

## SACRED LEGENDS.

## ELEVENTH PAPER.

## LEGENDS OF THE APOSTLES.

The name of apostle is given primarily to the Twelve whom our Lord chose. St. Matthew gives their names beginning with Simon; but St. Paul, and Matthias who was chosen in place of Judas, are not mentioned by him. Barnabas was an apostle, and the seventy disciples, with others mentioned by St. Paul, seem to have been called by that name. It means, one who is sent—a messenger; and so a very general idea connected with the apostles is that they were sent personally by our Lord, and walked on earth with Him. They were able to testify as to the Resurrection. St. Paul rests his equality with the other apostles on the ground of having seen Our Lord. The apostles were witnesses of Christ, and were commissioned to preach the Gospel to all men. They could consecrate, ordain, and confirm; they were the first bishops, and one of them, Peter, was placed over the others. Conjointly, they have universal jurisdiction and represent the Apostolic College; Peter only had an individual successor in his primacy and his universal jurisdiction.

It was immediately after John the Baptist had proclaimed Our Lord to be the Lamb of God that one of his disciples (Andrew) brought Peter, his brother, to Our Lord, representing to him that they had "found the Messias." Our Lord said to him: "Thou art Simon, the son of Jona; thou shalt be called Cephas," a word meaning the same as Peter. Andrew, James and John were called at this time; but it was not till the number was complete that Peter was elevated to the Primacy. The first call took place near the Jordan, in Lower Judæa; later, when Our Lord took up His abode in Capernaum, and was preaching north in Galilee, He again named these four as apostles. After the miraculous draught of fishes, they were thenceforth, as He said, to be fishers of men. James and John were brothers, sons of Zebedee and cousins of Our Lord.

The fourth apostle was Levi, the son of Alphaus, an officer in the receipt of customs. He is known as St. Matthew, who, at the request of our Lord, rose up and followed Him. He appears to have been related to Him in the same way as the sons of Zebedee.

In the course of some months our Lord called together His disciples and He chose twelve out of them to be called apostles. Beginning with Simon Peter and the three called with him, He then named Philip and Bartholomew, Matthew and Thomas, James, the son of Alphaus, and Simon, who is called Zelotes, and Jude,\* the brother of James, and Judas Iscariot, who was the traitor. After preaching and working miracles, He called the twelve together, giving them power over unclean spirits and power to heal all manner of diseases and infirmities. His charge to them is to be found in the tenth chapter of St. Matthew. While they went on their mission He continued to teach and preach as before. He afterwards joined them in a desert place and multiplied the loaves and fishes for the multitude of followers. When they arrived at Cæsarea Philippi he appointed Peter primate over the others. He was transfigured in the presence of Peter, James and John. The number and chief of the apostles having been determined, our Lord sent out the seventy disciples on their mission.

After the resurrection, our Lord appeared to ten of the apostles (Thomas was at first absent) at Jerusalem, and subsequently He appeared on the mountains in Galilee, and here it was that He gave to Peter the care of His sheep and His lambs. For the last time they saw Him at Jerusalem before He ascended into heaven.

These are the chief events in the lives of the Apostles during the presence of our Lord upon earth. Two of their number, Matthew and John, have written Gospels, and are Evangelists as well as Apostles. St. Paul, St. Peter, St. James and others of them have left letters—Epistles. St. Luke and St. Mark are the other Evangelists, and these four Gospels and other writings form the New Testament.

\* Jude is sometimes known as Thaddeus.

The Evangelists will be referred to in another paper. Two of them, Matthew and John, were Apostles, but the other two, Mark and Luke, were not of the twelve. Matthew is the first of the Evangelists, as his Gospel is written first, but he is eighth among the Apostles; John is the great Evangelist, though his Gospel is named last; as an Apostle he ranks next to the Chief, and after the ascension he taught and acted in concert with St. Peter.

The twelve Apostles have each their distinguishing emblems, which will be referred to presently; as a body, there are a few circumstances worthy of note. In the last judgment they are represented as forming a council sitting on twelve thrones, judging the twelve tribes of Israel. In this view their rank differs somewhat from what is generally represented. Their place is ordinarily after the Angels, Prophets and Evangelists. In Michael Angelo's Last Judgment, six stand on either side of the Great Judge.

There is a legend, not supported by good evidence, that before the Apostles dispersed to preach the Gospel they formulated their creed by each one contributing a portion of it. It is erroneously stated that St. Augustine preached a sermon, giving to each particular Apostle a particular sentence, as follows:—

*Peter.*—I believe in God the Father Almighty.

*John.*—Maker of heaven and earth.

*James.*—And in Jesus Christ, His only Son, our Lord.

*Andrew.*—Who was conceived by the Holy Ghost, born of the Virgin Mary;

*Philip.*—Suffered under Pontius Pilate, was crucified; dead and buried.

*Thomas.*—He descended into Hell, and the third day He arose again from the dead,

*Bartholomew.*—He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

*Matthew.*—From thence He shall come to judge the living and the dead.

*James (son of Alphaus).*—I believe in the Holy Ghost; the Holy Catholic Church;

*Simon Zelotes.*—The Communion of Saints, the forgiveness of sins;

*Jude.*—The resurrection of the body,

*Matthias.*—Life everlasting. Amen.

It is likely that this distribution is a too literal adaptation of the words of St. Ambrose, "that the twelve Apostles, as skilful artificers, assembled together and made a key by their common advice, that is the creed." There are probable grounds for the hypothesis that the creed used by the Church at this present day "is the extension of a form used from the Apostles' time in baptism." It is all older than the fifth century.

FIRESIDE.

## ECCLESIASTICAL ARCHITECTURE.

The description contained in our last issue of the design of the beautiful new Church of St. Paul in this city, leads to a few general words on the subject of Ecclesiastical Architecture.

The subject, however, is so extensive in its range, covering, as it does, so many centuries, and so widely influenced by the historical events and religious aspect of each period, and by the climate, modes and customs of the different countries, that whole volumes would be required to give even a general view of the matter. In glancing over the history of the past we find that in all ages and all countries the erection of a temple to the Deity called forth the highest and noblest efforts of art. Even the Egyptians, Greeks, and Romans of the early times preceding the Christian era, with their pagan notions, yet believing in them, as possibly they did, put forth all their energies to give to their gods their most majestic and beautiful creations in architecture, as well also in the other high arts, and thus we find that their works of this class have for ages called forth the admiration of mankind. It, however, was left for the true and sublime spirit of Christianity to inspire works far surpassing in their extent, magnificence, and grandeur the noblest works of pagan times.

High art, however, being, of its nature, a growth and development, as with a classic language, took time to arrive at maturity.