

## OF VALUE TO THE CHURCH.

The following timely article appeared in a recent issue of the *New York Independent*.

Nobody questions the value of the Church to the individual; but the individual is of value to the Church. The relation should be a reciprocal one. The brotherhood guides, encourages, sustains, strengthens the individual, and the individual should be expected to make suitable return. Of course, this expectation is not always realized. Sometimes the fault is on one side, sometimes on the other, and sometimes it is mutual. There are individuals who think only of themselves. They think of what is due to them, and forget that anything is due from them. They are of the selfish class; Paul would call them *carnal Christians*. They are receivers, and not givers. The Church is to them an organization devised for the benefit of such as themselves. They consider it their right to enjoy at the expense of others. They forget that the law of reciprocal exchange runs all through human affairs. The citizen who enjoys the blessings of Government protection and shares in the glory of national achievement, must contribute to the support of Government. No man draws anything out of a bank unless he puts in something. This law is not abrogated in the Kingdom of God.

The Church, on the other hand, is apt to overlook the importance of having work for everybody and having everybody at work. We use the word work now in a broad, inclusive sense. There are many modest members who are too timid to bring their gifts and desire to be useful to the attention of the church. They distrust their ability to do much. They know they cannot take a prominent part, and they are in doubt whether the church really needs their efforts. What they can do and do well seems so little and insignificant in comparison with what others can do that they keep in the background and are seldom discovered. This is, in large measure, the church's fault. It should overlook nobody. Those who cannot pray or speak in public, nor teach in the Sunday-school, nor give much money, may nevertheless, do much in other and what are thought humbler ways to help the church. Sometimes their power of usefulness is much greater than anybody suspects, greater, even, than they themselves could believe. It is the duty of an aggressive church to find these people and give them opportunities for work. The smallness of the contribution they may be able to make to the church's effort is no reason for ignoring them. A young woman, timid, retiring and therefore neglected, suddenly had the door of opportunity opened to her. She entered, and became in a few years the chief worker in the church among the children. Everybody now recognizes her great value to the church.

Churches which are not aggressive are often oblivious of, if not indifferent to, those whose powers are not manifest. Our Lord did not overlook the value of the widow's mite; He commended those whose office was only to offer a cup of cold water to a disciple. Whatever He considers of value ought to be of value to His church. Members who are nothing more than names on the church roll, not known even as names to the leaders, get less than they might have and ought to have from the church, because they put nothing in. The more you put in the more you get out. The less you give the less you can profitably receive. There is no place for paupers and imbeciles in the Lord's Kingdom. The imperfection of our social and political systems may make the defective and delinquent classes a problem to the State; but it seems a mockery to think of such classes in the spiritual kingdom; The Church is supposed to be composed of men and women who have life in Jesus Christ, and who have or may have strength from the Almighty. Saved from their sins, born again, with the promise of all the graces which the Holy Spirit is ready freely to bestow, they are surely fitted for work, and ought to seek work.

We need to have clearer ideas as to the value of the individual to the Church. Paul's rule was that if any would not work he should not eat. If a member is willing to work, let him work, tho it be little he can do. So shall he be strengthened, developed and ennobled;

and so shall the Church fulfil its functions and receive from all as well as divide to all.

## HIEROLATRY.

Popery is often termed "Mariolatry," or the worship of the Virgin. I shall presently show that it is really "Hierolatry," or the worship of the Priest. The Church of Rome teaches most distinctly, that the power of the priest is greater than even that of Mary. Of this, I could give several proofs. The following however, is amply sufficient for my purpose. It consists of extracts from the "Catechisme de Perseverance" by Bishop Gaume, quoted in "Le Foyer Chrétien" (Manchester, N.H.) of Nov. 18th. The prelate mentioned, speaks there as follows:—

"What human language can express the dignity of the priesthood and the greatness of the Priest! Great was the first man, who, appointed King of the universe, commanded all the inhabitants of his vast domain, and was meekly obeyed by them. Great was Moses, who, by a word, divided the waters of the sea, and made a whole people go over dryshod between their suspended masses. Great was Joshua who said to the sun; "Sun, stand still!" and the sun stood still in obedience to the command of a mortal. Great are the kings of the earth who command numerous armies, and make the world tremble at the mere sound of their voice.

"Ah! but there is a man who is yet greater. It is a man who, every day, when he pleases, opens the gates of Heaven, and, addressing himself to the Son of God, to the Monarch of the worlds, says to Him; "Come down from Thy throne, come." Meekly, in obedience to the word of that man, the Word of God, He by whom all things were made, comes down that moment from His glorious dwelling place, and makes Himself flesh in the hands of that man more powerful than kings, than the angels, than the august Mary. And that man says to Him; "Thou art my Son, this day I have begotten Thee." "Thou art my victim," and He suffers Himself to be offered by that man, placed where he pleases, given to whom he pleases. That man is the Priest!!!

"The Priest is not only almighty in Heaven, and on the natural body of the God-Man, he is also almighty on earth, and on the mystical body of Jesus Christ. See! a man has fallen into the bonds of the Devil; what power can deliver him! Call to the help of that unhappy man on the angels, and the archangels, St. Michael himself, the chief of the heavenly host, the conqueror of Satan and his rebel legions. The Holy Archangel could indeed drive away the devils which besiege that unfortunate one, but him who is in his heart—never. Never could he break the fetters of that sinner who has put his trust in him. To whom then will you apply to deliver him? Call on Mary, the Mother of God, the Queen of angels and men, the terror of Hell. She would indeed pray for that soul, but she could not forgive him one sin however small it might be. The Priest can.

"Still further, suppose the Redeemer were, in person, to descend visibly into a church, and place Himself in a confessional to administer the Sacrament of Penance, while the Priest takes his place in another. The Son of God says; "I forgive thee;" and the Priest on his side, says, "I forgive thee," By the one, as by the other, the penitent finds himself equally forgiven.

"Thus, the Priest, powerful as God, can in a moment snatch the sinner from Hell, make him worthy of Paradise, and out of a slave of the Devil make him a child of Abraham. God Himself is obliged to conform Himself to the judgment of the Priest, to refuse, or to grant His forgiveness, according as the Priest refuses, or grants, forgiveness, provided the penitent is worthy of it. The sentence of the Priest precedes, God only subscribes to it. Can one imagine a greater power, a higher dignity?"

Further on, the Bishop says:—"He was obedient to them," see what one should be able to say of all inferiors, and to engrave on their tombstone. This example of absolute submission the Saviour still gives in the Holy Eucharist. He submits Himself to the Priest with the same meekness as to Joseph and Mary. The Priest calls Him from Heaven, and He comes; he bids Him stay still in the tabernacle (the place on the