

it. Could they wonder that the lower middle class were almost Dissenters to the backbone? He recognized the fact that lower middle class education had slipped out of the hands of the Church, and that if she would hold her own she must recapture the children of this class.

FAITH.

"When the Son of Man cometh, shall He find faith on earth?" What is the measure of our fidelity to Him? Not a mere intellectual assent to creeds and doctrines, but a vital, personal faith in a Living Christ, in the power of His Sacraments and the Truth of His Church, and an earnest obedience to His Will, in conformity to His Life.

"Whom say ye that I am?" is the question He asks concerning the witness of our lives; can others take knowledge of us that we have been with Jesus, seeing the marks of His Cross upon our acts, the evidence of His Grace training and restraining us, the manifestation of His Strength being perfected in our weakness, until our lives are transformed into His Likeness, and the glory of the Divine Life revealed? Such a witness of faith would prove the reality of our union with the Son of God, and be an evidence to the world of His Power; such faith would enable us to endure all trials or sufferings "as seeing Him Who is invisible," and would give us a place at the last great day among those who were "called, chosen, and faithful." In Hebrews xi. we see different instances of lives triumphing over the temptations of Satan and the allurements of the world, through faith in God and in the powers of the world to come, and note the various kinds and duration of their trials. Through sorrow and pain, loss of earthly hopes, the pressure of evil around them, or the burden of suffering laid upon them, they remained steadfast in faith, never wavering or turning away from the lot to which God had called them. Our faith must be ready to venture something for God, as well as to bear His Will; to go forth in untried paths when He calls us "arise and depart for this is not your rest"; to let go our hold upon earthly helps at His Bidding, trusting wholly to His Grace; to leave the ship in which we feel secure and walk upon the waters to go to Jesus, if He says to us "Come," or tells us to "launch out into the deep" in new work instead of remaining in easier shallows, for "If I go down into the uttermost parts of the sea, even there also shall Thine Hand lead me."

Our faith may be called to stand the test of loneliness, darkness, the loss of all consolation even in times of the sharpest suffering for body or soul. He Who trod the winepress alone sometimes calls us to share His Loneliness there, bearing the hiding of His Face or suffering the heaviest pressure of sorrow or care with true faith in His Love, that no drops of bitterness, no complaint or self-pity, may be wrung from us, marring the pure wine of love and trust which He looks for and which it is in our power to offer Him at such times. When faith seems to fail us, when we go mourning because our sins or the snares of the world, the flesh and the devil have clouded and entangled our souls, and we search vainly for our Lord, because "Thou didst turn Thy Face from me and I was troubled," then we can take comfort from Dr. Pusey's words, "Desolations of soul, even though chastisements for sin, are among God's choicest means of enlarged grace. Dull not then thy pain by any distractions of earthly consolation; shrink not to minister in love to others because thou seemest dead thyself; leave not thy wonted times of prayer. If thou canst not go in gladness, go in sorrow; if not upborne by any con-

solation, go desolate; if without any heart, yet do His Will; if no good thoughts come, repel the ill; if distracted, bind thyself anew; if thou canst not speak to God, look to Him; if the affections seem dead, hold fast by the will. Forget thyself, remember God."

Such counsel helps to keep us steadfast through all seasons of spiritual trial, loss of energy in the spiritual combat, or in the fears and depression of weakness. Do we not still *desire* to be faithful, unto death, even when we feel most incapable of such fidelity? When our strength fails and one stronghold or weapon after another seems taken from us, we still cast ourselves in faith upon God; our sufficiency is of Him, and in His Strength we strive to "withstand in the evil day, and having done all, to stand," bearing ourselves "like unto men that wait for their Lord," that we may be found at our post when He comes. The issue of the fight is in His hands; and through all the weariness and trial which may beset the last hours of our watch for Him, we will still rise and prepare for His Coming as best we can, in the grace of perseverance,—

"That when that day and hour shall come,
In which Thyself will be the Sun,
Thou'lt find me dressed and on my way
Watching the break of Thy great Day."

"WHY AM I A CHURCHMAN?"

CHAPTER VI.—Continued.

The following are the chief particulars in which the teachings of our Church differs from the teaching of the Church of Rome. Let us see which is most nearly identical with the teaching of the Apostles and "first teachers of the Gospel," and thereby judge which has most right, according to the standard of the Church of Rome herself, to the title of *Catholic*.

The following first ten Articles are now imposed in the Roman Church as necessary to salvation, by the Creed of Pius IV. or subsequent decrees, but are denied by our Church:

1. *Supremacy of the Pope.*

The Roman Church holds that she is the mother and mistress of all Churches, and the Pope, as successor of St. Peter, is the "Vicar of Christ," and has supreme power and jurisdiction over the whole Church, so that to be in union with him is a necessary mark of a true Church.

Jerusalem, not Rome, was the "mother of all Churches." No trace of any supremacy given to St. Peter, or acknowledged by the other Apostles, in Scripture. All the Apostles were equal.

No Bishop of Rome summoned, presided at, or confirmed the decrees passed at any of the first six generally received Ecumenical Councils, at which the Catholic Faith was finally declared, *i.e.*, to the year 680. *Gregory the Great*, Bishop of Rome (590-604), who sent Augustine to England, not only said that none of "his predecessors ever consented to use so profane a title" as that of Universal Bishop, but confidently affirmed that "whoso calls himself, or desires to be called, Universal Priest, in his pride goes before Antichrist" (Ep. v. 43, vii. 27-33).

A "primacy of honour" was early accorded to the Church of Rome, as being the chief city of the world, as declared by the Council of Chalcedon in 451, and as being the only ancient Patriarchate in Western Europe. But when claims of *supremacy* over the other parts of the Church began to be put forth by the bishops of Rome, they were everywhere strongly resisted.

2. *Papal Infallibility.*

The Vatican Council of 1870 (4th Session, Ch. IV.) decreed, "We, the Sacred Council . . . teach and define that it is a *dogma divinely revealed*, that the Roman Pontiff, when he speaks *ex cathedra*, *i.e.*, when discharging the office of pastor and teacher of all Christians . . . he, by the Divine assistance promised to him in St. Peter, possesses that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals, and that, therefore, such definitions of the said Roman Pontiff are of themselves *unalterable and not from the consent of the Church*." There is not a trace of any such power having been given to St. Peter or of the other Apostles having regarded him as the Infallible Teacher of the Church. If this *had been* a "dogma divinely revealed" there would have been no need of Councils to decide the Truth, but the Church has recognized no other means of ascertaining the Truth.

This doctrine was only made a dogma of the Church, and declared as amongst the things necessary to be believed for salvation, in 1870, and then in spite of the earnest protests of many of the most eminent and learned of the bishops and theologians of the Roman Church.

It is *contrary to fact*, for some Popes have notoriously sided with heresy, *e.g.*,

Liberius (352) "subscribed an Arian Creed and condemned St. Athanasius";

Zosimus (437) "approved the Pelagian confession of Coelestius";

Hormisdas (514) "censured those who taught the right faith";

Honorius (625) was anathematized by the sixth General Council for having taught the Monothelite heresy. "Every Pope for several centuries had to renew the anathema at his coronation." His condemnation has now been cut out of the Breviary, where it stood till 1595.

Gregory II. (715), Stephen II. (752), Celestine III. (1191), "gave wrong decisions on questions touching marriage, and sanctioned what was in effect adultery." Vide Bossuet, *Defensio Declarat. Conv. Cleri Gall.* 1682, quoted by Pusey, *Truth of Office of English Church*, pp. 34-37, and Littledale, *Plain Reasons*, p. 175.

It is contrary to some of the distinct assertions of some of these so-called infallible Popes.

Pope Celestine (431) declared that "the charge of teaching has descended [from the Apostles] equally upon all. We are all engaged in it by an *hereditary right*: all we who have come in their [the Apostles'] stead, . . . we ought to enter into the labours of those whom we have all succeeded in dignity. . . . He [Christ] has assured the world that in the persons of the Apostles, they hear Him." Letters to Councils of Ephesus (Fieury, xxv. 47).

Gregory the Great (600) declared "If one Bishop be called universal, the whole Church falls to pieces if that one, being universal, falls." Therefore in Gregory's estimation he might err.

Adrian VI. (1522) declared, "It is certain that a Pope can err even in that which pertains to the faith." (Commentary on the fourth book of the Sentences.) This was written before he was Pope, but republished without alteration afterwards (vide *Biographie Universelle*, tome i. p. 259, Paris).

Gregory XII. (1406) appealed to a General Council as that "by which and in which the acts of the Pope are accustomed to be judged."

We have dealt somewhat at length on the above two articles, as they are fundamental for the Roman claims. If what the Church of Rome teaches concerning them is indeed "the faith once delivered to the saints," or can be proved to be "Catholic"