CHRIST'S DIVINITY :- FUNDA-MENTAL (DOCTRINE OF CHRIS-

TIANITY Father Rickaby, S. J., in Catholic Herald, London, Eng. Father Rickaby, S. J., in Catholic Herald, London, Eng.

Mr. Wilfrid Ward, Editor of the Dublin Review, presided at the third of the second series of Westminster lectures, which was delivered at Westmirster cathedral hall recently, by the Rev. Joseph Rickaby, S. J., on the subject of "The Divinity of Christ." There was a large audience present. The lecturer, in the course of his address, said that whatever Jesus of Nazareth did and suffered, God did and suffered. God was born of the Virgin Mary, God labored at Nazareth, God taught in the Temple, and God was scourged, was crucified, and died—not, indeed, according to this Godhead, but according to the human nature which He has according to fils Godnesd, but according to the human nature which He has united with the Godhead in the unity of one Person. This great mystery took the church four centuries to find proper terms to express it. There are not two Jesus Christs, as Nestorius taught, but one only, at once God and not two Jesus Christe, as Nestorius taught, but one only, at once God and man. For proof, we appeal to history, but are also independent of it. The "Father in Heaven" Who revealed it to Peter still reveals in the heart of every Catholic child, "Thou art the Christ, the Son of the living God." every Catholic child, "Thou art the Christ, the Son of the living God." The average Catholic does not trouble about historical proofs. He finds Christ, true God and true Man, in the church of to day. It is the outsider who confounds the issue by appealing to history alore and ignoring that article of the Creed, "the Holy Catholic Church." He (the lecturer) did not admit the in possibility of the vine. article of the Creed, "the Holy Catholic Church." He (the lecturer) did not admit the in possibility of preving the Divinity of Christ by historical fact alone, but he would not a dertake it. He would, in all cases, a gue on facts and principles laid dewn by the church. In appealing to the tentile. church. In appealing to the testimony church. In appealing to the tes imony of the Gospels, he was fully aware of the attacks made on their credibility. These attacks he would, however, disregard. He would draw his proofs of the Divinity of Christ from the more generally admitted synoptic gospels, and he would only use the Fourth Gospel as confirmatory evidence. Admitting, for the sake of argument, that the John of the Fourth Gospel was the John of the Fourth Gospel was merely a sub spostolic figure, it was, at any rate, clear that he was the earliest of the ante-Nicene Fathers and witnesses to the belief of the church as it stood to the belief of the church as it stood at the opening of the second century. On this showing, within a hundred years of His crucifixion, Jesus of Nazareth was already worshipped as God. Of the three synoptics, he chose for his witness, St. Matthew. Surely it would be blasphemy, especially to Jewish ears, for anyone less than God to declare himself "greater than the temple" and "lord of the Sabbath." "Lord, if Thou wilt, Thou can'st make me clean." "I wilt, Thou can'st make me clean." I will. Be thou made clean." (Matt. v., iii., 23) That is not the language of a

God-judgment, legislation, royalty— Jesus, in the Gospel of St. Matthew, claimed for Himself. Six times, in the mati Sermon on the Mount, did Jesus speak as though He would re-model and rerious as judge, there was no more distinct attribute of Deity in the Old Testament other ociers attribute of Deity in the Old Testament than that of judging the earth. But that was precisely, too, what Jesus assumed to Himself in St. Matthew's Gospel: to be Judge of all mankind, and to come in the glory of the God head to judge the earth. Let them, then, consider the title, "Son of Man." It came from Daniel; but it was to be observed that "Son of Man" was no special title of Messiah in prophecy, nor did the expression ever occur in the baneopporthose play it atrical

iii., 2.3.) That is not the language of a creature, nor the behaviour of a subject, for, so saying, He touched the leper, contrary to the law. Then, again, in Isaias they read: "The Lord is our Judge, the Lord is our Law Giver, the Lord is our King," where "Lord" means the God of the Incommunicable.

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Peter," etc. Once again that great confession was to be made, not by Peter now, but by Jesus Himself: "And the now, but by Jesus Himself: "And the High Priest, rising up, said to Him, 'I adjure Thee by the living God that Thou wilt tell us if Thou be the Christ, the Son of God.' Jesus saith, 'Thou hast said it: hereafter ye shall see the Son of Man sitting on the right hand of the power and coming with the clouds of Heaven.' Then the high priest rept. his garments, saying. high priest rent his garments, saying, He hath blasphe ned. "The high priest recognized the quotation from Daniel: he knew to Whom and by Whom it was said in Psalms cix. "Sit thou on my right hand." He understood the sig right hand." He understood the significance and, therefore, he said virtually what the Jewish multitude cried: "We have a law, and according to that law He ought to die for that He hath made Himself out the Son of God." The Fourth Gospel was, avowedly, the Gospel of the Divinity. 'Those, even, who would confute it must admit that it dated from the beginning of the second century. The chiefest evidence, however, was the chiefest evidence, however, was the unchanging tradition of the church since 140 A. D. One other Scriptural evidence—St. Paul—we must not pass over. His words from Phillippians 5-11 are beautiful and convincing, being in the form of God, He took the form of a servant, which means that He Who was servant, which means that He Who was
God from eternity became man in
time" (this against Nestorius with his
two Christs) and the "form of God"
was as real as the "form of a scrvant."
"He emptied Himself of His glory."
This was the centre of the keenest
theological discussion. It concerned
them only so far as it yielded the explanation of the testament against Our
Lord's Divinity. If it were proved planation of the testament against Our Lord's Divinity. If it were proved that a duke had gone into disguise for several years and earned his own live lihood passages commonly quoted from the New by the commonest occupations,

the New by the commonest occupations, and someone afterwards, in disparagement of his ducal claims were to say, He's no duke—why, I worked with that man in the pit," such evidence would not be difficult to rebut. Charles II. after his defeat by Cromwell, wandered about in an "involuntary emptiness," but he was king all the same. ness, but ne was king an included to So our Lord, choosing for thirty-three years to forego the Divine dignity proper to His numan nature, was ignorant, for instance, at the Day of Judgment, where He chose to remain ignorant and shut off a matter from His view (Mark xiii., 32). He was amazed and cast down and full of grief and fear in the Garden when He opened to those passions the gates of His soul. He "learnt obedience" His soul. He seems the chose to frequent the school of suffering. The Divinity of Jesus Christ was proclaimed at the Councils of Nice (A. D. 318), Ephesus (431) and Chalcedon, (460),

Ephesus (431) and Chalcedon, (460), and such writers as St. Justin and Origen enunciated clearly the Divin ity of Christ. In conclusion, the lecturer said: "Strongly as I adhere to Newman's theory of development of doctrine, yet, considering the definition at Nice of the equality of the Son with the Father, and the definitions at Ephesus and Chalcedon of the Unity of person along with the distinction of person along with the distinction of natures in Christ, so far as these defini tions taken together define the Divinity of Christ, I should not call these defini

rather a settlement of doctrine, but rather a settlement of terminology. A repudiation of incident heresies and a vindication of a doctrine clearly held from the first. From the day of Pentecost the issue was plain: Jesus Christ crucified, risen and ascended into heaven, either is God or He is not. And the faith of the Catholic church proclaimed Him God, but scientific terms like hupostasis onisa personal. terms like hypostasis ouisa persona, natura, those had to be sought out, defined, and adapted as vehicles to the ever-abiding belief in the Blessed Trinity and in the Incarnation of the

special title of Messiah in prophecy, nor did the expression ever occur in the Apostolic writings unless in the account of the dying speech of St. Stephen. It was Our Lord's own peculiar designation of Himself. The definite article prefixed means that He is the perfect Man. So construed, the term gave no indication of divinity. But they must observe the predicates which Our Lord attached to that term as subject: "Who can forgive sins but God alone?" (Mark ii, 7.) "The Son of Man hath power on earth to forgive sins." (Matt. ix, 7.) Thus, then the state of the

"How comes it," said the good man of the Gospel, "that there are tares among the wheat?" He found that during the night an enemy had sowed tares in the field. So we often wonder how some children of good and pious parents turn out bad.

There is, since the fall in Paradise, a tendency to evil among the children of

(Mark ii, 7.) "The Son of Man hath power on earth to forgive sins." (Matt. ix. 7.) Thus, then, the Son of Man was truly God, which was exactly the Catholic doctrine. The title was es pecially used with reference to the Last Judgment: The Son of Man shall send His angels and they shall gather His elect." (Matt.) His angels and His elect! Yet the angels were the "angels of God" (Heb. 16.) and the elect were the "elect of God" (Rom. viii. 33.) The "great power and majesty "in which the Son of Man was to come in judgment was the power and majesty proper to God. What son of man who tell anything short of God would dare make such a pronouncement. There is, since the fall in Paradise, a tendency to evil among the children of Adam. The weakness of the will and the corruption of human nature may display themselves in after life in spite of good parents and notwithstanding a good Christian education. The tares are sown and flourish hears as on many gool Onristian equation. The tares are sown and flourish because so many fail to pray with earnestness, "Lead us not into temptation, but deliver us from evil." of man who fell anything short of God would dare make such a pronouncement about himself? The great dogmatic utterance in St. Matthew was the confession of St. Peter: "Thou art the Christ, the Son of the living God." Had sonship by adoption been meant, John the Baptist was a son of God. As for the title, "the Son of the living God." the children of Israel are promised the title "Sons of the living God," in Osec i 10, which title, the opponents of the church allege, was given to Messiah as to one primus inter

when the home training and the school training, however, have been uniformly good, the results are generally gratifying. It too frequently happens, however, that the education of the child has been so curtailed that he is a nature into the world very interesting equipped for the bat le of life. After he has an arnle, not sufficient grance to save his inexperience from many pitfalls. A monitor then is essential. Prayer and the sacraments, it recourse be had frequently to them, will be his security and safeguards.

opponents of the church allege, was given to Messiah as to one primus interpares, or chief of all the children of Israel, something like the King Diogenes (God born) of Homer's creation. It was talse, then, to allege that Peter meant no more by his words than an ordinary. Jew would comprehend by "Messiah," for by this time, eight months before this passion, Jesus was quite accustomed to being halled as Messiah. The Canaanite woman had addressed Him, "Son of David," which meant Messiah (Matt. xv., 22) She, a foreigner, could not have in rented the title for Him, but must have addressed Him in the style in which He was commonly spoken to. But witness His behavior on this noteworthy coeasion of Peter's salutation, He "exulted in the Holy Ghost" (Luke x., 21: Matt. xi., 25, and said in solemn tones of satisfied myjesty, "Blessed are thou, Simon, son of John, and I say to thee trat thou art

dren anything else than good Catholics. This we will grant. Suppose, however, that a parent professes to bring up his boy with a love of the virtue of temperance, and not only would not practice that virtue himself, but would bind his boy out to work in a bar-room, how much would we give for the profession of that parent?

If the parent with all his profession will send his children to non Catholic schools, and have them read and study non-Catholic books and listen to the lectures of prejudiced teachers and as

lectures of prejudiced teachers and as sociate with the enemis of religion and be under influences that Fe bigotand be three inductions that it is by one and anti-Catholic, is not his procession a very light veneer to cover a lot of disgusting hypotrisy?

Investigations going on and finished with results that are plain, show the

Catholic parent who patronizes the non-religious school, that the school is not a "higher class," not "more respectable" and is not "superior" as the promoter of a good, solid and practical education. We refer Catholic parents who act on these lines to the words of St. Paul quoted above.

In the case of mixed marriages it must be remembered that the non-Catholic party agreed that the children should be brought up and educated in the Catholic religion. The Catholic party is bound to insist that the promise to kept. It is not to be supposed that the non-Cath Ic party hated the religion of his snouse, or looked upon it as idolatry. If so, the marriage should not have taken place, marriage should not have taken place, because the dispensation is granted only on the supposition that the non-Catholic party has no positive objection to the Catholic faith. The duty to educa e a child in the Catholic religion includes, when it is at all possible, the sending of the children to a Catholic school.

A good school is a good blessing for the children; a bad school is a great misfortune. Hence parents cannot be indifferent to the character of the school and to the fitness of the teachers properly to instruct and to build up the character of the child. This is the parents' right as well as their duly.

parents right as well as their cuty.
The parents, however, should I eartily
or operate with the teachers in the great
work they have to do.

Every school that is not religious is
apt to be irreligious. The church
militant finds that a school that is not
Catholic is congrally artificatholic. Catholic is generally and Catholic.
When a Catholic child is so situated that he must be sent to a non-Catholic school, then the parents must the more carefully supply at home the necessary religious education. One essential method of doing this is to supply the home with good Cathol c reading. There must be healthy food for the mind as well as for the sonach. The one is looked after, the other is often neglected.—Catholic Universe.

CHRISTIANITY IN LANGUAGE AND CUSTOMS.

A writer in the London National Review, showing the way in which Christian traditions are interwoven in Christian traditions are interwoven in the language and customs of the people of European countries, says that this is the origin (as given by them) of the golden head-dress of the Friesland peasant women. The heathen king, on hearing that his daughter was a Chris-tian compalled har to wear a grown of tian, compelled her to wear a crown of spikes in mockery of the Crewn of Thorns; and on his own conversion, he could not efface the scars upon her be could not efface the scars upon her brow, he covered them with a golden helmet, which was immediately adopted as their head-dress by all Christian women in the land. In Old England horn book in which a cross was prefixed to the first line of let'ers, which for this reason was called the "Christ-Cross row." At the head of the old horn books the rhyme was often placed: the child learned his alphabet from a

For the same reason "Cristus" is a name given in Spain to the alphabet for children, which in France becomes "Croix de Jesus" or "Croix du bon

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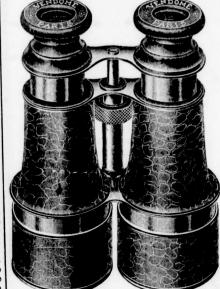
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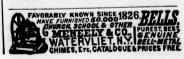
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