

humanity as individuals. Though members of an infallible church yet they are individually liable to fall into temptation. They must watch and pray. St. Peter, though destined to become the chief visible Head of the Church, failed to watch and pray, and consequently fell into the grievous sin of denying His Divine Master in the moment of temptation; but he repented and obtained forgiveness; Judas betrayed His Lord, failed to repent and died in his sins! Thus, in the very beginning of His church, from the disciples whom He had chosen and whom He instructed and ordained to the priesthood and apostleship, the above mentioned failures occurred; thus preparing His followers to not expect perfection in men, no matter what rank or office they might occupy, and to not become scandalized by the many future prevarications which might take place. He foretold scandal: "It needs must be that scandals come (owing to human weakness abusing free will) but woe to him by whom the scandal cometh." Further on in the history of the early church, the Apostle St. John in the second and third chapters of his Apocalypse or Revelations, addresses admonitions to the respective angels (Bishops) of the seven churches or dioceses in his special patriarchate by which we see that they had, in different ways and degrees, fallen back from their earlier perfection though still good and faithful in general.

These and other points of discipline, well known to all intelligent Christians, are referred to in order to show that if the one placed in authority as official superior has to act in reprehending or reproving others, it is as the official to whom is delegated that duty by the chief Government, (whether ecclesiastical or civil), and not in the spirit of superciliously condemning others and, like the proud Pharisee of the Gospel, arrogating to himself perfection, thanking God that he is not like the rest of men, especially like this Publican beside him, who humbly begged of God to be merciful to him a sinner! Our Lord declared that the Publican went away from the Temple justified rather than the Pharisee because his humble acknowledgement of fault and prayer for mercy obtained his pardon.—In the Old Testament we read of the punishment inflicted on the Priest Heli, who was himself a good venerable priest, but neglected to correct his two sons who exercised the priestly office in an unworthy manner. (I Kings III, 12-14.) The one occasion on which it is related that Our Lord was so angry that He used physical violence in scourging and driving out of the temple the money-changers saying: "It is written, My House shall be called a House of prayer, but you have made it a den of thieves." (John II, 14-17.) His zeal for the sanctity of His Father's House had eaten Him up.—These are object lessons for those who are placed in charge of God's sanctuary, and models for them to imitate in laboring