follow logic to this end? If not, let them accept our humble plea.

For once our plea is allowed, a real start towards reunion becomes possible. If we may rule out the past by a corporate act of mutual forgiveness; and from the present remove every claimant to the title of Christ's own organization that is not based by its supporters in Christ's personal revelation, made known once for all on earth; and if, further,

we can accept the idea of atonement as unifying not only man with God, but man with man in Christ ; we may then quietly and fearlessly seek out the one suitable expression of that idea, in material, human form, that has prevailed since our Lord ascended into the heavens.

And should such a visible expression of the ideal appear before our eyes, with whatever accompaniment of human weakness and worldly disfigurement, we shall admit that unless we win the right relation to it, we are still but half-converted and half-atoned ; since, however close our individual union with Christ, we are yet far from our true, appointed union with Christ's brethren.

CHAPTER III

THE PERMANENCE OF CHRIST'S MANHOOD

THE ultimate problem of religion is the union of man with God. Its solution depends upon an essential capacity in man for union with the Spirit who made him, and upon a readiness in that Spirit to create a level on which man can meet with Him. ✓

I

The first and necessary postulate of the Christian Religion is that God is not so different from man as to bar all union between them.

Man is God's creature, the embodiment of a divine Thought; and in his spiritual nature expresses the divine Idea of Free-Will. When we speak of man as personal we mean that in some real degree he is himself, in his essential being, akin to his Creator in respect of his reason and free-will; and that, while he is an end in himself and to himself, his final destiny is full spiritual membership in a society of like persons, in union with His Creator.

There is nothing in man's essential being that is necessarily separate from communion with God.

By creation he is in the spiritual order as well as on the material plane ; and, as a matter of experience, the spiritual in man is dominant and, so far as we can form a judgement, permanent. Moreover, in the material order there is no hindrance to man's spiritual development, since the material, like the spiritual, is of divine origin, coming forth from the Mind of the Creator. So that if it be possible for the spiritual in man to become dominant, to the extent that all which is material is subjected to, and as subject is unified with, the spiritual, there is no reason plain to us why God may not regard man, for purposes of union with Himself, as indeed a spiritual being.

Thus in our consideration of the problem of religion, what we should expect to find is some such movement of God manward as has within it a power that can assist man in his self-unification, and a force that can carry him, so unified, into spiritual union with God Himself.

Christianity is the one and only religion that has ever claimed to accomplish this task, as it is the only religion that has regarded it as within the bounds of possibility.

The Eternal God is revealed as a Triune Personality, of whom the Eternal Word or Reason is at once the Mirror of the Divine Mind and the Revelation of Divine Thought. He is the Image of the Father, and the Source of all created things. From Him issues the Revelation of what can be, and in

Him is the Pattern of what all should be. He is the Divine Reason, and He is the Divine Purpose immanent in the created universe.

Thus He it is who is naturally the Bond of union between God and His creatures. For there is no creature that is not alive in Him, as there would be no God if He Himself be not God.

In the process of time the Eternal Word took manhood in Mary's womb, receiving into personal union with His very Self a human soul and body. This manhood that He took became the human instrument of the Divine Reason or Word ; in it He lived and prayed, taught and served, worked wonders and proved His Authority over all creation. Yet it remained manhood. None the less God did not come to live on man's level, nor did manhood rise to the eternal, divine level ; but a new level was created, the level of God-in-manhood. And on this level God, by loving limitation of His activity, could act as God-in-manhood ; and on the same level man, by the reception of divine power and life into his inmost being, could learn to live as dependent upon Manhood-in-God.

What then is it that constitutes this new level ? And what is it that will enable any man to live his life upon this level ?

The answer to both questions is the same : it is the Manhood of the Lord Jesus Christ.

↓ The new level is at once divine and human. It is divine because its very existence depends upon a new

power and strength that is divine, the power of the Eternal Word. And it is human because that power is exactly measured by the capacity of the human to receive and appropriate it.

It is divine because it has no other origin, immediate or remote, than the Person of the Eternal Word. And it is human because on this level the Eternal Word has no instrument or agent or organ of activity other than the manhood that He took of Mary.

Thus the Manhood of the Lord Jesus is constituted a centre of union for all men who can yield themselves to the Incarnate Word and appropriate His grace ; and upon this central force is founded what we call the new level.

To put it in another way, for the sake of greater clearness.

Within man's knowledge there exist three orders of Personal Life. First and supreme is the Eternal God Himself, of whose Triune Being we feebly and inadequately speak in terms of personality. Second, in order of time and lowest in value, is human life. And thirdly, between the two, partaking of the nature of both, is the order of manhood-in-God, the order of new redeemed personality, of our human personality united with God, through the manhood of the Lord Jesus, by the way of our personal self-submission to the divine Person of the Saviour.

II

Without the manhood of Jesus the third order has no meaning. For His manhood is at once the necessary mode of God's condescension with the view to meeting man, and the equally necessary means of man's development and uplifting with the view to meeting God.

The manhood of Jesus must therefore be permanent, or we have no third entity in which God may be incarnate, or self-established on a level possible to man, and man may be incorporated, and raised to the level possible to God.

Modern Christology is singularly indifferent to the permanence of this manhood. It tends to regard what we have called the third level as merely temporary; a makeshift, by which, once and for all, the union of the divine and human was accomplished as an historical act; an act that needs no repetition in the case of each individual man, and no extension that it may exist side by side with the human race down the ages of eternity.

Or, more singular still, it ignores the divine condescension, and sees in man a potentiality of divinity, which in the case of the Christ attained actuality for Himself alone. And the rest of the human race, fired by His example and assisted by His Spirit, is left to climb the ladder that He climbed.

It is not our intention to controvert these views

One Mediator
the Man 1 June 2, 5

in this place. They are not characteristic of Christianity, and do not concern our enquiry into the Christian answer to the problem of man's union with God. But we have noticed them in passing because in these days so many Christian Teachers are possessed by them, and are inclined to modify the Gospel message, with which they are entrusted, in order to suit them.

The Humanity of Jesus then is that in which, permanently and of divine Purpose, there is constituted the level upon which man may find union with his God.

God-in-manhood is the Immediate Source of Life, Love, and Holiness, measuring the exercise of His Power by His own purposeful love, in just that particular measure in which manhood-in-God can receive, appropriate, and exercise these gifts of the Father's Love.

The Heart of Jesus is Divine Love and Power in the measure that Manhood-in-God may be its companion and minister ; and it is also the central Heart, the unifying Force, in which all men may find themselves within the sphere of the Divine Love and Power, each one according to his own capacity and degree.

It was, then, Our Lord's Ascension that established the Humanity of Jesus in such close relation with the Godhead as to make it the perfect agent and instrument of the divine relations with all creation. That the Godhead cannot be completely

expressed in terms of manhood we all confess. But that the whole Creation can receive all of the divine that it is capable of assimilating through the agency of the Lord's Humanity we have no ground for disbelieving. Whatever the point of contact between God and His universe may be, in that point there must exist a created instrument or medium of communion between the two : and of that created medium we rightly predicate competency to act on behalf of creation, while refusing to ascribe to it equality with God. And this medium, this point of contact, is the permanent Humanity of the Lord Jesus Christ.

Thus the Ascension involves much more than the possession by Christ of some virtue or power that we may perhaps call humanity. It involves the presence in the highest order of created spiritual life and glory of the very Manhood born of Mary, crucified, dead, and buried. And since the highest created order of life and glory is the highest conceivable union with the divine life and glory ; and since the Christ is Himself essentially God ; the Ascension involves the uplifting of the whole manhood of Jesus into such immediate union with Godhead as renders it perfectly competent to act as God's agent and instrument in regard to all creatures.

We are, of course, at a loss to explain how the change was effected. That clearly is beyond our experience ; and no attempt to describe it in terms

acceptable to the scientific mind of any one age will survive the mood and language of the scientists. Each age will wish to restate the mode of the change. Nor can fault be found with this.

The truth that is to find its full expression, if ever learned men can discover the formula, is that, all which Christ took to Calvary in which to experience the death of the Cross, was raised by Him from the grave and carried up into the divine glory, in order that in it He might present Himself as our Sacrifice before God, and establish Himself as the centre of creation, and head of the redeemed human race. He who died and rose again is one and the same; the soul in which He was the subject of death is the soul in which He is the subject of the state of glory; and the body through which He met His death is the body in which He now has contact with all creation.

If this be recognized as the essential truth of the Ascension, and attempts to explain its mode and examine the details of the change be made by men in whom the glorified Christ lives, sacramentally and mystically, the Church need have no fear of re-statements of what happened to our Lord in the course of His ascension.

And with the views of those who write of the Body when they are not united with it or have no conscious experience of its activities and power, no rational man need be concerned. For such writers speak of that which they are not qualified to discuss. ✓

III

But what is the actual dependence of the Christian upon his Lord to-day? Does he depend upon the manhood itself, or only upon the Person who once, for his sake and for his salvation, lived and died in manhood?

There can be no doubt that the traditional answer of Christianity affirms our dependence at every moment upon the very manhood of Jesus. We depend upon God-in-manhood, Jesus; upon God by way of the manhood; upon the manhood as our only means of touching God.

Nor has any modern doctrine so far justified the surrender of this tradition. It remains certain that if Jesus be the permanent mediator between God and man, that must be permanent in respect of which He is mediator. Of course, if the mediation was finished and done with two thousand years ago, our answer would be different. But granted the need of permanent mediation, to the existence of which the Scriptures witness, of necessity there must remain, permanent and irremovable, that in virtue of which the Mediator exists and acts.

The mediation of Jesus requires that, within the sphere of His mediating work and for the purpose of His intervention between God and man, there should exist a clear distinction, as well as essential connection, between Himself and God, and between Himself and man.

It is, of course, entirely true to say that God Himself made peace with His rebellious children ; that Divine Love Himself bore our sins and carried our sorrows ; and that Divine Life overcame death by dying. But within the Divine Being there is the distinction between the Father desiring and planning this peace, and the Word in whose Person the peace was made real and actual ; and the representative between God and man must be one both with the Divine Peacemaker and with the human rebels if peace is to become a fact ; so that the mediator is not God-in-Himself but God-in-manhood, and the mediation is permanent just so long as manhood-in-God is permanent.

But may we thus take for granted the permanent nature of the mediation ? Is it the case that each Christian, in every generation, is taken into personal union with the Mediator ? Or was the mediation completed two thousand years ago, so that now the completed Christian character is developed in each individual, in union with one who was once mediator, much in the same way that fruits proceed from seeds ?

Christianity answers that each soul comes into union with one who is for evermore our active mediator. And to the last question, we may reply that if every man receives so much as even a seed of Christian Character, the planter of the seed must still be active in our midst.

The further possible suggestion that Christian

character depends on nothing from outside man is so evidently unchristian that it does not require notice in our present discussion.

We take for granted the permanence of the mediation just in the same sense that we accept the permanence of the outpouring of divine life and power. God is pure Act, say the Theologians, and God is in new relationships with mankind through the Incarnation, relationships that may be summed up in the word Union. And the sum of these relationships is the whole act and process of mediation. Unless then these relationships are temporary, the mediation must be regarded as a permanent process of extending to each individual what was accomplished for the race on Calvary.

The brotherhood of man is built upon an Elder Brother who is everlasting in the heavens ; and the acceptance of every sinner who seeks, feebly enough, to please God depends upon a Saviour who is always there down the ages. And the consciousness of the Church bears witness to the truth that Christ is doing in us what once He did for us, and that the one is done as was the other, in the very presence of God Himself. The mediation then is a permanent process ; and the Humanity which is both its base and its efficient cause must itself be permanent, everlasting, never to be done away with.

IV

Assuming then the permanence, in some sense, of the Humanity of Jesus, let us consider the exact sense that is necessarily to be given to the phrase. Is there any necessary definiteness of phrase? Or may we interpret the words as widely as we please?

We take no great liberty with logic if we state that the permanency of the mediation is impossible without the permanent expression by our Lord before God of human obedience, human penitence, and human worship, and without the permanent provision for mankind of what we may call divine-human life, and love, and power of holiness. Nor shall we err if we claim the necessary existence of a human Mirror in which the divine Truth and Beauty may be perceived by mankind.

We must then require, and expect to find, in the permanent Mediator, on whose existence our salvation depends, a mediating channel of divine Truth and Beauty, Life and Power; as well as some means of expressing before God obedience, worship, and penitence.

Divine Truth and Beauty are revealed to us in the body and soul, the character, and the Teaching of the Christ; as Life and Power are communicated through His Manhood. The Christ in His complete personality as Son of Mary is God's self-revelation and self-expression to man. And that He is for all

time ; for in Him, down the ages, the saints will see God and find themselves in Him. If there be no permanent manhood as medium of the divine nature of the Christ, God will never be apprehended of mankind.

And, on the other hand, obedience, like penitence and worship, is a characteristic act of an entire personality ; and in man requires his entire nature. We have no experience of obedience without a body. Obedience that has no relation to our brain, or to the members of our body, is not human obedience at all. If then it is to be permanent beyond the grave, there must needs be some embodiment, of the supernatural order, in which man can still offer the obedience of his entire nature. And since man is one, and his obedience one, the new embodiment thereof will be new only in respect of its supernatural character ; essentially it will remain what it has been from birth.

We cannot enter here into the enquiry concerning the nature of the Resurrection Body. Our point is that without embodiment the obedience of the mediator will not be the obedience that He shewed on earth. That is to say, it will be of an entirely different kind from, and definitely apart from, the obedience of struggling souls on earth, who will look in vain to the heavenly places for one who can fill up their failures and perfect their imperfections. The modern understanding of the progressiveness of life, with its moving visions of the

human race ever advancing in its apprehension of the Invisible Glory, becomes sheer folly, if so be the Elder Brother and Forerunner has already parted with the one and only thing that He had in common with them on earth, namely, humanity, complete and whole.

Our faith in the Christ beyond the grave presupposes the common possession of complete manhood. And if so be He is but a disembodied soul He cannot offer in fact the obedience He consummated on earth, nor can His obedience avail to save us from our disobedience.

And what is true of obedience holds with equal force in regard to sacrifice and worship.

No one can deny that to Christianity the sacrifice and worship of the Christ in heaven are at once the perfection and the complement of our sacrifice and worship here on earth. Yet how can this be, unless His nature remains complete as ours is complete? And were His nature now incomplete what is there in common between the sacrifice of the heavenly Mediator and the sacrifice of Calvary? What is there in common between the worship offered by the Lamb in heaven and the worship of Maundy Thursday? If His very Presence before the Father be at once His Sacrifice and His Worship, it must needs be exactly one and the same as His Presence on the Cross.

Notwithstanding all this, it is legitimate and perhaps necessary to ask what relation embodiment

in the supernatural order bears to our embodiment here on earth.

For men may allow vaguely that the heavenly Christ is still Very Man, while casting doubts upon His complete resurrection and ascension, in soul and body.

If in any place argument on *à priori* grounds is to be avoided, surely here it must be ruled out. For no moral judgement helps us here ; no sense of the fitness of things can guide our choice. We are in the domain of fixed law, we are dealing with processes of which there is a science did we but know it.

The science of change from the natural order to the supernatural remains to be learned, when we attain the supernatural and have experience of both orders. For the present we must confess ignorance, eschew theory, and guide ourselves by known facts.

What are the facts ? First, that all which went to make Christ's Body in the moment of His death was buried in the grave, and was removed from the natural order into the supernatural completely and finally ; and that on the third day the Christ was embodied in what might seem to be the same Body, but the same Body under obedience to an entirely new set of laws. After forty days this Body appeared no more on earth, being entirely concerned henceforth with the supernatural order into which the Resurrection had carried it.

Henceforth this complete Humanity of Jesus, Body and Soul, lives in that supernatural order, in the possession and exercise of divine power and in the enjoyment of the divine glory. Divine it can never be : yet in it the whole creation reaches God.

The permanence of the Body of Jesus is therefore declared by the facts.

And the objections raised to that permanence are usually subjective to the human race. We argue from our own bodies against the permanence of His, as if the Body of the Christ had no peculiar place, vocation and destiny that for all time must distinguish it from ours.

It may quite possibly be true, so far as our empirical knowledge at the moment goes, that when we come to rise from the dead we shall have only the essential substance of our present bodies, and that substance given a new material of embodiment, a material not of the present order at all ; a material more rightly called spiritual.

It may be argued that, for all we naturally know, that were the Resurrection Day to arrive suddenly we should have to be stripped to the very essential substance of our bodies and remade in that new " spiritual " which will be their " form " in heaven. It may be so argued, in spite of St. Paul !

But granted all this for the moment, we are still faced with the Christ's Resurrection, which may not be like ours at all ; but was the Cause of ours that is yet to come.

Christ's whole Humanity, in which He died, was needed in Heaven to give permanence to all He had done in it on earth; and to Heaven it went, to shew it forth to the eternal ages. 1

Christ's whole Humanity, in which He died, was needed in Heaven for their sakes who in like humanity must fight the Christian battle here on earth; and to Heaven it went on their behalf, that one day they may follow Him. 2

And Christ's whole Humanity, in which He died, was needed in Heaven to be the channel of life to those still in manhood; God's Flesh to sanctify man's soul and body; the Blood of God to invigorate and purify man's soul and blood; the Sacrifice of the whole Manhood to cover mankind's delinquencies; and therefore to Heaven it went, to be the medium of the world's New Life. 3

In our case the manhood that now is stands to the manhood that shall be as seed to perfect flower; but the manhood of Jesus is to our seed-body, as to our flower-body, the soil, the nourishment, and the indwelling life.

It stands apart, a thing by itself; it is God's own Manhood, containing in itself all life for the universe. Let us then cease from debating how it may have risen and how it may have been changed. Let us be content to accept the actual facts as they are handed down to us.

There emerges, then, from our discussion of the problem of man's union with God the recognition

of one essential condition of union, and that, namely, the permanent Humanity of our Lord Jesus Christ ; the Humanity, that is, whole and complete, in soul and body. The Manhood that God took is one, permanent, abiding in the heavens, the source of our life, the means of our approach to God, and the level of our eternal life. Thus Jesus, God-in-manhood, abiding for ever in His very Humanity born of Mary, remains the King of the redeemed human race, our Priest, our Head, and yet our Elder Brother : God over all, blessed for evermore.

V

There still remains the further question of a visible expression here on earth of that perfect Humanity that reigns in heaven. Is there or is there not such a thing amongst us to-day ?

Unless we are of those who explain away the New Testament, we are bound to admit that our Lord Jesus Christ believed Himself to have left behind Him on earth a visible, human symbol of the divine Unity which was at the same moment and in the same meaning the centre of a new human unity. His final prayer placed this visible society or unity under the shadow of the Father's Love ; and His Apostles began their work with the quite definite knowledge that in their Fellowship all men were called to union with one another in Christ, and with Christ in God. This explains the stern emphasis

they place upon charity, humility, and self-subjection to the common life.

And St. Paul gave voice to their common understanding of this new, visible unity in Christ when he named it the very Body of Jesus Himself ; and uttered the judgement of their common conscience when he bade all remember that they were members of that Body, each in his own order, place, and vocation.

As related to Christ this Body is mystical ; one with Him in very fact, expressing in human form and activities the energy of the Lord Himself ; and filling up all that was left to be done by Christ in each generation as in each individual life.

This Body, according to the Apostles, was constituted in the Apostles : they are the first, under the Head Christ Jesus ; and the Apostolate is only the first rank of a real hierarchy, since each order of members has its own share of Christ's activities and works.

By faith each soul submits itself to Christ the Head ; by grace it is sanctified and made fit for His service ; and so justified and sanctified, it finds its own proper place and rank in the ordered life of the visible society, the Church, the Mystical Body of the Christ Himself.

Thus the permanence of the Manhood in Heaven as the centre of the reunited creation is actually expressed in concrete form, visible and tangible

here on earth. There is no veil between Him and us but the veil of our senses proper to the present order of our life ; nor is there any wall of separation between the Manhood in heaven and the Church on earth. Rather the one Man Christ Jesus is revealed in His manhood both at the Father's Throne and here on earth ; there in its own glorious presence and in its members now perfected, and here in mystic presence in its members who are yet in the way of conflict.

To put it still more simply. The Church is the Manhood of Jesus. It is His Manhood viewed as the centre of the redeemed race. And also it is His Manhood extended, by mystical and sacramental union, in all His faithful members, whether in heaven or on earth.

And it is visible to man, without doubt, in its extension through His people ; so that a visible Church here on earth is a necessity of the case.

Whether the Apostolate and the other orders of the Pauline hierarchy are necessary only to the Church in her earthly section, or are required also in her heavenly life is yet another question. St. John was in no doubt that they belong to the essential life of the Church.

And St. Paul's metaphors and analogies allow of no other answer. To him the Mystical Body is one and one only, no matter in what order of being this or that member might be. The Christ dominates

all orders, spiritual and material, and all are unified in Him. So that the oneness of His Mystical Body is not marred by His presence in an order far more exalted than that yet open to the last-baptized member: time, space, and metaphysical distinctions are not to be considered. The Mystical Body is in Christ; whether it live here or there; and the organization of that Body, which is to be the permanent expression of the Christ-life in heaven, takes the form of a hierarchy, in which the Apostolate is first, followed by each rank, order, and creation in its proper place.

Of course, there never was any confusion of the official vocation with personal merit. Our Lord Himself had warned His Apostles that the first might only too easily be last; Judas had fallen away before their eyes; and no one was more conscious of his personal unfitness than St. Paul.

The Apostles were too clear-minded, and too free from envy and jealousy, to mistake calls to official positions for promises of high spiritual rewards; or to suppose that they through whom the Master chose to perform certain official works were necessarily the dearest friends of His heart, and the sharers of His highest gifts. It was enough for them that God had come in manhood; that in manhood He must indwell men; and that a union of man with man, real, corporate, spiritual, was to be formed within that manhood of His. They

perceived the need of an organized fellowship, family, and brotherhood, and being men they recognized the need of an orderly ministry.

Never for a moment do they hint at man's freedom from corporate, social claims just because he is become a new creature in Christ. On the contrary, they press home the duties which belong to men as members of God's family, citizens of Christ's Kingdom, and worshippers in the Temple of the Most High Father.

✓ There is no trace of any conception of conversion to Christ apart from the Church ; as there is no sign of a possible life in the Church without personal conversion to Christ. The convert comes to Christ and to His fellowship. He is converted to Christ and enters the fellowship. ✓ And the new life is in Christ within the fellowship.

Individualism such as marks so much of the more modern presentments of Christianity was unknown to the Apostles. Their work was to bring men to Christ in His Mystic Body ; and those who were brought were required to take their appointed places in that Body, ready to submit themselves to a common life, to share a common spiritual activity, and to study to maintain at all costs the unity of that Body, visible and invisible.

Thus we are entirely in accord with Apostolic teaching and practice, however far we may be from modern opinion, when we lay stress upon the permanence of our Lord's Manhood, in heaven in

its glory, and on earth in its visible members. And this Manhood, one and the same in heaven and on earth, when regarded as extended in the faithful who are its members, we call the one, indivisible, Mystical Body of Jesus Christ.

CHAPTER IV

CREATION IN CHRIST

THE Creative Reason Incarnate came in order to found a new order of creation, of which the basis should be His own humanity, and the life His own human life. In the power of divine might He created and took into Himself manhood in Mary's womb, extending this action to produce a perfect human life that lasted on earth some thirty-three years. This life of His was human, in the sense that the activity of His divine personality was measured according to the exact capacity of His human nature to assimilate and mediate the divine.

The miracles that He wrought were works exactly fitting God-in-manhood; and were due to His divine standpoint, setting in action forces that could at once produce the required end; or restraining forces that could have put the end out of man's attainment. The ends attained were in all cases natural, even in our experience; while the means thereto were to us unnatural and outside our experience because God-in-manhood was Himself a new phenomenon in our experience of the universe. But there was, in fact, nothing unnatural about

them. The Creative Reason merely made manifest, in our sphere of observation, forces and powers that He has from the beginning of creation held within His own control in the wider sphere of which we have no experience. And this He did so humanly, in so measured a manner, that His manhood was His agent and instrument. Manhood in God became in fact the possessor and master of powers and forces that are beyond manhood apart from God ; and that, in order to constitute in manhood the basis of the new order of creation.

In the same way the human mind in Christ became the prophet of divine Truth, and the human will the agent of divine Holiness. And in both these cases the miracle is as startling as that of mediating divine Life and Power.

How Creative Reason could have taken humanity, and at the same time have left manhood as He found it, we cannot imagine. Nor can we see what purpose He would have served. Had sacrifice for sin been His only object in coming, we could perhaps make out a case for the existence in God of manhood possessed of merely normal capacity ; but since atonement was His purpose, the unification of creation in God, and since His manhood was created to be the basis of this unification, we should expect to find it slowly developing up to the level on which it could act as His agent and instrument.

The New Testament, of course, declares that this is exactly what took place ; and the Church down

the ages has refused to part with this tradition. Reason and evidence both point to the truth of the uplifting of manhood into God, in order that it might be the permanent medium of His gifts to men, and the basis of the unity in which creation should be reconstituted in its Creator.

So far, then, we are on safe ground in our interpretation of Christ's life and work.

But the problem grows more difficult as the end is reached. For there arises the question of the actual incorporation of creation into the manhood of the Lord Jesus.

I

We Christians believe that God's Thoughts about Creation are manifest in some or other of His creatures. God's whole mind concerning His universe is made articulate in creation, and what cannot yet be apprehended is hidden in the Christ, waiting till the day and hour of a complete unveiling. So that there is no unity for us within God's mind that has not been either potentially or actually expressed in the sphere of the visible. Nor is there any single creature, or method in creation, that is not embraced within God's original plan for unity. And whatever be lacking to the creatures and to the whole universe, of common purpose, common life, and common goal, the Lord Christ provides; supplying as He does the one life and power that makes for oneness, and holding in

reserve against the great day all that shall then be required to finish His work.

The universe is from one and moves towards One, even God, in and through One who is God and Man, the Lord, Christ Jesus.

We are not concerned here to choose between Darwinism and anti-Darwinism ; since, apart from details and special theories, the whole scientific world, generally speaking, assures us that our actual unity of origin is proven, once and for all. We who are concerned with the world more from the theological than the biological standpoint are chiefly interested by the fact that our religious and theological doctrines fit into this scheme of unity ; so that we can acknowledge the truth of the biological dogma of unity just because it takes account of, and seems to provide for, our religious and theological truths. And we have every reason to be exceedingly suspicious, on biological as well as on theological grounds, of any view of the Christian world that does not condemn disunion and individualism as unnatural, immoral, and, finally, anti-Christian.

Common sense forbids the belief that whereas on our material side we move from one to One by and through one way, and on our spiritual side start from one and end in One, we should yet perform our spiritual journey by and through any number of ways we may choose.

And since we are material only because we are

spiritual, matter hanging on spirit for its life, movement, and direction ; and since our unity on the material side is a postulate, or at least an axiom ; logic warns us that on the spiritual side also unity claims us. Bound and tied by our material nature to one common life and movement, our indwelling spirit cannot be free to move as it may choose, in complete independence both of the material world and of our fellow-men.

There must somewhere exist a spiritual life of which material life is the visible symbol, and spiritual unity must lie behind the material. A rough illustration is to be found in two parallel lines, one visible to all, the other only to the man who rules it ; the lower and visible following always the direction of the invisible. So is the material and visible in man to the invisible and spiritual. And if unity marks the material, the spiritual also must move in a corresponding direction.

Nor do the facts disagree with this theory. Everywhere mankind tends towards unity at whatever cost and with however small success. The family, the clan, the tribe, the state, the federation of states, what are they but so many attempts by man's spirit to make actual the unity that essentially marks his nature ? And what hinders the perfect unity but just those vices of selfishness, covetousness, ambition, jealousy, and

self-assertion that we know to be out of place within our human nature ?

It is true that in this life we evidently cannot get beyond a federation of nations at the most, but that is because nationality is characteristic of our earthly nature and our spirits are limited thereby ; yet it is false to say that our spirits do not perceive a possibility of brotherhood in which the power of nationality shall be redeemed, purified, and given a new and wider work.

Moreover, the idea of a federation of nations has not yet become actual, except among states whose people were in the beginning of the movement more or less of one blood. The present distress in Europe causes us to hope for a federation of foreign peoples, but hope may be long deferred.

Since, however, the spiritual should rule the material, and not become its slave, it is right that the idea of spiritual unity should prevail first, and make for itself so wide and deep an impression on our earthly natures as to gain room for such a federation as Europe requires.

Again, spiritual ideals have, of course, two forms of expression. They manifest themselves in organizations for purely spiritual ends, including, of course, the material, but the material as entirely subject to the spiritual. And also they force an entrance for themselves into such human organizations as owe their origin more to instinct than deliberation, and are dominated, in their early

stages of growth, by material rather than by spiritual motives ; and, once inside, the spiritual finds the material at its service.

Thus it becomes evident on further consideration that the progress of mankind towards full perfection implies two spiritual movements that are in essence one : the movement of spiritual power and force towards winning complete control over all that in man's world is not already servant of his sanctified free-will ; and the parallel movement of the same power and force towards the unification of man's inner self both with God and all his fellow-men. Of these movements the first may be, generally, described as the redemption of the material to the service of spirit, and the second as the manifestation of the spirit through the material.

While coincident with this, as well as in reality both causing and completing it, there is the movement of the divine Spirit that at one and the same moment inspires man to co-operate willingly with Him, and uses him to fulfil His purpose and plan.

Thus the unification of the universe involves the whole creation, man not excluded ; and in man the Creator finds His point of contact with the whole world, as well as the highest created instrument of His activity.

And without doubt the long search for the One, that has engaged philosophers since men began to know themselves, is seen to be at its end when the

Lord Christ is accepted as Cause, Centre, and Goal of all created things.

His Spirit is indeed the Inspiring Author of man's noblest plans in worldly affairs, redeeming earth's purposes for the Father's glory and the advancement of the race. And in the same Holy Spirit Christ is Himself, the truest expression of man before God, and the only true expression of God before man, uniting God and men in His own Person through His assumed manhood; so that in Him human sacrifice, worship, praise and obedience prove that the atonement is potentially accomplished, His grace from on high holding His people in His Heart in highest glory.

Wonderful and even startling is this work of God in His creation. But it is still more astonishing to us that this advance of the creature towards universal unity in God, through Christ, is absolutely necessary to the natural perfection of the world He made. In other words, it is of the nature of creation to become what we, through lack of experience, can only call supernatural, and to find its complete and ultimate unity in God Incarnate.

This ultimate unity is none other than the Bride of Christ, the Catholic Church. Nor can we hope to appreciate her real significance and her place in the divine scheme unless we are convinced of the absolute necessity to the universe both of her existence and of her unbroken unity. The Church is the universe seen as unified with Christ in

God ; and the visible Church on earth is the human race conceived of as a society in process of such unification. Or, from the other point of view, the Church is God Incarnate, Christ Jesus, seen in His unifying movement by which God and the universe are becoming actually, what they already are potentially, one in Him. And were it proven that no Church exists, we should be forced at once to cast away all theories of creation's unity, in spite of both biologist and theologian. For either there is a God from whom all comes by way of unity and to whom by way of unity all returns, or there is no God. That is, belief in the Catholic Church is a necessary consequence of real belief in God Himself.

II

A discussion of the inner nature of things would be too wide for our present purpose ; but we may perhaps be allowed to distinguish between the natural state in which each entity exists as if for itself, in the general scheme of things ; the life that God gives to all and the influence of His immanence being duly remembered ; and the supernatural stage in which each entity exists as if for God alone, in a new or rather a redeemed scheme, drawing its life and power not only from the immanent Spirit of God but also through the Incarnate Logos in His Kingdom of Glory.

The Manhood of God has become not merely the

instrument of the Eternal Word's creative activity, but the new fountain and the central point of the Spirit's timeless activity throughout the universe. God's Incarnation has given to His creatures new regal and priestly energies, of which the Spirit of the Incarnate Word is the Agent, and the Manhood of the Incarnate Word the Instrument and Means.

And this primarily not so much by external change or modification as by an alteration in the interior relations of all entities with God Himself.

To establish this thesis as a probable truth we have only to consider that entity which we call the Manhood of Jesus. Here is a real, created entity, found existing not "for itself," that is, not in a human ego everywhere else found as the immediate cause of manhood's activity ; but in God Himself, without any intermediate personal being. The Manhood of Jesus exists in the Person of the Eternal Word.

And to give proof of the validity of our argument we need do no more than call in evidence the mystic union of the human person with God, under which man finds himself in a new relation with the universe because of his new and interior relation with God, the Creator, Redeemer, and Life of all things. The result of this union is, of course, different from the result of the Incarnation in its effect upon the human soul and body, in the measure that domination of a human person by the Divine Being is not the same as the sole reign of God within manhood ;

but the new mystic relation of our manhood to God is, like the relation of God's manhood to Himself, within the supernatural order.

It may be objected that personality is in the last resort incommunicable. But even so we are aware that the habitual desire for God above all else, above even our very self, can and does result in an innermost subjection of the human person to the Divine ; a subjection deeper, truer, and more lasting than that effected simply by surrender of our faculties to His will and purpose. St. Paul was expressing an experience common to the saints when he said : " It is no longer I that live, but Christ liveth in me." And saintliness is nothing else than the character resulting from this interior, mutual indwelling of God and a human person.

Thus it is that the unification of mankind in God is to be perfected. Created in dependence on Him, we are thus lifted into a new, supernatural, and endless union with Him ; and since He dominates us, our links with each other are all in Him, products of His presence within us. So will God become all in all ; and all one in God.

But the perfection of manhood in God is only a part of the whole work of atonement. There remains impersonal creation. And here we are at some pains to perceive the method of the divine work in raising the natural to the supernatural.

It is fairly easy to see that the subjection of matter by mind may end in the redemption of the

material world to higher ends. But its uplifting into a higher, and therefore supernatural order, is not to be so simply accepted. For a higher order implies change not only in the use to which a thing is put, but in the essential relations the thing has with the universe as a whole, and therefore with the Creator. And here experience fails us. None the less we may look to Christ Himself, if not for an explanation of our difficulty, yet for guidance towards the path along which we may move to its solution.

There is no doubt that Christian doctrine universally teaches that the Christ is in a real sense the Centre and the Goal of the universe, as well as its Creator and Redeemer. He is set forth as gathering up all things into Himself with the view to a final unity. That we do not observe the present effect of His action is no more astonishing than our blindness to His influence over the personalities of so many men and women ; certainly it is no valid objection to acceptance of the fact that He does so act. For this is only to say that we can have no experimental knowledge of any creature that is not in some real relation with us ; and even then our experience is most frequently limited to external actions.

But the Christ has given us a hint that His relations with impersonal creatures is not essentially different from those He bears to human persons.

Things, like persons, naturally exist as for them-

selves ; each person for itself, an end to itself. And things, like persons, can be entirely subjected to a master mind, and thus enter into new relations with the universe through that mind.

For example, water exists for itself in God's universe, according to His Will. And in Baptism it is placed in a new relation to Him, by His will, as the material instrument of a supernatural action. Yet the water abides in its original being.

On the other hand, the bread and wine of the Holy Communion are placed in such a new relation with God through the Manhood of the Christ that, essentially, they come to belong to a higher and supernatural order, having no further end in themselves than to be the Sacrament of the Lord's Presence in Incarnate divine life and power among His people. They lose nothing that expressed their essential being in the natural order, but themselves they belong no longer to the natural but to the supernatural order.

And the ultimate restoration of all things in Christ marks the final absorption into this supernatural order of all material things, by the relation of each thing to God through Christ's manhood. Each thing will have its own degree of nearness to Him ; and all degrees of relation will be counted downwards from the Manhood of Christ first, and next from that of the Sacramental bread and wine.

In other words, if substance be that which exists for itself, all substances, animate and inanimate,

must finally undergo some such change as will allow them to exist for God alone, in some new relation with His manhood.

Some will express God's peculiar activity only ; others will express with that their own proper being. But their existence will no longer be that usual in the natural world : they will exist in Christ, God incarnate, and be so related to each other as to constitute a real, permanent unity in Him. This is merely to say that the creation will advance continuously in capacity for expressing the Mind that made it. The divine thought represented by each material form will be more fully revealed down the ages, not in new forms, but in the original form enlarged, spiritualized, and internally developed ; and that in proportion to the capacity of God's children for interpreting them.

That in the process material particles will be completely altered in external form through decay and death does not affect our argument ; since the material particles are no more than temporary means to the creature's self-expression. The important point to bear in mind is that even here on earth every creature suffers such change of particles during its attainment to its highest level of natural self-manifestation, the thing itself continuing to develop not only in spite of but because of the change.

How exactly an inanimate creature can stand in close supernatural relation with God it is impossible

for us to guess. We can at best gain hints of the truth. Of the intimate connection between picture and painter, score and musician, statue and sculptor, we have some appreciation ; and there is no essential difficulty in the conception of God's creatures so exactly representing His Mind as to have no meaning apart from it, and no message worthy of the name to any who do not know Him.

It is more difficult to fit into this scheme the animal world, partly because of our almost entirely utilitarian view of beasts, held at the expense of the sense of their beauty. This difficulty easily yields, in the case of any one not tied and bound in materialism, to a small experience of animals in their natural wilds ; for their beauty, in all its variety and startling manifestation of Mind and Will, makes such an one soon forget all lower views of their place and purpose in the universe. To him it speaks of divine Beauty so manifold and so rich that without the animal world we should fail of part of our vision of the Absolute Good and Beautiful.

Thus, so long as man remains man, under whatever changes of state and in whatever degree of glory the lower creation, in some supernatural form, will still be required to interpret to him the Invisible and Unapproached Beauty of the Creator.

In the lower orders of life there is the less difficulty, inasmuch as the Bread and Wine act as type and prophetic symbol of that which is to be.

Granted that their case is peculiar ; yet the possibility of uplifting all like them to the supernatural order remains certified by their promotion.

In their special case the good God takes that which has ever been symbol and sacrament of earthly life bestowed by Him, and makes it symbol and sacrament of life both earthly and spiritual. And this by taking the earthly creatures into a new and intimate relation with Himself in and through His glorious, spiritual Manhood. So that the bread and wine no longer exist as bread and wine, but as His own self-expression, His Person, His Soul, His Body, and His Blood. Therefore that which now exists under the forms of bread and wine is no longer the bread and the wine, but that of which they are now the vital, real manifestation, Himself and His Manhood glorious in Heaven.

Proceeding along this line of thought we arrive finally at a conception of the Lord Christ intimately bound up with, and giving new external form to, every created thing, so that all things live in Him and declare His Glory, while He lives in all things and makes them glorious.

To the materialist this is, of course, pure nonsense. But he who can believe that nothing exists apart from God's Mind cannot deny the possibility that God's Mind will one day be manifest, through all things, on the supernatural level ; and that things will be rendered capable of expressing worthily His Thoughts not merely by losing their

present material forms, but by some inward change in their essential relations with their Creator ; a change due to and accomplished through closer union with the Manhood in which the Creative Reason dwells in eternal glory.

Considering the problem once more, from the side of the Creative Mind, we may say that the Divine Thoughts have a progressive manifestation, which is made to depend upon the development of His creatures. So that the change from the natural to the supernatural order is partly required to keep pace with man's progress from state to state, from glory to glory, and to ensure the orderly manifestation of Divine Love and Beauty in terms that keep it on the level of intelligent creation ; and is partly necessary to the self-revelation of God. The background of our conception of the Beatific Vision will be our knowledge of its historical revelation down the ages, from man's creation to the day of The Man's final appearance in glory ; while our personal, immediate apprehension of the same will be independent of time and space. The changelessness of God, and man's many changes in his effort to express it, will be found finally reconciled in the eternal rest of man on the unchanging Heart of Love that still shews the scars of Time. The material world will be a happy memory, modified by sense of sin and failure ; but the world itself will remain, a living, joyful reality, the true expression of the Creative Mind in its operations

usward ; true, yet growing ever more and more exact in detail as throughout eternity man's mind advances in its power of vision, love, and likeness.

God all in all ; all things one in God. So we read the promise, and so we glibly repeat the Apostles' assurance. But in no haphazard way can such unity be attained, and so complete a surrender of creation to creature be effected. It can only come to pass by the complete shifting of each separate thing from existence in God for itself, through the primary gift from creative power, to existence in God for God, through the power of, and in close union with, the new and glorious Manhood of Incarnate God.

It is from this truth as our starting-point that we can most profitably approach the study of the Church Catholic, her nature and her inner meaning, for she is at once the Power of God Incarnate, who has come to make us lose ourselves in Him, and the Society of the redeemed creation that He has made substantially new, since it exists henceforth only in Him and for Him.

If, then, for the sake of greater clearness we may be allowed to sum up our argument, we would put it in this way.

Creation is the work of the Divine Mind, each thing being related to Him as an expression of a Thought of His, and to other things as part and parcel of His one scheme and purpose. And with the reservation of whatever limits these relations

impose upon it, each thing exists for itself as its own end until it be taken up by the Christ.

The Manhood of the Christ is the perfect expression of the Divine Mind in terms of humanity, and it is created by God's assumption, into new and closest union with Himself, of human nature that properly belongs to the earthly order. This Manhood's union with God is peculiar and special, having no likeness, and is the foundation of a new, supernatural order of life, in which the earthly both ceases to exist for any but God Himself and is renewed and developed apart altogether from the conditions, laws, and limitations of the material order.

Further, it is established as creation's new centre, into union with which all creatures must come ; and as the fountain and medium of God's creative power, through which all will reach their destined perfection.

The methods of union are as many as the various orders and ranks of created life ; but common to all is the fact of interior change, personal or impersonal, by which the object of each thing's existence is shifted from self to God. Personal creatures are changed partly by their own surrender of self to Incarnate God, and partly by the communication of power from His Manhood to their own ; while impersonal creatures owe their change to a closer relationship established between His Manhood and themselves. In other words, the

Thought of God which each creature has from the first expressed in some measure is gradually manifested down the ages ; while a corresponding uplifting of the medium of His Thought is brought to pass by His incarnate wisdom, power, and love. The progressive character of revelation has its counterpart in the gradual elevation of creation from stage to stage and from glory to glory ; being in no way confined to the present order of the world's being. As God may never be comprehended by man, so His revelation of Himself has no limit other than man's growing capacity for reception may impose.

III

The internal change in the creature is radical. It affects the whole purpose of its existence, while as a rule it leaves its individual essence unchanged. The Saint is the same being as the sinner, but his nature is none the less truly changed. His existence is on a new plane, for a new purpose, with a new goal in view, since his relation with the Centre of the universe is both new in itself and is mediated through a new creature, the Manhood of Incarnate Reason. Yet he is one and the same person in sin and in saintliness.

Where then personality comes into the relationship on both sides, the personal identity of the creature remains the same through all changes, and his substantial union with God leaves him his

essential self, or ego, although he abandons it to the indwelling Christ. But where there is no incommunicable personality on the creature's side, the change from existence for itself to existence for God may or may not affect its identity according as God shall will.

In so far as, and just as long as, the Thought it expresses remains one and the same, then no matter what the development of the Thought, no matter what the corresponding change in the creature that reveals it, the abiding identity both of the original Thought and the original creature must be maintained.

But wherever God may choose to add to a Thought a kindred Thought of wider scope, deeper significance, and more spiritual nature, the same creature cannot reveal both unless it become so related to the newer Thought as to render its relation to the original Thought a negligible factor. Its power of expressing the two Thoughts no longer depends upon its own identity with itself, but upon the kindred nature of the Thoughts themselves.

For example, what exact identity has the Manhood of Jesus with manhood in general? It shares the common nature. It reveals all that our manhood can, but besides that it makes a revelation in which ours could have no share, unless it first gather ours up to the level of its own. It contains all that is proper to our manhood, yet in such a manner and for such a purpose that, if it did not

communicate itself it would remain distinct, peculiar, and apart. Why? Because of its relation to God. And Its purpose is to change our manhood into likeness to Itself, on Its own level, not on ours.

Again, what identity has the Bread of the Altar with itself before it was consecrated? It contains all it contained before, it symbolizes earthly life given by God as it did before, it lacks nothing that goes to constitute natural bread. Yet it is not bread, except in the sense that it continues to include all that was bread; for now it exists in a new relation with Creative Mind in order to reveal, convey, communicate, and truly be, the very body of the Glorious Christ, the spiritual Food that comes down from heaven. And to call the created expression of so wonderful a Thought mere earthly bread is an abuse of language and an outrage on human reason.

And so with the Church of Christ. What identity has the Church of Christ with the human race from which its members are called forth, or with any part thereof? Does it not exist to lift up the race and make it new in union with itself?

The men and women are the same, with the same flesh and blood and spiritual faculties; they dwell on the same earth, under the same conditions, amidst the same surroundings.

Yet the Church is not the world, nor the Christian race identical with the human race, or any portion of it. The very true and real life of the Church is

the Manhood of Christ, while its soul and conscience is the Spirit of Christ ; so that the Church as a society exists merely as instrument of the Incarnate's activity through His Spirit. And to speak of her as an ordinary congregation of men and women who have happened to add faith to their natural virtues is to poison speech by sophistical pleas. That which once and for all exists in Christ's Manhood for that Manhood cannot be identical with a human society of men and women, even though they believe in Christ. True, the members of the Church are the same as when they were outside her borders, but the Church has no likeness on earth, since she expresses a new Thought of the divine Mind ; a thought that includes and yet transcends all human societies, nations, and families.

Were the whole sum of existing bread to be consecrated in one moment there would be no bread left, in the true meaning of the word bread ; for all that is to our senses very bread would become the visible Sacrament of God's Body.

Were the whole human race to become converted and baptized in one moment there would be no human society left, in the true meaning of the word human ; for all that is to our senses human society would become the spiritual society of members of the spiritual and glorious manhood of the Christ, in other words, the Catholic Church.

Just as the very Manhood of God is not normal Manhood, but the Centre and fountain of manhood

redeemed and reformed. Therefore the miracles of the Incarnation, of the Blessed Sacrament, and of the Catholic Church, are seen to be of one kind. They consist in the complete change of the natural, created thing by its constitution in a new Centre, on a new level, for a new purpose, by newly revealed power ; so that the past is found to have been cut off from the present in the sense that the essential thing in itself is made to live in a new, higher, and supernatural order. In all other respects the past and the present form one continuous movement, else were the new creation vain. It was just the need of the coincidence of continuous movement with violent change that required the miracles ; and it is the fact of this coincidence that justifies our own hope of the Beatific Vision. The three miracles make up God's special uplifting of nature to a higher plane, on which He set it free for its movement towards perfection.

In conclusion, then, we may put it thus. The whole creation is destined for a new and supernatural life in consequence of closer and more intimate union with God through His Incarnate Word. And the change that is necessary is internal and radical, while it normally leaves to each creature its essential self-identity.

But in three instances the change in the creature is, to our minds, abnormal and miraculous. And that because in each case the change is made not by developing the original Thought of which the

creature was the proper manifestation, but by including a cognate Thought of a far wider and deeper significance. To this end the creature undergoes a substantial change ; and it is, essentially and substantially, so re-created as to express the new and added Thought. Thus it is that Manhood becomes God's New Nature, Bread and Wine become the living Bread and Drink that come from heaven, while a human society becomes, as a society, the true, real, yet mystical Body of Incarnate God.

Consider yet once more this creation of the Blessed Sacrament. The disciples witnessed the first admission of creatures on to that level of which the basis is humanity united with God in Christ. On this level is found the new order of the spiritualized material ; of the creature unified with the manhood of the divine Reason, and therefore with the divine Reason Himself. They were present at the accomplishment of the primary act of unification, unconscious as they were of its nature and its meaning. They grew into an understanding of it as the days passed ; and in the power of the Spirit St. Paul sang its glory and its beauty.

“ That in the dispensation of the fulness of time, He might gather together in one all things in Christ, both which are in heaven, and which are on earth ” (Eph. i. 10).

“ It pleased the Father that in Him should all fulness dwell ; and making peace through the blood

of His cross, By Him to reconcile all things unto Himself ; by Him, I say, whether they be things in earth, or things in heaven " (Col. I. 19, 20).

Lest any make light of the suggestion of the necessity that led Christ to take bread and wine into the sphere of His self-expression and personal activity, let us notice something analogous therewith in our own experience.

A real poet is not completely himself, nor adequately self-expressed, till he holds his noblest volume in his hand ; nor a great painter till he stands before his finished masterpiece ; nor a great architect till he can gaze upon his finest building. Each man takes of the material world, and in the very substance of his own highest thought so constitutes certain selected material forms, real in themselves but relatively not yet realized, that there comes into existence, as part of his very self-expression, a new thing. He calls it, not a poem, a picture, a building : it is *my* poem, *my* picture, or *my* building : *my*, that is part of his very own self.

What then if the Man of men, the Life-Giver, the Creative Reason Himself, chose to create His masterpiece by bringing to His aid material that lay outside His bodily self-expression.

Had He been poet, His poetic thought would have been the very substance of His poem ; the words and writing its real material form. Had He been painter, His vision would have served as substance

in which to constitute such a mingling of canvas with colour, and such a commingling of colours upon canvas, as would make His vision real to all.

But it was as Life-giver that He sought to express Himself. Therefore the real material form He took were not words, nor writing ; not canvas nor colour nor brush ; but bread and wine. And finding them just suited to His purpose, by an act of power as natural to Him as is composition to poet and painter, He enlarged and transformed the ultimate realities of bread and wine, that is, His real Thoughts so expressed, into His newly expressed inclusive Thought of the Blessed Sacrament, into the very reality, that is, of His own Body and Blood.

There remains the second act of unification. Man must be incorporated in the Christ. But how ? He must take into himself the Sacrament just created. " Take, eat " ; " Drink ye all of this " : so the command runs. And eating and drinking they find themselves in Christ, as our faculties exist in the inner Self of our being ; they are made partakers of His glory, and share His life. One with Him, they have now a potential union with one another ; in which union, in Him, they shall find their union with God Himself.

The very substance of Christ's humanity is in them, to become one with the substance of theirs. As yet their personal will can hinder or spoil the work, yet the union is accomplished ; and in years to come they will find themselves personally united

and subject to a personal Christ, the very substance of their manhood one with the substance of His ; they will be the same persons, preserving their identity ; but their humanity will have become new. No longer will they claim descent from the first Adam, to whom they owe the real phenomena of their humanity, but from the Second, the universal Adam, Son of Mary, in the substance of whose humanity they are now constituted, now men of the redeemed family of God.

Nor is this all. For the power and life that are conveyed by the humanity of Jesus will so work upon their souls and bodies, that in the process of time they will find themselves entirely renewed ; and fit inhabitants of the new heaven and the new earth.

The real crux is this : the teaching that what we receive from Christ is not purely and simply divine ; there is something that is human, proper to His humanity. Human in essence, growth, and real meaning, the life and power of the humanity of Jesus must be made ours. It matters not that the Person who took the manhood is divine ; Mary's blood is mingled with His, and in Mary mankind has its part with Jesus. Therefore His Humanity is not distinct from all humanity, because He is God ; nor is that which we receive free from the stamp of humanity, because it comes down from heaven. God-in-manhood communicates to us a life and power coming from God yet proper to

manhood, developed in manhood, and mingled with manhood's power ; so that we who receive it are made one with mankind and with God in Him.

But modern critics will not accept a teaching of this kind. And prejudice against it leads them to play tricks with their minds as they study the sacred texts and creeds.

Yet they cannot eliminate the humanity of Christ without destroying the only level upon which God can meet man ; nor can they rob the new Life from heaven of its human element without in the very act severing what God has joined together, and breaking the new union of man with mankind in the life of Christ, and of man with the God who made him.

IV

We must notice by the way that the historical Protestant mind always looked for unity in God's Mind as it is unrevealed. His Invisible Mind, veiled and hidden from our knowledge, in some unexplained manner was thought to provide links of union between creature and creature which, by all creaturely measures, were divided and apart. And this theory of invisible unity lives on among the modern schools of so-called Protestant theology, whether orthodox or liberal. Such men fail to see that God's mind worldward is given visible form, and that the Word-made-flesh is the complete expression of the divine Mind in as far as it is

creative. He by whom all things were made, in whom all things live, became flesh, and dwelt among us, unveiling to us His glory. The sun of God's Thought that, in created form, constitutes the universe is in our midst in the divine Reason, Jesus ; and Jesus, Son of Mary, is the revealed Centre of unity for the whole world. That is to say, the unity of all things in Jesus is the unifying Thought of the Creator's Mind throughout the ages since He willed to express Himself in creation ; and in the Holy Spirit this unifying Thought, this active, eternal Love, this Basis of Fellowship, is eternal in the Godhead.

When therefore the Eternal Word in and by the Spirit caused the universe to be, the idea of created unity came into existence together with all other divine Thoughts that were given form and expression.

And whatever idea of unity for the universe there is within the Divine Mind, its external expression exists, apart from our rebellious opposition, here on earth. The material world is His best medium of expression, since its common origin is now past denial, and its incapacity for rebellion beyond our power to question. And in Christ Jesus we have shewn to us the new, common origin both of the redeemed race, and of the restored universe ; and also the newly-revealed, but in no sense really new, centre and goal in which all things live and move to their final perfection.

Beyond all controversy, then, for Christian men is the fact that the ground of our unity no longer lies hidden within the divine Mind, but has received visible, concrete expression here on earth in the Lord Jesus Christ.

Admit this, as we are bound to do, and the necessity of the visible Church stands confessed. We may, if we will, lay stress upon its present imperfections, and upon our own inability to name its loyal members. None the less, the visible Church remains, in idea as in actual fact, the necessary consequence both of the Eternal Word's self-revelation as unifying Mind and Life and Power, and of the Holy Spirit's activity in leading all creatures to their natural Centre and Goal. If there be no real visible Church that God can recognize, God's work on earth has entirely ceased to be fruitful.

Let us move one step further. Since God's work is not the salvation of individuals as individuals, but the restoration of the individual to the unity in which He and His are one, it follows that the continuous success of His work, however small, involves the continuance down the ages of the visible Church. Unless at any one time God had left to Him no single son or daughter on earth, the Catholic Church must have existed without a moment's cessation in visible form in our midst, and must therefore have exhibited its essential characteristics. It may be impossible to prove

absolutely, beyond every man's objecting, that never for one single moment since Christ ascended has God been without faithful witnesses on earth ; but no one who is at all acquainted with the Church's history and the record of the Saints is likely to challenge the proof. Therefore the argument must be allowed its full weight. Since Christ left the earth there has always existed in our midst a visible, concrete expression of the ideal unity of the universe with Christ in God ; and to confine the unity of the Church, or of the universe, to the hidden, unveiled Thought of God, is to fly in the face of facts as well as of logic and theology.

v

The constitution of the Church must necessarily be interpreted from this point of view.

The Church is the human race conceived of as united with Christ in God. What then is the point of contact between the Christ and the human beings who are made one in Him ?

At first sight we might answer that His personal union with each one is all that is necessary to the unity of the Church in Him. But on reflection we see that it is the race as a corporate society which in Christ becomes the Church, not the race as a mass of individuals. In other words, the formal expression of what in the Divine Mind is the unity of the universe must be through a living society, possessing

one corporate being, life, mind, and purpose. The difference is fundamental. The French and British nations came to see what such a difference means as soon as Germany threatened their existence ; for what had been a friendship based upon individual links on either side, with whatever of mutual understanding resulting therefrom, became at once a corporate alliance between the two nations.

Our conviction is that had our Lord been content with a vast number of separate relations with individual souls His spiritual work of redemption would have stood apart, isolated and separate, from every other movement of the Creator's activity that we can bring under observation. The individual as individual, is not provided for in this world of ours ; nor can men tolerate one whose individualism overrules his social instincts.

Rightly, then, do we look for Christ's contact with the redeemed race in some point common to all individuals alike, in the first moment of the Church's beginning and down the ages. Wherever Christ shews Himself as Head of the Church there we may confidently expect to see a link between Him and her that is not only human, but so constituted as properly to be the common possession and representation of the whole body of His people. So, and so only, is universal unity in Christ maintained and forwarded ; so, and so only, can each separate soul lose itself in the corporate life of the redeemed race

No mistake is made, then, by those of us who attribute to the Divine Creative Mind such an idea of the unity of His universe as includes the fundamental constitution of His Church. When the Eternal Reason incarnate founded His Church He was simply giving created, formal expression to the divine idea ; and to alter what Christ revealed is to destroy the very expression of our Heavenly Father's Thought.

Whether in fact such a work of destruction has been accomplished it remains to discuss later. Our present purpose is to reiterate the truth that the divine idea of a universe united in the Incarnate Reason with the Creator Himself requires the direction of man's spiritual progress, side by side with what for want of a better word we call His material development ; and this work of direction implies the gathering up into Christ, by redemption and atonement, of that society which is named His Church ; the God-given link between Christ and His Church depending upon the fundamental, essential constitution which He Himself created for her while He was yet on earth.

That is to say, the Church's constitution is as much the formal expression of the mind and purpose of the Christ, as He in His manhood is the true and only expression of the mind and purpose of our Creator and Father. And as He is our true means of union with Godhead, so is His Church, in the constitution He gave her, our true means of entrance

upon the redeemed united universe, for the creation of which out of the old and ruined world He chose to become man.

Thus the account we give of the Church is seen to depend upon the view we take of the Incarnation of our Lord.

If that Act be regarded as an end in itself, without doubt the Church will be taken to exist chiefly as the collection of those who, in some form or another, acknowledge the Incarnate as their Master. And the outward form, or organization, of the society will appear of no importance compared with the inner belief in, and self-surrender to, the Lord Jesus Himself. In fact the bond of union between members of the society will be essentially interior and purely spiritual: our common faith in the Christ will keep us in some sort one. So interior will be this bond that it may seem independent even of our mental conceptions of the Christ, and will tend to find its basis in our wills. Men of good will, who serve the Master with their whole will-power, may thus come to be accounted members of the Church, even though no common belief about His Person can be deduced from their various theories and doctrines. Nothing will matter compared to personal obedience to the Lord Christ.

Upon this assumption the "modern" conception of the Church has taken its rise, and aided by a good deal of equally "modern" christology it has spread its dominion widely and deeply. Nor can its many

upholders understand the objection taken in some quarters to the ideas of federation and reunion that this view of the Church encourages and renders possible.

But if the Incarnation be not an end in itself the whole matter requires, as we have seen, different treatment. The first step is to enquire what the end is to which the Incarnation of the Word of God is the chief means. And as we answer this question our theory of the Church will emerge.

The end of the Incarnation is the unification of the human race with Christ in God, so that God may express Himself in and through redeemed humanity.

God-in-manhood is the means towards the revelation of God-in-mankind. And the Church is therefore the one, united, human expression of God ; as it is also the Christ dwelling in the re-united and redeemed human race.

If this definition find acceptance, the truth about the Church will follow. And that is why we have laboured in this chapter to expound its meaning.

For in the day of the final restoration of all things in Christ, we look to see the Christ of God entirely triumphant in the hearts of His people, to the extent that each individual, closely linked with all others, will exactly fulfil the purpose of his creation, and adequately embody the particular thought of the divine Reason in virtue of which he exists. And the one body formed by these indi-

viduals, in and with the universal Man, Christ Jesus, will exactly manifest that whole sum of divine thoughts that we call Creative Purpose.

If it be asked where the lower creatures will stand, we are encouraged to believe that each creature will have found its purpose and path to unification in such new relations with Christ and His people as will be found to fit in with, as a true part of, the new re-united Creation. Subordinated to man, and to Christ in man, they will be included in the process that raises mankind to the level of God-in-manhood, nor is it necessary to speak of them as apart from the one, universal movement by which Christ in man will dominate the created universe.

Mankind in Christ will therefore express all that in Deity which can be revealed through His creative and redemptive purpose. All of Godhead that mankind can ever know, mankind will itself manifest and express in Christ ; since our knowledge of God is the fruit of mutual indwelling through the Spirit of Christ.

Thus each man finds himself, when he comes to Christ, caught up into two movements that are finally one and the same. He is carried in the Heart of Jesus to God who heals him, and to mankind which needs his co-operation and supplements his individual limitations. Without God he cannot escape death or receive eternal life, and without redeemed mankind he cannot exercise the new

life he has received nor even begin to respond to the vocation wherewith he is called by God. The Heart of Jesus is man's way to both, and his permanent home. And so living in Jesus, with God and the Fellowship, he passes through trial, temptation, and purification to his full share of the Blessed Vision, and to the fulfilment of his work in revealing and expressing God.

CHAPTER V

THE CHURCH

THE sum of those men and women who have attained in any degree to true union with our Lord is rightly called the body of the Christ ; in as much as each one, individually, is a living member of His glorified Manhood ; and as a society they all serve to manifest the activities of that Manhood here on earth. But their incorporation into His Manhood is not visible and necessarily evident to all : and therefore this body of Christ is called mystical ; the epithet implying that the incorporation is a reality of which the truth is being unfolded and slowly comprehended.

But it is evident that the essential substance, or foundation, of this Mystical Body is not the sum of the incorporated members ; but rather that veiled reality into which they are admitted by incorporation. And this reality is nothing else than the glorified Humanity of the Christ Himself.

Hence we rightly define the Mystical Body of Christ to be His true Body as it is hidden from earthly vision, and recognized only in virtue of divine revelation, by the aid of faith.

It is His very true Body recognized as fulfilling the divine purpose of binding into one society the whole human race ; providing it with a new centre of unity and a new power of self-unification. In this sense it is in itself the crown of the divine activity that, down the ages, has been striving to make one in Christ all the nations of mankind, and every individual in each nation. For this reason there is no possible explanation of the Church of Christ that does not first admit that, literally and essentially, it is the glorified Christ, the Eternal Word in His permanent, spiritualized Humanity.

It is true that many who have written upon the nature of the Church would call this a mere platitude. None the less, the full meaning and consequence of this view of the Church may well engage our serious attention at this time.

I

In the first place, it makes clear the truth that the Church existed before the Apostles became Churchmen, and that they all actually entered a Church that was already in existence. St. Peter, for example, was received into It ; being incorporated into that which was already in existence, apart from him and from all other men.

The Apostles became Churchmen, essentially, at the moment when they received the Sacrament at the Lord's Supper ; but from that moment until the fulfilment of Christ's promise on Pentecost, they

were in a process of incorporation into His Manhood ; the Manhood Itself also passing at the same time through the various stages of glorification, stages of suffering, death, resurrection, spiritualization, and exaltation. This process of incorporation, when completed, left them complete Churchmen, in vital relationship with Him whose Headship of the Church had just been accomplished and made permanent in the heavenly places.

But the Birthday of the Church is not Pentecost ; rather is it the Feast of the Annunciation of our Blessed Lady. For the Church is essentially humanity in God or God in humanity ; and Its existence dates from the moment that Christ was conceived by the Virgin Mother in the power of the Holy Ghost. The Church is of the same age as the Manhood of Jesus, because it is the Manhood of Jesus ; it is His Manhood truly and really ; His Manhood in its office of centre of the new, redeemed race of men.

It is therefore sufficiently clear that, like ourselves, the Apostles were all admitted into a Church that was in existence apart from them. In what sense, then, can we speak of the twelve Apostles as the foundation of the Church ?

St. Paul uses this phrase when he likens the Church to a Temple in which God would dwell. The Manhood of Jesus is the chief corner-stone ; the Apostles and Prophets are the foundation-stones, and each Christian is a stone in the

walls of the building (Eph. II. 19 ff.; cf. I Peter II. 4 ff.).

St. John also describes the Church as a New City that descends from heaven, in the twelve foundations of which are written the names of the twelve Apostles. In his use of the metaphor, the Christ is viewed apart from men altogether, since He is their Temple and their Light, and that in virtue of his Deity (Rev. XXI. 10 ff.).

In no other sense are the Apostles spoken of as foundations of the Church. Rather does St. Paul speak of God setting them in the Church (I Cor. XII. 28); of the Church as Christ's Body (Eph. I. 23; Col. I. 24); and of himself, an Apostle, as a minister of Christ's Body (Col. I. 25).

The metaphors of the Temple and the City have no direct bearing upon the essential nature of the Church; rather they illustrate two of the functions of the Church, and two only out of very many.

As a Temple, the Church is the society that lives for the worship and adoration of God, the Christ being the highest in the Society. The earliest members, the foundations, are the Apostles and Prophets, the leaders of the Church's worship in its earliest days; upon them are built all who have ever worshipped God; and the building is completed by the Chief Worshipper, the perfect, obedient Worshipper, the Christ; without whom the society would be no society and worship no worship.

As a City, the Church is the society of the redeemed who dwell in God's Presence mediated to them by the Lamb. Their life is one of perfect, joyous service in the Divine Presence; and the foundation of their new brotherhood is, in fact, the company of the Apostles who first lived and served in the presence of the Lamb on earth. The Lamb was and is to them their Light and Tabernacle. In Him they lived and still live to all eternity.

But in neither of these metaphors is there any reference to the essential character of the Church as the mystical body of the Christ, the chief fruit of His atoning work, and to draw from them inferences, that were never intended, is not only misleading, but actually untruthful. Each metaphor has a partial truth to reveal; a sidelight to cast upon our dark path. And we are foolish if we expect a partial metaphor to reveal the whole truth, or mistake a sidelight for the totality of the sun's brightness.

It remains then to accept the fact that apart from the two metaphors given above, the Apostles are not authoritatively spoken of as the foundations of the Church; and we can only use that description of them justly so long as we distinguish between the essential Church, which is the Body of Jesus, and the accidental Church, which is the society of the faithful members of Christ's Manhood.

St. Paul's doctrine of the Church is expressed

under several metaphors, the sum of his meaning being that Christ is to the Church as the human Self, or Ego, to the body, so that He is the Body of which Christians are members, as a man's whole manhood is the man himself ; or He is her Bridegroom who loves her as His own and is with her one flesh ; or He is her Head and Ruler. This we assume to be common ground to all Christians, but should any one desire to clear his thoughts on the matter we venture to refer him to a very admirable note by the Dean of Wells on *Ephesians* I. 23, and to a summary of St. Paul's teaching on the Church in the late Dr. Westcott's *Ephesians*, published after his death. We feel sure we are not going too far in making St. Paul responsible for that view of Christ's relation to His Church that we can best express in modern terms by saying He is her very Self, although, of course, the phrase is not the Apostle's.

II

But we have still to consider our Lord's own teaching on this point. For at first sight His words to St. Peter appear to rule out of count all that we have so far advanced. St. Matthew (xvi. 16 ff.) tells us that our Lord announced to Peter—

- (a) that He will build His Church,
- (b) upon a certain rock,
- (c) and this rock is Peter.

THE FULNESS OF CHRIST

So stated, the first appearance of contradiction that we noted begins to fade. For we notice that our Lord has already arranged for the foundation-stone, of which He makes no mention. He refers not to digging foundations and laying foundation-stones, but to the actual work of building. He has His foundation-stone ready. It is Himself. But so far He has found no place in which to place it. The building waits for the actual site; and since the site must suit the foundation-stone that cannot be altered, the search for it requires patience such as only God can shew. Now at last in the soft soil of fallen humanity a rock appears, adaptable to the work in hand: the rock of profound faith in the Person of the Christ. Upon this rock the work can be done: in it the foundations can be cut and the Foundation truly laid; and on this rock the house will be gradually built down the ages.

Whether the rock be Peter himself, or the confession that Peter made, or his faith that caused the confession, it is unnecessary to determine; nor is it material to the argument. St. Peter is the point of contact in which Christ the Foundation-stone met the human race. That is to say, what the Blessed Mary is to the fashioning of the foundation-stone that St. Peter is to the laying of the stone in its permanent place.

And as Blessed Mary is Queen of Heaven because she is Christ's Mother, so St. Peter is Prince of

Heaven's Apostles and Saints because he is the first to confess Christ's heavenly mission. To each an historical vocation was given: and to each a merited reward. But there is not the least reason for supposing that the office and vocation of St. Peter requires a continuous succession of Popes for its fulfilment. He furthered by his spiritual receptiveness what Mary had begun by her maternity: he made possible the conjunction of the New Humanity with the sinful human race, just as Mary made possible the union of the Divine with human nature, and the uplifting of humanity to a new, supernatural order.

In what sense, then, is St. Peter called the foundation of the Church?

There are many metaphorical senses in which the word has been and may be used of him, as of others in their degree; but there is one sense in which it may not be spoken of him. The foundation may mean the foundation-stone, or the earth on which the building rests. And in the former sense St. Peter must not be named. For Christ alone is the foundation-stone.

But once that is granted, it follows that St. Peter, pre-eminently and first of all, made just that confession of Christ on which the stone of His Humanity could rest in human minds and hearts.

In this sense he is a foundation, or the foundation, in which the stone lies.

Yet none the less is St. Peter also built into

the building itself, over and resting on the foundation-stone. His dual relation to the Church requires two seemingly contradictory metaphors.

And while we may and must accept Christ's description of St. Peter's work and confession as making possible the Church, we cannot connect his successors in the Roman See with his work of confession done before the Resurrection in order to the laying of the foundation-stone.

If they can, in fact, share any of his prerogatives, they must share some of those that came to him in his capacity as an Apostle after the Resurrection, when he had himself been built into the new building, upon the new foundation-stone.

Thus, of the two metaphors necessary to describe St. Peter's relation to Christ and the Church, the first is clearly incompatible with any thought of his successors. Of the second, we have no occasion to speak at the moment. It is enough to know that St. Peter entered the Church, and is not its foundation-stone. He helped to make it a possibility; and then he entered it as did the other Apostles.

We may return later to the question of St. Peter's Authority. All we have sought to shew here is that our Lord's words to St. Peter about the Rock do not mean, and cannot be made to mean, that St. Peter did not enter the Church with the other Apostles; and since he entered the Church like every one else, he has no essential connection with

its existence, but only an historical connection with its foundation.

The moment that we distinguish the essential Church, which is Christ's glorified Humanity, from the accidental Church, which is the sum of the new members of His manhood, we find ourselves free to speak of many besides St. Peter as foundations. It is perfectly fair and proper to call the Apostolate the foundation of the Episcopate ; or St. Paul the foundation of the Pauline Churches ; or St. Peter the foundation of the Gentile Church through the conversion of Cornelius.

But it is not our purpose either to defend this use of a word for which, in fact, an almost universal custom may be quoted, or to enter upon a review of the growth of the visible Church.

We desire to justify this distinction that we have assumed between the essential and the accidental in the Church.

We are all familiar with the distinction between the essential and the accidental in the Divine Glory ; and understand that God's accidental glory is not necessary to His Divine Nature in itself, but is necessary to Him as the Creator of the World. He need not have created the world. So that while we cannot add to His essential Glory as God, we can sin against Him by withholding from Him glory that is, in fact, due to Him in His office of Creator. And the glory that is thus accidental from His point of view as Eternal God, is, in fact,

essential to His glory as the Creator and Ruler of Creation.

When therefore we speak of an accidental Church we do not mean one that is not necessarily bound to exist, or one in which we have not an essential vocation and place; but we do imply that its existence is not so essentially necessary to the Christ as what we call the essential Church.

The essential Church is the Manhood of the Eternal Word, now made spiritual and glorious in heaven. It is the complete symbol of the atonement or unification of manhood with God. It is the permanent foundation of the Beatific Vision, the created mirror of divine Truth and Beauty; the everlasting Temple of perfect human Worship; the embodiment of perfect human obedience; and the created fountain of uncreated Life and Power.

In this sense the sacred Manhood is the essential completion of the Incarnation; viewed both as a revelation of God to man and as a presentation of manhood before God. The essential Church is that Manhood in which God and humanity are made substantially one; God living in manhood, and manhood finding itself constituted in one who is a divine Person.

The accidental Church is the sum total of those who, by the response of their free wills to the grace of the Spirit, have been incorporated by baptism into the essential Church, the Manhood of the Christ. In Christ they are, if they be true members,

in the way to the Beatific Vision, they share His Life and Power, and offer with Him and in Him obedience and worship.

Without them His work would not be complete, His victory not absolute ; but this is so simply because His Love has deigned to create and embrace them, not because they are necessary to His existence. Being what they are, men and women of free wills, He needs must complete their atonement or unification both with Himself and with one another ; yet in no sense can they claim to be more than paupers dependent on His bounty, or to bring anything to the Church's riches that they have not first received from the Church that is Christ.

Thus the essential Church is Manhood personally united with God, or God-in-manhood ; while the accidental Church is human persons united, in and through His Humanity, with God-in-manhood.

It is the accidental Church to which are given in Scripture the epithets of Bride, and Body, and Kingdom. The essential Church is the Bridegroom, the Head of the Body, and the King. And it is in the perfect, mystical union of the Christ with His people that we perceive the completed Church, the Household of the Bridegroom whose nuptials with the Bride have been performed, the Kingdom whose King has returned in glory to reign over willing subjects, and the Body whose measure of perfection is at last that of the fulness of the Christ, the fulness of Him who filleth all in all.

The question may be asked whether the accidental Church is one with the visible Church. And to it an emphatic negative must be returned. For at all costs we must not confuse the soul of the Church with the essential Church, and its body with the accidental Church.

All that has ever been in the visible Church has its place in the accidental Church ; and holds its place there because of its admission into the visible Church. But there may be many in the accidental Church who never found their way into the visible Church. And it is in the accidental Church that men distinguished a soul and a body, that is, an invisible society of souls who are in Christ yet are not all in the Visible Church, and a visible society who are all members of the Visible Church, yet are not all truly in Christ. The accidental Church includes all human beings who have found their full union with Christ, and the essential Church is the Christ Himself in His Manhood which is the ground of their union with Him.

Thus we shall not confuse the visible with the accidental ; nor misunderstand the force of this term, accidental. We shall apply to its elucidation the metaphors that are so richly offered us by authoritative teachers, and feel perfectly safe in holding the traditional language about it.

But we shall bear in mind the ultimate distinction between the accidental and the essential, and remind ourselves that at no time more than at

present did men require to be compelled to face the truth that the Church is the True Manhood of Christ, born of Mary, crucified, risen, and glorified ; His Very Manhood, mystically and sacramentally united with those who have turned to His service and His love. ✓

III

Apart altogether from the record of the preparation of mankind for Christ, and of the training of the Apostles to be His ministers, the story of the laying of the Foundation-stone of the Church deserves most careful study, because our attitude to a vast number of problems both in thought and polity depends upon the view we take of it.

The actual birth of the Church dates, as we have said, from the moment of the conception of the Christ's manhood in Mary's womb. It was then that God's existence in manhood began : it was then that manhood began to be in union with the Person of the Eternal Word. And therefore from that moment onwards the essential Church has existed in the universe. Christmas Day marks the birth of the visible Church, since on it Christ was born into the world, and the essential Church was first seen among men.

But, since the manhood of our Lord was in this primary stage of its development quite inadequate to the work of atonement, we must look for some later date from which to mark the real establishment

of the Church. It was in the world, but it had not the power of establishing itself. For that a long period of growth was necessary ; a time for development and spiritual warfare, until the manhood, full-grown, proved, and perfected, could accomplish that for which it was created.

In our view Maundy Thursday marks the real foundation of the Church. Behind the Christ lay thirty-three years of undisturbed development, of development through contemplation of the Perfect Vision and through a perfect conformity with divine Purpose and Will. On that day He had fulfilled His active ministry and finished the delivery of His message ; He had set His seal to the conclusion of the preparation of the world for the manifestation of the Church or Kingdom.

Between Maundy Thursday and Pentecost what awaited Him ?

On the one hand, humiliation, suffering, death, resurrection, and ascension into heaven ; and on the other hand, the ordaining of His Apostles, His sending them to convey pardon to the world, and His pouring forth the power of the Holy Ghost upon all His members.

Two movements, that is to say, that were closely bound up with His Person, were to begin and reach their conclusion within this short period, in order that a third movement in which both should coalesce might be given its impetus.

There was, first, His own personal movement

from a state of humiliation and earthly limitation to the state of glory in which as man He now for ever lives ; a movement from subjection to human laws to the Throne of Creation's King ; and from the isolation of Gethsemane to the Central Throne of the new heavens and the new earth.

And, secondly, concurrent with this, was a movement of His immediate friends and followers, from isolation of human weakness to the corporate life of divine power ; from subjection under the old law to the freedom of grace ; from the loose tie of a common administration for the Christ to the unity of the spiritual brotherhood in Christ ; from the separation of merely human development to the common life of the redeemed humanity ; and, finally, from the heartbreaking search after a hidden God to that union with Christ in the spirit which opens to men the perfect Vision of Truth and Beauty.

These two movements, coalescing in the person and work of the Christ, together form the basis of what we may call the movement of the redeemed race towards the Beatific Vision and towards its own self-unification.

We may then guess a little what it cost the Christ in spiritual energy and painful agony to create these two preliminary movements.

And we must be prepared to believe that, during this period of some fifty-three days, the Christ did actually accomplish hidden miracles in the

spiritual world by His actions and sufferings, of which we are more accustomed to think as mere accidents in His Passion.

It is nearer the truth to see in each incident the external symbol of some internal, spiritual act that was necessarily required to the establishment of Himself as the Foundation-stone of His Church.

And it is upon the chief of these incidents that we are now for a little time to dwell.

(1) The origin of sin is no doubt self-will and pride on the part of the creature. Satan's attempt to raise himself to God's glory is traditionally held to have been the first sin and the precursor of all sins. Whatever view men may take of a tradition such as this, no one can justly deny that pride and self-assertion go to make up the root of all human sin. And the extent to which pride separates men from God is too well understood to require remark.

We shall not therefore be astonished to read that the actual laying of the Foundation-stone of the Church, in the place prepared for it by St. Peter's confession of faith, was preceded¹ by a notable victory over the sin of pride.

The Christ found in the mutual jealousy and envying of His Apostles the occasion for an act of

¹ If so be the order of events should be reversed, as some think, the main argument remains untouched; for the two actions are dated in the same hour. Whether the one prepared for or supplemented the other, they both make up together the foundation of the Accidental Church in Jesus Christ.

humiliation and self-suppression that entirely staggers us.

Rising from supper He retires to lay aside His garments, simple as they are ; His long robe, His turban, and His girdle : and, girding Himself with a towel He comes before His disciples in the garb of a slave, to do a slave's work. As such His disciples understood it ; as such St. Peter would have refused to profit by it. We are as a rule chiefly concerned with the example of humility that He set ; but it is a mistake to ignore the spiritual value of this act of humiliation, and its measureless consequences in spiritual places.

God serves man. Man who would be as God finds God become his own servant and slave. The whole table of values is henceforth reversed ; and that which was first is found to be last, while the last becomes first. And Humanity, in Christ, has accepted God's measure of values ! Herein lies the wonder of it all.

Thus the Foundation-stone is prepared to be dropped into Its place in the Heart of Mankind.

And this Heart of Mankind, ready by faith to receive the Stone, is supernaturally enabled to support its weight.

For the Eleven who remain at the table with the Christ there and then receive from Him the office and power of the Priesthood. To them is committed the Precious Body and Blood, the Sacrament

of Union, the Food of the Church, the Sacrifice of the reunited human race.

“Do this in remembrance of Me.” So the Christ orders: and the Priesthood that is to fulfil and extend His own Priesthood in action down the ages springs into being.

Thus in the Washing of the Feet and in the First Eucharist the essential Church is brought into union with the accidental: the Church has really begun to exist.

Could it have been so without the humiliation? Might it not have come to be apart from Priesthood? To such questions no answer is possible. What was done, was done; and for reasons that God saw to be valid. What is man that he should dispute? We know as a matter of fact that the Church, essential and accidental, first began its real existence, its complete life, at the moment in which the Humanity of God was revealed as man's slave, and the divinity of Christ raised men to the level of His own sacrifice and priesthood. And it was in that same hour that the Humanity of Christ was consecrated to the service of mankind in the Blessed Sacrament; and the Very Body of God offered to us as the centre of our union and the basis of our common Brotherhood, and also as the power within us that unifies us both with God and man.

At first sight this thesis may seem too fanciful for the taste of theologians. Yet when we weigh the significance of the sacramental union of man with

God established in the Eucharistic Feast, and the power of separation that lies in pride and self-assertion, we shall perhaps see a little of the reason that led the Christ to conquer pride before He established the Sacrament of Unity and the Church whose Unity it symbolizes and perpetuates.

X

We see the Christ wrestle for the last time with the sin of pride; the root of separation between man and man, clan and clan, nation and nation; we behold the essential Church revealed to spiritual forces of evil as the antidote to pride; we feel Satanic forces of pride yield before the humility of the Christ who is the Church; and we are conscious that at last the Kingdom of Brotherhood has arrived.

Following upon this, we see without surprise the delivery to the visible Church of the Power and Pledge of brotherhood in God; and therefore at the same time the creation of the accidental Church. The faithful eleven are commissioned as Ministers of this Power, as Keepers of this Pledge, Priests of the Blessed Sacrament, in the same action that grants them the first sense of the spiritual gift that unites them sacramentally and mystically with the Lord's Humanity, the essential Church.

And there, as in a moment, the Church is established, founded, settled. The Christ's Body is seen to be the basis of Sonship and of Brotherhood, the very Foundation-stone of the Church; and the Power of Unity that delivers man from pride and separation.

(2) The next vision of the essential Church, the Manhood of the Christ, is in the hours of the Passion.

Dead to self, the Church is established as God's slave, serving the human race. It remains that it shall prove itself dead to sin, and to all creation ; dead in fact to all that is not God. And this in order to win for itself the divine power and life that can alone make dead humanity live and love and come to perfection.

Gethsemane is the Church's Agony, as it stoops to shoulder the burden that slavery to mankind for God's sake must inevitably lay upon it. The occasion of the Agony is preparation for the Cross ; but we all feel that the soul of Christ was face to face with the world's sin and sorrow in a wider conflict than the actual Crucifixion supplied ; a conflict spiritual in its nature and world-wide, race-wide, in its extent.

The Christ in Gethsemane sets Himself to accept all that sin is and all that sin has inevitably brought in its train. Sin brings its own punishment with it ; and most of the sorrow that is in the world is connected more or less closely with sin, personal or corporate. And in Christ the essential Church makes its own all that it could ever meet coming from a source other than God's immediate primary Will.

We may divide all that is not God into two classes : that which is of God's primary Will and

Purpose ; and that which God wills that we should endure, not because He chose it, but because sinful man has caused it to be. And in this second class are most events with which we have to do.

Atonement, then, the unification of man with God, and of man with man, remained impossible until God-in-manhood had accepted and endured all that was not of God's primary Will. Nor could the essential Church find its ground in the world and its extension in the accidental Church, until it could say that every created thing was in its proper relation, united to it either by a common origin in God or by a common repentance before God. What Love did not Himself create He must needs redeem by accepting in all its consequences ; and in the Manhood of the Christ, the essential Church, He brings all into Himself either as glory of perfected purpose or glory of redemptive passion. Gethsemane and Calvary symbolize this redemptive passion ; nor could the Church have become what to-day it is, in heaven and on earth, by any other path.

Slave of mankind the Church is, since Jesus girded Himself to bathe His disciples' feet ; as slave of mankind it knew the bloody sweat ; slave on earth, it was comforted by the Angelic servant from on high ; and in the most perfect, whole-hearted devotion to God and to mankind it drank to the dregs the overflowing cup of the world's sin-made sorrow and shame.

This task accomplished, once and for all, the Church was pledged to suffer and to serve with sinners and for sinners till the day of restoration should dawn.

And to prove the sincerity of its acceptance of this pledge, it went in the Person of the Christ to face devilish cruelty and painful death. For even yet there remained possibilities of life in things that were not God, and to them it must be proved dead. Even yet there remained consequences of man's sin that must needs be accepted and endured. And to meet them, with hands bound, the essential Church, the Son of Mary, passed.

(3) The Christ, who is the Church, stands before the hierarchy of the old Covenant, bound, insulted, mocked, spat upon, and cruelly struck. In Him the essential Church endures the consequences of ecclesiastical sin, in all its variety, its horrible insincerity, its love of darkness, its worldly ambition, and disloyal compromise. Dead to its attractions, the new Church is alive as redemptive power ; and by endurance makes reparation for it.

The task indeed is finished ; but the pledge to perpetual reparation for such sins remains. Alive to God, the Church in Christ, or Christ in the Church, becomes the permanent sacrifice for the Churchman's betrayal and false service ; yes, and for our own spirit of discussion and separation.

And the old Covenant exists no longer outside the Heart of the Saviour who has redeemed it :

exists no more except in the redeeming Heart of the Essential Church that took its place while suffering at the hands of its representatives.

(4) Again, there is a death to be died to nationalism in as far as it is hostile to the divine purpose of the one Father; hostile to brotherhood and the catholicity of the divine kingdom. Therefore must Herod hale the Christ, the Church, before him; and by insult and mockery help Him to His death to that in nationalism which is not of God.

Not as a subject of Herod will He plead; not one plea for protection will He offer before His national King.

But mocked, insulted, scorned, He will make reparation for the sins of national pride and self-assertion; and so truly make His act of reparation that henceforth no nation shall find its true perfection outside His Heart of Love, outside the essential Church, the only lasting basis of brotherhood and mutual service.

(5) But World-power still abides. Is the essential Church dead to that? Can it stand down the ages supreme in its inherent spiritual life? Will it live always for God and God only?

Is there no danger of an alliance between the Church and the World? Or of the adoption by the Church of worldly alliances, and of the usurpation of worldly power? Is the World in the Church's Heart only as sin to be endured, sin for which

reparation must be made, sin to be done away with that the world may live again within the Church ?

The answer to all our questions Jesus supplies as He stands before Pilate. Jesus, who is in fact the essential Church, faces the world as Roman power had modified and moulded it. And Jesus is stripped naked before the multitudes and cruelly scourged. With a scanty purple robe upon His shoulders, a reed in His hands, a Crown of Thorns upon His brow, He tastes shame and scorn, as Pilate cries to the men and women who gaze upon Him, Behold the Man !

Jesus is led to Calvary, and stripped of everything the world had ever offered to His use ; and naked as He had come into the world, Jesus was nailed to the Cross and done to death.

Dead indeed He was to the world, its power, its glory, and its possessions : dead and pledged to a living death in His Church all down the ages, till in the day of His Glory all things should be made new.

So died the essential Church : so was the essential Church pledged to a life in God that is a death to all except God.

And what follows ?

Two miracles of divine power, in response to the death to all that is not divine.

From the sacred Body, the essential Church, there flows blood mingled with water, true symbol of the power and life that is in the Church to all eternity.

IV

And on the third day the empty tomb bears witness that in the Resurrection of the Christ, in soul and body, the Essential Church has indeed become the centre of unity between heaven and earth, between the divine and the human ; for the Risen Church is earth in heaven ; it is humanity in the very life of God Himself.

And within the Day of the Resurrection the accidental Church receives a corresponding increase in power and life, and is advanced in its foundation and establishment.

The Christ appears to His chosen Apostles, His new Priests, who in the first Eucharist were granted a foretaste of sacramental union ; and to them He imparts a further commission and a new power. It now is theirs to preach and to communicate pardon, the pardon of the essential Church, the pardon of the Christ, the pardon of God. And this word of Pardon carries with it membership in the Church, the Household of God, the Brotherhood of Redeemed Mankind. Whether in Baptism or in Absolution, the faithful penitent will in the Apostolic ministry find the door to union with God and union with the new Mankind. And the commission given to the Ministry is as final, absolute, divine as that in virtue of which the Eternal Word came to constitute in Himself the essential Church.

There was, however, still more to be accomplished

before the mystical Body could be in itself complete and essentially perfect, ready and adequate to its mission.

And therefore on the fortieth day from the Resurrection, the essential Church, in the Person of the Eternal Word, entered into the heavenly places, into the very glory of the Eternal God. So entering it was set, once and for all, before God as the perfect sacrifice and reparation for sin, giving to God just what man had refused to give, in circumstances like those in which man's failure had been complete.

Set before God it was the perfect Temple of Worship, the Heart of Jesus being its very centre, the Heart in which all obedience, praise, and worship are gathered up, purified, perfected, and offered. It was also to God the new Jerusalem, the City of noble brotherhood, for the Heart of Jesus, which is its centre, is the source and strength of all true work and service.

And just because it was all this, it was set down in the glory of God and there filled with divine power and life beyond all human comprehension.

Moreover, the very Spirit of God Himself was able to dwell in the essential Church, the Humanity of Jesus, as in a Temple prepared for Him. And thus it came to pass that on the Day of Pentecost those who had reached some measure of union with the Christ, God-in-manhood, the essential Church, were of a sudden filled with the Spirit of Christ's

Humanity ; with the Spirit of God, that is, as He is the Indwelling Spiritual Force and Inspiration of the Christ's glorified Manhood. To all of them, as a band or society, there came the unifying force of divine Love, that we call the Fellowship of the Holy Ghost ; to each of them, one by one, was given in varying measure the grace of Our Lord Jesus Christ, the very life and strength of His Humanity ; and they were all, individually and corporately, carried into a unity that is the very Love of God Himself.

Upon each, according to his vocation and office, manifold gifts were poured ; as upon each had fallen the inspiring Spirit whose power was to complete their identification with their Master's Will and Purpose.

And not only so, but they were supplied with every grace that they could possibly need for the task of the world's conversion ; graces of character, spiritual power, and miraculous work.

Pentecost therefore marks the full foundation of the accidental Church ; the completion, that is, of its union with the essential Church, the glorified Humanity of Jesus. So that it is not strange that to Pentecost we give the title of the Church's Birthday.

And Birthday of the Church it certainly is, if by Church we mean that society of men and women who are in true union with the Christ, viewed as evidently established and active among men.

It will, however, be always a doubtful title. For

the nearer we come to the actual significance of the Church in its essential meaning and life, the more nearly must we identify it with the very Humanity of Jesus ; so that the age of the Church is exactly the age of that Blessed Humanity.

The genealogy of the Church is the genealogy of Jesus the Son of Mary, daughter of the Chosen Race ; His conception in Mary's womb marks the Church's essential birth ; His entrance into the world proclaims the visible, essential Church. And His Passion is His purchase for Himself of that society which in Him is the accidental Church. While His glorification and His sending of the Spirit are the two causes of the establishment on earth, visibly and palpably, of the Church that is at once both essential and accidental, the very true Humanity of Jesus, united, sacramentally and mystically, with the faithful men and women who dwell in the common brotherhood of His Holy Name.

It is indeed difficult to reconcile with this view of the Church the present society that bears Christ's Name. It is sometimes hard to believe that the Modern Church is the identical Entity that was stripped and scourged and crucified ; that rejoiced in its slavery and in its death to worldly power and ambition ; that knew neither insincerity nor compromise. Yet so it is in reality and truth. For beneath the external trappings in which we disguise the visible Church, that it may rank as a

world-power and hold high its head, and ours, among the peoples, we may discover, if we will, the very Humanity of Jesus Himself ; even the Body that was naked, scarred, and crucified.

And so discovered, the Precious Manhood of Jesus cries out to us to return to the original purpose, and to fulfil the pledges taken in Gethsemane and Calvary. The Christ recalls us to our vocation and bounden duty ; He warns us against misunderstanding of His purpose and betrayal of His humble, serving Heart ; and His glorious Wounds are an abiding protest against the dignity and comfort, the love of money and of power, and the essentially unloving class-distinctions that are among the most evident marks of the visible Church to-day. But to enlarge on these matters is outside our intention and purpose. We speak to wise men : let them judge what we say. For the present we are content if we have in any way supported the view that, essentially, the Catholic Church is the Sacred Humanity of the Lord Jesus Christ extended and expressed in His faithful members.

CHAPTER VI

APOSTOLATE AND EPISCOPATE

THE Church of Christ is, without any controversy, God's witness in the world. She is the Light of the World, as He Himself is supremely and peculiarly, and therefore she has a duty of witness laid upon her, in which she shares the task of the Holy Spirit, receiving His power and following His guidance.

I

She is specially bound to witness to the hitherto unknown Love of God, the Triune Being ; the Love that the Incarnate came to reveal ; ignorance of which keeps so large a part of the human race apart from Christendom to-day. And to this end she was specially bidden to preserve her external unity, of which her inner union with and in Christ is the underlying reality.

We, of course, are so accustomed to a world in which that witness is hardly, and at the best feebly, given, that we are not continually disturbed by the absence of a real external unity ; on the contrary, we are inclined to dwell on the merit of our differences from one another.

But any discussion of the Church must begin with God's revealed purpose, not with our estimate of its relative importance. And we must remind ourselves that the Mystery of the Triune Love has failed to become the joy of men's hearts just because we have ourselves failed in the task of witness. Whereas the Lord Christ formed His plans in order to make known down the ages this Mystery that is the world's only healing. And what is of vital concern with us is the plan that Christ made : neither more nor less.

The Triune Love, in the measure that we have apprehended it, offers to our heart-study the wonders of Fatherhood, Sonship, and Fellowship ; and that not merely as absolute in the divine Being, but as seeking extension and activity in the hearts of men.

The Fellowship of the Holy Ghost is not only the unification of Divine Fatherhood and Sonship, of Eternal Mind and Word, of Eternal Will and Love, of Eternal Power and Wisdom ; it is also the unification of man with man in Christ, and of man with God through Christ.

And the Church is presented to us as the actual instrument of the Spirit's extended Energy of Fellowship ; as the fruit of a movement of divine Love by the way of men's hearts, linking heart to heart as He passes back to the very Fountain of Love, the Principle of Godhead.

Thus the Church has an essential place in the

Spirit's Fellowship, and is rightly set as a witness to the secrets of Divine Love.

She is essentially the Christ Himself, Love Incarnate ; then she is also Christ in His members, or Christ and His members ; Love poured out and Love repaid ; Love seeking her lost ones and Love returning to her Lord, Love that gives grace and Love that responds to grace. And all the while she is Love in God : for Christ is God, and in God we are hid with Him. So that the mystery of a Triune Love is indeed revealed through her, provided always that she can and will maintain love between man and man. Granted a common basis of fellowship between man and man in Christ, the Church's revelation can be made. But should differences arise about the common basis, the fellowship is marred, the revelation spoiled.

Now since it is God, Eternal Love, who is to be revealed by the Church, the Church must of necessity be God-made. For man can in nowise prepare the medium by which the hitherto Unknown shall speak to him His secrets. Could man have made the Church in all its details, he could have foreseen the revelation ! And it is just because man did not know what was to come that we are sure he could not possibly have framed the mode of its coming.

We look then with complete confidence for the signs of God's planning and building ; and history assures us that our confidence is not misplaced. But at the same time history warns us that im-

patience with God's plan, and many an effort to improve upon it, have done great damage to the Church's unity, and reduced her witness to a very faint whisper.

II

The Episcopate is, without any reasonable doubt, the historical basis of the Church, disclosed to the world as the Apostolate proper ceased to be. And the Episcopate has remained the Church's basis. Its powers often misused, its meaning misinterpreted, its authority misapplied, the Episcopate yet remains ; for no earthly or satanic power has succeeded in destroying it. Its members have suffered at the hands of Emperors ; they have succumbed to the world's lures ; hearkened to the wisdom of the worldly wise ; degraded their office to enhance their personal glory ; dishonoured the universal College to glorify their own particular See ; brought shame and dishonour upon the Idea of Episcopacy by their unbridled lusts and passions ; rejected by their actions the God whose Love they were bidden to reveal ; yet even so the Episcopate remains. The gates of hell have not prevailed against the Kingdom of Christ of which the Episcopate is the historical basis.

There then is the fact : clear, evident, and truly indisputable.

But may we take the further step, and say that this is the historical basis because God so ordained ?

Has the Episcopate such a claim to divine authority as will exclude all other claimants ?

If what we have said above is at all true, whatever basis of fellowship in Christ has persisted from the beginning is certainly the plan of God and not of man. But it will not necessarily follow that the details of the basal organization are God's gift to us. It might conceivably be argued that God gave us as our basis of fellowship mutual relations with one another and with Christ that were compatible with any form of ministry ; and that the Spirit who guided men to the Episcopate may now will to lead them to some one or other of the various substitutes for it that have found supporters here and there.

Of course the claims of the Episcopate are humanly speaking paramount ; it can plead sixteen hundred years of prior life ; its extension over the Christian world is so wide that no rival can compare with it ; yet even so it would not necessarily establish a final, divine appointment.

It is conceivably possible to some minds that there is an underlying basis of fellowship independent of the actual form of ministry ; and such men plead that the Episcopate is at best useful and unifying ; neither essential nor chosen by God to the exclusion of all other types of ministry.

Let us then start with what we have already called to mind : the fact that if the Church's Unity is the God-ordained witness to the newly

revealed Mystery of Triune Love, the Church must have a permanent basis of fellowship that God Himself chose ; for the reason that man cannot reveal God to himself, nor create the medium of God's self-revelation.

Then let us give due weight to the facts that Episcopacy had no rival for sixteen hundred years ; and that the rivals now existing owe their life to the mingling of religion with politics, the application of world-forces to spiritual difficulties, and the prostitution of the Church to the profit of rulers, spiritual and temporal. The atmosphere from which Episcopacy issues is that of Bethlehem and Calvary ; of Pentecost and the Apostolic Band ; while its chief rivals appeared in the atmosphere of pride, self-seeking, and lust that marked now Popes, now Patriarchs ; now Kings and their ministers ; now violent leaders of reactionary parties, and now parties that outran their leaders ; an atmosphere only to some extent tempered by the zeal of genuine reformers ; and even they spoiled God's work by just that impatience, self-sufficiency, and schismatic spirit that are common temptations to us all.

And with this in our minds, a basis that must in all justice be approved, let us see what, on general grounds, appears to be the truth.

The divine purpose is to reveal Triune Love, and to make it operative within the human race in such measure as will renew human hearts and raise them to the level of God-in-manhood ; on which level,

here and hereafter, they are to live in one fellowship and Brotherhood ; surrendering whatever of personal self-assertion and national over-development renders them unfit to lose themselves in the common life of the Spirit, with and in Christ, hidden in the Invisible God.

The common basis of the human expression of this fellowship must therefore stand in an essential relation with God, with Christ, who is God-in-manhood, and with mankind ; and the ideas it enshrines must be congruous with the relations in which God dwells with man, and within which the Unity of Creation will be constituted.

Now an important part of the truth about God is that He is the supreme King and Lord, who transcends His own creation. He is, so viewed, outside us, apart from us, self-centred and self-sufficient. He is Creator, Lord, Teacher ; and to Him man must bow the knee, prepared to listen and obey.

It is therefore to be expected that any adequate revelation of Him will take account of the relations that should exist between such a Being and His creatures ; and will in quite clear ways make known His transcendent power and authority. That is to say, we shall anticipate an external revelation, declared by an external authority that will stand over against us, bearing witness to the Lord of all. And all such expectations are realized in the Incarnate Word, the Lord from heaven ; and in the Apostolate founded by Him to hand on the

message. The Apostolate is a real witness to God's Transcendence: a society of teachers sent out from Jerusalem to teach the whole world; their commission from God, not from man; their message clear, definite, incisive; and their authority over their fellows backed by divine sanction.

Here, without a shadow of doubt, is a revelation of the Transcendence of God; and if the Apostolate had not been continued in the Episcopate we should be driven to confess the cessation of the revelation.

But as important a truth is that of God's Immanence in His creation, from which point of view we regard Him as dwelling in His creatures, expressing His thoughts through them in what degree is possible, upholding them by His Life, and in the Manhood of the Eternal Word carrying them to their perfection. It is this truth that lies behind the revelation of the glorified Christ as the new centre of the redeemed creation; Christ who is both cause and crown of all things; in whom we now live in God, and shall so live in increasing glory down the ages.

How then could so surprising a truth be revealed? In what permanent form could such witness be enshrined?

We find, in fact, that twelve men chosen of the people are made special objects of the Word's love and care; until the Light and Reason immanent in them caused them to comprehend Light and Reason present in their midst, and thereafter to become in

their turns lights to lighten the world. In their hands, divinely empowered and authorized, material things became sacraments of spiritual force and divine grace, and Christ's new Society is a living, actual proof of immanent love and power. And as the work of the Apostolate extended and then drew near its close, and as little by little the Episcopate emerged in its place, each local Church awoke to find the witness to immanent love and power there in its very midst ; as men of its own township were duly consecrated and empowered to minister this sacramental life and force.

The Catholic Ministry is an expression of that responsive act on man's part which, in co-operation with immanent Love and Power, carries him along the way of obedience into union with the Transcendent Being. It is an external witness to an internal activity that is to become extensive with the redeemed race ; but beyond its witness, it is itself an active agent of the race in its Godward movement. It is the actual agency through which the Mystic Body on earth both comes before God, and gathers into itself new members. It is the ministry of sacrifice, that is, of the response of the indwelt body to the Transcendent Being, and of sacrament, that is, of the ordained means to the assimilation of the grace of the Immanent Spirit poured upon His children by the Transcendent Father.

An Immanent Spirit without ministry or sacra-

ment is in no way finally separable from the spirit of man himself. Whereas the existence of Ministry and Sacrament is a continuous reminder first of the Transcendence of Him who is also immanent in us, and secondly of the essential difference between our spirits and the Spirit who dwells in us. And, further, such Ministry and Sacrament constitute the only historical bridge between the Transcendent and His creature. So that the Episcopate must be confessed to be the real, God-ordained basis of our common brotherhood so far as that brotherhood relates us to God Himself.

From the point of view of our relations with one another within the Brotherhood, the Episcopate is not without good defence. For men of all nationalities and schools of thought cannot be permanently gathered into a living, powerful Brotherhood without provision made for two essential needs.

In the first place, there is required an external authority, impartial, unimpeachable, under the sway of which each will come, to the advantage of all his brethren ; lest any one dominate the rest.

And, in the second place, it is equally necessary for the perfection of the Brotherhood that while all are on one basis, each one tribe or people or nation shall arrive fully possessed of that which is their peculiar quality and characteristic, that the glory and honour of all the nations may pass, redeemed and sanctified, into the holy Fellowship of the New Race.

That is to say, the Transcendent Father points the way, fixing all necessary conditions, while the Immanent Word perfects in each individual element that which, summed up finally in the harmonious life of the Mystic Body, will express God's Will with man's obedience, and God's Beauty and Truth with man's apprehension of them.

And the Episcopate is not only a standing witness to this dual need and to the means of its fulfilment ; it is, in fact, the ordained agent of that fulfilment.

For the whole College of Bishops stands for the authority of God's Transcendent Fatherhood, witnessing to His appointed way, and declaring His essential conditions ; and each Bishop in his turn, in his own local Church, speaks for that College, as for Him whose messenger the College is.

And, on the other hand, each local Church is, ideally, self-expressed in the Bishop of its choice ; who comes to the universal Church as the representative of the local body, speaking its language, delivering its thoughts, and offering its contributions to the common stock. He is, viewed as elected representative and senior brother in Christ, the official fruit of the Immanent Life ; and also, viewed as officially consecrated to be a member of the universal College and Father-in-God to the local Church, he is the messenger of the Transcendent God, a ruler, a witness, and a guide. In him the local and the universal meet and balance one another ; and democracy is so mingled with

royalty that liberty and authority have each its perfect work.

Thus in the one order of the Episcopate are expressed both. The Transcendence and the Immanence of God; the expression being so mediated by the Incarnate Word as to declare the Unity of the Godhead, whose aspects are so various.

III

It is, however, often objected against those who claim for Episcopacy the divine authority, that Almighty God is not concerned with such details as ministry; that spiritual freedom cannot be hampered by material forms; and that God's activities cannot be confined by human institutions. To all of which objections we may reply generally that they are based upon a refusal to give the facts their full value.

For nothing is more certain for Christians than that God is a God of detail: He is the Creator of Heaven and earth, an ordered universe, rich in the detailed perfection with which His one Mind is variously revealed.

It would indeed be strange were God's methods to be entirely altered as He draws near the completion of His self-revelation. In all the created manifestations of His Mind that make up the universe of our experience, He has been careful of each small detail; nothing has been forgotten or left to chance. Divinely ordered details are evident *

in every form of life, up to and including the human nation. Is it then likely that in creating that Unity of souls in which nations pass into brotherhood, and the brotherhood finds its basis of sonship in Christ, details should be neglected or found unimportant? The Society, that is to focus and enshrine divine love revealed to man, and include within itself all who love and know God, is the loftiest work of the Creator. And while its growth must, of course, be such as will not hamper human liberty, or interfere with the lawful exercise of free-will, it must certainly be organized from without in a measure sufficient to check self-assertion and counteract unbalanced development. If we are to believe that in this last and highest work God has omitted to attend to details, it is at least lawful to demand proof of the omission; for all that we know of Him and His creative work points the other way; and, taken in conjunction with the historical development of the Church, it is very excellent evidence that no such omission is to be found.

National life is in some important points marked by absence of detail, since one of its destined fruits is human liberty, and man must be free to choose in the many small affairs that make his little world. Thus men can make their own governments as they will. But it is certain that no one form of government has ever yet been found acceptable to all the nations of the world; and there is no reason

in history that suggests such an agreement in religious affairs. Rather is the contrary to be deduced.

No doubt optimists will argue the possibility of some common form winning acceptance in the dim future ; but we cannot escape the fact that the Church is, in the present, here and now, the divinely-ordered home of all nations ; and its form must even now be acceptable to right-minded men of all races. Where then men have failed to find a common basis of brotherhood, is it not at least likely that the Brother at His coming would reveal the basis to them ? Likely it is. And history bears witness that on the newly-appointed basis of Episcopacy the Church fulfilled its purpose so far as human agents would permit ; and, further, that her unity has been broken just in the measure that Episcopacy has been sacrificed either to the plans of one or two ambitious prelates or to the impatient zeal of Protestant reformers.

Thus the facts we really know point to a self-revelation of God first through creation, which is the sum of details of His own fashioning ; and finally through Christ, whose manhood is in each detail God-created, God-appointed, and taken into God in the person of His eternal Reason ; the two revelations coalescing and reaching completion in a new society, a new race, a new creation, centred in the Christ, living with His life and acting in His strength.

And the facts point us, further, to a time of unity and a time of utter discord ; the basis of unity being the Episcopate recognized as the ultimate authority on earth of Him who reigns in heaven ; while the cause of discord is the rejection of the Episcopate, whether in favour of Papalism, or of a Universal Patriarchate, or of Protestant ministries of one kind or another.

Can we then resist the conclusion that the organization of the new race and brotherhood is not a detail too small for God, and that the Catholic Episcopate is the form that He Himself saw fit to choose ?

A very large amount of the prejudice against the Episcopal Priesthood arises from a mistaken emphasis upon man's part therein. No doubt it is the fault of controversy that men so often regard the settled ministry as, in a large measure, man's fulfilment of a contract with God. Some men speak and write as if we cannot expect God's bounty unless we set out before our heavenly Father an array of ministers, each one of whom is rightly ordained in due succession to those who went before. As if a succession of beggars were in itself a ground of petition likely to move the Father's Heart ! Now, of course, there is some truth underlying this idea ; but so conceived and stated it has led men to regard God as holding His hand until we provide the official channels of communication between Himself and the human race.

Nor do Protestants help us here. For they, too, are for ever harping upon the evil of putting man between oneself and God.

What is true in this theory is due, in part, to the importance we attach to the Holy Sacrifice, and to the regular and valid Eucharist ; for here we are, of course, concerned with man's actions Godward. Yet in itself this does not quite explain the misplaced emphasis ; for it is possible to maintain the succession on a far less mechanical basis.

And it would be better for us all if sometimes we looked at the whole matter from the other end.

Let us assume God's Fatherhood, and His love for men that cannot be humanly conceived, much less stated. We may then picture to ourselves, as best we can, the divine search for points of contact with men's hearts and minds, together with the labour of the Holy Spirit upon the men themselves. The history of religions is evidence of the depth and breadth of this Love that seeks, as also of the condescension and wisdom of the inspiring Spirit ; while the science of religions proclaims loudly the unity both of the Love and the Wisdom that lies behind them all. God is always the One Giver of good gifts ; the Light that lightens all men in the highest possible degree ; the Enemy of that darkness which comes from sin and selfishness.

While the variety of the religions that can be now compared together testifies to the exceeding

love and patience of God ; who takes each nation or tribe as He finds it, speaks to it in its own language, leads it along a path humanly possible to it, and makes the best of the small capacity for Light that it can offer.

The more we study religions comparatively, the more we are led to emphasize the bounty of God, and His unailing love. In spite of the failure and degradation, in face of sin and darkness, we can still declare God's goodness and mercy to be without measure upon all who seek Him.

The coming of the Christ is the climax of divine Bounty. God stands self-revealed as the Lover who will not be denied ; Love that must give Himself, and seek out the beloved until He find them.

The Manhood of Jesus is Love's Tabernacle among men, each detail of it thought out from all eternity, and prepared down the ages. As to details, the manhood is local, national, particular. The details focus Love's self-Revelation ; they make it visible, palpable ; a centre for man's attraction ; a basis for his organization ; a level for his new life and development.

But in no sense do these details limit Love's activities. Nor does the incarnation of the Eternal Word in any sense hinder Him, in His universal sphere, from His search for souls, or from His loving labour of illuminating those who in any sense respond. Rather the illumination of the non-

Christian world is far brighter, with all its feebleness, than in days of old.

God's Love is as jealous as ever: He changes not. And the Christ in His Mystic Body must in some way, by example, and spiritual force, make response to the divine Light more ready even in those who know Him not.

Yet none the less we know that in Christ alone is the True Light; and in Christ alone is the Perfect Love. We do not, or at least we should not, disparage the detailed revelation of the full Light and Love, just because we everywhere see marks of His presence who, as Light and Love, still pursues those who know Him not. No! we confess the evident signs that God will ever give where He can find one to receive; will give in whatever way His beloved will consent to take His gift, and in just that measure in which a gift may be used. But we are as clear that the supreme desire of God is to meet us all in Christ, who is, in us, at once our power of receiving grace, the Grace itself, and our energy for using it. Eternal Love becomes ours in God's ordained measure and degree only when he finds us united with Love Incarnate, in that fellowship in which the Spirit of Love makes all one in the Creative Love.

Shall we then expect to find a different law at work in the activities of the Incarnate? Shall God in His incarnate activity lay less stress on details than He does in His Glory that no creature may

behold? Shall God use details until He becomes Man, and as man, a very sum of details, refuse His accustomed methods and laws? If God be a God of details, and man a sum of details divinely ordered, shall the God-man despise details or fail to make them spirit-bearing?

On the contrary, we would expect the same law to hold, namely, that at all costs and in every possible way, the Christ will pour out love, and seek His children, recognizing no limit to His condescension but the poorest path of response the meanest man will follow at His call; and absolutely refusing to be hindered in His outpouring of such grace as His loved ones will let Him bestow.

And at the same time we shall look for a revelation of God-in-manhood, His Love, His Life, and His Light, which shall be made to us in divinely-ordered detail; a carefully-constructed Temple; a well-planned City; an organized Society; a fully-equipped Army; an ordered Kingdom; a Royal Priesthood. In fact, we should expect the Catholic Church. She is the divine Gift; the fore-ordained Means of Christ's Richest Giving; and, ideally, the Home of those who have most humbly taken what He has brought them.

Man's disloyalty to, or impatience with, the Household of Love has ruined, and still ruins the Unity of Christians: but it does not hinder the Christ from seeking His beloved, or prevent Him

pouring out His love upon them. In rebellion against the Catholic Church that Jesus made, many live who are recipients of this selfless, pardoning love ; He does not punish or starve them ; while they, taking all that He gives, and boasting themselves as rich as, or even richer than, those whom His detailed discipline encloses, deny Him that act of generous humility which is alone needed to bring them back into His visible Brotherhood here on earth. They take, yes, and boast of the measure of their taking ; but not yet have they learned to give that which it is hardest to surrender, namely, their inherited institutions.

IV

No doubt some will object to this view, the consideration that since in national life details of government are left open to man's choice, it is to be expected that in the Brotherhood of Christ a similar choice will be allowed. The liberty necessary to men in nations is surely not wider than that required by them in their spiritual life. We admit in both spheres an external authority, called the State on the one side, and the Church on the other ; but in both alike our liberty demands that we should ourselves choose between monarchy or republic, episcopate or popularly-appointed ministry.

Yet further thought will help us to see that the two cases are not alike.

In the first place, our liberty in relation to our fellow-men is one thing, and our liberty in relation to our Creator is quite another. A nation is a collection of individuals attracted and bound to one another by the mysterious force we call nationality, a force that differentiates its subjects from other men, creating in their minds a common ideal, kindling in them a common loyalty thereto, and rousing them to a passionate defence of their common liberty from outside interference.

Each man brings to the common, national life his own peculiar contribution of personal force, of work and inspiration; and he expects room to develop himself and his powers, and claims equal consideration with all his brethren. And the measure of a nation's success is the existing relation of individual liberty and opportunity with the common, corporate life of duty, discipline, and service.

Whereas when man comes before his Creator, he has nothing in common with Him that he has not first received from Him, and brings nothing to Him that He did not first bestow.

Man meets his fellow-men in order to co-operate in a common human life of struggle, temptation, and trial; each offering to the other such guidance and sympathy as he can find within himself; and both quite frankly conscious that at best they are seekers after truth. Thus the liberty that each has the right to claim is a freedom to seek himself

as an end, but only in such measure as preserves the same right to all with whom he shares the common life of manhood.

But man in the presence of his Creator must render a very different account of his liberty. He is, in fact, free to choose service of his Creator or to refuse it; free, that is, to fulfil his natural vocation or to fall out of the movement of the race to its appointed end. But in the moment that he chooses God, and God only, he is compelled to face the difference that exists between himself and his Maker.

There can be no question that if my Maker exists, He alone knows the real purpose of my existence and the true path of my development. And if so be He is the Maker of all men, His knowledge of their true purpose and end is a guarantee of the wisdom of whatever plans He makes for the common life all we, His creatures, live together. And my freedom to please myself is strictly limited by His wisdom and holiness. It is for the Creator alone to announce how best all men, whatever differences divide them, may find a common life of brotherhood; what the conditions of brotherhood are; and on what basis it can exist throughout the ages to all eternity. Certainly no sane religious man will claim to decide so much as this!

Thus in the religious Brotherhood there are limits to our freedom of choice; and they become operative in that moment in which we yield ourselves to our Creator.

True freedom of soul is found in the surrender of self to the Heart that made us and enfolds us in His Love. In Him we live, and move to our perfection. And no man is so free as he who is unhindered in his following of the divine Love. Therefore his freedom is at its highest when he takes his proper part in the life of the Brotherhood of Love, the Church of Christ, the Family of God.

The truth of this is supported by what we know of our so-called free national life. For much as we have emphasized our liberty and choice within the nation, it nevertheless is true that in the choice of a form of government the majority has the right to control the minority; and, apart from armed force, no man can be a member of a nation who will not fall in with the type of government accepted by the majority. Freedom has its necessary limits everywhere.

We may sever our connection with our nation, and become denationalized: but so long as we remain in the nation we cannot have everything our own way, unless that way is the way of the national will.

Thus the facts of our national life are analogous with those of the spiritual; and the apparent narrowing of our liberty as we approach God is really an illusion; inasmuch as our acceptance of what seem to be limitations and external hindrances leads us, in fact, to our union with Him in whom alone we can develop as our true nature requires.

Once more, it is worth while to notice how Authority and Liberty tend to balance one another in the Catholic Church.

To begin with, active membership in the Church is optional. We may at any moment retire from action. We cannot unbaptize ourselves, nor set ourselves free from the Hand of Love that gripped us in our christening: we cannot become non-Christians. But we can separate ourselves from our fellow-Christians, and refuse attention to the Church's claims upon us. No man is compelled to believe and live as a Catholic Christian. The Authority of Christ in the Church is attractive, not compelling; paternal, not imperious; advisory, not penal; evidential, not dictatorial.

We can shut our ears to its witness; and so long as we do not deliberately hinder our brethren from their movement towards Truth and Holiness, she will not interfere. Should we become hostile to the common life, she may bid us depart. But over our minds and wills she claims no authority other than that of Her Master; the authority of Love, Truth, and Holiness.

And to continue. Within the Church God has so planned our ministry as to provide for a true liberty tempered by His own divine Authority.

Every soul within the Brotherhood is expected to obey God, to believe God's witness, and to enrich the Brotherhood by his personal love and faith. He is represented in the government of the Church

by his own Bishop ; while the College of Bishops holds his Bishop in the common life lest he turn liberty into licence.

The Bishops rule in the Church's name, by God's appointment ; they also represent the people of God who have chosen them to receive the divine ordination. The Church may not be overridden by a few powerful minds, since the Bishops share the government ; nor may any one local Church wander from the true path, since its Bishop is responsible, under God, to the Episcopal College for the witness that he bears.

All that God revealed in Christ is retold to age after age by the official College of Bishops, lest any one local Church should forget, or make innovations ; and all that the children of God learn within themselves from the Spirit of Truth is brought by their local Bishops to the test of the corporate mind of the College. Authority and liberty are balanced ; we are neither slaves nor lawless ; but men following a common Master of whom there is a true story to be told, the common property of us all ; and whose secret union with His people is rich in new meaning so long as it be safeguarded from individual misunderstanding and misinterpretation.

v

In the last place, we are bound to consider the matter from the point of view of the End.

To what does it all tend? What is the ultimate goal?

We know so little of the Heavenly Places that we must move very carefully at this point. But some things are clear; as, for example, that no one will be in heaven who is not perfect, and that on earth no perfection can be found.

Thus we may assume that no merely human plan can claim to suit God's purpose in the heavenly places. The chances are much against one man discovering by himself a basis for the Church on which all men can, for all time, dwell in perfect brotherhood.

Yet no man is justified in claiming a less-extended life and usefulness for any scheme of government that he desires to see adopted in his own local Church; and were he to be content with a merely partial basis he would be self-condemned as schismatic and an enemy of the Brotherhood.

And at the same time we may also assume that whatever plan will be revealed in its perfection in heaven is to be discovered in actual working, however imperfect and man-spoiled, in our midst here on earth.

Continuity through change will no doubt mark the sum-total of Christ's members as it marks each individual; nor can we justly expect to see some utter breach between the present and that which is to be.

The Mystic Body is, we may safely guess, more

largely represented beyond the grave than on this side ; yet it is essentially one.

And we must, in our theory of the Church, find room for the permanence of its basis, through what changes soever it may pass, as the spiritual order becomes dominant and, finally, supreme.

This being so, we cannot be astonished to find that the basis of the Church is God-appointed. God is the Lord of the Spiritual order, and alone can know how to fit man into his fore-ordained place ; and God alone can say what basis, that will suit the spiritual, can at the same moment prove itself of service in the visible universe, under material forms of expression.

Surprise would indeed be ours had God left it all to man's self-assertive choice ; but we have no right to feel surprised that when God revealed Himself in manhood, to remain Man for ever, He also made plain the one, essential basis of the Brotherhood that will for ever live in and through His Manhood.

It is indeed difficult to grasp the truth of the oneness of our local Churches with the Household of the Saints now in glory. And it is not easy to see through the material form of the present Episcopate to the spiritual reality that it represents and mediates. But since matter exists for spirit, and we Christians are accustomed to assert a spiritual interpretation for every material phenomenon, it is indeed uncommonly hard measure for us Bishops

that our office should be put on one side as inexpressible in spiritual terms !

For ourselves we have never doubted that the faults of individual Bishops are very largely to blame for the contempt into which Episcopacy fell in the past, and for men's shyness of it to-day. But with all our faults we remain material phenomena in God's one world, and can press our claim to be interpreted spiritually at least so far as our office and ministry are concerned !

And he who would attempt such an interpretation must view the Episcopate widely, without local prejudice. He must forget this or that instance of an unworthy Bishop, and look through the sinful exterior, past blundering self-assertiveness and mean pride of office, beyond spiritual cowardice and worldly compromise, to the underlying reality, valid for ever in the spiritual order : the reality of fatherhood-in-brotherhood and of brotherhood-in-fatherhood ; the reality of royal democracy and democratic royalty ; the reality of Authority that is yet obedience, and obedience that is itself authority.

This, the hidden meaning of Episcopacy, he will find to have resisted the temptations and opposition of some two thousand years, as well as the sins and shame of many thousands who have held the office. He will find it triumphant over Kingship, though some Bishops have fawned upon their sovereign Lords ; he will see it outliving systems that in

their day held Bishops to the torture and flung them to the beasts ; he will note its resurrection from the grave of sin in which many a Bishop was content, for his own ends, to see it buried ; he will be driven to confess that whether it has bowed down to the State or made the State bow down to itself, it has in the main served the State's highest interests, and made her progress nobler than it could otherwise have been. And if he will study it from within the Brotherhood, as it has shewn itself, broadly, down the ages, to many millions of faithful souls, he will find it necessary to account for elements of spiritual authority, love, and energy, which are not to be found, in exact likeness, in any other ministry.

We who are Bishops to-day, and feel the guilt for our corporate failure as a personal burden, can yet bear witness that our ideals of what a Bishop should be are framed unlike any other ideals, just because the Episcopate is a thing apart. And in this impression of ours the whole Catholic Church for two thousand years encourages us by her witness. Evil, then, as we ourselves may be, and disloyal as our service may prove to be, we know that our office is a reality in the spiritual order, and has its place beyond the grave ; and that the ideas it here represents and expresses are everlasting in the heavens, having in Christ and His glorious Church a spiritual form and expression essentially one and continuous with that which we so feebly mediate on earth.

The argument from our sense of our own office is anything but conclusive ; nay, it may be rather provocative of scorn and resentment ; yet much stress is rightly laid upon the acceptance by practically the whole Christian Body of our view of the underlying reality of the Episcopate.

The Church cannot be cut off from her sense of the inner value of the Episcopate ; nor can she now exist as the same Church without the external expression of that value. A new Church may be fashioned ; but the old Church cannot remain without her Episcopate. To lose that is, for her, to forfeit the very basis of the Brotherhood in Heaven ; and to cast out as contemptible or worthless a detailed creation which God has not only made, but at very great pains guarded and preserved.

We have laboured this matter perhaps beyond the patience of many. But we are not repentant ; for we are convinced that most men who sit loosely to or reject Episcopacy, are of the opinion that God does not care for details, and that there is no official connexion between the Church on earth and the Church in Heaven. Whereas it is the plain fact that every creature is witness to God's surprising care for detail ; while the definition of the Church as the Brotherhood of souls that live in and with and by the Christ points us to a unity of the Brotherhood, whether in heaven or on earth, that connotes one, universal, divinely-ordered basis.

And we are above all things anxious that men should more easily confess the Episcopate, in heaven and on earth, to be the God-appointed, central means of unifying all His children ; without in any way daring to question the limitless love that seeks all men, where each is pleased to dwell, by whatever path his state makes possible, and in such terms as he may best understand.

So that the choice between Episcopacy and non-Episcopacy is no longer tainted by the selfish question, can I not be saved apart from Bishops ? Rather the choice is influenced by the noblest and best of all motives, namely, a generous humility.

For, as we have seen, Episcopacy is not at all the mark of man claiming more from his Maker than he thinks others can otherwise receive. It is the mark of Eternal Love showering His blessings upon His people ; the mark that distinguishes His active Love entirely accepted by men, with all those divine conditions that go to make possible the fullest and richest brotherhood in Christ, from His active Love that must give freely to those who receive it on their own human conditions, which up to the present day have increasingly marred the unity of the Brotherhood.

* Where then is the generosity, where the humility that will reunite all Christians on the divine basis of the Episcopate, as God meant it to be ?

CHAPTER VII

THE PERMANENCE OF PRIESTHOOD

THE official priesthood of the Church is a representative order of men, chosen from among men to be the leaders of corporate worship, and to offer the common sacrifice while presiding at the common commemorative feast, and at the same time ordained by Christ through the Church to give to that worship, sacrifice, and feast His own sanction, meaning, and spiritual reality.

I

In other words, the priest on earth shares with all Christians the universal priesthood of obedient sacrifice in and with Christ, and also shares with Christ, on behalf and with the consent of all Christians, the official ministry of the one sacrifice that alone can give efficacy or value to that of the whole Church. He is, in fact, at one and the same moment, in one and the same action of the man, agent and instrument of the glorious Christ in His Church as He makes Calvary live on earth before the Father, and of the people of Christ as they bring

themselves and all that they have under Calvary's shadow.

Again, he is at one and the same moment, in one and the same action of Absolution, agent of the life-giving Christ in the Church as He pardons and heals the sinner, and of the sin-stricken people of Christ as they join their judgement with His, and their prayers with His mercy.

Once more, he is, in every sacramental action, at one and the same moment, agent of Christ in the Church who blesses and empowers His people, and of the people as they join their wills to His will, and by prayer call down His precious Gifts upon hungry souls.

No distinction is drawn on grounds of personal value or merit between the priesthood of the priest and of the layman : the priesthood is one, namely, Christ's ; the functions concern all alike, and in one sense belong to all alike ; but being human, the Church is bound to distinguish between function and function, while the Christ requires a special order for a special mode of His self-expression.

Had life been much simpler and the race much smaller than it is ; had God been less rich in the fulness of His being ; had, in short, God and man been different from what they are ; it is possible that one universal priesthood would have served the Christ's purpose. But complex as life is, vast as our numbers grow to be, and unspeakably rich as is the divine Being, a variety of human vocations,

functions, and duties is the evident fact. Nor have we reason on our side when we exalt official priesthood above all other expressions of divine activity. It is neither necessary nor a sign of thankful understanding to lay such jealous stress on official priesthood to the exclusion of other priestly functions, such as the ministries of music, painting, literature, science, healing, and the like. All these activities are grounded in the priesthood of the Christ ; all should ascend to God as offerings of our complete manhood, consecrated and sanctified in Christ ; and no wise man will challenge the official priesthood of the Church unless he is prepared to challenge these other gifts that we have named.

True human life is the complete movement of the race Godward in and through Christ ; every faculty of each member of the race being truly sanctified and surrendered to the glory of God and the service of the brotherhood.

And at the same time true human life is the self-revelation of God in human form through mankind. He who is Love, Mercy, Holiness, Truth, Harmony, and Beauty joyfully unveils His secrets through the sanctified faculties of His children.

The official priesthood is therefore one with all other ministries in regard to its ground, purpose, and goal. But it is distinguished from all others in this one important particular, that it is man's expression of his desire for spiritual unification in God, through self-surrender, and God's revelation of Himself as

centre of unity in the Christ of Calvary. Here and here only does official priesthood stand as it were a little to one side, yet it is never outside the boundaries of the human family.

II

But the question before us is of the next world, not of this. Are all our spiritual vocations limited to the duration of their visible and palpable forms here on earth? Do Priesthood, the Religious Life, the Married Life, Paternity, and the like, as Ideas, cease with the bodily form, or are they permanent in the spiritual world?

Upon the answer we give to this question depends our estimate of the Church's ministry. For the visible ministry may be either a merely local and temporal expedient made necessary by man's present confinement in the material universe, or it may be a visible and local manifestation of an idea that is essential to the Christ and His everlasting activity, an idea first expressed in His Incarnation, and henceforth to find permanent, extended expression through the members of His Mystical Body. Let us then give a little of our attention to this puzzling point.

And first, we may take it as true that a very large number of professions and trades can by no possibility be permanent, seeing that their ground, subject, and goal are all confined to the material

world. The most that we can say of them is that they require in man certain knowledge that is a permanent possession, and habits of service and self-discipline that will last beyond the grave. No man can deny that all particular skill and special knowledge may be useful beyond the grave, but we certainly cannot make any general affirmation; and the inference is that the great majority of professions and trades serve as an accidental way of exercising essential powers and acquired habits which, in Christ, are capable of spiritual activity here and hereafter. On the other hand, there are some that are quite contrary to the revealed will of God as also to man's corporate conscience.

In fact the large mass of men and women are spiritually important not for the things in which they differ, like professions and trades, but for what they have in common, the daily life of mutual service, home-life, human love, and the like. They exist to manifest divine Love and Service; and their families and homes are the ground, the sphere, the object, and the immediate goal of a love in them that is permanent, because divine. In them God lives, and loves, and serves, even when He has to wait for recognition, or is openly denied existence.

It is, we submit, necessary to presume a real permanence in the spiritual world to the ideas of love and service enshrined for us in home and family; and also to the various activities continually in motion to make these ideas actual

among us, such as devotion, unselfishness, perseverance, large-heartedness, and the like. And however we may be changed at death and in resurrection, and whatever our new circumstances are found to be, we may be sure that those who faithfully strive to make such ideals actual here, will triumphantly express them in ever-deepening richness down the ages of eternity. That is to say, the Love in God that on earth reveals itself in men and women of normal social life will continue to do so for ever ; and man's corporate life will be perfect brotherhood just because it will unveil that aspect of Divine Love which is the reality underlying our brotherhood. To what extent each man will enrich this expression of divine Love by some peculiar possession won in his own work and profession here on earth, no one can say ; our concern is with the truth that normal vocations are based upon the divine desire to find an adequate human expression of some aspect of Himself, an expression that may change its visible form at death, but will never cease to be a fact of human experience beyond the grave.

For ourselves, we anticipate a wonderful revelation of variety in the world beyond our sight. We imagine, for example, that men and women who here on earth have worked wonders of love and service will be found to have made actual certain aspects of divine love, that no one else can so adequately express ; and we do not doubt their permanent

vocations. Yet no one can pretend even to guess the manner in which these vocations will be fulfilled. All that we dare say is that divine Love incarnate requires for its active expression among men a great variety of different characters and modes of service ; and that certain professions seem to express that Love in some degree and sort. It is impossible to suppose that what a man has faithfully striven to become, here on earth, should be of no further use after death ; and therefore we have reason to think that the professions that depend for their success upon character and spiritual force do really represent something in the Incarnate that will never pass, but will always require and find expression in human form. And we feel justified in advancing the theory that the normal man is expected by God to develop, in his particular vocation, and more especially in family life, a power of expressing some aspect of the Incarnate Life and Love. And naturally some professions are more fitted than others to this conception of our duty.

To put it in another way. We are each an expression of a divine Thought, and that Thought is incarnate. The Eternal Reason in manhood is the ground of our existence, and that not for our sake only but from the necessity of self-expression that belongs to the Word of God. He must shew forth His activity in manifold forms, and the Mystic Body is the highest possible self-expression in human form of the Word-in-manhood. But that

Body is composed of members knit together in Him, each member expressing his own proper Thought in virtue of which he came into being. Within this Thought are included qualities spiritual, moral and, in our present order, physical ; and, with these qualities, certain aspects of the divine activity, according to God's good pleasure ; aspects that are represented on earth by professions or works of different kinds. When therefore we pass from the present order to the supernatural, and the physical is uplifted into the spiritual, no real change is to be anticipated in the essential being of the man, or in his essential relation with God, whose Thought he still remains. Nor have we any reason to suppose that the Mystical Body, which is ideally the sum of the creative thought of God Incarnate, will be essentially altered in its meaning and purpose by death : it will always be the highest human form of the Incarnate Word's Self-expression.

It may be argued that in the day when men see God, and are face to face with Christ, there will be no need of this function of Self-expression. But the argument is deceptive. It lays too great stress upon the individual's personal power of vision ; it silently assumes that one man is competent to know God in Christ, apart from Christ with the Mystical Body ; and it overlooks God's necessary self-revelation. God will still be Love that is self-revealed in man, no matter how many attain the direct vision ; the Incarnate will still be active

Godward and Manward in the worship and obedience of His Mystical Body ; and we have neither reason nor common sense on our side if we limit our corporate life and service by the day of judgment. Individualism in an extreme form is incompatible with life in Christ as we know it ; and it is wrong to look forward to a day in which each soul, in glorious isolation, will have God to himself, apart from the brotherhood ; and not that only, but will cease to mediate for others any self-expression of God's activity, entering into a state of isolated rest that separates him from all others, if not from God Himself.

We exist for God, that He may work through us ; that is, that some of His Activity may be exercised by Him in each one of us : and all else is, in comparison, secondary. Our vision of Him, our joy, our glory, these are necessary consequences of co-operation with His Activity, apart from which they could not be. But down all the ages of eternity the primary truth of our existence will remain : we in God and God in us, that through us He may reveal some of His divine activities. So far then from ceasing to be agents of His self-expression when we come to die, we have every reason to expect that beyond the grave He will deepen and enrich our capacity for such a task, so that nothing useful to Him here on earth will be lost. We may look to find beyond the grave that the ideas underlying family life and human brother-

hood, and also certain of the nobler professions and trades, will be permanent ; and will permanently require expression in human activity and character. So that they who have here pleased God in such professions will, in ways we cannot guess, be used by Him to set forth continually the very same ideas to which they had responded on earth. The Lord Christ in His Mystic Body will thus attain His desire, the perfect service of God and man. True worship, complete obedience, fullest co-operation of the human and divine wills, mutual love of man for man, and the self-surrender of the whole race to Eternal Love : these are possible only if the redeemed humanity can continue to express God manward and Christ Godward ; to be agents of His purposeful love, and instrument of His holy will. Christ is God's Reason incarnate ; and His is the central Mind that must hold in one Body each and every human expression of divine Thought ; that God's universe may be one in Him, and that God may, through Him, be all in all within the universe.

There in the heavenly Jerusalem will be found God's chosen students, scholars, teachers, and scientists, each one an agent and instrument of a fuller unveiling of the divine Mind ; there will be His faithful servants who on earth sought out wisdom, that they might heal men's minds and bodies, expressing without imperfection or error the deeper secrets of divine life and power ; there will be the pastoral souls who on earth tended His

lambs and fed His sheep, revealing the hidden mystery of divine love and condescension ; there will be that vast number of faithful souls who in humbler ways served the race ; in fact, every divine activity will be made visible through human beings in a degree that we cannot yet conceive.

This view of the Mystic Body may be strange to some of our readers ; our own familiarity with it may blind us to its difficulty, and we are anxious to make clear exactly what it implies. The fundamental meaning is that there is no permanent human quality that is not of divine origin, and no divine activity incarnate that is not for evermore at work in the human race through Christ's Mystical Body. God became man because it was fitting that Eternal Love should be so self-expressed ; man, who is of God, was taken into God with and through the manhood born of Mary ; and there is established a unity of Love, God, God in manhood, and man in Christ ; a unity that exists on the level of the Incarnate God just because man does really express the Christ's activities.

If we declare this theory wrong, we leave much unexplained ; and also we are in danger of isolating man from man at the expense of the atonement ; and perhaps of promoting man to a level, not his own, on which he can know God adequately apart from Christ's manhood and the Mystical Body.

How then do we proceed to account for the abnormal soul that devotes itself to celibacy, living

apart from the usual life, isolated and unlike the brethren ?

These men and women also express an idea that is God's. The Christ is certainly responsible for the conception of special vocations to celibacy, poverty, and obedience. While we rejoice in the universal note of His life on earth, the note of full share in life's joys and pleasures as well as its sorrows and cares, we must confess that He had a sterner note for those who were called to listen to it. With His own lips He summoned souls to the single life and to poverty, for the sake of the Kingdom of God ; and by example as by word He gave to entire obedience all the beauty, dignity, and power of a life's work for God's glory. And the idea of isolation from all that is not God, that God may be the better loved, glorified, and followed, is clearly Christ's ; and being Christ's it is essentially divine, eternal. In Monks and Nuns it expresses the powers of the divine Word incarnate to rejoice in God alone, and to surrender self wholly and entirely to God for the sake of all, and also the complete unhindered indwelling of God in His manhood. The true love of Christ and of God, pouring out from and returning to the divine Heart, requires for its complete expression both family life and celibacy for God's glory. And since no one man can express both, the two forms of life are needed for the adequate unveiling of Love. Therefore we may be sure that down the ages, without

end, the Mystic Body requires members who have in the religious life become useful agents and instruments both of divine Love regarded as supreme in claim and requirement, and of human love in its single-hearted response thereto.

He who graced the marriage feast at Cana, blessed little children, and tightened the bands that hold the family together, is one and the same with the stern Christ who called on men to forsake wife and children, and marched alone to Calvary in the lonely sorrow of His soul. And the Mystical Body, that to all eternity exhibits and voices so complex a love, has need of each type of love and service, permanently and in human form ; nor can such be had except in their persons who on earth fulfilled their several vocations and ministries.

III

Remains then priesthood. We have found a place for married and celibate, and have seen no reason to rule out from permanent usefulness the nobler professions and trades.

Is there need of permanent priesthood ? Is there such a distinction between priesthood and other vocations as justifies any special emphasis ?

The answer lies outside the personal sphere. We see no personal virtue in priesthood as such for the individual : it is or it is not his vocation ; and with regard to fulfilment of vocation he is to be judged

as his fellow-men. But apart from the individual, there can be no real doubt that the idea we call priesthood is quite different from all others. We admit thankfully that in one sense and meaning the idea is universal, finding expression in the whole Christian people, the royal priesthood that in Christ offers Him and is offered by Him before their Father. Nor, did we follow this meaning only, should we have need to claim for the ministerial Priesthood anything but a representative position within the one, universal ministry of the whole body.

The truth is that while the official Priesthood is one with this universal Priesthood, and is fitly made representative of it, it also expresses an idea that lies behind that represented through all the other members of the Church.

The Christ did not win the whole Church to His side until He had died and risen and ascended. Sin had made it necessary for Him to offer a sacrifice on the Cross in order that He might become the centre of a universal sacrifice of human souls and bodies. The universal offering of the Race in filial praise was impossible without Calvary. Thus what Christ did for us on the Cross and what Christ does in us express two definite notions, one of which implies the presence of sin; and each notion implies a divine idea that must have its own permanent expression in human form. At first sight the distinction appears subtle, perhaps too

subtle for easy acceptance ; but on closer consideration it is found to be valid and necessary. Eternal Love creating the Temple for the beloved, who are as yet lost, is certainly to be differentiated in idea from Eternal Love dwelling with the well-beloved within the Temple. Again, Eternal Love setting out to seek the beloved among the crowded streets of Satan's city is not to be confused in thought with Eternal Love seated on His Throne in His own city, His beloved gathered in adoration at His feet.

Love is one and the same : He does not change. But the ideas He thus variously expresses are different, and require different forms for their expression. In one word, Calvary is for ever different from the Ascension ; and the permanent expression of the idea that Calvary represents must always be distinct from, however closely knit up with, the idea that is gloriously portrayed in the Ascended Lord and His triumphant Church. Calvary is glory, but Calvary is not the Ascension ; and the human expression of Calvary is one with, and yet distinct in some clear points from, the human expression of the Ascension.

Nor is it any answer to say that, since Calvary is past, the need of permanent expression is past. For Calvary unveils an eternal aspect of divine Love ; it reveals the Lamb who was, as it were, slain from the foundations of the world ; and a Mystical Body that had no members dedicated to

the expression of Calvary would not be a complete exhibition of all the activities of God incarnate.

Therefore we assign to Priesthood the special vocation of acting as agent and instrument of the Calvary idea, on earth and in heaven.

On earth the vocation is fulfilled in the mystery of the Commemorative Sacrifice, which is Calvary made accessible to all men in every age, with the High Priest on His Throne exhibited as one with Calvary's Christ ; it is concerned with the Precious Blood of Calvary and Heaven, with the life set free on Calvary and deified in glory, with the work of seeking, searching, attracting, and winning souls that have been lost, in fact, with all that which Calvary inaugurated and made possible. But what it will be in heaven we may not try to guess : we only know that the idea is everlasting and must be visible in man for ever.

Beyond this, however, lies a further divine idea that was made manifest in the Incarnate, and is revealed to us in the society of the Church, the Mystical Body of Christ.

The ultimate reality is the One God. The oneness of the Triune God, and the trinity of the one God are therefore ultimate ideas, each complementary to the other. And the Incarnate Christ reveals both, the oneness by His mutual dwelling in the Father and in the Spirit, the trinity by the Incarnation of His own Self, as distinct from the Father and the Spirit. In Him we are in God who is

one ; and yet in him we find ourselves in a three-fold relation with God that defies other explanation than sonship, brotherhood, and spiritual interdependence. Each relation is personal at either term : the Father and I, the Son and I, the Holy Ghost and I ; yet the three relations are one, for in Christ I am made one with the one God.

The Mystical Body is therefore taken up into Christ with a view to a wider extension in human form of this same manifestation of the divine Life. It is called upon to exhibit the unity of a life that is complex, and the social nature of a life that is yet simple and only one. To this end the Head of the Body is revealed as the Source of unity and its eternal centre and power ; while brotherhood is manifested in the corporate society of Christ's members ; and the unifying Spirit indwelling and yet transcending all is expressed in the ministry or apostolate.

There can be no serious question that as Head of the Church the Lord Christ mirrors in Himself for our eternal gaze the glory and the beauty of the Godhead, since in Him dwells the fulness of Godhead bodily ; and therefore the Church is witness to the oneness of God. And inasmuch as the members of the Church are adopted into sonship and dependence upon the Father through their union with Christ, we need not be anxious to deny to the Church as a society the task and the honour of manifesting the ideas of sonship that are essential

to the divine Being. We in Christ and Christ in us : are we not concrete agents and instruments of the extension of His sonship ?

But the members are not only each linked to Christ in sonship : they are made one, each with all, by the indwelling Spirit, through and in whom Christ subordinates each soul to Himself, giving it its own rank, order, and work within the Kingdom, and leading it to an ever-deepening life of service and brotherly love.

This the Spirit can do because He is both outside and within the Society ; outside in respect of His transcendent Godhead, and within it through and in the Manhood of Christ, the Temple and Medium of His Immanent Power and Life. And for His purpose He has called into being an order, or hierarchy of orders, within the Church that is at once from below and from above, representing both God in Christ to man and man in Christ to God. This order, then, expresses as exactly as men can ever express the idea of the unifying power of divine love.

Endowed with Christ's own Authority, it is linked at one end of the chain to His glorious Manhood. And because it is one with the whole people, representative of them, and in no personal sense isolated from them, it is at the other end of the chain close-fastened to mankind. While, once more, by truly democratic and local relations between Bishop and people, and by the constitutional union of the Bishop with all other Bishops, it carries the

chain of union in and out, binding each soul to all the rest and to God. The Idea of the Ministry is indeed the idea of the unifying power of God revealed in Christ, and this is, essentially, none other than the idea of the eternal, unifying Spirit within the Godhead.

Assurance of the truth of this theory is increased if we face the alternative. Suppose for a moment that we all cease from expressing divine ideas when we pass beyond the Veil. Then the company of heaven, in the great day, will stand for man alone, and will exhibit man only before God. It will in no way represent or exhibit Christ, its Head. Nor will the Beatific Vision shine in the faces of the blessed : it will remain hidden, a secret possession, shut up in an inner heart.

Is there no other alternative? Yes : there is one, even a more complete *reductio ad absurdum* than the other. We may, if we can, picture each single member of the Body as capable of seeing God in His fulness and comprehending Him, being himself the equal of Christ and adequate to stand for Christ before the Father, the glory of God reflected in his face fully satisfying the Father's desire to behold Himself in His children.

Of these two alternatives, the one ruins the atonement between God and man, leaving man still outside the divine life ; while the other not only destroys the atonement of man with man in Christ, but indicates a growth of individualism that

would contradict the very name of Christianity, rendering Christ finally unnecessary to man's salvation.

We are therefore left with the theory that we have tried to elaborate. The company of heaven will be the true Body of Christ, revealing God in Christ to man, and man in Christ to God, while at the same time serving as the true agent both of God's activity and of the Christ's human worship, service, and obedience. The whole body of the members together will reflect, as in one vast mirror, the glory of God ; for Christ in them and they in Christ will together, as in one act, comprehend the Godhead in the highest measure possible, and offer to God the perfect worship of adoring mind, loving heart, and obedient will. And this because each member will express in his degree and order some aspect or aspects of the divine activity that have become his very own. And the new unity, which is Incarnate God and His Mystical Body, will be found to be at once the perfect fruit and the highest possible expression, on the level of God-in-manhood and of manhood-in-God, of the mystery of the Divine Being, in Itself invisible, incomprehensible, dwelling in the light that no man may approach.

IV

If this be indeed true, it remains for us to accept as a necessary, essential part of the Church's life and organization the Ministry that we call the Catholic

priesthood, that is, the Episcopate and the ministry episcopally ordained.

What bathos ! From the Company of heaven to the Episcopal ministry ! Yet, bathos as it may appear, that is exactly where we stand. It is indeed a far cry from weeping Peter, lamenting his denial, to Peter the crucified Saint ; yet no one questions the Apostolate. And it were well to set on one side all personal criticisms and judgements, eliminating all questions of individual sin and failure, and to concentrate our attention upon the divine appointment with the wonderful possibilities which therein are set open to us weak sinners. " Who is sufficient ? " " I, thank God, through Jesus Christ our Lord."

It remains to develop this notion of a permanent priesthood, that it may be less difficult of acceptance.

And let us first clear the ground by admitting that many priests may so fail here on earth as to lose the place reserved for them beyond the veil, and that, for all we know, saintly souls who have missed their way to Holy Orders, and have yet striven to the best of their knowledge and power to fulfil their private conceptions of priesthood, may beyond the grave be made to fill this high vocation.

Our point is that Priesthood is permanent, we do not speak of individual priests, who may lose their vocation by sin, or perhaps have gained the office without God's preceding call.

With this door to the *argumentum ad hominem* safely closed, let us once more discuss the idea itself.

From the side of God we conceive of an essential human expression both of His Transcendent Life and His Immanent Grace, of Transcendent Authority and an Immanent Power of Witness that co-operates therewith, of Transcendent Love and Immanent unifying Charity. And no human form can express all this adequately unless it be at once one and twofold, simple and complex. And the Church is the only human society that fulfils these requirements. She is one as Christ is one, and her ministers have no existence independent of her, and possess nothing that they do not receive through and from within her. Yet, at the same time, they do receive and possess certain official gifts peculiar to them that none of their brethren may have ; gifts not their own, yet marking them off from all others as a peculiar order. In no other Society could such an order exist ; and it is found in the Church because the Church is essentially Christ Himself. The ministers therefore receive from God through and in the Christ, who is with and in the Mystical Body ; and they exercise their vocations and gifts in Christ, who is in and with His Church, for Christ, and through Christ to God.

There is no analogy. For even the strictest constitutional kingdom is not really analogous with the Church. Because the mutual indwelling of Christ and His members is an idea apart, and

cannot be compared even with the closest political, social, and personal union of a king with his self-governing subjects.

And from the side of man, as from the side of Christ viewed as High Priest of the Church, it is not difficult to allow the need of an official ministry within the Temple of Heaven.

For humanity will be humanity still, no matter what external changes and interior development it is fated to experience; and fundamental to humanity is subordination of function and order. The equality of man lies in his spiritual value and opportunity, not in vocation and duty. There is in each nation an immanent spirit of order and distinction. And what we have learned to be true in national and political life, that we find as an axiom of the spiritual society, the Church; and that, too, we expect to meet in the heavenly city. The threefold Life of God is expressed in Society: nor could any corporate body exist that did not contain within itself the elements of leadership, response, and common interest. Much more is this true of the Church, and man must be provided in Christ with the means of permanent self-expression through the Mystical Body. Christ leads, Christ and His people respond, while Christ and His priest serve as the link that is both leadership and response made one.

Nor can a corporate worship be conceived without some permanent official order. We can easily

imagine individual worship in and through Christ, the Christ summing up all worship in His own Heart. But corporate worship is different in kind, not only in degree.

And in corporate worship we look for a threefold response to the threefold Love. Eternal Love goes forth, returns, and in returning makes the beloved one. And Christ is love moving out, the Church is the race's response, while the official priesthood is the unifying agent that binds each man to his neighbour in Christ. Without this link between man and man we should at the best be individuals, isolated and apart ; nor could any personal merit create such a link or make it effective ; it must be God-planned, God-created, and God-sustained ; in other words, official, filled with the energy of Christ Himself. Mankind therefore requires for its permanent worship in heaven some order of men whose task it is to maintain the unity that Christ has called into being. We do not in the least claim even to guess at the nature or method of the work assigned to this Ministry : all we can do is to lay stress upon the reasons that lead us to expect its presence in the heavenly City. As before, so now : our illustrations may be faulty, but we cling to the fact that they have perhaps failed to picture truly : the fact that a human society deprived of its organization and original order ceases to be the same society, while to rob it of all natural forms of self-expression is to deny it the title of human.

So deeply do we feel the truth of this notion that, in spite of our faulty exposition of it, we are bold to say that we are not so much bound to prove it as our opponents to establish a negative. God has deliberately taken manhood and mankind into Himself; and the fair inference is that all down the ages manhood and mankind will serve Him as agents and instruments of His self-revelation and activity. If, however, we are to believe, on the contrary, that manhood and mankind will be set on one side, no longer to be used, in the Day of God's Glory, we rightly demand very full proof and authority. There is nothing in Creed, Scripture, or Tradition that so much as hints at any such breach between God and His chosen agency; and no theologian has as yet gained acceptance for a theory of temporary incarnation, although many Protestant writers seem possessed by some such notion, as yet inarticulate. Meanwhile we feel that there is real reason and authority for the view we have so clumsily and feebly set out above. And encouraged thereby we lay all the more stress upon the importance and usefulness of the Catholic Episcopate. A man who has learned that the offering of Beauty to God's Glory and the unifying influence of common joy in the beautiful require a ministry of competent painters, sculptors, architects, and musicians, feels no jealousy of those chosen souls; nor does he doubt that in heaven they will fulfil their ministry to the enrichment

of the Mystical Body and the glory of our one Father.

Again, when he has perceived that the offering to God of a reverent understanding and use of His mighty works and the unifying influence of a common dependence upon the Father's bounty presuppose the peculiar ministry of scholars and students of science, he carries in his heart no envy of them and of their position ; rather he rejoices that down the ages of eternity they will be, in Christ and with Christ, our leaders in this grateful worship of the Creator of all things. It does not occur to him that in the day of judgement all such ministry will cease, except in the degree that he himself can be its mouthpiece. God forbid !

Why then does he boggle at the notion that the official presentation before God of Calvary's Action and the unifying bond of corporate fellowship should be entrusted to a peculiar order ? He cannot be jealous or envious ? The only reason we can imagine is that perhaps beyond the grave all men are to be made of exactly equal content and meaning, at the cost of individual effort, and to the loss of divine self-revelation. Is this not so ? For no one man can reveal all aspects of God that Christ expresses ; and if all men are made exactly equal in content, the revelation of God in Christ will be limited to the capacity of the poorest and feeblest of the saved, to whose level all must descend. Again we say, God forbid !

No : we rest on our contention that Christ, who is the divine Reason incarnate, requires every sort of man and woman as agents of His manifestation of the divine life, love, and beauty. And therefore down the ages there will abide distinctions of function and vocation within the one family, the Mystical Body. Among these functions and vocations stands the Priesthood, its peculiar character grounded in the Act consummated on Calvary and ever present before the Father's Throne, the Act of Atoning Sacrifice ; and also in the Activity that binds each man to his brother and all to God in Christ, the Activity of the unifying Spirit of Love.

“ Thou art a priest for ever,” in and with the one High Priest Christ, who is “ the same yesterday, to-day, and for ever.”

CHAPTER VIII

THE CHURCH'S WORSHIP

WORSHIP is the whole-hearted offering of our complete self to God, in acknowledgment both of His just claims over us and of His own supreme worthiness. And for worship such as this the universe was created. Included within this conception, fully and adequately, are the ideas of filial love, humble adoration, praiseful thanksgiving, prayerful dependence, and loving interest in the whole brotherhood. In short, it is the human expression of love returning from mankind's heart, that is Christ's in the Spirit of Fellowship, to the Divine Father from whom it comes.

In the true setting of such a worship every creature has its peculiar place, since nothing can be spared either from God's self-revelation in His universe or from the world's mirror of the divine Beauty and Wisdom.

I

It is, then, most necessary to reconcile this conception of worship with the fact of sin.

How can we, in the face of sin and its consequences, offer a worship of this kind ?

It is, of course, evident that the universe is not consciously devoted to-day to God's worship. Whatever its exact origin or manner of working, the movement of self-centred life that we name sin has gathered so much force down the ages that God's Will is continuously met by a rival will-power, and His purpose for His creation seriously hampered and checked, at least temporarily. That is to say, God's worthiness is by no means universally acknowledged, nor are His just claims admitted ; in fact, He is not worshipped as He deserves and desires. The truth is that evil will-power, centred in spiritual beings superhuman and human, has created and continually maintains a state of rebellion and lawlessness, that results in the natural laws of the whole universe, spiritual and material, taking vengeance upon all who have purposely or carelessly broken them. So that quite inevitably there has come into existence a new, unnatural world of sorrow, suffering, and mental pain ; a world directly hostile to God and all that is God's ; a world in which few God-fearing men can live without sometimes feeling the bitterness of isolation, or the grief of rejection, while all must pay the painful penalties of their own faults.

The real nature of the man-made world was never more apparent than during these months of war, in which we have seen the sins of peace-time focussed, magnified, and even glorified ; while the character of the penalty exacted by nature herself for every

breach of her God-given law is made evident in desolate homes, crippled manhood, and ruined national life. The world acting apart from God is a world in which mankind cannot live its full and preordained life.

Yet it was in this world and in no other that our Lord Jesus Christ prepared, offered, and consummated His supreme life of worship, in His own Name and in ours. And not this only. For to our original idea of worship He has added just those new attributes that the new conditions required : sorrow for the Father's dishonour, complete confidence in His mercy and justice, filial reliance on His wisdom and power, and obedient endurance of all sin's penalties and consequences.

Nor was the divine Love in any sense apart from Him in this : for indeed His whole life, passion, death, and glorification mark stages of Love's progress from God to God. God's Love is wide enough to meet all circumstances and conquer under all conditions. So that Calvary stands out as the actual point in which divine Love reaches the world of sinners in the depth of its need, and begins its return to Him from whom it issued forth, carrying with it the perfect, responsive sacrifice of the universal Man, Christ Jesus. God-in-manhood so loves the world as to give Himself to it and for it, while manhood-in-God so loves the Father as to prove by death the boundless measure of its love, and all this in the one Heart of the one Christ.

The Cross and Passion are the everlasting symbols of a love that can heal a sinful world by saving creatures from evil will-power ; and that not by annihilating the evil power, but by making each manifestation of its forces an occasion of obedient self-surrender to God. In this method is found a recognition of the inevitable nature of sin's results, so long as this world lasts ; and also of the necessity of choosing God in the same circumstances in which once He was rejected, and of trusting Him fully under the very conditions within which He was once doubted.

But what must we say of sin ? Has it no influence on our view of worship ?

This worship inaugurated by the Christ is far removed from mere sentiment and momentary response to a moving love. It is marked by a continuous choice of God's will where any other choice would be easier ; by a sustained confidence in the invisible Father in spite of quite terrifying signs of sin's triumph ; and by an obedience that never fell beneath the level of the heroic. And as such it abides in the heavens, a perfect Act of Worship, and the fountain of creation's worship to all eternity.

We chose just now to speak of Christ's inauguration of this worship, not because we would in the least detract from the completeness and perfection of the whole action of His own personal worship, but in order to draw attention to the

share His Mystical Body must take in it down the ages.

So long as there remains on earth one set of conditions that will produce suffering, or one occasion that might result in sin ; in short, one single opportunity for evil to win a victory ; there does the Christ appear in order to redeem the situation for God and the brotherhood. And since His natural body is, in its natural mode, in heaven, He must needs depend upon His Mystical Body here on earth ; and the members of this new body of His must be prepared to act as His agent or be used as His instrument. Thus and only thus can evil be finally overcome ; and in the process the Christ's Mystical Body becomes all worship, sacrifice, and reparation.

It is set before God as the very true and complete expression of all that the Son of Mary Himself is : Love, Praise, Gratitude, Prayer, Intercession, Endurance, Filial Confidence, and uttermost Self-surrender ; an expression not only complete in the sum of what it represents, but perfect in each smallest detail. So that in one and the same Body God beholds His own sympathetic Love for His suffering creation in each moment and at each point of its painful life, and also the responsive Love and sympathy felt for Him, with respect to each several act of disobedience and dishonour, by the one True Man and by all His members.

Of what it costs to produce and store up in the

Mystical Body this corporate offering of worship each can guess according to his own experience of the world's sorrow. Even those whose lives are most sheltered and joyous can guess at what it costs a man to accept the vocation we are given, to carry our cross which is Christ's, and to share with our Lord His sorrows which are earth's sorrows, and His pain that are the pains of His children.

It is, however, certain that this truth will remain dark until we can perceive the relation in which our Heavenly Father stands towards the ruined world and its sorrows. So long as we separate sin from its consequences, attributing evil to Satan and men and the results thereof to God, we cannot understand true worship. If it be true that our God, after creating a world that holds within itself the possibility of sin and pain, sends forth His children alone, generation by generation, to run their risk of sinning, and punishes them arbitrarily for the sins they do ; if it be true that He accepts no responsibility for their inheritance of evil tendencies or for their sin-inducing circumstances ; if He have no share in their pains ; if in fact, He merely sits in lonely glory to watch and judge and punish ; then indeed worship such as this of which we write is a moral impossibility. But not so have we learned God in Christ. Far otherwise are the true facts. God made the universe for this perfect filial worship. And when sin had been introduced against His Will, and every child yet unborn condemned in

advance to carry taint of will and bring upon himself natural penalties of broken law, penalties that exact corporate payment for individual sin ; our good Father Himself sent forth His Love that alone could heal His wounded family and reunite the broken universe. His Love made earth's sorrow to be His own ; and issued forth to bear with us and temper to us sin's every consequence ; so that becoming Love in us He might carry our sorrows and purge our guilt. And to each single soul the Father speaks by the lips of Jesus, inviting it to walk with Him amidst the ruins, and to share with Him the painful work of restoration. His Pity is balm to our wounded heart, His Power strength to our feeble will, His Wisdom light to our doubtful vision, while His Love enfolds us within the Shelter of His healing, comforting Heart. With Him then we dare walk as sons confident in their Father's power, as in His love and wisdom ; and so walking we are not afraid of any evil tidings, nor dread what man can do to us. When once we believe that sin and all its consequences are with us in spite of God ; and that God is ever on our side to save, comfort, and heal ; we can bravely move with Him to face temptation, sorrow, and mental pain ; not asking to be spared one single pang that may, by our patient endurance of it, rob Evil wills of their victory, and add to the restored beauty of our Father's Universe.

And it is exactly in this attitude towards God

and His ruined world that we reach the point from which our perfect worship may be offered. That is to say, we then first offer true and complete worship when we are willing agents and instruments of the Christ of Gethsemane and Calvary; when, in fact, divine Love can use us, in union with Christ's Mystical Body, as His means for snatching victory from Sin either by the redemption of all that might otherwise have served Sin, or by the patient, filial acceptance of such suffering as Sin would use to make us curse God and die. This and this alone is worship's crown in a world of sinners. Nor will any man learn to worship God truly whose interpretation of life is not to be reconciled therewith.

II

This corporate worship of filial confidence, obedience, and surrender is made articulate for us on Calvary, the scene of its inauguration by the Christ, and in the continuous memorial of Calvary that He has commanded to be offered on earth until He come; while the presence of His manhood in the Father's Glory is in itself the supreme Act of Worship, and the pledge of our ultimate acceptance both as true worshippers and as part and parcel of His own offering.

Our present purpose, however, requires that we speak only of the articulation of our worship here on earth.

By reason of its nature and character, this

worship depends upon the Christ and His Mystical Body, being inseparable from His Person, His Manhood, and His members. Therefore it has no articulation apart from His presence in our midst ; a presence provided for us by His own wisdom and power in the Sacrament of His sacred Humanity. The consecration of the bread and wine, by the order and power of God, to be the Sacrament of Christ's Body and Blood, in which we have Him spiritually with us in a peculiar manner for this one purpose, is the real symbol of the Love that comes from God in order to gather worship and carry it home to God ; while the act of Christ's human will which, in accepting the form of bread and wine, makes them to be a living expression of divine Thought and Reality, represents before God and man the supreme act on Calvary by which this worship was first offered for us and made possible to us. God's Love commands and fulfils the consecration of the Sacrament that it may carry us with it Godward ; and Christ's obedience, the very ground of our worship, is made evident in His co-operation with Love's desire and movement. Were God silent and His Love hidden, no sacrament could be ours ; nor could it come into being without the obedience of Christ's human will. Divine Will and Filial obedience ; Paternal Love and Filial Dependence ; these have made the world, and these have wrought our salvation, and at our altars they are expressed day by day.

And not only this. For the Sacrament is offered to us by God to be our very food and drink ; that He in us may share with us all He bids us experience, both all that He asks us to take upon ourselves and all that may of itself fall upon us ; God thus shewing Himself fully responsible for us and all our risks, and perfectly able to carry us through every trial to the rest of perfection and peace.

So we perceive, so we may confidently assert, the Blessed Sacrament to be. It is nothing less than God's Love seeing us, Christ's Obedience prevailing for us and with us, and God's Pity assuming all responsibility for us. And once created in our midst, the Sacrifice is ready before God and man, the centre of our surrendered wills, the unifying link of individual sacrifice, and the basis of our corporate worship.

The Act of Consecration is Christ's representation of Calvary's worshipful obedience ; communion is our self-identification with Him in His sacrifice ; while our pleading of the whole sacrificial life and death of the Christ, with hearts surrendered to His will, constitutes our perfect worship.

Christ by His priest makes the sacramental representation, a continuous setting-forth of Himself as living sacrifice of Calvary ; while the whole Mystical Body, identified with Him through communion, rightly speaks of that living sacrifice as their own, potentially and in ever-growing actuality.

Yet where would be the value were it not that there in highest glory His Presence abides, pledge and power of our perfection in union with His Passion and Resurrection? Because He is in glory, His representation of Calvary at our altar is efficacious, acceptable, life-giving; just as Calvary is for evermore the basis and ground of His sacrificial, worshipful Presence in heaven.

The Sacred Host is symbol of God's Love that descends alone to ascend with our love; it is sacramentally and spiritually, that is literally and really, Christ our Sacrifice, and it is pledged, power, and unifying centre of the worship of the whole Mystical Body. Therefore in the consecrating priest two movements meet: the movement of Love seeking worship from the Church, and giving Himself that He may win it; and the movement of Christ's Mystical Body Godward, offering Him whom God has given, and with Him the acceptable worship of our corporate obedience, confidence, endurance, and filial love. The priest is truly a minister of God and the Church: a visible, human expression of Christ's Priesthood which is from God to man and from man to God: a representative of the whole Church present and absent.

Nor does this most holy Sacrifice fall out of touch with human life except where men forget what worship means; the priest debasing his offering into an external act separate from the Church's daily life and conflict, and the people divorcing

their life of service and suffering from their worship of God through Christ of the Cross.

So long as men can see in the Mass Gethsemane and Calvary, where they have their daily walk with God in Christ, they will shew no lack either of devotion in the Sacrificial Act or of desire for communion. Much less will they dare to blaspheme the Saviour's love by despising or reviling this Sacrament of His very Manhood and its presentation before God.

It would indeed be strange if, when the Church's worship is a corporate offering of love, adoration, praise, thanks, prayer, intercession, penitence, endurance, confidence, and the like, God had neither given nor permitted us corporate articulation of the same in His presence. The Mass is indeed a necessity forced upon us by the conditions of our state, the character of our worship, and the nature of our humanity. It is the formal expression of our own faulty corporate self-surrender as well as of the perfect sacrifice of Christ; it is the means whereby His perfection covers our imperfection; it is our only evident link with the Sacrificial Presence in glory; while it remains, as long as earth lasts, what we have already sought to make clear, the true, real, vital Sacrament of the divine Love seeking us, of Christ's Passion and Death saving us, and of God in Christ taking us into Himself. It is, in fact, the eternal Idea of Calvary expressed sacramentally to us in order that it may be expressed through us down the ages of eternity.

III

Universal in its application to human life and the world's movements, the Church's Worship is the true focus here on earth of His worshipful Presence in Heaven. The Mass, from man's side, is the representation of the universe in Christ before God ; while the presence of Christ who is both Manhood-in-God and God-in-Manhood gives it its sanction, reality, and acceptability.

In highest glory is the Presence : the one sufficient sacrifice for sin, the one complete offering of sorrow, the one adequate reparation for all that man has kept back from God, the one and only symbol of human life and death entirely in harmony with divine will and purpose. In this Presence God finds adoration, gratitude, devotion, obedience, love, sympathy, and all else that makes up worship, the response of love to Love, the co-operative movement of man's love with His own in the fellowship of the Holy Ghost. Moreover, to Him the Presence is pledge and promise of an extension of this worship in, through, and over the whole universe, so that creation shall be to God worship and nothing less than worship.

Calvary in the Throne of this Presence on earth : Calvary and the memorial thereof, since Calvary is Its point of meeting with the sinful world. Thus the Blessed Sacrament is the extension and expression of the Presence of Christ of Calvary with the

view to its further extension throughout the universe.

The Altar therefore is erected to signify the Presence that is in sacrament to be vouchsafed. And round the altar are to be gathered, in anticipation of the Presence, representative gifts drawn from the whole creation that shall be made one in Christ.

The Church that contains the Altar, and everything within its walls, should speak to the Father's Heart of self-denying effort, personal service, consecrated art, and high endeavour to read the secret of His own hidden Beauty. While the ceremonial of the worship should omit no detail that can in any way express the movement of creation Godwards in the Christ.

Human instinct rightly feels that round the Presence of Manhood-in-God creation should be represented, since creation is destined in that Manhood to live for God alone. And our corporate Worship would fail of its universality were we to reject the fruit of artistic souls who, in building, sculpture, metal-work, picture, music, and vestment, set forth such of the unveiled Beauty as it is given them to interpret.

It matters not at all what the absolute value of these offerings may be : what is acceptable is just what is possible to the worshippers, relatively to their conditions and circumstances. A simple Church of wattle and daub may be as true a symbol

of universal worship as the Abbey Church of Westminster provided that both express before God a representative offering of creation's fruit.

And in this sacrificial setting of dedicated creatures, joyously ordered and set out before the Father's Throne, making glorious the Altar of the Presence, men and women gather, each bringing his, or her, best offering of joyful praise and thanks, of humble penitence and trustful prayer, of patient endurance and strenuous service, of love to God and charity towards the brotherhood. To them enters their own representative priest and minister, who rightly speaks and acts in their name ; in his own proper office and priesthood uniting them and all they bring with every other such gathering throughout the Church on earth and beyond the grave ; since he is priest not only as their minister but as representing to them the universal Christ-priesthood that makes all one. For them, then, as for the whole Church he acts and speaks and prays. For them and for the whole Church he takes of the earth's simplest yet best products, Bread and Wine, and surrounded by representative fruits of the world's self-consecration to its Creator, by the best that art can offer, he makes the oblation of the necessary elements together with himself, his people, the whole Church, and creation.

Until at last for them and for the whole Church, amid the hush and stillness of longing expectation, he obeys the Lord's priestly command, and,

ministering an office that is not his own but Christ's, utters sacred words at sound of which the Presence is sacramentally revealed, and in the very act of revelation offered before the Father in our name and with ourselves.

So does the visible Mystical Body offer ; being itself one with the Sacrifice through interior union, sacramental communion, and life of patient obedience. While the whole Body, visible and invisible, in heaven and on earth, appears as one great family in and with the Christ of Calvary, in His glory, before the Father's Throne. The Mass is the true and life-giving Symbol of our oneness with Christ in God, a oneness marked for ever by the precious Passion and Death in which it took its real beginning, and glorious with the Glory of God-in-Manhood by His Resurrection and Ascension. It is a very true and real expression, as is the Church herself, of the new level and order on which Manhood-in-God is at once our Sacrifice, our centre of unity, and our fount of grace. It sets forth before God and man the Passion and Death of the Glorious High Priest ; that is, it unifies for us, and appropriates to our salvation, divine Love suffering with the sinner and divine Love rejoicing in perfect Manhood.

It is Calvary, the place of solitary sacrifice and lonely death to all that is not God, but Calvary now established in glory as centre of the corporate sacrifice of a multitude of Christ's own people. And

also it is Heaven, the place of the Presence, but Heaven modified, tempered, and conditioned by the actual history of Christ's Mystical Body, Heaven as it is the home of all who express Christ's suffering love through eternity.

There is no worship like that of the Mass : since it is not of this world. Yet it is so truly human, just because it is of divine planning, that the whole of human experience finds therein its consecration, sanctification, and way of offering.

It is only too painfully true that we have largely lost our apprehension of its meaning, partly perhaps from reaction against unbalanced statements of its nature, but much more largely from our misunderstanding of divine love and providence.

We are convinced that England, for example, will learn to love the Mass once more, not so much from zealous plans for explaining its Rite and making its ceremonial attractive, nor even from new rites in honour of the Blessed Lord in the Sacrament, as from a new and true apprehension of our vocation to move with our Lord, who wishes none to suffer alone, amidst the inevitable sufferings of a sinful world, and to carry with Him the world's burden of sorrow ; our vocation to be His instruments as He suffers in His Mystical Body, and His agents in the service wherewith He still serves the race He loves.

When once we have shaken off our insincere and selfish theories of a providence who disciplines us and punishes our neighbours ; of a God who

measures out suffering by arbitrary choice ; of human life divinely divided into rich and poor, comfortable and unhappy ; then and not till then will Calvary and the Mass draw us with irresistible attractive power.

The younger generation of priests whose hearts are aflame with love for Jesus in the Sacrament, and for the divine Glory as worshipped and adored by the Sacrifice of the Mass, will do well seriously to ponder these feeble words of ours. For no amount of labour, zeal, or ceremonial changes will make the Mass real to mankind, until mankind itself can truly interpret its own life in the light of Calvary. In the moment that a man becomes aware that he himself is called to be a kind of sacramental expression of Christ suffering on earth here and now, in order to redeem the world for the Father who hates all pain that is not Love, and that in him Christ suffers, enabling him to endure in patient response to His presence ; in that moment will the Mass prove itself to be not only his joy and his strength, but the central movement Godward of which his own suffering life is a small but necessary part.

IV

Nor can there, we are convinced, be any ultimate doubt as to the necessity of unity in the visible organization of the Church, if so be the Mass is truly described by what we have said above.

The representation of one Act performed in one place, Calvary, by one Person who is Himself, in virtue of that Act, the centre of unity for all creation, cannot possibly be made visible here on earth apart from one, visible union of those who are in Him.

The oneness of the Act of Sacrifice, no matter how frequent its performance at one and the same moment, nor how distant the altars of its presentation, requires between its many ministers the official link of the one Priesthood ; while the Person of the Sacrifice requires that this one Priesthood be in fact His own in which He offered Himself on Calvary. And the complete unity of will and heart and mind that must mark all the worshippers, as between them and Christ, so between each one and all his brethren, requires for its fulfilment an actual union in a visible society.

In this way of unification through a priestly order, that lies within the Mystical Body as its representative and minister, the Sacrifice is made one all down the ages : the succession of the Priesthood ensuring the unity of the Act. As between altar and altar to-day, so between generation and generation of worshippers, there exists one common Act, variously repeated yet always one, the Act of Calvary, which is the ground and basis both of the Sacrificial Presence in heaven and of our acceptable worship here on earth.

Without such succession of an organized Priest-

hood no visible expression of the oneness of the Act would be possible ; just as, without a visible Priesthood to extend and express Christ's Priesthood, our own efforts at sacrifice would lack all sanction and authority.

Visible unity is necessary to the Mystical Body because it is the visible expression of the Christ still suffering and enduring within it ; and also to the Mass because it is the united expression by Christ and all His people of this one ministry of suffering, service, and brotherly love to their Father in heaven.

Nor can objection be justly taken, in view of this meaning of the Mass, to our refusal of communion in it to those who are not, heart and soul, active members of the brotherhood. There is something incongruous with this idea of corporate worship in their presence who are not wholly bent on deepening their sympathy with, and service in, the common fellowship. And the suggestion that any one should go out from his communion in the Holy Sacrifice to a life consecrated in a separate organization, opposed in some of its fundamental principles to our fellowship, is entirely impossible. It is not only that the brethren are rightly scandalized and wounded thereby ; for that in itself would not be, to many minds, a final argument. It is that Christ, whose Death the Sacrifice shews until He comes, died that at His coming we might all be one in visible unity. So that the Church's loyalty to her

Lord and her duty of witnessing to Him who is the Truth, alike require of her a stern warning to any Nonconformist who seeks occasional communion with her, lest, finally, his continuance in separation be laid to her account.

The further claim on his behalf that he was baptized into Christ and is therefore a member of the Essential Church, Jesus, although separated from the visible Church on earth, does not carry with it the right to communion. For the visible Church is constituted in those who acknowledge their vocation to assist in expressing the unifying work of the Lord Jesus ; and with no others are the Church's officers concerned. That such men are in Christ without consenting to express that particular work of His is no more surprising in itself than that all Christians fail in some or other of the duties their Master lays upon them. And as all such pay the penalties of their failures, so must our Nonconformist friend. He cannot both fail to fulfil a primary vocation of the Christian life and be treated as one who does fulfil it. Nonconformity as we know it is so abnormal in the Christian experience that there is no analogy adequate to express our meaning, unless we call in help from the ordinary practice of human societies. These all tell on our side, since occasional membership is never granted to men opposed to a society's basal principles. But we are anxious to argue the question on the religious level only. And the best

analogy we can offer is drawn from ordination. Suppose a pious and holy priest so carried away by the social evils of his day as to doubt his priesthood, because of the Tory proclivities of so many Churchmen, and, doubting it, to take advantage of State Law and divest himself of the name, privileges, and duties of priest. By ordination he is a priest for ever, as a baptized Nonconformist is a member of Christ and His Church ; but by his own deliberate act he surrenders as much of priesthood as human power can put from him, refusing all its responsibilities, just as the Nonconformist claims freedom from the duties and limitations of life in the English Church. Later on he feels moved, say, once or twice a year, to offer the Holy Sacrifice, not as fully accepting its Catholic meaning, nor as intending to give himself once more to his ministry ; but merely because he thinks the act of offering and communicating would help his soul. Indifferent to the Brotherhood he deserted he is yet, in his own line, devout and holy. But who will approve his claim ? A priest he remains, holy and good he may still be, devoted to good works and entirely obedient to the Christ as he sees Him. Yet his request could never be granted. For he cannot represent the Church again till he repent and be restored.

This, we believe, is a quite fair analogy in as far as active Nonconformists who know the Church are concerned. It does not so well meet the case of those who in ignorance of the Church pursue their

way in happy indifference to her claims, offering to her neither hostility nor even criticism. Yet, in the last resort, no one can come to claim occasional communion with the Church without becoming aware of difference, and the consequent duty of making a choice. So that on the whole our analogy may be allowed to stand.

Our most earnest prayer is that Nonconformist Christians will one day see their way to meet us, in corporate worship, sacrifice, and communion, along St. Paul's "more excellent way." We pray that, following the Apostle's advice, they will recognize the Apostolic Ministry with its distinctions of vocation, and at the same time lay the stress not on it but on the Fellowship of which it is the base ; and, in the power of God who is charity within man, move with us, as we with them, to a fuller apprehension of the atoning work of Christ. So that sinking all jealousy and envy in the Charity that "vaunteth not itself" and "envieth not"; renouncing all private and peculiar views that prove us to be really "seeking our own"; pardoning with mutual forgiveness one another's offences, past and present, rather than "taking account of evil"; and setting ourselves to endure, from *within* her, all in the Church that is displeasing to our taste and judgement, in His power who "believeth all things, hopeth all things, endureth all things"; we may all of us arrive at that measure of unity in mind and heart which will qualify us to represent

before our one Father the Death and Passion of the one Christ, and to take our full part in the visible, human expression of the unity in which the whole creation is gathered up to God by His Incarnate Word.

CHAPTER IX

THE CHURCH'S WORK

THERE are few more profitable methods of illustrating our definition of the Church's relation to Christ than that of tabulating her main duties and tasks. For it is as we watch her activities that we see her real self revealed.

I

And first among all her works we must place that of expressing humanly before God the love and adoration of Christ, and extending the expression universally, down the ages of eternity. The Solitary Christ, in whom the Father was and ever is well-pleased, the Christ whose love for the Father is a general reparation for the lovelessness of mankind, the Christ whose complete adoration needed the Crucifix to give it full expression, is the very essential self of the Church, and we men and women who as His members claim the same title, the Catholic Church of Christ, are required by Him, that through our surrendered hearts and wills His sacrifice of adoring love may bear fruit to the

Father's glory. For Christ, the Self of the Mystical Body, is Love in the hearts of Christians; Love unifying them, and from the unity it has created moving back into the Divine Being from whence It issued forth; carrying with It in Its journey the whole race of loving sons and daughters.

This is the fruit, the chief end of all the Body's activities, that it become the conscious willing agent and instrument of Love incarnate as in adoring love He endlessly gives back the Love He as endlessly receives. In fact, the Body is uplifted in such sense that it becomes attached to the eternal movement of the divine Love; and the result of this uplifting is the manifestation before the Father of the perfected love of His whole universe.

Creation in Christ receives and returns Love that is divine, by means and methods that are suited to its created nature, while being sanctified and empowered through the Christ Himself.

Modern Churchmen are only too apt to overlook this work or to adjudge it waste of spiritual energy. They prefer that Christian activity be directed to results the eye can measure and to fruits on which man can feed himself. They are not prepared for a task so remote from material utility and human profit. None the less the response of man to this call of God is now, as always, in our midst, in spite of new standards and fresh views of the relative importance of God and man. Whether it be in the contemplative life, or in the mystical prayer and

service of active souls, Christ still draws many thousands after Him who desire no nobler work than the mediation and manifestation of His adoring love to the Godhead.

Prayer, penitence, reparation, active self-discipline, devotion to the Lord Jesus mystically or sacramentally present, recollectedness of spirit, and the like all bear their witness to the existence of a vocation to allow Christ to love and adore God from within our hearts ; and blessed indeed is he who can know Jesus within him so loving and so adoring, in light and in darkness, in joy and in sorrow, in sweetness of heart and in bitterness of spirit.

While the corporate worship of the whole Body in Mass and in daily Offices is none other than the articulation in word and the expression in act of the same adoring Love.

It is not too much to say that English Church people are as a class so much unaware of the vital importance of this work that they almost resent the plea for other-worldliness in religion when it is addressed to them. And to our weakness in responding to God's call in this direction we may confidently write down the poverty of our spiritual atmosphere, our want of practical confidence in God's power, our lack of saints, and the feebleness of supernatural activities in our midst.

What is wrong with us is not that we are not in the Body and of the Body ; we are indeed true

members, in fellowship with Apostolate and Episcopate ; our failing is that we too little depend upon the inner Self of the Body, Jesus our God. We prefer activity in the outer court of the Temple to contemplation of the Divine Being Himself. That is to say, we are faulty instruments, self-willed agents ; and while the Christ uses us wonderfully where we will be used, He fails to express through us that which is nearest His Heart ; and so also fails to bring us to the highest possible pitch of supernatural efficiency.

The Roman Church has perhaps been sometimes more engrossed upon seeking methods for the accomplishment of this wonderful work than was fair to the other tasks laid upon the Mystical Body, and so far fell out of touch with life as God made it. Yet there can be little doubt that her intense devotion to this labour of expressing love, her close union with the Church's inner Self, has been the force which has counteracted within her the evils that a false organization has brought in its train. Her external form has been terribly disfigured by worldly policy and individual self-assertion ; but her inner heart has remained single and pure, the devoted servant of Jesus her Crucified Loyer.

It will be a long and weary task battling with the traditional English religion until it yields to the claim of divine Love. Congregations of rich and respectable, as of poor and sometimes rather

priggish people, have much to learn before they become Christ's own self-expression in loving and adoring the Father; while self-centred parishes that belittle their neighbours and rejoice in their own merits will come hardly at the truth that we must all be one, if in us Christ is to make His offering to the Godhead. Nor can such a labour be successful without a wide extension of the Religious Life among English Church people. Not till we can all admit the possibility of the religious call for any one of us shall we ourselves, in our several vocations and ministries, find the way to yield our hearts to the movement of the Christ Love as it journeys Godwards.

II

With this primary vocation before her the Church is at the same moment bound to give a corporate response of love to the Lord Jesus.

For true as it is that He Himself is the Church's very Self, the dominating Person of the Mystical Body, it is equally true that in the mutual union between Himself and the Body He stands to His members as Bridegroom to His Bride. He is divine Love revealed, divine Love attracting us, and to Him we bring our individual response of love.

Again, while He is the Eternal Word incarnate in whose Heart is gathered up, completed, and offered the love of all creation, He is Himself in virtue of the unity of Godhead the Object of our

love and worship. There is nothing on our side that He can as Mediator offer for us, which is not first offered to Him personally. Nor can the Church learn to express His adoring Love, making it her own, until she has come to lay at His feet all that is worshipful love within herself. Thus she has a peculiar task of training herself and all her members to find and to express personal love and devotion to her Lord and Master.

Here no doubt we come up against a very just repugnance to much in popular religion that is mere sentiment, not to say gush : but we English people are as a nation far more tempted to the other extreme, namely, a great shyness of spirit and a consequent coldness of affection.

Personal love for Jesus is one of our very deepest needs. We are required to realize in our hearts that He to whom we speak, Jesus the Saviour, is the very same person on whose flesh the stripes fell and whose body was nailed to the Cross for us. The sense of His limitless love must overwhelm us, and become the starting-point of a secret relation with Him that no one else may ever fathom ; a relation based on gratitude and penitence, and sincere personal preference for Him above all others. We are bidden to love Him with our whole power of mind and heart and soul ; to pour out love to Him as did John the Beloved Disciple and the woman with the precious ointment ; to choose Him and to prove our choice of Him by following Him

to the bitter end ; to count Him worthy, should he ask it, of our surrender of wife, and home and children, and all worldly gain, yes, even of life itself ; and in any case to prefer death to any wilful sin against His sacred Will.

That is to say, the Lord Jesus is to fill our hearts and minds, our imaginations and our wills ; He is to be to us all and more than all than any one else in the world. Yet this love for which He asks excludes none whom we rightly hold dear among our fellows, for it is universal, and embraces all with us, deepening, purifying, and giving permanence to the natural affection we feel the one for the other.

The Church must then continually provide for corporate and individual expression of personal love to Jesus the Lord, and must labour to increase it in all her members. Her methods will vary with the temperaments and to characters of her members ; for where no two men of a nation are quite the same, her members from different nations will certainly differ very widely in their religious experience and self-expression. But there is no reason at all why we should aim at uniformity in method. Methods are as unimportant as the material particles of the Flesh, so long as they serve to manifest the interior spirit, and are in general harmony with the whole body. Their end is to suffer change. All that really matters is that personal love to the Lord Jesus be officially encouraged and developed to the highest possible degree. To summarize the main lines of

action will not take us long ; the difficulty of fulfilment is, however, somewhat staggering. We need then, first, personal dealings with the Lord Jesus because of our share in the sum of sin that caused His Passion, and to-day causes Him to suffer with mankind's pains and sorrows. That is, the Church must have such a corporate sense of personal responsibility and guilt as to be extremely sensitive to all that now goes against Her Beloved, as she is mindful of His Cross and Passion.

Secondly, we require a loving realization of the Lord Christ as our Ascended and Victorious King, of His Presence in His Church and in our heart, and of the co-operation with His activity that He demands from us. The Church must shew herself alive not only to modern problems in themselves, but to the Lord Christ who, in her, desires to face and grapple with all our difficulties. She must gain that spring in motion which should characterize the Father's children running to meet every perplexity in company with their Eldest Brother, from whom the solution is not hid. She needs a new spirit of adventure, a romantic readiness for seemingly forlorn hopes, and an optimism that will take no denial. She sees not yet everything made perfect, but she has Her Jesus, crowned and in glory.

Thirdly, we have great cause to draw more deeply from the fountain of Christ's Humanity. Sympathy and companionship ; grace and inspiration ; power of endurance and joy in suffering ; vision and hope

that grips the divine Will and cannot let It go ; these and much more than these are at our service when once we are surrendered to Jesus, Son of Mary. To no two of us will He appear the same ; by no common measure may our way to Him be defined or our union with Him be judged ; rather, the variety of our experience constitutes the richness of the Church's witness to His love. Yet the Church must goad us on to movement Christward, and at least warn us off dangerous roads and paths that end in peril or disaster. While it is above all things her duty to feed us on our way, providing for us richly the grace with which He has so richly endowed her. Her sacraments must ever be at our hand in case of need ; while the Blessed Sacrament must be at our side, our light, our comfort, and our daily bread.

It is just here that the official Church needs very wide charity, deep sympathy, and large-minded discretion. For when she has done all in her power to guide and feed her children, they must come to the heart of Jesus one by one, before ever they find their proper place in the corporate movement of love. Nor will their individual relations cease as the sense of corporate love deepens : rather they will grow in depth of love and richness of expression. Thus the Church must be prepared for an endless variety of devotional acts, exercises, and practices, all of them quite genuine efforts to express some hidden sense of love, or penitence, or adoration ;

and she must develop the faculty of approving, as well as of condemning, what is on the surface new and strange. She must come to desire variety as she longs for all men's souls ; and to fear nothing that is human so long as it expresses genuine hunger and thirst for Jesus, and a sincere response to His Heart.

In fact, she will need to draw a clear line between corporate liturgical worship, with corporate discipline and devotion, and individual expressions of love, penitence, joy, adoration, and the like. To individuals and groups of individuals she will deny nothing that is in harmony with the broad movement of man, through Christ's Manhood, back to God, while she will permit no man to be forced against his own choice, so long as he be loyal to Catholic Truth.

And, fourthly, we are much in need of a new method for training the youth of our nations in the personal love of Jesus.

It is without question the Church's immediate business to secure for the children such unifying of moral commands in the one law of love for Jesus as will focus all their religion in the heart of Jesus Himself. They must be taught that to please Jesus is the reason of all obedience, that Jesus is Holiness incarnate, and Grace Holiness conveyed to us ; while to serve Jesus rightly they must live as brothers with all classes of men. This practically taught will do far more than any other plan for

keeping hold of our children at their awkward age ; since children trained on these lines will carry with them into their age of awakening to the world a personal knowledge of Jesus and His love, and an experience of Grace, with a living conviction of the beauty of the Brotherhood.

This is indeed a difficult task for the Church to face ; and chiefly because of our ignorance of brotherliness and our narrow-minded views of what is a proper expression of love to Jesus. For we cannot love Jesus as we ought so long as we support the present system of division, even within the Church, either by right of birth or might of possession.

And we shall only hinder one another, and hurt Jesus, if we will not permit in our Churches sectional outpourings of love and devotion that express what some of our brethren feel. It is, of course, entirely necessary that all corporate expressions of love be representative of the Body as a whole, that each one may bear his part ; but that is simply a cruel and frightful act that refuses liberty of loving worship to such as do not feel quite as we feel. For so to refuse freedom of religious worship is to claim the right to say how Jesus and a soul must meet : and to close both against Jesus and the soul an avenue of approach that does not commend itself to our judgement or our taste.

We do not for one moment mean that there are no possible forms of devotion which are out of

harmony with the Catholic Faith. Of course such exist, and must be banned by the Church. But apart from these, we do most strongly feel that our chief need, in this respect, is not discipline so much as sympathy with one another's spiritual sense.

In a truly converted parish, a parish in which Jesus was indeed the one object of supreme love, there would be found all manner of extra expressions of love and worship. And one priest would be able to guide and manage all. Simple prayer meetings, Bible-classes, devotions to the Blessed Sacrament, rosaries, and the like might easily exist side by side, if once it were admitted that no one of these things were an end in itself, but merely a means to union with Jesus alone. It would require, no doubt, a great change in the Episcopal mind in England before such a policy could be permitted ; but we fancy a still greater change would be needed in the minds of the priests. For whereas not a few Bishops have arrived at a policy of permitting great variety in devotion as between parish and parish, our priests have not yet shewn themselves very eager to recognize variety in spiritual expression as between parishioner and parishioner. Yet if once we could arrive at a common mind about the fundamentals of the Catholic life, there is little doubt that the rest would follow. And it is the official Church's duty to presume this common mind, and by presuming it to help in securing it. For, in fact, she exists in order to articulate it ;

she who is God's atoning agent among the divided sons of men.

III

Thirdly, the Church exists to express and to encourage brotherly love and mutual service between man and his fellows.

She is the ministering Christ, and she is Christ claiming our service. Her life is essentially mutual love, for it is Eternal Love returning through her members to the Divine Heart from which He issues forth. So that her work on earth is quite clear and definite in its purpose, although beyond words difficult of fulfilment. And as it is quite impossible in the space at our disposal to discuss it adequately, we must be content with a bare record of some of its more important features.

Briefly then the principal problems that face the Church are these. The preparation of rich men to enter the kingdom of the Brotherhood, teaching them to live not as patrons of the poor, but as their brothers. The overcoming of all opposition, commercial and military, as between nation and nation, colour and colour, class and class, employer and employed. The education of all men in honest, whole-hearted service of the race, to the exclusion of bitterness against good employers, and of selfish, partial organizations that have no regard to poorer men's claims. The witness against luxury, in both its meanings, and the selfish pleasures of the people,

rich or poor. The creation in all people of a spirit of filial confidence in God's Love that will keep them one in suffering and temporary disaster.

4 And, lastly, the ceasing of class-feeling as between Christian and Christian, with such adulation of the well-to-do that is so frequent in our midst.

In short, the enforcing of the truth that Christ is love in the Church, and the Church is the fellowship of mutual love and service. This, in short summary, is the Church's arduous task of love. And before she can make much progress towards its fulfilment she must herself fall back upon the truth of her essential life, which is Christ in her, who for our sakes made Himself of no reputation but rather took the fashion of a slave, as a slave ministered, and as a slave died.

Of the changes that are necessary in the Church's official Orders before this truth can be seen and felt we do not venture to speak. We have seen too little of the Church in Europe to speak certainly; but from what we know of England we are inclined to think that nothing will meet the case except such a revolution in our official circles as only a united return to Calvary and the Crucified can produce.

When once the Church is, of her own free choice, represented by a ministry that is pledged to truly Apostolic modes of life, she will be free to attack her task in good conscience, with some right to demand a hearing. As things are, she has great difficulty in speaking clearly about riches, luxury, and class-

feeling ; and many of her children prefer that it should be so. With the result that those who long for brotherhood go to seek it anywhere, rather than with those whom Christ chose that in Him they might help to make all men one.

IV

And, lastly, we would as briefly refer to the great duty laid upon the Church of moral and missionary witness.

Christ in her is the world's Teacher and Saviour ; and it is through her and in her that He plans to win the world. At home and abroad the Lord Jesus seeks His dominion by means of the Church's labours.

Of her moral witness at home we have just suggested not a little, in our summary of her tasks of love. And no more need be said beyond this : that since the Church has no right to silence, and priests no right to testify in matters of which they know little, the official Church is surely bound to appoint certain learned men to study the problems involved, and ~~other more prophetic men to declare the Christ's mind and will thereon so far as it may be known.~~ Much has been done under the influence of one or two Bishops, but there remains the enormous task of arousing all Churchmen to the realization of Christ the Brother within themselves.

The Church's missionary work remains to be

discussed. And a very few words are enough to put the principles that must guide her. Since she is herself Christ the Teacher and Saviour her first interest is in souls. That is to say, the first claim upon her substance is the extension of her own Self's kingdom throughout the world. Quite secondary comes the claim to provide for her children already won the best and richest ornaments in their churches, or a superabundance of priestly ministrations.

She will require of all her members a prompt readiness to yield to this service of Christ their best-loved sons and daughters, brothers and sisters ; so that no one shall be kept back for reasons that did not move the lonely Christ of Calvary to spare His mother and His friends ; and she will expect all who claim an active place in her work to be prepared to go where she wills to send them. For she is the Christ of Calvary Himself.

When once she is awake to the Christ within her, the Church will not hesitate to gather together all who may in any way be rendered fit for her missionary work at home and abroad ; she herself will provide them with their training ; nor will she any longer refuse the painful duty of bidding her sons and daughters go wherever they are needed. True to the Christ within her, she will at all costs seek souls for the extension of His Self-Expression, and for the completion of the unifying work for which He died and ever lives in glory.

V

Such in somewhat brief and rough outline are the principal works laid upon the visible Church here on earth, and therefore upon all her members, official and private.

It remains to face the obvious objection that our theory is untrue because man is incapable of such a union with Christ as it involves.

We answer to this that the Mystical Body exists ideally in heavenly glory, and that man's capacity for expressing Christ in a corporate life of love, holiness, and vision of God, ~~must not be measured by what he is now, but by what he will be in his~~ perfection. If so be man can never rise to true union with Christ, of course this view of the Church must go, and with it goes historic Christianity.

That which is required of man here below is that in his inner self he should surrender himself to begin to become an expression of Christ; the greater part of his nature being perhaps at the present time useless to the purpose, some of it indeed at times contrary or even hostile. But so long as in his will, with full intention, he desires to become Christ's partial expression he is of real service to the Mystical Body: he has begun to be what some day he will be in full perfection.

It is only reasonable that we expect each creature at its first meeting with Christ to be unworthy and on the face of it entirely unfit for His purpose. But

we must meet this difficulty by throwing great stress upon the virtue and grace that the Lord Christ confers on each creature that He grips, and on His powers that affect a man in his body and soul, as well as in his inmost self.

Place as high as we will his moral and spiritual requirements who will express in part the activity of Christ, there is no more reason for doubting man's ultimate success in fulfilling this vocation than for doubting his ultimate salvation in any other sense. For salvation is union with Christ, neither more nor less.

And this is the more clear if we recall an original purpose of Christ ; His desire to take all that is, just as it is, and uplift it into new unity with Himself in God. There must be, therefore, in each human life so consecrated, a moment in which the man is at his worst, while yet he is in Christ, accepted because he will one day be perfect, not rejected because at the moment he is quite unworthy.

good

Possibility of response to Christ may therefore be admitted in mankind as a whole ; and we must refrain from objection to this theory the false opinion that it is beyond God's power so to uplift His Children.

It is largely due to our misunderstanding of this point that makes us boggle at war and such-like unseemly happenings in a so-called Christian World. Men are astonished that a Christian should fight ;

while some deny to warriors a title to the Christian name. Why? Because they feel that as a warrior he does not express Christ; and they glibly judge that Christianity has failed. Whereas the truth is quite the contrary of this. Christ has triumphed because He has taken a warring race into His new unity, and in spite of many doings contrary to His Will, the members of the race are so truly, heart and soul, His members that in their hands war has been softened, modified, and robbed of much of its sinful sting. He took them as they were, He has made them what they are, a sure pledge and promise of what they will one day be.

We mean that men who in war prostitute the forces of moral indignation to their own ends are, like all other sinners, capable of redemption; and besides sinners the Christ has no human agents of His will. Therefore He must take them all, with their sins and failures, their wars and competition, and clinging to them by what means He can draw them slowly to His Heart. And if it take a lifetime to make them even slightly useful as expressions of His activity and character He has eternity before Him. Better is it then to drop our enquiries as to whether a Christian may fight or a believer remain imperfect; and ask if a soldier who fights as a citizen may one day hope to express something of Christ's Character, and if a faulty convert may one day hope to be of use to His Saviour's Mystic Body.

We have quoted here, as an example, war in that

sense which would justify the worst its critics can attribute to it ; although we ourselves are not sure that a faithful soldier in a just cause may not be a necessary expression of God's Holy Wrath, of Love that burns up evil, to a world that revels in its own sinful pleasure.

All we would here argue, however, is that Christ certainly includes warriors in His Mystical Body on earth, because He includes all that is, just as it is ; that the warring of man is no greater obstacle to his future perfection than many other of our present imperfections : while through such warriors as are most truly united with Him Eternal Love works the miracle of redeeming warfare from its merely brutal side, raising it to be a means of conquering evil Will-power by calling out from some who wage it acts of self-sacrificing love, tender pity, and faithful hope in God. Our world is at the moment immeasurably saddened and wounded by an unjust and brutal war that has not one excuse in its favour which is not based in sin. Yet none the less Christ's Mystical Body is the richer by many thousands, maybe millions, of noble souls who, in Him, have expressed His self-sacrifice, His chivalry, His endurance, and His holy hatred of evil. Christ in His soldiers is glorified, and God is glorified in Him.

And what is true of war is true of every outcome of man's imperfect will. It is not of God's making, nor does he will it. Sin has brought it in its train,

and sets it loose upon the world it has enslaved. Eternal Love comes to meet it ; takes into Himself those who are its victims ; overrules it to their spiritual development ; carries its heavy burden with them and for them ; makes them one with Him in spite of it ; until it is found, fruit of sin that it is, to be the very occasion of the sinner's self-surrender to the Father's Will and Care. Thus does Love crush sin, not by violent assault but by patient endurance ; not by external force but by interior sympathy ; not by disdaining sin-stained humanity, but by taking all that will come into His most holy Heart. The possibility of any man's expressing Christ in part is, therefore, just the possibility of Christ's taking that man, from the first moment of his repentance, into the Godward movement of His own perfect Love.

Once more, our answer to be complete must take account of the actual existence amongst us of so much that Christ has only to redeem in order to make useful for His own purposes.

For since God deals with the world as it is, He finds within it, to His Hand, the whole round of sorrow, pain, and suffering ; of loving service and self-denying ministry ; of adventuresome faith and large-hearted confidence. His creation may be marred and in part really vile, yet it is still His own ; and if once He can touch it through human wills and hearts, He can fill it with His own holiness, love, and obedience, making it a very true extension

and expression of what once He shewed forth here on earth.

This is only to say that creation is in itself not so corrupt that it does not bear some likeness to Him whose thought it is ; and that there is much natural to earth which is not far removed from the kingdom of Heaven. Once let man be personally converted to the Christ, and the Saviour King enters upon a rich territory only partially ruined, however widespread the hostile occupation may have been. The whole crux lies, then, in man's choice. He may yield his world to Christ's redemptive power by consenting, in filial confidence, to act as agent of enduring Love ; or he may resentfully ascribe to His Father's vengeance the natural consequences of mankind's selfish sins.

Eternal Love has waited all through the ages, Love whose capacity for sorrow, patience, and endurance found translation into human terms on the Cross of Calvary.

While over against Love the human race lived its own life of self-centred search for a deceitful and illusive joy, finding itself more and more involved in pain and grief, suffering and despair, which became in their turn fruitful sources of new selfishness and sin. To Love one only course was open ; namely, His entrance upon human life as it was, with the view to the redemption of man's whole burden to that level in which it might be wrapped up in His ; man's pain being hidden in His en-

durance, man's grief in His sorrow, and man's despair in His unfailing patience. Thus man's whole evil state found a new, redemptive centre in Him, while He for His part discovered and won control over a completely new sacramental expression of His own most pitiful Love. So doing, He has vanquished all the powers of evil, taking from them their chief chances of blinding men to their Father's love and wisdom.

Nor does He ask at first more than man's inner Self-surrender. For complete perfection He does not bargain; rather He undertakes Himself to produce it.

Man's capacity for life in the Mystical Body must not be measured by his remoteness from actual sin, or by his progress in holy obedience. These measures belong to his attainment. Capacity is estimated in his case by his attitude of will. Once let him yield himself to the Lord Jesus, and the grace of Jesus will render him capable of progress; while God's continuous gifts granted to his responsive co-operation will ensure attainment. We repeat that man's capacity for useful membership in the Mystical Body lies in the attitude of his will towards the Christ. "Lord Jesus, keep Thy Hand upon me, lest I do thee any harm." He who can pray thus within the Mystical Body is capable of all things, according to his vocation, since, possessing the gifts of faith, hope, love, and repentance, he is set upon the service of the Christ. Nor need we

doubt his true membership in Christ's Body because we perceive in him many grievous failings : his own master will cause him to stand.

United with Christ in Sacramental life, by vital faith, we are truly His agents and instruments in spite of our present sins ; and may look confidently for that day wherein our whole external self-expression shall speak no longer of our self, but of " Christ who dwelleth in us." Our theory of the Church is therefore rightly framed from the point of view of that day of glory ; and in the meanwhile we press slowly but steadily on, converting through Christ's power what is convertible, and preparing to surrender willingly, in the hour of death, both all in us that shall prove to have been inconvertible, and our whole earthly environment which, by its reaction upon us, has spoiled our witness to the Christ within us.

CHAPTER X

SACRAMENT

ROUND the word Sacrament and its various implications many fierce controversies have raged ; and we do not desire to raise any of them to fresh life. But it is quite impossible to present a theory of the Church, however partial and incoherent, without some real attempt to account for an idea so universally diffused as Sacrament.

I

The lowest view of Sacrament is that it is man's method of raising himself to mediation on spiritual facts, as also of binding himself to a more open confession of Christ by publicly professing his conversion.

Another view widely held in some quarters is that man's weakness requires, and God's mercy permits, the association of certain divine acts with certain human acts, so that as a matter of strict truth God binds Himself to perform His spiritual actions just when man performs the corresponding human actions. It is as if God had attached to

each of these human actions, duly ordered and performed, a corresponding promise of an immediate gift of Grace. And the Sacraments are therefore said, by some of those who think thus, to produce the spiritual effect associated with them. So that in the special case of Holy Communion the Sacrament may be called by the name that more strictly belongs to its effect, and we may interpret the words "This is My Body" as meaning "This, in respect to its effects upon those who receive it, is My Body."

But neither these nor any other like views can be made to fit into the true theory of the Church, just because they omit all provision for the unification of created things with man in Christ. They assign to creation a merely temporary place in the work of atonement; just as in war-time our War Office rightly employs many temporary people, whom it will never maintain in the Army after the war is finished. If this be the case, Sacrament does not express any spiritual Idea that is eternal in God's Mind; it merely symbolizes man's need and God's pity for man's present state. Whereas in the true theory of the Church the atoning Christ is engaged in unifying all things in Himself, and making all that is in Him, through His Humanity, serve to complete His self-expression under created forms, to the Creating Father's glory.

And one of the special merits of the Catholic doctrine of Sacrament is that it makes quite clear

and definite creation's place in the incarnate Word's activity both here on earth and within the veil.

To the Catholic Christian Sacrament is a Mystery of that supernatural order in the life of which he abides a member of the Christ; a mystery made intelligible to his senses, and accessible to the corporate ministry of the Church, through certain human acts and material expressions. Nor can the mystery be otherwise apprehended by men and women who are subject to conditions of earth. Therefore these external expressions are not merely human acts or forms with which certain promises are bound up. Rather they are themselves supernatural realities under earthly veils, which veils signify nothing out of the ordinary unless so be the supernatural realities are present.

For example. The water of Baptism is not a sign of spiritual regeneration merely for the one reason that where the water is properly applied to a faithful convert there the Spirit of God regenerates his soul. It is a Sacrament because it is itself the act of Christ who, using certain actions and things through the Church's ministry, Himself receives the convert into His manhood through the Holy Ghost, whose grace floods the newly-baptized soul.

The act of Baptism is the Act of Regeneration: it is not its sign, nor its analogue, nor is it simply an earthly thing that produces the spiritual effect called regeneration; it is simply Christ's own act,

so veiled as to appeal to our senses and thus become intelligible to us.

II

Thus Sacrament is not a separate order apart, nor is it a special section of the normal material order set on one side for holy purpose. Rather is it the earthly veiling of Christ's Activity, and is inseparably bound up with that Activity on its own proper, supernatural level.

On this level it serves the mystical Body as the fit expression of her activity in saving men and women and feeding them with heavenly life and power. She cannot act in her corporate capacity without corporate acts, as objective centres of her member's ministry and service. Without Sacrament her ministerial work would be a mere spirit of sympathetic sentiment to which each individual could contribute at will his *quota*, without visible expression, focus, or centre of corporate action. Whereas the Church is at once spiritual and corporate, and each official act of ministry must possess its own visible expression of its corporate service to man. Nor can the expression be merely material since she herself is spiritual ; on the contrary, the expression must be human in form and supernatural in its true nature. In other words, each official act of the Church's ministry is itself a mystery, an act of the supernatural order expressed in visible form congruous with our earthly life and conditions.

Much more is this true of every priestly, saving act of the Lord Christ, the Incarnate Word. It is manifestly impossible that any act completely and merely human should be adequate to express His act who is God-in-manhood. The expression, while it is on our earthly level must also be truly related to the Christ's Manhood; and will therefore be in strict sense a Mystery of the supernatural order rendered intelligible through natural *media*. Christ's Manhood is the Archetype of Sacrament. Just as It is human, earthly, of our level and order, and yet is in Him supernatural, heavenly, and on the new level of glorified humanity; so Sacrament connotes a system of actions, involving persons and things, that are naturally of earth, while in Christ who takes them to His use, they become supernatural, spiritual, linked with His own Humanity in Its own new order of being. This of course does not mean that every creature used in a sacramental action ceases to be its true self, for then would men become new persons and the baptismal water cease to be earthly water; but it does most emphatically mean that each action, in its entirety as an action, is not of the earthly order at all, but is Christ's own Action worked on the supernatural plane and expressed to us on the earthly plane on which we, children of the spiritual Kingdom, are still held and bound by laws of sense.

Important then above all else in this connection is the conception of these sacramental actions as

normal and natural to the Lord Jesus Christ. We do not for a moment mean that God cannot make use of other actions if He choose, or that every action of His must necessarily be performed within the sacramental area constituted in Christ's Manhood and Mystical Body. On the contrary, we thankfully admit that our mother Mary was filled with grace before ever that Manhood was conceived within her, or the price paid for grace's overflowing river. But certainly it must be maintained that normally God, in His saving work, acts within the Mystical Body, that is, within the relations that centre in Christ, God-in-manhood, and therefore the saving actions most natural to the Christ are in fact sacramental, mysterious, made up of supernatural activity veiled and mediated under earthly, human expressions.

So that Sacrament is found to be natural both to the Church as a corporate human society ministering spirit by her human ministration, and to the Christ, the Church's very Self, who being Spirit ministers spiritual things spiritually under visible expressions intelligible to men on earth.

And the glory of Sacrament is its exaltation of creation not only to its Master's service but to its Master's supernatural order. We perceive that since each created thing represents some divine thought, there is permanency for all in Christ; and this perception is authorized and declared true in the Sacramental acts of the atoning Lord. Grant

Immaculate
Conception

Jungian?

that the minister of Sacrament dies, and the matter of Sacrament decays; yet neither the one nor the other passes entirely away, since both are thoughts in the changeless Mind of God. Sacrament vindicates their permanence; but more than this, it declares their new position in Christ, bound up as they now become with His saving actions, receiving each its preordained place in the new unity in which He restores all things, to the praise of God's glory.

Thus we may take one step more, and say that it is congruous with the divine purpose of unifying creation, that Sacrament should be an essential idea in the atoning work of Christ, and that Sacramental actions should be essential in His Mystical Body. Nor shall we lightly admit that Sacrament ceases with this earthly order. Material form of Sacrament will certainly cease with matter; but Sacrament as Idea is we believe agelong in the heavens.

III

Nothing then would surprise us more, in this question, than to be assured that Sacrament as an Idea is not in some sense related with essential Truth. We should expect to find that the Idea of Sacrament is natural to the Christ in His Mystical Body just because it is congruous with the eternal Truth of God's Being. Since God is self-revealed in Christ, and Christ self-expressed in His Mystical

Body, it is at least unlikely that He will contribute to that Body and its activities any Idea that is not, as we should say, congruous with the divine Mind. We do not mean simply agreeable to the divine Mind, but really and truly dependent upon the Life of God Himself. In other words, Sacrament should really prove to be a revelation of some mystery of the divine Being, if it is, in fact, an idea natural to the Christ in His Mystical Body. For it is certain that He did not adopt it with His manhood, seeing that the notion of Sacrament either belongs essentially to the supernatural order or is an illusion of the human imagination.

We admit fully and frankly the difficulty of establishing our expectation. But we venture to attempt an analysis of the ideas underlying Sacramental action, in the hope that it will be seen how, in fact, they are but one idea, and that an idea expressed in the Incarnation of the Eternal Word. If this can be done, the problem is solved just so far as, and no further than, man on earth dare say that any divine mystery is becoming plainer to his faith.

What is it, then, that is presented to the senses of the convert at the moment of his admittance to the Church ?

He comes to the Church to find a congregation of Christ's members waiting him, members of the Mystical Body who in Christ's Name extend to him their invitation to enter their society. At the Font

he stands before men who are at once representatives of the Brotherhood and ministers of God, whose the Brotherhood is. One of them, a Bishop or Priest, questions him so that the whole congregation may bear witness to his faith, repentance, and desire for life in Christ's Fellowship. After which the Sacramental Action is performed. Now what is it exactly that the convert can perceive in it? The Priest represents to him at once God transcendent over mankind; and God both immanent in the universe through the Spirit, and immanent in redeemed mankind through the Spirit, in the Christ; as he also acts for Christ Himself in His Mystical Body. The blessing of the Water truly signifies the Holy Spirit whose influence consecrates, sanctifies, and unifies all things in Christ's Humanity. The convert's descent into the water is symbol of his death to all that is not God, the waters burying him with Christ into union with the Death to sin that shuts out all sin from man's senses; and his ascent out of the waters is true sign of his admission to real participation in the new life of the Risen Christ's Humanity, which is also life in the Mystical Body.

Here then is a Sacramental Act that exactly symbolizes Christ's Humanity as the centre, basis, and sphere of the convert's new life; the Holy Spirit as the Agent in whom the union with Christ's manhood is effected, and the Father as Eternal Love who comes to seek man, and finding, enfolds him in Himself in Christ the Beloved.

Seeing then that God's Gift of love has no other earthly sign but a human Act that truly imparts it ; that the Spirit's unifying consecration has no earthly expression other than a human act that truly establishes unity by imparting holiness ; and that union with Christ's manhood has no earthly symbol but the human action in which it is effected ; it is evident that Baptism is indeed a supernatural action made intelligible to man's senses under material, human expression. A supernatural action it is ; in which, in a true unity, are focussed the Father's Love, the Spirit's Influence, the Christ's Death and Resurrection, and also His Mystical Body within which man lives anew, in the Saviour's manhood, in the Spirit's movement of Love that carries all to the Father's Throne.

So that Baptism is in very truth a real extension of the activity of the Incarnate Word, who coming from the Father in the Spirit, redeems the whole creation, gathering it into one through the Spirit that He may carry it back to the Father whose Love created and desires it.

If then we consider still further this idea so expressed in Baptism, we shall find it to represent the notion of divine Life, one and indivisible, communicated to manhood in the Person of the Word who is at once identical with, yet distinct from, the Eternal Father and the Holy Spirit.

The Incarnate is the one divine Life and Love expressed in manhood. His identity with and

distinction from the Father and the Spirit are revealed to us under His Mission by and from and with the Father, and by the preparation for His Mission by the Holy Spirit ; as also under the co-operative activity of the Father and the Spirit with Him in all His works ; and by the descent of the Spirit upon His manhood after His baptism in Jordan, and upon His Mystical Body at Pentecost.

Thus it would appear that any true expression of the divine movement of Love manwards must necessarily manifest eternal Love as it is at once one and threefold ; one in its essential nature, with its Three mutually-inclusive Distinctions, the Father the Son, and the Holy Ghost.

Sacrament therefore does not come as a surprise. It is on the contrary most fitting that the official actions of the Christ in His Mystical Body should express and symbolize, as far as human forms will serve His purpose, the very mystery of His own essential life. Being who He is it is impossible for Him to act alone, as one solitary Person apart from the divine Being, while being as He is divine Reason incarnate, no Person but He can share His human self-expression. It remains therefore that in every priestly, saving action of His in His Mystical Body, He so orders its earthly *media* and mode of expression that to the faithful soul may appear some true revelation of His eternal life in Triune Godhead. Therefore as we come to Him who is Perfect Image of Eternal Love, Son and

Word of His Father and our Father, He receives us in an action so ordered and arranged that we are made conscious of His Presence also who is Origin of Love, the very Father Himself, and of His Presence too who is the one Perfect Goal of Love, the Will and Spirit of the Father and our sanctifying Guide.

Among all the wonders of divine Love and Wisdom none surpasses this of Christ's Sacramental Action, in which is summed up all the wonderful mystery of God's self-revelation in manhood, in mankind, and in mankind's simplest actions.

IV

One other mystery does Sacrament evidently symbolize, a mystery arising from our relation with Christ our indwelling Saviour.

No doubt we have most of us pondered, at one time or another, the fact that when we approach Christ in His sacramental actions we come to Him who is, in relation to us, transcendent life and grace, although none the less Incarnate God; while, at the same time, He is in us before and as we come, and may truly be said to receive with us and in us what He as truly bestows upon us. No one receives the Spirit's Gifts who has not first been regenerated by and in the Spirit, nor does any receive communion with Christ till first Christ be in him. This is a mystery beyond our understand-

ing ; a deep mystery within the deeper mystery of the Divine Life which is, as we know, transcendent over the universe as well as immanent within it. Yet Sacrament serves as symbol to us of this mysterious Life with its dual relation to creation ; of the Blessed Godhead that is at once above us and within us. For coming to any one of Christ's sacramental Acts we behold Him, whom we well know as dwelling within us, presented objectively to us in His external Action ; so that while subjectively we live in interior union with Him, we do objectively receive Him through the Holy Ghost. Sacrament therefore is found adequate to serve as revelation to us of the true and essential mode of God's dual relation with His creation.

It is therefore both interesting and profitable to notice the varying stress laid upon the greatest of all Sacraments in the different districts of the Catholic Church. The East has steadily developed her devotion to our Lord as He is expressed, and His Presence extended in His Mystical Body, and has placed the invocation of Saints in the very forefront of her devotional approach to God. While the Blessed Sacrament is left where the primitive Church apparently placed Him, as the necessary Centre of the Holy Unbloody Sacrifice, and the necessary Presence for communion, but in no way at all as the object of worship outside Mass. She has quite evidently developed her reverence for Saints, and her whole-hearted worship of Christ

in the Saints ; she has, however, not developed extra-liturgical worship of Christ in the Blessed Sacrament. That is to say, she has laid the greater stress on the Christ in the members of His Mystical Body.

The Latin Church, on the other hand, has developed two great devotions. She has seized eagerly upon the truth of the Blessed Sacrament as symbol of a real measure of Transcendence of the Christ over the Body that He indwells ; and has thereby beyond question deepened her children's desire for His presence within them, frequency of communion accompanying this new devotion to Him in His own Sacrament. While the devotion to Christ in the members of His Mystical Body she developed in common with the East, but in later centuries she has quite distinctly tended to a practical regard for the Saints as in some way constituting a separate community within the Church and yet as it were set over against the rest of the Church, as also over against the Christ Himself ; so that they act as mediators between the Visible Church and the Christ, rather than as agents of Christ's Intercession at once for and through the Church and all her members. We are careful to say that this view is not theoretical, so much as a temporary notion arising from the practice of many Western Christians. But we venture to suggest that the practice is to be associated with a theory about the Church that lays

great stress upon the Church on earth ; so much so, in fact, that in many treatises the visible Papacy occupies the greater part of the chapter assigned to the Church. There are, of course, striking examples to the contrary, and having regard only to strict theory we may say that in the West devotions to Christ in His Sacrament and in His Mystical Body have developed in more or less balanced measures, with a tendency for the second to outbalance the first. But she inclines to differ from the East in her practical view of the position of the Saints.

In those districts of the Church that are named after the Metropolitan of Canterbury the whole tendency has for long been away from both the Eastern and Latin paths of development. The movements of thought in England in the eighteenth and first half of the nineteenth centuries were in a direction quite opposite to devotion to our Lord Jesus Christ whether in Blessed Sacrament or in Mystical Body. The whole atmosphere was chilly and cold ; and the typical orthodox teaching appears to have laid more emphasis upon the atoning Saviour as He is divine Person than upon His Incarnate Presence extended in our midst. So that the revivals of personal religion, evangelical and tractarian, naturally followed along such paths as had become habitual to the various reformers. And it was comparatively late in the nineteenth century that any large body of Churchmen claimed

to develop devotion to the Blessed Sacrament outside Communion and to the Saints ; nor was their claim allowed easily by some of the greatest of those who had taught them all else that they knew. It was thought that, at its very best, these were as it were luxuries and " extras," hardly to be approved ; and in official circles the matter so stands to-day.

Whereas the truth is that the Mystical Body must necessarily have deepened down the ages her sense of her Lord's Presence within her and about her ; and as she came to a clearer apprehension of It and its twofold mode, she naturally began to value these expressions of Him more than in the past.

And there is every sign that English Churchmen, since they have at last recovered belief in that Presence under its two modes, are determined to express themselves towards Jesus in the Blessed Sacrament as do the Latins, and towards Jesus in the Saints as do the Easterns. How far the official Church in England will venture in an ill-advised attempt to stem this development we do not know, nor do we care to guess. For where Jesus is with souls hungry for His knowledge and His love, the Holy Spirit will always find a way. Our prayer is that the English Bishops will not make one law of devotion for all souls alike, but will rather gladly permit what great Provinces of the Church approve, lest haply they be found to have closed a path along

which the Lord Jesus had desired to meet not a few of His children.

v

Let us now consider more in detail Sacrament in its application within the Church.

Baptism is the act of the Lord Jesus in the Holy Ghost whereby He raises a man, in soul and body, to the new level and order of what we have named Manhood-in-God, the supernatural order of the Incarnate Word. It is the assumption by the Creator of a creature into an order of life not normally its own, and the endowment of that creature with the capacities, abilities, and powers needed for true and full life within that order. It is, in fact, the first moment of the indwelling of Christ in His servant : an indwelling that touches him in his whole manhood, in body as well as soul.

And therefore Baptism is also the moment and the means of a man's admittance into the new redeemed race.

Since Christ is the essential Church the newly baptized is made one with God and the brotherhood by Christ's act of baptism. The whole fruit of Calvary's atonement is made over to him ; the wall of separation is for him broken and done away ; and he is carried into the new Family, Household, and Temple.

And the process is by way of union with Christ in His death to sin and the world ; and also in His

new life in continuous movement Godward with the redeemed Body of His people. The man is by the Act of the Mystery made dead to all that is not God, in himself and in the universe, and is empowered with Christ's life to join in the corporate movement of the Church Godward. He is in Christ, and all his relations with the universe are included in his relation with Christ. Christ in him presents him before the Father as one who is now in the Way of Atonement ; and he is therefore accepted in the Beloved, because the end of the Way is perfect sonship and brotherhood, unity fulfilled.

This Act of Christ is ideally independent of man. For it is a creative act, raising a creature to a higher order than that in which it was originally placed. And no created power can resist God's decree that a certain creature is henceforth in a new order, possessed of capacity for life therein, and endowed with powers that, if it chooses, it will find adequate to its needs.

But in actual practice the Church herself certainly fails God ; for she does not carry baptism to all whom God has called, leaving many a soul in darkness and ignorance.

And men themselves sometimes go as far as human power can to neutralize the energy of the divine action, by coming to Baptism faithless and unrepentant, passively, if not actively, hostile to the Christ Himself. They cannot prevent God's action, nor their promotion to the new order of life ;

they cannot hinder God's entrance within their souls to bestow the new capacity upon their natural gifts : but they can entirely frustrate His purpose, and cast away His grace by refusal to surrender themselves to His Spirit. Such men are regenerate in the sense that they are raised to Christ's order of the new creation ; but spiritually and personally they are from the first moment dead or dying branches of the Vine. God can graft them into the Vine : He will not force them to bear fruit.

The Infant Soul can receive Christ passively, and can therefore start its conscious life in Christ and in the brotherhood, fortified by His power and protected from much evil influence. But the adult soul is expected to be actively desirous of Christ's indwelling Presence ; otherwise the Church will not knowingly receive it into her number. She demands a faith in Christ and His promises, a genuine effort to die unto Sin, and a readiness to surrender self to God and the brotherhood. Man's faith and effort and readiness of self-surrender are the marks of his response to the coming Christ ; and Christ meeting them raises them to His own order, by communication of His own life and power, as the faith that is Vision, the effort that is a hopeful grip on the divine will, and the self-surrender that is God's charity within the human heart. She does not make a large demand ; for her Bridegroom's power is her boast, and though man gives little Christ's gifts can supply what is lacking. Nor is she ignorant that

the little which man brings, calling it his own, is in truth Christ's previous gift to him. So that, conscious of the Saviour's love enfolding the man, the Church joyously accepts whatever signs of desire she can discern, and leaves all else to Him who sent her. And not only so, for her own corporate faith and love, intercession and desire, win for the new convert an atmosphere in which his growth becomes doubly possible, and calls down upon him gifts and graces far beyond his desert and desire.

The gifts and powers conveyed in Baptism are no doubt quite normal and natural to those who live only on the supernatural level. But to us who are still on earth they come clothed in mystery ; and the external vehicles appeal so strongly and vividly to our senses that that which is conveyed through them is mysterious, secret, hidden, and only partly intelligible to us. Nevertheless, within the sacramental action man rejoices to find a new form of expression for new thoughts within himself, while in the very same sacramental action God has provided Himself with the Vehicle of supernatural life and grace for our whole being.

And it is of the essence of this sacramental action that it is corporate as well as individual, carrying a man not Godward only but also manward, for in the same moment that it conveys to him gifts from God it unites him not only with Christ but with Christ's new brotherhood.

In Baptism then Christ and man meet ; Christ

coming to indwell the man not as a man but as part of the Mystical Body ; and man coming to be indwelt, again not as an individual but as a man who has surrendered himself to the common life of the whole Body.

And the domination of the baptized by the Holy Spirit is the necessary corollary of his baptism, since Christ's Humanity is the Spirit's living Temple. So far then as the new Christian is concerned, atonement is potentially fulfilled in him at his baptism. In Christ he is in God, and in the brotherhood ; while the Spirit of Love, who is God and also the Church's Life, dwells in him in increasing measure, carrying him onwards in His movement by way of man to the Heart of God.

There is no doubt that the fruits of this movement are sadly disappointing, and much stress must be laid upon man's duty of desire and response. But for the purpose of our discussion, we are more concerned to emphasize the reality of the gift that God offers to His creatures. Baptism is just the point of contact between the individual soul and the mighty movement of atoning Love. Eternal Love, in and through God—assumed Humanity, has stooped to us all, catching us up into Himself, carrying us with Himself and with all His creatures, in one united movement, homewards to the Father's Throne. This is indeed our adoption into the one Sonship, which is Christ's by nature and ours by His extension of it to us.

VI

The Sacrament of Holy Communion has already engaged our attention. We saw that its Creation was simultaneous with the founding of the visible Church on Maundy Thursday, and we have discussed its place in the Church's Worship.

It now concerns us as it is a means of grace.

The reality of the supernatural order conveyed to us under the physical forms of Bread and Wine is none other than He who is foundation, power, and life of that order. To our senses the Sacrament is Bread and Wine ; whereas to God and to our faith it is the Bread that cometh down from Heaven, and the Blood that is drink indeed. That is to say, the Blessed Sacrament is the Lord Christ Himself, so clothed in sacramental form as to become the visible object of our corporate ministry, victim of our corporate sacrifice, central offering of our corporate worship, and meeting-place of God with man. The Lord Jesus has not disdained to meet all the conditions under which, as we have seen above, God and man may meet within the Mystical Body of the Incarnate Word. Therefore in the fulness of His heavenly presence, His Humanity clothed upon with spiritual glory and power, the Lord Jesus condescends to our infirmity that in Him we may find the very life of our own fallen manhood, and in the strength of this meat from God move through eternity ever closer to the Beatific Vision.

Jesus, God-in-manhood, divine Person in human soul, with human body and blood ; God completely man, and complete manhood assumed by God ; Jesus now spiritual and glorious, life of our souls, and our resurrection from the dead ; Jesus is our Blessed Sacrament. Beneath the veils that attract our senses our faith perceives Him ; with the veils we take and receive Him ; and by faith we feed upon Him to our eternal salvation.

This is our supreme Mystery : Mystery of Joy that merits a life of thankful service. And well were it with us could we so leave enquiry and betake ourselves to praise. Therefore, since enquire we must, our words shall be as few as possible.

We would draw attention especially to two services the Sacramental Presence fulfils in addition to all we have said above.

In the first place, it exactly fills the gap between the corporal Presence of God-in-manhood here on earth some two thousand years ago, and His spiritual Presence in the same manhood in highest glory, not yet revealed in our sight. Were there no Sacrament of His Presence one of God's evident purposes in taking flesh would be unfulfilled. In taking manhood as His personal organ of activity in the centre of mankind He took it for ever ; and we on earth require some way of access thereto that is congruous both with our present conditions and with the spiritual glory of His manhood as it now exists.

Were it not so the visible Church would have to be defined as that section of Christ's People which is debarred from all relations with Him by way of His manhood, being united with Him only by way of His Spirit. And this would differentiate us on earth not only from the Apostolic band but from all beyond the veil. We are therefore entirely reasonable in our description of the Blessed Sacrament as the God-given mode of man's meeting here on earth with the spiritual Manhood of Christ that dwells in highest glory. In other words, the heavenly presence of Jesus is made intelligible and accessible to us in our earthly state by His assumption of earthly veils, with which He condescends as it were to clothe Himself. The Manhood of Christ in its spiritual glory is unattainable to us slaves of sense, bound by earthly conditions and limitations ; but the sacramental forms render It at once intelligible, accessible, and comprehensible to us. By faith we meet Christ's Humanity in the Sacrament and feed upon It ; and through this Sacrament He touches us in our whole manhood by and through His manhood.

And the same may be truly said of the representation of His death until He come. Unless it be possible for the Church in corporate act to shew forth the Lord's death, she takes no active share in pleading the one sufficient sacrifice once offered. If Christ's presence be only that which His Spirit can mediate within our souls, individual worship

apart from His complete Humanity would alone be possible. But since the worship required of us is that by faith we lay hold of the living glorious Humanity that died for us, and in corporate objective action make mystic representation before God of the very Death itself, it is necessary that the Manhood be accessible under becoming veils and efficient signs. And all this the Blessed Sacrament provides for our need.

And secondly, if we may develop what we have already briefly said, the blessed Sacrament is the earthly expression of the divinely-ordered unification of Life without us and Life within us; of Life transcendent and Life immanent; of the Christ who bestows His Life upon us and the Christ who is already Life within us. This unification is the operation of the Holy Ghost in whom the divine Fellowship is constituted. And its importance is beyond our power of expression. For it involves the unity of the act in which Love proceeds from God with the act in which Love returns to God: and if that act be not truly one, then is God not one. So then Christ who is God-in-manhood must in the Holy Ghost be capable of a twofold Act that is in essence one: an act in which He both enters into His children and dwells in them to bring them into Himself. How this Act is at once twofold and one we cannot venture even to guess. It lies hidden in the operation of the Spirit, in whom the Father who gives all is one with the Son who

receives all, to give all back to the Father. All that we can dare to utter in the face of so deep a mystery is that the Blessed Sacrament expresses here on earth as much of this Secret as man, here and now, can hope to perceive. For it makes objective to us the Christ who is within us ; and brings to our innermost soul the Christ who is without us. While also it is the very certain mode of a Presence that is in one and the same moment transcendent and immanent. It is transcendent, for the reality presented to our faith is Incarnate God ; and it is immanent, for it is Incarnate God under a created form intelligible to our senses. This is indeed the everlasting mystery enshrined in the Mystical Body ; the ground of our vision of God's Glory as at once transcending us and yet perceived within us ; and whatever change the Blessed Sacrament may undergo, we may be quite certain that, here and now, it expresses to us the everlasting mode in which the Saints down the ages shall be at once in God and yet before His Presence.

It remains, for our present purpose, that we refer only to the Act of Communion as it is the corporate act of the Mystical Body. Since atonement is the Church's purpose, the Blessed Sacrament is for her the ever-present centre of her union here on earth. For in It Christ the Unifying Force gives Himself in all the richness of His Being to each separate soul, that He may be force of divine love to bind each one to God and to the brethren, sanctifying

all for the common life of holiness and mutual service ; while each single soul casts itself into the Heart of Jesus, there to find itself one with all His children. Thus each Act of Communion is another step onward to the movement in which Creation in Christ draws nearer to its ultimate union with God. One in faith and hope, one in mutual love, with one heart and one mind, in one common act of self-surrender to the Brotherhood, we open our hearts to Christ in one corporate act of desire ; and He who is the one God gives Himself to us all, in one action of divine love. This, all this, and nothing short of this, was our Saviour's desire as He longed to eat His own Passover with His disciples, before He died to win for His desire its perfect fulfilment. Who then that cannot see in the Church's Ministry the only true Priesthood of Christ will dare to force himself upon her Act of Unifying Love ? And who, pondering the length and breadth, the depth and height of this divine mystery of human fellowship in Christ, will dare to stand aloof ? Well may we count all things but loss if in any way we may assist to fulfil His purpose who died to make us one. No surrender of position can be too great, no change of mental theory too violent, that will carry us into this movement of Christ's atoning Love.

VII

Confirmation and Ordination mark crises in the lives of the members of the Body. In each action

the grace and power of the Spirit are extended to the soul, in one definite act, for a specific purpose.

The act of Confirmation is performed by the Christ within the Church, His members sharing in the ministry through their union with Him, their prayer and sympathy, in order to mark the entrance of the individual member upon his special vocation to the peculiar purpose which, from all eternity, is his within the Body. The manner in which he will serve to make possible Christ's self-expression through His members is as it were sealed and approved ; powers are added to him that will enable him to respond to the Christ within him, powers of vision, will, and heart ; and he is henceforth marked for ever as Christ's soldier whose proper place in the spiritual conflict has been definitely assigned to him and accepted by him.

The act of Ordination is also performed by the Christ within the Church, His members sharing not only by their union with Him, their prayer and sympathy, but also by their approval of the candidates selected, an approval ideally to be shewn in some form of choice by the clergy and laity.

In this act Christ performs the ordination through the Church's ministry as admitting a man into his own Priesthood, to be agent and instrument thereof, while His members share the act as authorizing the same man, in virtue of that one Priesthood, to minister as their representative.

And the result of the act is that, once and for all,

the man is made partaker in a peculiar degree and mode of the one Priesthood that is Christ's, and is empowered to meet faithfully all its duties and responsibilities, since the Spirit of the High Priest is given to be the indwelling power, grace and light of the human agent.

In both cases the Spirit, as it were, passes from Christ's indwelling Manhood to the human members of that Manhood ; the Spirit who is at once without and within the Manhood ; and by no other way can He reach the recipients of His grace than the way of Christ's Humanity. Yet in no case would this operation be possible apart from the members of the Body, for they too are the instruments of the Christ's every action, and the limbs of the Body in which the Spirit dwells, as it is from within it that He moves to adopt new members.

By these two Sacraments, then, in the course of ages, the Christ establishes within His Mystical Body, each in his or her proper place and peculiar vocation, those men and women who are surrendered to Him to be the several *media* of His universal self-expression in mankind, and in whom and with whom He will one day stand before the Invisible Godhead, reflecting God's Glory in His new Mystical Body as in a mirror, and adoring the Beatific Vision of which He is at once the Expression and the Beholder.

And the Spirit of God, who being one with the Eternal Word yet descended upon Him in His

incarnate state, and being one with Him in Godhead dwells in His Humanity that He may win mankind therein, makes use of these Sacraments as being very true extensions of that life-giving Humanity.

His movement expressed by these Acts is twofold yet essentially one. These Acts unify two motions. The first is that by which, within the Mystical Body, the Christ, who is our very immanent life, pours out divine power and grace upon us, through the Spirit as He is transcendent over us. And the second motion is that by which the same Christ receives us into a new relation with Himself conditioned by the new vocation to which we have responded through the same Spirit as He is immanent within us.

Or, if we may be permitted one more effort to be intelligible, let us put it thus. Both these Sacraments express the co-operative action of Christ the Church's Self and Christ self-expressed in His members, in the unifying fellowship of the Holy Spirit. Christ self-expressed in His members, whom we rightly name the Mystical Body, acts towards certain of her members in the desire to establish them in new vocations peculiar to each one, and to endow them with grace and strength for the fulfilment of the same from her own treasury of spiritual riches. While Christ who is the Church's very Self is moving through and in His members towards these newly-called souls to bring them into new relations with Himself and His whole Body, and to impart to them, through the ministry of the Body, those very

same riches that His members have willed to share with these their brethren. So that the Sacramental Acts unify, express and make possible upon the supernatural level a meeting of Christ's Holy Spirit, Christ in His Church, and certain souls still bound in the natural order ; and raise natural men and women to that degree of spiritual life and power their several vocations require. Thus are men and women consecrated truly and powerfully as Christ's soldiers. And thus are chosen men admitted into the very Priesthood of the Saviour Christ Himself.

VIII

The remaining Sacraments now in use in East and West require a slightly different explanation from what we gave of the other Sacraments. Baptism admits one into Christ's Manhood, Confirmation and Ordination define one's exact work within His Manhood, while the Blessed Sacrament is the Lord Himself.

Whereas these others are only three of many possible Sacraments.

There is no reason why their number should not have been increased, except that they happen to be adequate to cover the ordinary life of man on earth.

They are, in fact, acts of expression of the gracious love of Jesus to His members ; visible and easily intelligible signs and symbols of the communication to the members of the indwelling Life

and Power of Christ, the Body's Self, through the Spirit and the Body in which the Spirit dwells.

Absolution is the act of Christ within the Body, wherein He, with the co-operation, sympathy, and prayer of all His members, heals the wounded member, restoring it to health and soundness. It is an act that, whether it finds visible expression or no, must be continually performed if any of us are to reach perfection. But without visible expression it is impossible either to call out, or to make articulate, the co-operation of the members in whom Christ dwells with the Christ the Church's Self.

The method, manner, and degree of confession required before the Sacrament may be received, and the mode of bestowing Absolution, its privacy or its publicity, are all within the Church's prerogative. But of the necessity of the Sacramental Act to complete Absolution by Christ in His Church there can, in the face of Catholic doctrine and custom, be no question.

Holy Matrimony is of such vital importance both to Church and nation that no one will be surprised to find it the occasion of a special expression of Christ's gracious life-giving power. It is the Act in which a man and woman solemnly respond to a vocation to special service within the Brotherhood, a service under which divine ideas will find expression. Fatherhood, motherhood, mutual love that creates a new unity, and the dependence of child

on parent are indeed eternal notions. And in the Mystical Body special grace and power are given to those who would express them. Christ in His Church bestows the gift, but with and through the Body itself. The whole mode of this Sacramental Act is so really within the relations that bind together Christ and His members that we even speak of the man and woman as ministering their own Sacrament.

The Unction of the Sick, again, announces by its title its value and importance.

For, whether we emphasize its ministry of healing the body or its ministry of grace to a dying person, its essential meaning is the imparting to a member in dire need of grace and power from the Church's Treasury, which is Christ's Humanity. This Act focuses Christ's healing power, adequate in the Spirit for both our bodies and our souls; man's terrible need; and the Body's prayerful desire to communicate to a needy member something of her store of riches. The Sacrament is necessary that the focusing may be accomplished, and that the Act of Christ and His members may be truly and literally one.

As we have said, the nature of these three Sacraments just discussed is not so peculiar as to shut out other sacraments by any logical necessity. There might conceivably have been more; nor has the Church always limited the number as to-day she does by customary practice.

In any case, She makes free use of what she calls sacramentals: acts and consecrated creatures in the faithful use of which a man finds himself at a material focus in which are united the Christ-grace and the Church's prayer that it may benefit him. So strong is her faith in her Christ's Humanity, its graces and its power, that she does not hesitate to connect with It, by her prayerful intention and sympathetic love, certain well-known acts and blessed creatures; in the filial confidence that whosoever shall faithfully and penitently make use of the same will, in the very act, find himself touched by the healing Hand and cheered by the tender Heart of Jesus Himself.

IX

If we have in some degree rightly caught the meaning of Sacrament, in spite of our blind vision and faltering pen, it will hardly be necessary to add much concerning the Ministry to which is assigned the whole sacramental action.

It is evident that for an action of this kind, that is to be world-long in time and in area world-wide, a definite pledge and means of unification is required to give it certain authority. Again, in as far as it is the action of the visible Church it requires organs, agent, and instrument of ministry. While its simultaneous connection with the Invisible Self of the Church, the Lord Christ, demands the seal

of His sanction and order upon all whom the visible Church may employ in her action. And finally, the mysterious unification of Transcendent and Immanent Life that Sacrament involves can be adequately secured and expressed only by a Priesthood which is Christ's own priesthood ; His Priesthood extended down the ages through men whom, before the world was, He foreordained and selected, and now, in the fulness of the times, in and with and through His Mystical Body, He has called, ordained, and sent.

And, in the last place, there is quite sufficient historical evidence that our Lord Himself, in preparing for His Sacramental Activity, created and ordered the Catholic Ministry in and through His Apostles. Now when historical evidence and spiritual values give the same message, surely Charity requires that we accept it, lose ourselves in the Catholic Fellowship, and yield ourselves to the Mind of the Mystical Body, the Mind of the very Christ Himself.

CHAPTER XI

CHURCH AUTHORITY

THE difficulty in the way of a theory of Church Authority lies in the present unsatisfactory relations between the Bishops of the Church. Like the Apostles, they have had serious differences about their respective positions in the Kingdom and, unlike the Apostles, have sacrificed a true, working unity to their own ambitions. In East and West the claims to universal jurisdiction, real or titular, produced a spirit of mutual mistrust that inevitably precipitated schism. Natural differences of mental outlook and spiritual characteristics had always made their position so difficult for both that only a very special charity could reconcile them in it. And the moment worldly ambition poisoned the somewhat shallow wells of their love, the position became untenable. Four Eastern Patriarchs went one way, while the one Western Patriarch took his own road. And in that moment the whole teaching organization of the Church suffered a blow from which it has not yet recovered.

Up to the time of the Schism, General Councils that gained acceptance from the whole visible

Church were the final authority, recognized by all. And for several centuries the theory of Councils was maintained and put into practice. But in the West the days of Councils were numbered on the day that the Western Bishops at Constance, weary of rival Popes in the See of Rome, deposed all three, one of whom was doubtless true Pope ; declared the See vacant ; and elected a new Pope. A challenge so forcible as this could not pass unheeded ; and friends of Papalism soon set on foot the theological movement that came to a head in the Vatican Council of 1870, which declared the Pope supreme over General Councils.

If then we wish to arrive at the true, Catholic view of Church Authority we must be able to get behind these human failings and their consequences and construct for ourselves a picture of the ideal as it was meant to be, and as it would have been had it been given a fair chance.

I

The ordinary man turning to Christ finds himself living within what is termed a Cure of souls. That is to say, he is within the sphere assigned by the Church to a certain minister, for many centuries past a Priest, but in primitive days not seldom a Bishop. This Priest, then, is the commissioned representative of the Bishop, and is the ordained agent, in Christ's name and the Church's, for con-

veying to our convert the exact conditions of belief and practice that are required, first before he may be admitted to the Church by Baptism, and afterwards before he receive the other Sacraments. From the Priest he learns the fundamental truths of religion and their practical meaning, with the priest he learns what prayer is and to what it carries us, and through, as well as with, the priest he shares the Church's Worship and experiences her discipline. This then is the living authority given him to guide, warn, and help him as he faces life and its difficulties. He perceives in his priest the society whose representative minister he is ; and living in harmony with him he finds himself one with the diocese, and in the diocese with the Church. For the priest in diocesan Synod links his people to the wider body, and the Bishop in General Council carries his diocese into the universal life of the whole Church.

Let us now suppose that the priest becomes a speculator, carried away from the rock of revelation by some waves of modern error to which he had thoughtlessly committed himself. The layman perceives the accident. He can no longer trust his priest. To whom can he appeal ?

The Bishop is the supreme teacher in the diocese, and to the Bishop the priest is delated.

What authority has the Bishop to deal with the priest ? Ideally he is entirely competent to judge the case, and if necessary to remove the priest from his office, and even from communion with the

Church. But our interest is rather in studying the authority on which the Bishop relies in testing the Priest's doctrine. That is, what does the Bishop officially represent as Teacher of his diocese ?

Without a shadow of a doubt he has no position at all other than that of local representative of the whole Episcopate ; that is of the Mystical Body in regard to her teaching functions which she exercises through the Bishops. And he can only command respect for and obedience to his decisions in as far as he loyally represents the whole Episcopate. For, as we have seen, the Episcopate speaks in the name of Christ in transcendence over the Church and in His immanence within the Church ; it conveys Christ's Revelation that is at once from without and from within ; and to this work all its members are consecrated by Christ Himself acting in, with, and through His Mystical Body.

The Bishop then, when face to face with his priest accused of false doctrine, must fall back upon the Episcopate whose local agent he is. He asks himself what in fact the Episcopate has given forth as the Christ's teaching upon the points at issue. And in forming his answer to this question he must be able to justify what he proposes to say from these several sources.

He must have the authority of those he represents for saying that the dogma on which he is to insist belongs to the divine revelation, to the Apostolic deposit of faith, and to the body of doctrine defined

by the whole Church as necessary to salvation. That he may determine this matter correctly he has received from the Episcopate the Holy Scriptures, with the Creeds and official definitions of the Œcumenical Councils. And to aid him in his understanding of what he will find therein he has first of all the language of the Church in which down the ages she has, in her worship, spoken to God and about God ; language the meaning of which comes with no uncertain sound and puts beyond doubt the fundamental truths of our holy Faith. And, secondly, he has at his command the teaching of the great Bishops and Doctors of all ages whose words have won for themselves acceptance, generally speaking, within the whole Mystical Body.

The very divisions among the Bishops lend their aid to him as subsidiary but by no means unimportant helps to estimate the truth. For they inevitably led to the assembling of councils in East and West which, although obviously partial and local in membership, have placed on record the state of belief and thought of the Church at various stages. So that from a comparison of the acts of these Councils a Bishop can judge of the lines along which the Church is moving, and where the lines of East and West approximate he knows he is in possession of her common mind.

So that it is possible to decide not only what dogmas are of faith, and what explanations of universal dogmas are incompatible with faith ; but

also to lay down for men's guidance the probable logical issues of new propositions and speculations. That is to say, the lines of thought that evidently lead away from Truth can be discerned, and Churchmen need not be left without reasonable guidance and warning.

A Bishop who loyally and faithfully interprets in this sense the fundamental doctrine of the Episcopate is therefore voicing the mind of the Mystical Body, and His mind also who is the very Self of the Church.

Ideally, the Bishop is the final authority for the diocese. Seeing, however, that no man is free from liability to err, it is the custom of the Church, for the greater safety of the Faith, to allow appeals from the diocesan Bishop to some wider body of Teacher and Judge, such as a Provincial Synod. While the final authority is a Council of all the Bishops alive on earth whose decisions are accepted as according with the faith of past ages.

The Bishops, in theory, pronounce the Church's Mind, and the proof that it is the Church's mind is that the visible Church on earth acknowledges it as her own. This process of acknowledgment is not necessarily immediate. In past ages it was more slow because means of communication between Church and Church were so often far to seek. But we are not in these days much concerned to worry over delays and inconveniences in method, seeing that the main work was accomplished long before

our time : and the results are with us beyond just dispute.

II

A much wider liberty is left to the Bishop in matters that are not vital to faith and morals. There is not, and there never has been, a Common Rule of Devotional Exercises. The Holy Sacrifice belongs to the Church in her corporate capacity, and her sacramental life is one and the same in every part of the Body ; but a great variety in method, manner, and language, marks the approach to God of the various local Churches scattered over the world.

The Bishop in his synod of priests is the supreme authority, but in no such sense as to be lord over the laity. And the Synodal Canon, or the Bishop's decree, is sufficient authority for Liturgy, Office, or extra devotion. And as the desire for federation spreads, and dioceses become grouped in provinces, no Provincial Decree can be followed until the Diocesan Bishop has, if possible in Synod, officially adopted it, and promulgated it as a Diocesan Canon.

This local liberty is of the first importance as safeguarding national and tribal qualities that are to be redeemed and brought to Christ, so that mankind in which He is to be self-expressed may be as rich and complete as the creative purpose lying behind it. Anything that savours of forceful repression with the view to moulding all men to one type, is to be resented as robbing God of His own

possessions. And the temporary external uniformity so produced is a poor compensation for the richness of Free and spontaneous worship here and the fulness of mankind's self-oblation there in glory. At the same time the limits of liberty are quite clearly definable seeing that normally no Bishop is really isolated from his fellows, and the provincial organization provides a suitable check upon diocesan eccentricity. Charity is God's check upon both undue licence and undue suppression.

The parish priest owes obedience to his Bishop, and more formally to his Bishop in Synod ; that is, to the Church's mind in which he himself has his personal share.

He receives his Service Books from his Bishop, and all his ministrations not covered by these Books are under the Bishop's constitutional control. The same authority that confers upon him his Cure of souls, giving him his priestly jurisdiction in the diocese, also lays down for him the general lines of his ministerial action. It is to the Bishop he must go for dispensations, and relaxation of rules ; to the Bishop he refers all that with which he cannot himself deal, and so far as in him lies he does nothing without his Bishop.

If he be accused to the Bishop of lawlessness, the Bishop deals with him as the representative alike of the whole Church and of the local diocese. And the Bishop's position is impregnable so long as his own diocesan use is both duly authorized by him-

self, or his predecessors, with proper Synodal action, and also strictly within the limits of what is according to Catholic principles. That is to say, a Bishop's initiative is in practice more limited than in the strict theory, just because so many customs have become approved over wide areas under the authority of large Bodies of Bishops. And in the absence of definite, official, Synodal action to the contrary a single Bishop can hardly forbid what provincial and even patriarchal Synods of Bishops have approved and allowed.

Of authority in the sphere of morals we need only add that the Bishop is the final Judge within his diocese. And a priest is bound to follow such canons as are of force in the diocese owing to official promulgation by the Bishop, either as Acts of his own Synod or as approved decisions of some wider body such as a provincial or patriarchal Synod. There can, of course, be no question of tampering with the divine Revelation, the Apostolic command, and the Teaching of the Church universal; and there is always, by custom, an appeal to an Episcopal Synod or Council.

Nor can any Bishop rightly complain of priests who, in the absence of official diocesan direction, have recourse to the canons of the nearest province, or of the patriarchate should such be available. Just as he himself could not justly make decrees in morals for his diocese that were in real variance with those of his patriarchate; although in details of

judgement and penance he would rightly exercise, with his Synod, a wide liberty of adjustment to local conditions.

III

Thus on the whole matter we may observe that Church authority is no clear-cut system of small details, but a revelation of the Christ within the Mystical Body. So much is constant and common to all local Churches because Christ is the Truth who changes not ; while yet there is room for much variety in other points because Christ is love reaching out of all men ; and men's modes of response will vary as they themselves vary in tribal characteristics and customs.

Granted a common charity binding all Bishops in their one fellowship, with each other and with all who have gone before, the result would be a perfect harmony of Christian life, at once one and varied. The one Christ is Himself the basis of a common faith, holiness, and loving worship ; while the manner of His self-expression through His members requires and justifies variety in detail as between diocese and diocese, or province and province, while unifying all variations in His own self-expression through them.

And a Christian making a pilgrimage to representative local Churches throughout the world would be more and more impressed, first with the unity of all local Churches in the One Mystical Body,

each one bearing witness to the one Christ who is the Church's essential Self; and secondly, with the glorious variety of self-expression made possible to the universal Christ by the unification of so many particular nations, tribes, and languages in His own Person. So far from being offended at the absence of detailed uniformity, our traveller would marvel at the fulness and universality of Christ's Humanity that requires so rich a variety of types for His complete self-expression.

And he would begin to understand how the Church's authoritative definitions, with her canons that are of universal force, exactly express the Christ's Mind revealed within the Church by way of response to His Spirit's Revelation from without; while the various local rules, canons, and decrees express only His Mind as declared from within, in various forms, to meet local needs and to suit local conditions, in matters upon which His spirit has made no external Revelation.

An adequate, if incomplete theory of Authority would thus form itself in his mind. He would see that Scripture, Creeds, and universal Laws belong to the transcendent order first, in as far as they voice God's external revelation; and are taken into the immanent order by acceptance within the Church's Mind. Further, he would perceive Christ as Transcendent Truth taking to Himself His Mystical Body that through her responsive mind united to His revealing mind, He might become

immanent Truth within her. And in the Episcopate he would recognize the agency of Christ transcendent and immanent, the voice of Christ teaching His Body and the voice of Christ within the Body responding to Himself through the minds of His members. And in this authoritative voice he would find his sufficient final authority.

And, beyond this, he could hardly fail to perceive that apart from Revelation from on high, Christ immanent in the Body, Christ in the minds of His members, must continuously express Himself as they make it possible for Him; thus beginning here and now His wonderful work by which in the day of glory His Saints shall think His thoughts and speak His words.

Thus, even in matters not revealed from without, our traveller would be prepared and glad to recognize Christ's universal Mind under many partial, and apparently diverse forms up and down the world; forms that on the surface are many, but, in fact, are unified in Christ's Mind, the Mind in which all creatures are destined to become one.

It would be suggested to his mind that the movement of the Mystical Body to the sight of the Beatific Vision, with interior sight through her organs of will and heart, is begun here on earth in the Church. For to that Church is presented the unchanging, transcendent Revelation made by Christ in the Spirit outside her, while her power of seeing unveiled God depends upon the indwelling Christ

who is her very Self, the active agent who in her acknowledges, loves, and obeys the Truth. And he would therefore not be surprised to find, beyond the interior assent to the external Revelation, an ever-deepening movement of interior union with the Mind of Christ, a union of which the expression must needs be made visible.

Thus, perforce, the Church's life would appear at once one and varied, destined as she is to express the universal Christ.

IV

We have suggested that the Church is specially concerned to express in human form Christ's unification of Transcendent Truth with Immanent Witness, or Response, thereto ; to be, as it were, a kind of Sacrament of divine Reason immanent and active in His own creation ; and further, where no Transcendent Truth has been revealed, to express under a variety of forms aspects of the universal Mind of Christ that will one day be unveiled through her in glory. And we have hinted that the second mode of Christ's action, within and through the Church, is in some way connected with His preparation of her to behold the Vision of God. While the first mode of His action, His unification of Transcendent Revelation and Immanent Witness, is the first step towards that mysterious and wonderful action, in our hearts and wills, in which the Christ within us will, in us and for us and

through us, behold Himself in the glorious Vision of the Godhead.

And it is upon this fact of Christ's immanence in the Mystical Body that we base her claim to an inerrant knowledge of and witness to the Truth. She does not err concerning Christ because She is the Christ.

The promise that she should be led into all Truth is not fulfilled in the visible Church alone, but in the Mystical Body as a whole. The visible Church is led increasingly day by day into Truth, for Jesus her inner Self is the Truth ; but her knowledge is not universal here and now. Beyond the veil she is raised from glory to glory, and in her saintly minds and hearts the Christ's Mind is more and more richly apprehended and expressed ; as she reaches more nearly to that state in which the Eternal Word shall be able to rule creation by her agency and instrumentality. Thus the inerrancy of the visible Church on earth must not be confused with the complete knowledge of the Church in glory. There can be no doubt that beyond the grave the Church will teach us all things in the Vision of God ; and she is universally infallible, for she is Jesus the Truth. But her witness here on earth is limited, partly by her commission, and partly by her dependence on human minds and wills.

The Church is the Body of Christ extended in our manhood, and is therefore to some extent limited in expression and activity. The Christ depends

upon human minds and human wills, and whatever the union that exists between them and Him, there is no doubt that here on earth He cannot do all that He is personally and properly able to do. Just as the Incarnation brought Him to us under a human mode that provided Him with a measure to His divine activity, and demanded of Him an operation that was never outside the highest possibility of a perfect manhood constituted in God; so the visible Church gives Him a less complete mode of human activity, that imposes on Him a new measure of operation here below which can never exceed the highest possibility of the redeemed human race. Beyond the grave the measure of this operation will grow richer, wider, deeper, far less limited by human weakness and failure; while in highest heaven the operation is so rich and free, so far beyond our human measure, that we speak of it as mediated by those who enjoy the full vision of God.

When therefore our Lord speaks of the Church as moving into all truth under the guidance of the Spirit, and conquering the gates of Hell, we are not justified in applying these promises in their fulness to the visible Church on earth as to a separate entity.

The Church is inerrant; she cannot as a whole deceive or be deceived. But it does not follow that she has here on earth any means of adequately expressing the whole knowledge that comes to her from the Beatific Vision.

She sees God, and in God apprehends all that is within man's fullest capacity. But can she express it ?

Was not her Lord unable to express as man much that He Himself had created ? Is not this involved in incarnation ?

And we must be content to know that the Church's power of revealing truth on earth is not in exact proportion to her essential knowledge, or to her highest acquired knowledge.

Her essential knowledge is exactly the content of the human mind of the Ascended Christ ; and her highest accidental knowledge is that of the Blessed Mother and the Saints whose minds have become, in their measure and degree, one with His mind.

But her revelation of knowledge to souls on earth is strictly apportioned according to her corporate needs, and to the natural limitations of her members.

God's miracle of grace does not lie in over-ruling human minds to utter words beyond their capacity of apprehension ; it lies rather in the sanctification of the wills and minds of the well-disposed, so that they themselves become worthy and able to interpret the revealed Truth, and to expound its meaning.

God's miracle is that never yet has the Church failed to keep her lamp alight, in spite of scarcity of oil, inferiority of wick, and density of smoke.

As with truth, so with morals. The progress is painful, in face of opposition and difficulty ; but

it has never ceased to be progress. The light has shone in the darkness, nor has the darkness ever overcome it.

The fundamental Revelation, then, the truth of which is as certain as the Church's existence on earth, centres round the Christ Himself : speaking of Godhead, incarnation, resurrection, ascension, and life in glory for Him and for us with Him ; of the Church herself, her life in Christ, and her Sacramental System.

The meaning and logical consequences of this Revelation have been elucidated little by little in one generation after another, slowly, irregularly, with hesitation here and undue haste there ; with many an individual error, yes, and with many a party heresy : but always the essential Church has succeeded in some measure of true self-expression ; and never has a man fallen into error for lack of light and witness. "*Athanasius contra mundum*" is a phrase exactly expressing what we mean : the Church on earth, with however small a voice, in whatever fewness of numbers, has never failed to express the essential Truth.

But it is certainly not the fact, in any age, that a man had only to lift his eyes to the Church's officials when he wanted clear-cut definitions of the Truth.

The Truth is a Person, not a system : and the Church is a sure guide to that Person. She does not claim to move among systems of thought

marking with her blue pencil all man's many propositions as "right" or "wrong." But she can say, and does say, now as always, what the true facts about her Lord are ; and she may or may not exercise discipline over those who deny them. Those who walk with her in loyalty receive from her an instinctive dread of propositions that tend to deny her Revelation. But she has here on earth no man, and no body of men, adequate to the task of pronouncing immediate judgment upon every conceivable proposition that touches the Faith.

Once more, we have no promise, and no ground for expecting a promise, that the Holy Ghost will use the glorified Manhood, the Church, for the purpose of declaring here on earth the exact and final truth on matters not included in the sphere of the visible Manhood ; for knowledge of this kind is outside the sphere of the visible Incarnate Life. All that preceded the actual Incarnation and all that is not related to the Incarnate by personal relation would seem, in fact, to lie outside the Church's special witness here on earth. In heaven it is otherwise, for there our souls and bodies will be such that the members of the Church can share with Him those wider relations that belong to Him as Upholder of the universe.

It is therefore merely wilful to demand of the Church here on earth a fulness of explicit knowledge such as rightly belongs to those who see the Beatific Vision ; and it is no slight harm that they

do who exalt her claims beyond her Master's promise.

And equally wilful is it to deny to the Lord Christ within His Mystical Body the power of producing in His members a corporate response to the divine Revelation of Transcendent Truth ; and of drawing them into such close union with Himself as to make them serve as a corporate expression of Himself, their Life and Holiness and Truth.

v

Once more, let us approach the question from a different standpoint.

The authority of the Church is based upon the movement of the Divine Spirit in close union with the redeemed spirit of the human race, that is, with the spirits of multitudes who see God in varying degrees of vision. It is also another name for the corporate witness of a living society to the fact of its own foundation and history. And, in the abstract, no better basis of teaching, no more trustworthy witness to facts, can be found anywhere. No other human society of so high standing and reputation would be refused the last word in a dispute as to its own history. The writers of the Church are as a body at least as famous for knowledge, accuracy, and genius as any other select body of teachers ; and her ministry has provided her with a means of handing on tradition that has no real likeness outside herself.

The activity of the Spirit within the Church requires very exceptional attention. For it is the most important element in that movement of His by which, proceeding from God, He leads all in Christ back to God.

The Church makes no isolated claim when she demands the recognition within her of God's voice on spiritual Truths. She asks no more than mankind claims for itself in other departments of knowledge, namely, the acknowledgment of man's inherent capacity for knowing the universe, a capacity that never fails him who loyally yields himself to the pursuit of truth. No sane man denies that through its artists, sculptors, musicians, philosophers, and men of science the human race is arriving slowly at certain knowledge, which promises to be the foundation of the true theory of the universe. And every Christian necessarily holds this to be the case just in as far as he believes the spirit of man to be in essential harmony with the Creator Spirit, from whom the universe has its meaning and man his power of interpreting it.

The Church's claim is no more and no less just and equitable. Since she is the human race united with Christ in God, and in as much as the Spirit of Christ is her conscience and her light, she naturally and properly deals with matters that are not primarily of the visible, material order. Her realm is personal, and its limits are fixed only by the measure in which Christ's redeemed mankind can see

God in Him. If the Church have no special genius for spiritual truth there must be some unnatural and improper gap in man's advance towards the truth of the universe.

A priori we should expect, for the completeness of man's progress and perfection, some capacity for knowing the Creator as well as the creation ; and corresponding with the capacity, some movement of God manward in which He should at once unveil Himself and lift men up to contemplation of His revealed Beauty and Truth. And what we might *a priori* have expected the Church professes to possess. Rather, let us say, she professes to be that movement itself. So that a seeker for truth does not so much gaze upon a teacher, who will not deceive him in fundamental doctrine, as yield himself to a corporate movement that will carry him, by way of union with Christ and vital experience of spiritual life, to that knowledge of God which is eternal life.

The great hindrance to acceptance of this claim to authority lies in the shape given it by so many Churchmen. They speak as if the Church were a small, select body of specialists whose wisdom can supply an infallible answer to man's questions, and cast a light, from outside, upon his dark and lonesome path to the City of Truth. They appear to forget that the Church speaks with authority because she is the whole redeemed race, and because she is the Redeemer of the race ; the Redeemer and the redeemed being made one in life, purpose, and

knowledge through the Spirit of God, for whom He Himself has made a fit habitation in the souls of His people. Whatever light we find, then, in the Church is from Him who is both without her and yet within ; and her answers come not only to us but through us ; each member contributing his share of co-operative witness that gives the Spirit His means of unfolding Truth.

Eventually the Church can do no more than reiterate the fundamental Revelation of her Founder's personality, life and work and purpose ; for this alone can she present with any hope of success to those who are not of her flesh and blood. But internally, in undefined and indefinable spiritual communications, she bears her members onward to the Vision of the Invisible, sanctifying their judgements, guiding their minds, deepening their spiritual instinct, purifying them from worldly bias, and imparting knowledge of objective reality, in such measure that little by little she fashions for us all a true and living doctrine of Creator and creation. She can fix no common limit to our knowledge, for each soul must advance in proportion to its own power of response to experience, but she does provide that we advance together along the distance that is common to us all, and that no one follow far along a path that we shall not all finally use on our way home.

Her historical witness we call her Catholic Dogmas ; and the interior, empiric knowledge open

to us all we name her Catholic Tradition, sacred to her members. And we see to-day how sadly her claim to authority has suffered through her children in more recent centuries confusing the two, desiring to make merely internal Tradition as binding on the stranger as the external, yet internal, Creed.

To-day we are free to keep separate that which she herself has never joined together ; and in this present discussion we are careful not to misplace Creed and Tradition. The Creed is the Church's last word of witness : it proclaims her essential meaning and purpose. While her Tradition is her secret that she can impart to no one who has not lost himself in her household, and begun to breathe gladly the air of her country.

VI

We venture to make a pause here, in order to deepen our appreciation of the internal life of the Church as it provides us with the atmosphere in which Truth is most visible, and braces our whole nature for the task of corporate vision.

The Church of God is, from the human side, the society of Christ's members, that is, the men and women who from the first have yielded themselves to the domination of His Will, the life of His manhood, and the love of His Heart. In Him they are a new creation ; since their life is His who came

into our manhood, Jesus, Son of Mary, and Eternal God.

Thus a true account of the Church must begin, after the Lord Jesus, with Mary the Mother, from whom the manhood came forth ; with Peter the Apostle, whose confession of Christ's divine nature constituted him the site of the Church's building ; and with Paul, whose conversion and life's work brought the Gentiles into the Kingdom. Starting with them it passes to all the Saints who have passed beyond the grave, men and women in whom Christ is all in all.

As the Apostolic Band lived in the shadow of the Ascended Master's Glory, so the Church of each generation has known itself overshadowed by its past. The Church on earth is merely a small, visible limb of a mighty body, long since become invisible.

The Militant Church is the beginner in all affairs ; the Church beyond the grave is the finished scholar ; yet both are one, for in Christ all are made one.

Knowledge is the prize of the Saints who behold the Face of the Eternal Word ; to us on earth it is an almost impossible task.

Holiness is the very life of those whose wills are one with the Creator's ; in us on earth it is as yet merely a conquering power sadly hindered and checked.

And we attain neither to knowledge nor to holiness

except in the measure that we lose ourselves in Christ and His Brotherhood of Saints.

For together with the grace and truth that Jesus gives us, there is an atmosphere of spiritual insight and of holiness, created by Him through His Saints, into which we on earth have entered, and within which our instincts, religious, spiritual, and moral, find true development and growth ; an atmosphere towards the enriching of which goes every aspiration of the penitent soul as it moves from grace to grace, and from glory to glory.

Only a very confirmed materialist will in these days deny the influence and the importance of what we call atmosphere ; and for this reason no account of the Church on earth is in the least adequate that does not lay stress upon the power of her past, which indeed is not her past, but her present in the heavens. To attempt an estimate of the activity and usefulness of the Church apart from her heavenly life is not only foolish : it is dishonest.

Our sum of her action is made of three separate items, too often viewed as entirely dissociated and apart, that by their very nature belong to the one total.

(I) The first item is the new power and activity of manhood-in-God, or of God-in-manhood ; that is, of the Lord Christ, the Head of the new humanity ; Prophet, Priest, King, Shepherd, Saviour, Physician, and True Man.

He is essentially the Church ; the Church is, essentially and primarily, the Christ.

And all that He in His Manhood possesses and is, Truth, Holiness, Beauty, and Love, is the possession, nay, is the very being of the Church herself.

And He is therefore the Incarnate Truth of the Church.

(2) The second item is the complete, and ever-deepening union of the Christ with the souls that have passed from us. This union is based in will, in mind, and in heart ; in holiness, in knowledge, and in love ; so that the saints have nothing but what is Christ's, express nothing but Christ, and desire nothing outside Him. While the Christ so dominates each saint that He is for every one all in all.

Their obedience is His, in origin and fulfilment ; for viewed as a power He gave it them ; conceived as a state, He alone trained and strengthened them therein ; and as a sacrifice to God it has no existence apart from His own.

They cannot pray a prayer that He does not inspire ; nor desire what He does not suggest to them.

And whatever they know of God and see of the Vision, they know and see in Him, who is the Mirror of the Divine Truth and Beauty.

They exist to be agents and instruments of the Christ's Obedience, Worship, and Intercession.

In them He lives to obey ; in them He worships ;

through them He makes intercession articulate. They are His very real bodily members ; and so real and close is the union between them that in heaven they exist only in Christ, through Christ, and with Christ.

Individuals they are, in the sense that each is master of a free-will ; but brethren they are and God's children, since each has surrendered his self-determination to the domination and pleasure of the Christ.

Sum up then the will-power of Christ's men and women who have left their evident mark upon the world during these two thousand years ; add to it a still vaster force, as real yet never much in evidence, the will-power that has changed individuals, made family life holy, and borne its witness in unexplored spheres ; add still to it every aspiration and effort against sin and worldliness that stands to the credit of the Christian name ; and we have a dim notion of what on its earthly side that force is which to-day is co-ordinated with, and reinforced by, the triumphant will of the Son of Mary, in its complete, personal union with the Will of the Eternal Himself.

This and nothing short of this is the activity of the Church. This power is the measure of the world's possibilities ; as the evident failure of this power in certain directions is the measure of sin.

The vocation of the Church to share the lordship of her Head is based upon this activity. For just as the divine will, so God in Christ will rule a restored

universe by means of their wills who have become worthy of adoption as His sons.

Equally true is this of the minds of the Saints.

In Christ and with Christ their minds reflect that divine vision of which each has become capable ; the reflection of each mind widening and becoming clearer all down the ages. So that the Mind of Christ is extended, as it were, in the individual souls incorporated in Him ; while their mutual union and fellowship secures to Him a corporate mind which in its total reflexion is far beyond both our conception and our comprehension.

We must then give due weight to the influence exercised by the saints through their wills and minds. Were they still on earth, dwelling amongst us, we should expect to find the atmosphere of our souls charged with spiritual forces resulting from their intimate union with the Ultimate Will ; nor would our minds be proof against the intellectual power of their Vision.

The more powerful then will their forces and influences be found, seeing that they have reached the very centre of the Kingdom of spiritual power, and in the manhood of the Eternal Word reign with Him in His glory.

The authority of the Church as a Teacher is not fully discussed until a place has been assigned, among the forces that extend the Knowledge of Truth, to the living, growing Vision of the Saints.

The inner meaning of the Blessed Sacrament, the glories of the Blessed Mother, the activities of the Saints ; are not these matters as to which we on earth may find new light as we come closer to the Fellowship of the Seers ?

And can the Church be mistaken in her Vision of the Blessed Lord Christ, when she exists only in Him ? And will not the sum of her will-power and knowledge be enough to establish an atmosphere on earth in which, walking with the traditional creeds to guide us, we cannot fail to find Truth ?

(3) The third and last item to be added as we sum up the activities of the Church is the Will-power and Knowledge at present powerful amongst ourselves.

To speak briefly of these powers is impossible, and it is better merely to indicate their presence. For the measures of them are so various : from that of the penitent saint to that of the most recently converted sinner ; from that of the simplest, illiterate soul to that of the most learned man of God ; while the different combinations of will-power and vision are as numerous as are serious Christians.

The point that we desire to emphasize is that their wills and minds are powers for holiness and truth only because they are, in their degree, made one with Christ's ; and in Christ's with those of the Saints. That is to say, they are imperfect, palpable points of contact between the Eternal Will and the material world, and imperfect visible revelations to a sin-blinded race of mysteries beyond our

natural gaze.. They are all of one piece with that corporate Will-Power of which the Mystic Body is the expression ; while they even now reflect, each in his degree, some rays of the Glory of God in the Face of the King in His Beauty.

VII

The modern claim made for room within theology for an evolutionary process, and for a wide liberty of thought, has been voiced so often by the wrong men that up to the present it has been disallowed. In itself it represents nothing incompatible with a proper attitude of the human mind Godward.

Religion is founded upon a revelation of God to men, made in the Person of the Eternal Reason under the form of a human life. And this foundation of Religion cannot change while the earth lasts, because it exactly and accurately makes known just those fundamental facts required by each individual to bring him to God and into the brotherhood of Christ. Man in his nature is always the same ; there is no such progress in his fundamental nature as alters the character of his general requirements at God's hands.

By nature, beneath the surface, men in England are what we in Africa are ; we of the twentieth century are what they were in the Christ's own age. Our great war has brought this home to us in a way that admits of no contradiction : out of Christ,

man's fundamental nature alters not one bit from generation to generation.

Therefore did our good Father reveal to us the essential basis of Religion in a human life, in an individual series of facts, the perpetual study of which becomes man's highest duty and most profitable task. And the witness to these facts is the Christian Fellowship, the Catholic Church ; within which the record is preserved, declared, and handed on from one age to another.

To this record no addition can be made, from it no subtraction is possible. God is face to face with man at every moment, face to face with him in the fundamental secrets of his weakness, sinfulness, and ignorance ; and to each one God gives the same gift of knowledge, purity, and strength. That is to say, He shews man Himself in the manhood of the Lord Jesus ; He calls him into union with Jesus ; and gives him Jesus as the indwelling power of his being. Again, He is face to face with each man as an isolated person created for corporate life, but possessed by self-assertion, and for each one He holds open the door into the divine and human Fellowship ; the door which is Jesus, and the Fellowship which is His Mystical Body.

Here then lies the chief work of the Church's Ministry, represented by the collective Episcopate. It is to safeguard the Revelation from additions and from subtractions ; from subtraction, lest any word of God made articulate in Christ be lost to men ;

and from addition, lest in our pride and self-conceit we dare to place even the smallest barrier between our fellow-man and his Father in heaven. And to this extent, in this measure, there does exist and must exist a certain fixed deposit of revealed truth, upon which all personal religion is based.

But on the other hand, men are in unessential things quite different, and each generation differs from its predecessor, as the human race moves from strength to strength, from knowledge to knowledge, from goodness to goodness. Each generation, that is, does begin in some respects a little further on than that which went before it ; although, as we have said, the fundamental needs of man are always the same.

The essential revelation to man remains one and the same. But the Fellowship into which a man is brought is ever growing in its accumulated riches of spiritual experience, knowledge, and ideals ; so that what it has to offer to God in return for His revelation is an ever-increasing tribute of heart, and will, and mind. The Christ adds daily to that store of gifts for God that He gathers from His children, the members of His Body ; gifts essentially of His own creation yet truly theirs in virtue of their co-operation and response ; gifts of a growing obedience to, and confidence in, the Father's purpose ; gifts of a deepening understanding of His creation and its meaning, made articulate in a hundred sciences, arts, and philosophies ; gifts

acceptable beyond all other conceivable gifts to the Fatherly heart of Eternal Love.

Nor is there any gift more noble, more acceptable than those of Theology and the Common Fellowship.

Theology is the sum total in any one moment of the children's endeavour to understand their Father and His ways ; while Common Fellowship is the expression at a given time of the children's present attainment of mutual service and love in and with the Perfect Man, God Incarnate.

That either one or the other should become stagnant is a sign of coldness towards Eternal Love, a sign of approaching decay and ultimate death.

They must be continually developing, hand in hand ; for they cannot grow in separation. And their development will be as human as are the children of the Father : human, fallible, and apt to be misled.

But so long as the Church's Witness to the original Religion, that is, to the Lord Jesus the Ground of all Religion, remains faithful and sincere, no great danger lies in men's efforts to develop, alter, or reform both Theology and Common Fellowship. It is simply foolish to expect that they will in every age be of the same content : were it so, they would be no true gifts from children to their Father. Rather would they savour of lessons said with the least amount of interest and care by weary children to an unloved teacher. No ! Theology

must live, and move, and grow ; must falter and reform itself ; just because it must always represent man's best endeavours to understand his Father in the immediate circumstances of his own life. And Common Fellowship will share Theology's fate, because it is man's present effort to make his actual practice fall in with his understanding of his Father's Mind.

Thus without doubt each age may have its own way of speaking with the Heavenly Father about all things in heaven and earth ; its own way, just in the measure that it really loves and worships the Father and His holy Will ; but the things about which it speaks to Him will always remain the same ; they do not change. Whether it be the things that are visible to our eyes, or the things we hope to see when we reach the invisible world ; whether it be the Christ and the life He lived and the death He died, or the Virgin Mother who bore him, or the Angels who ministered to His needs ; or whether it be the created universe in which we live ; the things do not change. But in each age men, being of partial, growing mind, will think and utter different thoughts about them, to their Father's glory.

And side by side with their thoughts will men's actions change within the Common Fellowship ; and that too in the exact measure of their growth in love. They will increasingly learn the mutual duties of man and man, household and household,

class and class, nation and nation; and each generation will alter its thoughts, and schemes, and aims as the conditions of the material world alter. Therefore Theology must always be developing so as to express the very best and most loving hearts among the children of God; and the Common Fellowship should enshrine the thoughts of those hearts in the common life of Christ's Brotherhood.

But the basis of both Theology and the Common Fellowship is the one unchanging Revelation made by the Lord Jesus Christ, and declared now, and for evermore, through His Mystical Body and the Catholic Church.

CHAPTER XII

THE PAPACY AND UNITY

WE have tried to avoid, as far as possible, controversial treatment of matters connected with this discussion of the Church's Nature. But it is quite impossible not to take notice of the Papal view of her constitution, as it was solemnly defined and decreed for our acceptance by Pope Pius IX in the Vatican Council of 1870.

I

According to this view the Mystical Body is not the complete self-expression of the Incarnate Word : it is His self-expression up to a point, but there are certain aspects of His office and incarnate activity that are not in any way related to it. For their expression some one was needed outside the Body, who should express to the Body what the Body itself cannot mediate.

These peculiar points, that require a peculiar form of mediation, are the supreme Pastoral and Governing Power of our Lord, and the Infallible Sense of Truth that He desired to impart to mankind. For

some reason the Mystical Body itself could not both shepherd and be shepherded, govern and be governed, teach and be taught. The Christ its very Self, and the Christ extended in each one of its members, were not to the Pope's Mind so truly one personal Act as to unify the two activities necessarily required of Him ; and therefore there was introduced a peculiar, separate expression of the Christ-activities we have specified.

That this is what the Pope meant is clear from the emphatic character of his assertion that our Lord empowered His chosen representative directly and immediately, the Church having no share in the communication of the gifts nor in their exercise. And Roman theologians have still further illuminated this point by reminding us that St. Peter received the titles reserved for the Christ Himself in the Scriptures : the Rock, the Good Shepherd, the Key-Bearer, and such-like. Thus we are not in error when we perceive in the Roman St. Peter a representation of that in Christ which characterizes Him as the Church's Self ; as opposed to the Body ; and he is therefore officially related to Christ in a peculiar sense and in a special degree, in a sense and degree that are not included within that sum of our relations with Him which constitutes His Mystical Body. St. Peter, as God's Vicar, is related to Christ in a relationship that the Church does not mediate, nor share ; and therefore that is not contained within the Church. Hence his relation as God's

Vicar to the Church is entirely external. While the Christ is both external and within, because He is God, and God being Spirit can at once transcend and indwell the Church. But St. Peter being merely man cannot be at once external to the Church in respect of those relations with Christ that make him Christ's Vicar, and also internal to the Church in respect of the very same relations.

It might be argued that as a Christian St. Peter is within the Body, and that therefore his office cannot isolate him from it. But the true and adequate answer is that God's Vicar, as God's Vicar, in respect of his official relations with Christ, is isolated from the Body ; and that it is with God's Vicar, not with St. Peter the man, that we are concerned at the moment. Not even Apostolate, or Bishopric, will unify with the Church the man who represents Christ in respect of that in which neither Apostolate nor Episcopate has any share.

From this certain conclusions inevitably follow.

First of all, the Mystical Body cannot be the fulness of Christ, nor can it be as a Body adequate to express Him. There is a residuum of Incarnate Activity that requires an isolated form of expression outside the Body proper.

Secondly, the Episcopate under which is fully expressed the transcendence and immanence of God in relation to the universe, is displaced by the Papacy that expresses only the divine Transcendence ; the full and rich idea underlying the Mystical

Body and its Episcopate being sacrificed to a revival of the one-sided conception of God as Transcendent.

Thirdly, atonement is more than ever marred and hindered. For in place of all men being united with one another and with Christ in the Mystical Body, in and through the one Episcopate, a single, isolated force is now introduced that is said to belong to the Christ's Activity, but is on an entirely separate level from the Mystical Body. St. Peter is not a unifying power ; seeing that he is essentially independent of and outside the relations in which the Church is one with Christ.

The very unity of faith and love that his position is supposed to ensure is not a true unity, because he himself remains, in virtue of his unifying office, outside those whom his teaching makes of one mind. They become one mind, and their mind is in harmony with his mind, but his mind and theirs do not and cannot become one, for he is outside the Body.

Whereas the true unity is entirely within the Mystical Body, It is Christ the Church's Self who becomes Truth in all His members, so that the Church's Mind is, in fact, one in Christ. So live His members in the movement of divine Love, in which they all know and love God, and move together in Christ ever nearer the Beatific Vision.

Pope Pius IX made a fatal mistake when he solemnly declared St. Peter's complete and essential

independence of the other members of the Church. He dealt a blow at Atonement that has only failed to do more harm than it has because so few people now read what he said. The Papacy is not usually defined by modern Romans with the vigorous, clear-cut lines that Pius IX loved. As men have tried to forget his historical statements, so they have sought to modify his Papacy by theories of its evolution from within the Church.

And fourthly, the Incarnation itself will require an entirely new account of its manner and meaning. For whereas we have from the beginning of the Gospel understood that God is self-revealed first in manhood and then through His manhood in redeemed mankind, His Mystical Body; the universal manhood of Christ being the only conceivable means of a universal revelation under human thought, as also of a universal brotherhood under human form; we now find that Christ took universal manhood in order to produce Peter's particular manhood, and to create a very peculiar and exclusive society of men and women who approach Peter, and Christ through Peter alone. St. Peter, in fact, is to the world what the Liberals' Christ would have been: a human person in whom the Spirit of the Logos is so supreme that the man can sometimes act and speak like God, and is become our human way of attainment to our knowledge of God.

In any case, St. Peter is the one door to Jesus,

the one way to the Truth, and the one channel of Life, if Pope Pius may be believed. And the Incarnation of God in universal humanity, that He might embrace us all in Himself, is now declared useless, unless First Peter in his particular, personal manhood embrace us all in himself. "Who for us men and for our salvation became—Man?" No! but Universal Man in Particular Peter!

We do not hesitate to say that the idea of Papacy as taught by Pius IX cannot for one moment stand.

In fact, so little is it really accepted by moderate Papists that we are sure our insistence upon it will cause not a few of them considerable surprise. Yet it is true. And it accounts for the advice we so often receive from extreme Papists, to pray for faith in Peter. The Christ and His Church as objects of faith are not enough: since Peter is a second, isolated, and quite peculiar expression of Christ, acceptance of which is now said to be necessary to salvation.

To sum up this one point we have made. The Catholic Church is the area and sphere of Christ's atoning work by which He makes man one with God and with mankind; and within the Church, not as sphere only but as movement of love, life, and power, are included all the relations between Christ and mankind that are oned with Him in God. They are all within that divine movement of purposeful love which is the Church, Christ the Inner Self and Christ expressed in each member.

So that no soul is officially related with Christ except in a relation included in and enriched by the Church's life.

But St. Peter as God's Vicar has no such relation with the Church. He neither receives through the Church nor shares with the Church : he is alone, in a peculiar relation to Christ that lies outside the Mystical Body.

In other words, Pope Pius IX, in defining the Papacy, denied the Catholic Church. He was misled by a few ardent Papalists, and rejected the advice of his most learned and most representative Bishops.

II

We do not propose to say much upon the historical side, since all that need be said has been admirably stated by our most competent historians.

Yet it is necessary to remind ourselves that the modern attempts to establish the Papacy on lines of development, such as Newman advocated, will not pass the bar of judgement. For they are not honest.

If the Papacy is what the Roman Church officially teaches, then it is God who has so defined it. And by its definition the Pope of Rome has always been, from the very beginning of the Gospel, known, recognized, and acknowledged as the Supreme Pastor, Ruler, and Teacher of the Church ; and not that only, but also as the Infallible Teacher

in whose person resides the gift of infallibility promised for the Church's guidance.

There is no doubt that Pius IX meant us all to believe that every Bishop of Rome from St. Peter downwards was given by the Church, in all essential duties of his office, the same recognition that was accorded to him himself in 1873 and he bases his declaration of this truth upon the Scriptures, the Apostolic Tradition, the General Councils, the perpetual custom of the Church, the entire teaching of the Roman See from first to last, and Christian Tradition from the very beginning of the Faith. But since in controversy doubts are often expressed, against reason and justice, we give the Holy Father's own words, or the words he made his own.

Speaking of St. Peter's Headship of the Church, with all it implies of primacy and supremacy, the Vatican Council says that it is an evident doctrine of Holy Scripture, as has always been clear to the Catholic Church's mind, *manifesta sacrarum Scripturarum doctrina, ut ab Ecclesia catholica semper intellecta est. Semper intellecta est* means nothing short of an intellectual understanding of it from the first; thus putting the Papal Supremacy on a different footing from dogmas that now express intellectually what was implicitly in the original revelation but for some time was not understood by the Church on earth.

So again the Council says that no one can rightly doubt, since it has been known in every age,

sæculis omnibus notum est, that St. Peter is the chief of the Apostles, the head and pillar of the Faith, the foundation-stone of the Church, that he received the keys of the kingdom ; and in the Popes lives, presides, and judges.

And it sums up its vast claims of governing supremacy with its consequence of teaching supremacy, under a claim that so the Holy See has always held, so the unbroken custom of the Church attests, and so the Œcumenical Councils themselves have declared, *Sancta Sedes semper tenuit, perpetuus Ecclesiæ usus comprobat, ipsaque Œcumenica Concilia declaraverunt*. It then says that it was the Pope who was the active teacher behind the Œcumenical Councils, and defined through their deliberations was found to be agreeable to Scripture and the Apostolic Traditions.

Finally, it makes clear that Papal infallibility is not a power of revealing new doctrine, but ability to expound what in fact is contained in the Apostolic deposit of faith. And because all the venerable Fathers and orthodox Doctors of the Church knew with quite certain knowledge, *plenissime scientes*, that the Roman See was so preserved from error by our Lord, they have always revered and followed this doctrine of Infallibility.

Therefore the Pope, following faithfully the tradition understood from the introduction of the Christian faith, *traditioni a fidei Christianæ exordio*

perceptæ fideliter inhærendo, defines his own official Infallibility. And just as the Papal Supremacy was said to have been given to St. Peter by Christ directly and immediately, *directe et immediate*, so the power of Infallibility renders the definitions of the Pope unalterable in themselves, and not because of the Church's consent, *ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse.*

Pope Pius IX has made impossible any view of Papacy except that contained in the Vatican decrees. In fact, if the Pope be infallible, it is Almighty God who has made it impossible! So that we may safely refuse to argue with those who favour Newman's theory of development, Loisy's theory of adaptation to environment, or any other modification of the Vatican language; language quite evidently due to that school of Papalists of which Manning was a leader.

Few of our readers are ignorant that the words *non autem ex consensu Ecclesiæ* were inserted into the Council's Decree at the latest possible moment; because even without them the Decree had aroused stern opposition from the Bishops of most of the chief Roman Catholic Sees throughout the world.

On July 13th, 1870, out of 601 members of the Council only 451 voted for the Decree as it stood without these words. On July 16th, 1870, at the very last moment, the words that define St. Peter's isolation from the Mystic Body were inserted. The

same evening the Archbishop of Paris led to the Pope a deputation of dissentients from the Decree as originally worded, begging that at least this addition should not be made ; but in vain. And on July 18th, two days after this phrase had been submitted to the Council, two days only, and that at a time when many of the opponents of the Decree had already left the Council in despair of securing freedom of speech and action, the Pope, Pius IX, solemnly defined the Vatican Doctrine of Infallibility and confirmed the Council's Decrees.

The whole story of the Council is set out for us by Dr. Sparrow-Simpson in his *Papal Infallibility*. It is a luminous commentary on the statement of Wilhelm and Scannell in their *Manual of Catholic Theology* that at the Vatican Council "discussion was most free, searching, and exhaustive ; absolute unanimity prevailed in the final sentence, and an overwhelming majority even in the preparatory judgement." We have never read a sentence by learned and pious men more at variance with historical truth than this, except the sentences in the Council's Decrees that claim the evidence of history for their Papal claims.

The facts of the historical case for and against the Papacy are these. For the Papal Supremacy and Infallibility independent of the Church's co-operation and consent, there is no real evidence at all, at least down to the Council of Constance which deposed three rival Popes, of whom one was the

true Pope, declared the Roman See vacant, and appointed a new Pope. Since that Council the Papalists worked hard to establish their theory, and at last succeeded in packing and overawing the Vatican Council, so that their theory has become God's Truth.

For the divine right of Papal Supremacy there is no evidence at all in the East from the days of St. Paul onwards.

For a growing Papal Supremacy merely as a fact of human organization, although richly clothed in arguments drawn from texts of Scripture, there is the history of the Western Church from the days of St. Leo the Great onwards, a history of struggle and constant self-assertion.

No! Pope Pius IX has frustrated his own highest hopes; because in saying what was in fact quite contrary to historical truth, he has ruled out of the court of orthodoxy all more moderate views of Papacy.

III

But when we have seen how false is the idea underlying the Papal claims, as well as how impossible is their basis in history, the Papacy as a working system still remains, and we must take account thereof. Rome exists side by side with the East, each claiming infallibility, and each asserting her exclusive right to the way that leads to God. It has been asked: Where two infallible Churches

disagree, what fallible man will dare join either? But fortunately the question does not really arise, since the Catholic Church is neither West nor East, but the Lord Jesus Himself extended through His faithful people gathered in and with the Episcopate. And where the Lord Christ with His Episcopate is, there is the Mystical Body, the Catholic Church. The addition of the Papacy has hindered but has not killed the Episcopate in the West; just as subjection to the State has hindered but has not killed it in the East. The Christ in His Episcopate abides unconquered and unconquerable; His grace is sufficient.

And as we meditate upon the Church, we have to make allowance for what Papalism has added to her appearance, and to the account it makes her give of herself and her inner significance.

In the first place, the divine right of the Pope is seen to be an illusion, and all in the Western Church which hangs upon it must be dismissed from our minds. The Pope as Patriarch of the West remains, with all the authority and jurisdiction the Bishops of the West as a Body care to leave to his power and ministry; but he has it from them and may at any moment be required to restore it. Another Council of Constance may yet meet. But Papal Jurisdiction based on divine right is not a reality; and need not be reckoned with. Nor have the Pope's decrees, definitions, bulls, and the like any authority outside his own diocese

except that which a diocesan Bishop chooses to give to them by promulgating them to his flock.

The whole government of each diocese rests with the diocesan Bishop, and the entire rule of the whole Church with the Episcopate. The Pope is Patriarch of the West, and as Senior of all the Patriarchs, he is, by Œcumenical Decree, Primate of the universal Church : but he has no divine authority outside his own diocese. As Patriarch he is really the delegate of those Bishops who are within his Patriarchate, and apart from them in their Synod he can, constitutionally, do nothing. Of course, a certain executive power in matters affecting the Patriarchate is left to him by the Bishops, but he has no direct rule over the spiritual children of a diocesan Bishop, nor can he interfere with any Bishop apart from the other Bishops of the Patriarchate.

On the other hand, as representative of so many Bishops the Pope's position is of peculiar honour and carries exceptional weight even among Patriarchs. For the Roman Church represents to-day almost the whole of Western Christendom, and in its customs and rites the mind of the West is reflected. What difference a century of freedom from the Roman Curia would effect we cannot say ; changes, of course, there would be, but even so the Pope would no doubt still express the Western Mind with a very great degree of accuracy.

Secondly, it is necessary to shake off the fascination of the Papal system of Authority.

We must accustom ourselves to the fact that the Œcumenical Councils are seven only ; and that Latin Councils, like the great Council of Bethlehem in the East, only express a partial and local mind, except in so far as the rest of the Church have made some of their decrees and canons its own by accepting them. Even Trent will take its proper place, below the rank of Œcumenical Councils, although, no doubt, some of its work reaches the standard of œcumenical truth. While all Papal Definitions will take rank at best with the local Latin Councils, and await the Church's approval. In short, we must grasp clearly the truth that while Christ made the Episcopate, and the development of provinces and patriarchates is the work of the whole Church on earth to meet her needs, the Papacy is a local growth in one part of the Church alone, a growth strenuously resisted by the rest of Catholic Christendom.

Thirdly, we must read into the Marks of the Church as stated by the West certain truths that are a little hidden, if not almost forgotten.

We must refuse to lay so much stress upon the visible Church, and re-emphasize the truth that the greater part of her is invisible. And we shall believe the Church to be one because essentially she is the Lord Christ Himself, who changes not and cannot be divided. His Mind is her one Faith, His Sacrifice and loving Service her one Worship, His Will her one Government, His Life her Sacramental Grace, and His Atoning Love within her her one

fellowship of Love. The human expression of this unity is, invisibly, in the members of His Body who are beyond the Veil, and, visibly, in those who are still on earth ; but invisible or visible it is a true, external, human expression of a real unity, and is constituted in the Apostolate and Episcopate.

The failure to agree of the Bishops who remain here on earth has not any vital effect upon the expression of this Unity. And upon the essential Unity it has no effect at all. What it means is that the actual atoning work is most seriously marred, partly by the lack of a united witness to Love, partly by the weakening of our spiritual power due to poverty of Love, and partly by limiting Eternal Love's self-expression through an harmonious Church. But the essential relation in which each Bishop is bound to the Christ, and to the Episcopate of the universal Church of the ages, is not broken by any breach of external fellowship with some other Bishops here on earth.

Even the presence of an heretical Bishop in a diocese cannot break the unity of the diocese with the Church. Suppose a Bishop wilfully breaks off not only from the Bishops on earth but from the Episcopate and Apostolate beyond the Veil, denying some fundamental truth of Christ Jesus, and refusing to fulfil his vocation in the Christ's Mystical Body, yet his diocese is in no sense at all cut off from unity. For the Lord Christ is the basal link between it and the whole Church ; while it is itself,

as a diocese, part of the movement of Christ-life Godward, and its diocesan Bishop is representative of his official share in that movement. His failure to represent it truly and loyally no more destroys it, than his failure to represent the Christ touches the Christ's Life. The individual in the Episcopal Office is not so powerful as to harm the movement of life and love from Christ to his flock and from his flock to Christ. Spoil and mar it as he may, by unbelief or immoral conduct, it can still go on in spite of him. The Episcopate has survived many an unworthy bishop, and will survive for ever. And it is with the episcopate in heaven and earth that each soul is bound who lives in fellowship with a local bishop, good or bad.

Unity then is in Christ, the Church's Self ; and in Christ extended through all His members beyond the Veil and here on earth ; and its visible earthly expression He means to make in and through His members united in fellowship with a harmonious Episcopate. This last is what men call the Church's subjective unity ; meaning that it is our personal corporate response to a unifying movement within the Church that is in its essence invincible. We may as individuals stand aside from it, but we cannot stem it. And no local Church would entirely fall out of this movement until the very last member, clerical or lay, had wilfully separated himself from the Mystical Body by rebellion against her essential Self the Christ.

So with the Church's Holiness. The Lord Christ, her essential Self, is her Holiness. And He is Holiness extended mystically and sacramentally throughout all her members. While each member is bound to make a co-operative response to her Holiness offered to him. But no individual failure will destroy her Holiness; nor does any local Church cease to be holy until all the members together, with one common mind of evil, reject the Holy Christ from their midst, and cease to express Him.

Her Catholicity is the Church's expression of the universal Humanity of the Lord Christ. She is the universal Man Christ Jesus extended over the whole universe, throughout all ages, to draw all creation into Himself; and is humanly expressed in a universal Fellowship constituted in the Episcopate. Departure from the spirit of true Catholicity generally implies the adoption of some tests of membership that the whole Church of all ages has not accepted; such as, for example, communion with the Pope against the four Eastern Patriarchs, or communion with the Orthodox Church as against the Pope, or the dogmas of the Vatican, or denial of the Sacrifice of the Mass and the sacramental system, and so on.

Ignorance of certain truths does not tell against Catholicity, any more than zeal for the latest popular devotion constitutes it. Catholicity is the spirit of surrender to Christ in His Mystical Body,

to Christ in His Church ; the spirit of the man who lives in communion with the Catholic Church through his local Bishop, and aims at the fulfilment of Christ's atoning works, by which all creatures shall be made one in Him before God.

The Apostolicity of the Church means that she is essentially the Christ who made His revelation to the Apostles, and created His Brotherhood round them as its earthly centre.

To whatever depths of knowledge Christ may, in and through the Apostles, have now led the Church in Glory, here on earth the revelation remains in its essential truth and fact as they received it. So that whatever growth in Theology marks the Church in any one generation, her Religion is as the Apostles taught it, and her conditions of salvation what they laid down. And the same is true of the common fellowship. Be its growth and development what it may, its centre is the Apostolate extended down the ages in the Episcopate of the Church.

The sum of the whole matter then is that the word Church has only two meanings that can claim divine authority. It means either the whole Mystical Body, the one, holy, catholic, and apostolic Church ; or one local section of that Church, whose union with it is expressed by, and secured in, the presence within it of the office and order of the catholic Episcopate, that is, by an Episcopal See that exists to represent, and its occupant to minister to, the Church's Inner

Self, Christ Jesus, as also Christ's members who are the visible Church on earth.

IV

Thus English Catholics may indeed take heart, for their position within the Catholic Church is assured to them, in spite of all that Papists or Protestants may say against them.

There is, of course, no Anglican Church ; just as there is no Roman and no Eastern Church. There is the Catholic Church, and there are several thousand local Churches within the unity of the Catholic Church.

Our unity is secure. For its basis is the Lord Christ, the Church's Self, Ego, Person ; and its extension throughout all the members is by His union with each individual within the common unity of the Body, expressed and symbolized under the Episcopate and its fellowship. Each soul in the Church is related to Christ the Church's Self in a relationship that binds it to all other souls in Christ as well as to Christ Himself, and the expression of that relationship on the human level, in heaven and on earth, is the Apostolic fellowship, the Episcopal Brotherhood. So that each responsive soul that casts itself into this Brotherhood is truly within the Catholic Church. For it is in that movement of God manward and of man Godward that is mediated by the Spirit, Christ's universal Humanity ; while

the one God-appointed extension and expression of that Humanity is the Catholic Church, and the one God-ordered ministry and human basis of that movement is the universal Episcopate.

Thus the indwelling of Christ within the Mystical Body, and the movement of the Christ-life from the Self through all the members, and from the members to the Self, secures to English Churchmen their union with the Church. And should any, or many, English Bishops prove unwilling to declare the Catholic faith and tradition, or to encourage catholic worship and practice, their union is not disturbed. The Lord Christ never made a man's position necessarily depend upon someone else's loyalty. Great risks He takes, great risks we run, because of the earthly vessels in which He keeps His treasures ; but wherever man's actions may influence our salvation we have always a loophole left, namely, our power to resist sinful choice. Are we then to be in danger of losing our place in the movement of divine Love and Life, without the least chance of saving ourselves ? Shall a Bishop's sin cut off thousands of his flock, who may be entirely unconscious of his private heresies, from Christ's movement of atonement ? Perish the thought !

No ! Bishops by their official existence express the Christ-movement, as we have said before ; the Christ-movement within the Body from the Christ manward and from man back to Christ. They exist because the movement exists. And the move-

ment is everlasting, while individual Bishops are mortal. The movement and its expression in the Episcopate never fail and never pass; the individual Bishop comes and goes. And be he wilful heretic or scandalous liver, worldly self-seeker or proud prelate, the movement continues in spite of him, because it is in very fact the Christ within His members. The movement produces the individual Bishop, not the individual Bishop the movement. And the movement is expressed in Apostolate and Episcopate, in the Order and office, not in this history or that.

The soul is brought into union with the movement of Eternal Love in Baptism. In that action the soul is taken up into Christ, and in Christ is united with all others who are His members; nor can the union be broken by anyone except the soul itself. Just as a heretic can perform the action and admit the soul to the catholic fellowship in Christ, so union in that fellowship abides though all who are around the soul become heretical. Christ will not let the soul go so long as the soul consents to abide in Him.

And since Christ is the Church, the soul cannot be separated from the Church unless it cut itself off. A Bishop in a provincial Synod of heretics, a Priest under an heretical Bishop in a diocesan Synod of heretics, a layman in a parish with heretical pastor and heretical fellow-Christians, each one is truly within Catholic Unity, until he separate himself. For that which binds him to the Church is not the

particular Bishop or Priest or fellow-members, nor the Synod provincial or diocesan ; but, first, the Christ, the Church's Self and Life ; secondly, the movement of the Christ, expressed in Episcopate, that draws each soul in company with the whole of the members into Himself ; and thirdly, his own act of responsive surrender to the Christ and the Mystical Body, that he makes through his union with the Catholic, Apostolic Fellowship.

There is no other way of union than this, not even in the Churches that claim exclusive title to salvation. Even the Papal Church has known heretical Bishops within her jurisdiction ; nor is her own See quite untainted.

Time was when three rival Popes claimed the one See and sought to keep it by mutual excommunication. Yet, in spite of all, they did not ruin the Church, nor could they compel any one soul to die through their sins ; for souls are bound to the Church by a union so deep that the acts of individual Bishop or Pope cannot reach down to break it.

v

The conclusion of the whole matter, then, is that for complete union with Christ-in-His-Church a twofold relation with Him is required. This relation binds the soul first to the Christ as He is the Church's very Self, and secondly, to the Christ as He is indwelling all His members. This one

relation is at once interior and exterior, supernatural and yet truly human, and requires therefore an external, human expression, visible on earth, invisible in the heavens. In no other manner could the soul find Christ and the redeemed race in heaven and earth in one and the same action.

And this external, human expression that is both supernatural and yet truly human Christ has given us in his Catholic Episcopate.

So then he who consents to be bound in this twofold, yet one, relation to Christ in His Mystical Body, through fellowship with the Episcopate of all ages, is really and truly a Catholic Christian. And this relation is his from the moment of his baptism onward.

This Catholic unity he may lose, but only by his own fault. No sin of bishops or priests can reach the depth of Love in which this union of his is based, or cut the chain that binds him to Christ and the Mystical Body.

He may himself snap the chain by wilful sin of such deadliness that it truly drives Christ from his soul; and in that case the Church might, if she pleased, declare the fact by a sentence of excommunication. Yet no one but he himself can actually break the union.

Or he may retain his personal union with Christ while altogether refusing to recognize his relation with the members of the Body. That is to say, he may take all Jesus gives directly, but on his side

refuse to meet all the claims that Jesus in the Mystical Body makes upon him. He may reject, in fact, the second mode of our relation with Christ, the mode of relation with Him in and through and with the whole Body. In which case his union with Christ is maintained directly by Christ's mercy, apart from the full activity of the movement towards Atonement. Such a man takes with both hands what Christ brings, but will not join with Christ in the inner life of the Brotherhood. He is a member that draws upon the common Source of life, but does not move at the order of the common Mind, nor admit his duty of co-operation with the other members.

And the Catholic Church justly refuses to receive such a man to a share in those of her actions that depend for their essential meaning upon the mutual inter-relation of all the members in Christ. The Nonconformist to-day is he who refuses to conform with that side of our relation with Christ upon which are based all the Church's sacramental actions; and he has no right to claim a share in these actions until he accepts the underlying relation.

The Lord Christ, who is Eternal Love, will give richly to the self-separated member, adding richer gifts in proportion to the man's personal innocence and good faith. But it is evident that, in respect of the mutual relationship which binds all the members to one another in Christ, the man can

receive nothing peculiar to the relationship, since he will not assist in maintaining it.

And while she leaves all judgement to Eternal Love, from whom she confidently expects the ultimate restoration of unity, the Catholic Church must guard her interior movement of atoning Love from all who cannot see their way to yield themselves to it in the entirety of their being.

This conception of the twofold nature of a single relation between Christ and the soul is not strange to us. We have come across it in our thoughts about the Church, the Episcopate, and Sacrament. It is essentially a true and valid notion ; and it is in the rejection of one side of this relation that the nonconforming Christian drops out of active participation in Christ's movement towards perfect Atonement.

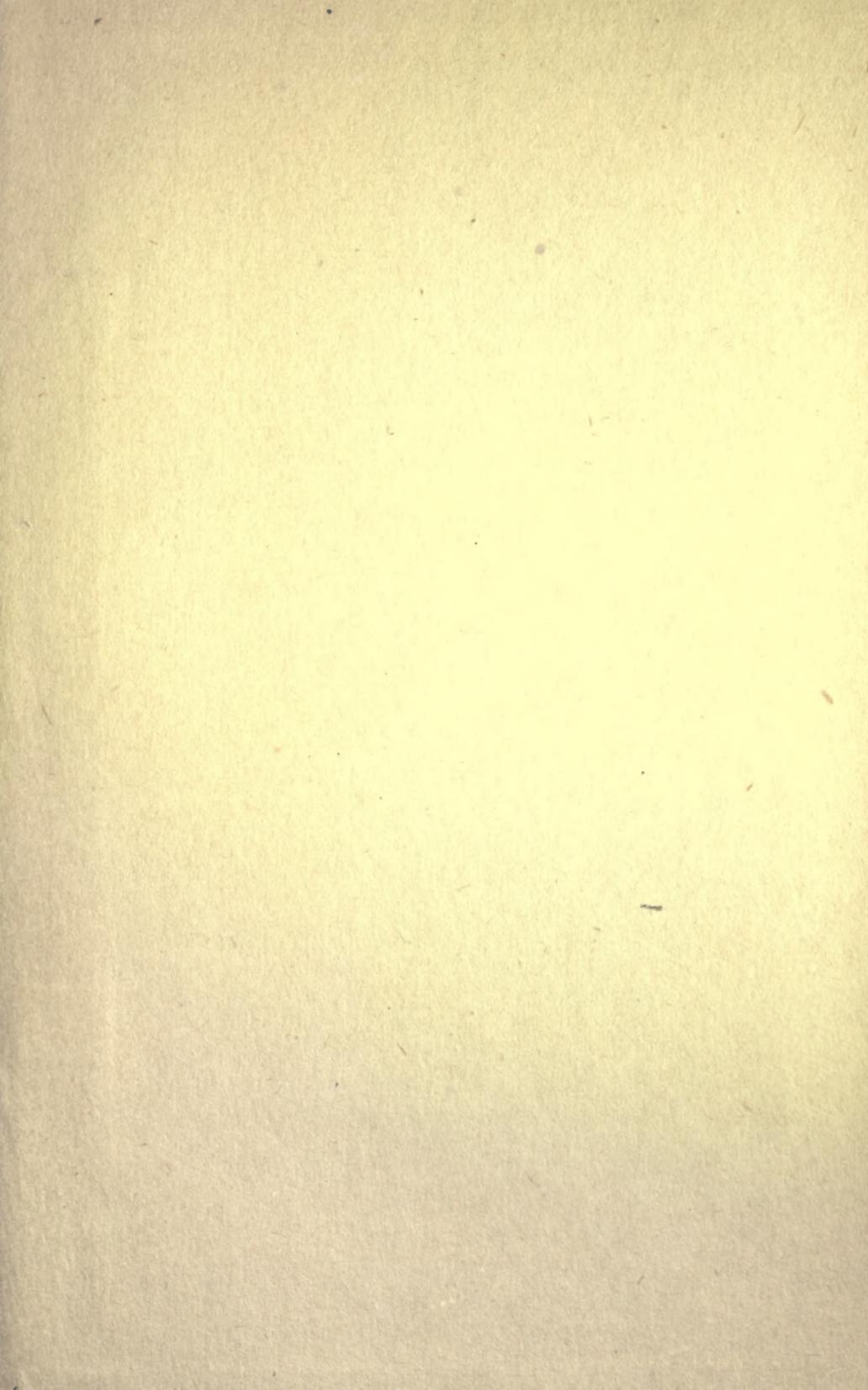
Dr. A. C. Headlam, in the *Church Quarterly Review* for October, 1915, asked Mr. Pullan to explain how a member of the Christ can cease to be a member of the Church, and so forfeit his right to communion. We cannot answer for Mr. Pullan. But the truth as we see it we have set out above, sadly and with great reluctance. For to what end in this separation ? And what can justify it before God or before mankind ?

It is our earnest prayer that we Catholics may be found so eager to reform the visible Episcopate, on the standard of the Christ of Calvary, that our friends who will not now accept it as a present

basis of fellowship, may be won by its witness to the Truth of Jesus, where now they feel themselves repelled ; that our Ministry be not blamed in the day of Judgement.

Here then our discussion comes to its natural end, on a sad note of present disagreement. Yet we turn from it in confidence, with certain hope of Love's ultimate victory. Not always will our misunderstandings continue, not always will our memory of religious wrongs prevail. For imperfect as is our present state, and many as are our moral and intellectual limitations, we Christians all behold Jesus crowned in His Glory. He is the pledge of our final union. And with one pure desire to fulfil His Will, at all costs to ourselves, we may make our prayer through Him, that God our Father will grant us the Spirit of Wisdom and Revelation, that we may accept common fellowship with Him whose fulness is the Catholic and Apostolic Church, our Lord and Saviour Jesus Christ, God blessed for evermore. To which unity may He, of His mercy, vouchsafe to bring us all, to God's greater glory and to the fulfilment of His own atoning work.

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