

Revelation of the Inspiration that makes it of divine certitude. Again, he would present our Lord to us as divested of His Divinity, inasmuch as He showed ignorance of many things, to deny the knowledge of which to God would be blasphemy. What is of equal moment with these destructive denials, the Modernist asserts that Christ our Lord did not found the Church, and did not institute the Sacraments. Again, he denies that God ever sanctioned the dogmas of the Christian Creed, or that they are even necessarily or perpetually true. Finally, he maintains that the Pope and the Bishops derive their authority to rule and feed the flock of Christ, not from God, but from the assembly of the Christian people. No one can fail to see how any one of these errors, pushed to its last conclusions, must operate for the final destruction of revealed religion ; while their combined power, working insidiously and without check on the minds of the people, must utterly destroy the Christian faith.

The vigilant Pontiff sleeps not on the watch tower. He sees the Modernist lurking in the fold, nay, even in the very Sanctuary ; and, rising in the might of his apostolic office, strikes the invader with the sword of the Spirit, cutting him off effectually from the living body of the Church. The world goes thinking, as perhaps it never thought before. Some praise, others censure the pontifical action ; all admire the courage of the Pontiff, and agree that he stands for a doctrine whose moorings he is not afraid to secure, and which stands for something tangible in the world. Among us, happy in the bosom of the great family of which he is the mighty Head, there is nothing but admiration for the Holy Father and joy at the new vindication of Christian truth. Thus proceeds the Gospel of the Holy Ghost with the progress of the Church's history down the ages.

The sentiments with which these reflections should inspire us are beautiful and impromptu. We can but touch them,