

Spirit of God could not be separated from the body upon earth. It was, after all the analogy of the incarnation of the Son of God—one moral person, one mystical person, head and members. St. Augustine said—"Christ and the Church are one moral;" and if they are one, how is not their voices one? That which the body speaks on earth is what the Head speaks in heaven, and by the body the Head speaks, and the voice of the Church is the voice of Jesus Christ Himself." He asked if that were the Church founded by the Apostles, where was it now? Was there in the world any Church which had these two marks—that it was universal, and that it was one; that was to say, the same in every place—the same outwardly in one communion, and the same inwardly in one faith? Did there exist any such Church now? The whole world acknowledged that there was but one such; there was but one Church from the sunrise to the sunset that was made up of a multitude of nations with a great diversity of tongues, nevertheless all believing one faith, and all offering one worship, all kneeling before the holy altar where the holy Mass is offered to the glory of the ever-blessed Trinity. There were not two such. How, then, was not that one Church the heir of the promise of the presence and assistance of which the Divine Lord spoke when He said, "Behold I am with you always, even to the consummation of the world?" Coming to the matter a little more closely he would draw out the facts which were before their eyes. He would point to facts in the world which any man who had eyes to see could see for himself, and he would contrast those facts with certain other phenomena which were likewise before their eyes. He would affirm, first of all, that there was one, and one only, Church that was universal; there was one, and one only, Church that was made up of all nations, with a great multitude of languages, a great diversity of customs, and various degrees of civilisation, spreading from the sunrise to the sunset. There was but one such, and that Church was the Church of the Apostles, which began in the guest chamber in Jerusalem, which descended from the guest chamber to go out into all the world; which established

itself after a time in Antioch, where the Gentiles who spoke the Greek language had their capital city. Afterwards it passed to Rome, where the Gentiles of the whole world were congregated under one empire; and from Rome it then went on, until at last it created the Christian world, which was shut up in Europe and a part of Asia. And when the new world of America was discovered, it passed over the sea, and the Catholic Church spread from North to South America. It had since spread into Australia and into the islands of the Southern Sea, and beyond the bounds of civilisation, and it had penetrated China and Japan; so that he might say at this moment the Catholic Church had the universality which was tending to leave no part of the nations of the world where there were not such as were the Apostles fulfilling the great commission, teaching all nations and baptising them. He asked them was there any other Church that could bear the same test? Could the Church of England bear this test, or the Church of Greece, or the Kirk of Scotland? He would not say anything to their disparagement; he had no heart or will to do it. There were good, earnest men, who believed they were doing their duty, and rendering service to their Master among them, and he trusted God would bless them, and bring them for their reward into the knowledge of the perfect truth. But they knew that not one of those bodies had universality. They were the Churches of a single nation, or they had a mission here or a mission there, but a family of nations they were not, and never could be. If they ever were so to become, they could not become the Church of the Apostles, for this reason—they could not move a mountain from its base and build up another in its stead. The Catholic Church had filled the world for 1800 years, and if there were any other Church that could spread itself over the world it could not substitute itself in the place of that Catholic Church which the Apostles founded. This, then, was the Church that had the promise—"Behold I am with you always, even to the consummation of the world." Again, was there any Church that was perfectly one in its outward