

other authoritative utterances, or by the scrutinizing vigilance, acuteness, or subtlety of the *Schola Theologorum*.

One of the most remarkable instances of what I am insisting on is found in a dogma, which no Catholic can ever think of disputing; viz; that "Out of the Church, and out of the faith, is no salvation." Not to go to Scripture, it is the doctrine of St. Ignatius, St. Irenæus, St. Cyprian, in the first three centuries, as of St. Augustine and his contemporaries in the fourth and fifth. It can never be other than an elementary truth of Christianity; and the present Pope has proclaimed it as all Popes, doctors, and bishops before him. But that truth has two aspects, according as the force of the negative falls upon the "Church" or upon the "salvation." The main sense is, that there is no other communion or so-called Church, but the Catholic, in which are stored the promises, the sacraments, and other means of salvation; the other and derived sense is, that no one can be saved who is not in that one and only Church. But it does not follow, because there is no Church but one which has the Evangelical gifts and privileges to bestow, that therefore no one can be saved without the intervention of that one Church. Anglicans quite understand this distinction; for, on one hand, their Article says: "They are to be had accursed (anathematizandi) that presume to say that every man shall be saved by (in) the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature;" while on the other hand they speak of and hold the doctrine of the "uncovenanted mercies of God." The latter doctrine in its Catholic form is the doctrine of invincible ignorance—or, that it is possible to belong to the soul of the Church without belonging to the body; and, at the end of 1800 years, it has been formally and authoritatively put forward by the present Pope (the first Pope, I suppose, who has done so), on the very same occasion on which he has repeated the fundamental principle of exclusive salvation itself. It is to the purpose here to quote his words; they occur in the course of his Encyclical, addressed to the Bishops of Italy, under date of August 10, 1863:

"We and you know, that those who lie under invincible ignorance as regards our most Holy Religion, and who, diligently observing the natural law, and its precepts, which are engraven by God on the hearts of all, and prepared to obey God, lead a good and upright life; are able, by the operation of the power of divine light and grace, to obtain eternal life."*

Who would at first sight gather from the wording of so forcible a universal, that an exception to its operation, such as this, so distinct, and, for what we know, so very wide, was consistent with holding it?

Another instance of a similar kind is the general acceptance in the Latin Church, since the time of St. Augustine, of the doctrine

* The Pope speaks more forcibly still in an earlier Allocution. After mentioning invincible ignorance he adds:—"Quis tantum sibi arroget, at hujusmodi ignorantie designare limites queat, juxta populorum, regionum, ingeniorum, aliarumque rerum tam multarum rationem et varietatem?"—Dec. 9, 1854.