

THE PRIESTHOOD.

The Appointed Guardians of
Eternal Truth.

AN ADDRESS BY BISHOP KEANE.

At the jubilee celebrations in honor of Archbishop Williams of Boston, Bishop Keane of Washington University spoke as follows:

O, wonderful thought, the everlastingness of God amid all transient things, the unchangingness of God amid all changeable things!—thought which hushes the soul in adoring awe; thought which fills the soul with unearthly peace; thought, too, in the study of which we will best come to a right appreciation of that priesthood which is the central object of our attention this day.

Amid all changeable things God is unchanging. He is unchanging because He is infinite. We and all things else are changeable because we are finite. The Infinite is unchanging because He is the totality of perfection and, therefore, can be neither more nor less nor other than He is. All human things, all finite things change, because their perfection is limited, and so in their aspiration they mount to higher, or in their weakness they fall to lower, and, in the unceasing onward flow of contingent things, themselves and their environment change unceasingly.

There is a marvellous beauty in the changeableness. The myriad phases of being, the myriad shades and degrees of perfection, which come and go and sparkle forth beneath the Creator's hand, are wonderful to contemplate and show forth amazingly the inexhaustibleness of the creative wisdom. The spectacle fills the heart of the Psalmist with wonder and exultation, and he calls upon "all the works of the Lord to bless the Lord, to praise and exalt Him forever." It thrills every sensitive and rightly tuned heart with the overwhelming sense of the harmonies of existence. It has called forth nearly all the utterances of sweetness and sublimity which have charmed the generations of men.

But this truth has its other side, which is equally true. The changeable is limited and evanescent. Its charm is transient like itself. Its beauty withers; its sweetness cloy; its smile vanishes and turns to gloom. Every radiant spring-time is gliding on into autumn and winter. The change and the whirl wears us out. All the sweet and good that is in it does not fill the heart, does not give peace. God only gives peace, because He has no need to change. And so, amid all the wonders of the great world, which he has made so beautiful, so glorious, but so changeable, we rejoice to hear the Apostle say: "Every good gift is from above, coming down from the Father of Light, to whom there is no change, and no shadow of alteration."

O then, how sweet to look beyond this span of life, beyond even this Golden Jubilee of fifty years, with all the blessings that have filled each month and day, but must end at last, up to the blessed God and to our eternity in Him, which is peace and rest unending because it is the fulness, perfect and unchanging of all goodness and beauty and perfection.

And now what God and His eternity is amid the changeableness of life and of the universe, such is the priesthood amid all things else that makes up the spiritual universe which we call Religion and Church. That which creates that universe and orders and harmonizes and vivifies it, is the mystery of the Incarnation, the stupendous fact of the Word made flesh, the fact of that wondrous individual

humanity in which the fulness of the Godhead dwelleth bodily" in order that "from His fulness we may receive." That Divine Humanity is the centre of all the plan of God. It is "the one mediator between God and man." Toward it all things human gravitate; around it all things human circle, as the planets round the sun. Nay, far more than that, in its adorable privilege all things human are meant to be united and incorporated; through it, says the Apostle, we are "made partakers of the Divine nature." Itself unchanging with the unchangingness of God, because of its Divine perfection, the grace of that Divine Humanity knows how to sweetly conform itself to all the myriad necessities of everchangeable mankind, and to assimilate to itself the myriad types and characteristics of perfection of which sanctified human nature is capable.

This relation of the Incarnate Son of God to all human beings, to all human conditions, delivering them from all evil, lifting them up to all good, advancing them in perfection—this is the priesthood of Jesus Christ. His priesthood includes both His sacrifice for the redemption of the world from sin, and His dispensing of the grace of His Incarnation for the sanctification of souls and their union with God. The ministry of this priesthood He carries on in all ages and in every part of the world, through the Apostolic Priesthood of the New Law, through those to whom He hath said: "As the Father hath sent Me, so do I send you," and through their legitimate successors in all ages: "Behold I am with you all days even to the end of the world." Their ministry He declares to be the carrying on of His ministry, their priesthood is a participation in His own priesthood.

The priesthood is, therefore not in any sense a human thing. It does not consist in any human goodness, or human ability, or human qualities of any kind. All human qualities, how perfect soever they may be are only, as St. Paul expresses it, "The earthen vessel containing the heavenly treasure." The priesthood is the very priesthood of Jesus Christ, residing in and acting through human agents. Poor human beings though we are, we are priests with the very priesthood of the Son of God. The priesthood is Divine. The foundation of its human transmission is in the Apostles of our Lord; and the Bishops, who hold the order and office of the Apostles, have like them, the priesthood in its fulness. In the Apostolic Body itself, the centre of unity, and the centre also of the priestly ministry, is in St. Peter; hence in the body of Bishops the centre of the priesthood, the centre of order and jurisdiction, is in the chief bishops, the successors of St. Peter. From the Apostolic Body the priesthood is communicated in fitting degrees, to those whom, as authorized by our Lord, they associate with them in the holy ministry. Thus the priesthood of Jesus Christ, of the bishops, and of the priests, is one and the same priesthood, communicated and held in different degrees according to place and share which each holds in the ministry of salvation. Always and everywhere it is the self-same: "Jesus Christ yesterday and to-day, and the same forever." All things else change but it changes never. Types of character; types of holiness, change and differ, "as star differeth from star in glory." The whole external physiognomy of the Church may be modified, as circumstances of the time and place vary, for in all external things, the Church knows how to make herself "all things to all men in order to win all to God"; but the priesthood is as unchanging as the Son of God Himself.

It is His own presence and action in the spiritual universe, adapting itself to the countless varying needs of



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all, but remaining itself ever the self-same.

Humanity responds to the action of that divine priesthood with all its myriad forms and degrees of Christian goodness, Christian holiness, Christian perfection. Prayer ascends from numberless hearts and tongues in every variety of homage of supplication, of simple worship or stately liturgy; and the centre of it all is the unchanging divine sacrifice, the "clean oblation" of the Immaculate Lamb, offered up by the ministry of the priesthood "from the rising of the sun to the going down thereof," and making "the name of the Lord great among all Gentiles."

Brave, privileged souls breathe forth to God vows of special consecration, vows by which they pledge themselves to aspire to perfection through the voluntary practice of poverty, chastity and obedience; and, according to their measure of grace and of fidelity, they live in the observance of the Evangelical Counsel, and thus weave, thread by thread, day by day, the nuptial garment which they are to wear at the espousals of the Lamb. It is their response to the grace dispensed by the priesthood, their endeavor to lead lives worthy of that incorporation in the mystery of the Incarnation which is the whole meaning and purpose of the priesthood. It is the noble effort of willing hearts and generous souls, exclaiming: "What shall we render to the Lord for all that He hath rendered unto us?" and making such return as human creatures can for the wondrous gift of God bestowed in and through the priesthood. Gladly would they make that return more worthy if they could; but well do they know that at best it is only the human offered in return for the Divine. Well they know that the priesthood is the gift of God to men, while their vows are the gift of men to God; that the priesthood is the consecration of the Eternal High Priest Himself participated in by those who "are called by God as Aaron was," while their vows are the finite consecration of human hearts offering their little best to their Creator; that the obligation to perfection imposed by being a partaker in the all-holy priesthood of the Son of God, is far more sublime and far more binding than any such obligation imposed by human resolutions and promises and oaths. And yet they know it is the best return that poor little man can make to God for gifts Divine, and Mother Church rejoices to see her children, men and women, offering to God the sweet incense of their vows and encircling with the endlessly variegated sweetness and beauty of their human consecration the great, unchanging, central majesty of the Divine consecration of the priesthood.

The fulness of truth is the understanding both of the Infinite and of the finite. Its three realms are God

That if you want to save your muslins or any other delicate fabric you must use a soap free from excess of alkali. Such is

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a neutral soap with full detergent properties. One bar will convince you. Try one.

and man and nature. With all three the Word made flesh has to do; with all three His Apostolic priesthood, the action of His Church forever, has to do. They who would divide the domain of truth, and assign the spiritual to the Church, the material to the world, are one-sided, mistaken, are extremists of some sort. The Manicheans of old thus divided things, and assigned the spiritual to God and the Church, the material to the world and the devil. Some modern Manicheans would assign the catechism to the Church and all other learning to the world. But this not only morally pernicious; it is intellectually illogical and false. Truth is a harmonious organic whole. It is seen rightly only when it is seen in its logical unity. Every young mind should be trained to read the simple elements in the three volumes of God and man and nature, and should be taught that the three are volumes of one work. And as the young mind develops, it should be taught to read deeper and deeper in all three. And elite minds, which receive fullest culture and attain highest development, should above all recognize the harmonious unity of the three; else they are one-sided and puzzled in their endeavor to know the reality and meaning of things: and, being blind themselves, they become leaders of the blind, and many, many "fall into the pit."

All there is on earth cannot impart joy of a single soul. All its glory and salvation consist in sufferings and tribulations.—St. Mechilde, O.S.B.

Rocking cradles for baby were used by the Egyptians many centuries before the Christian era. The human race, in fact, may be said to be founded on a rock.

TORONTO POSTAL GUIDE—During the month of June, 1895, mails close and are due as follows:

	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East.....	7.30	7.45	7.25	9.40
O. and Q. Railway...	7.45	8.00	7.35	7.40
G. T. R. West.....	7.30	3.25	12.40pm	8.00
N. and N. W.....	7.30	4.30	10.10	8.10
T. G. and B.....	7.00	4.30	10.55	8.50
Midland	7.00	3.35	12.30pm	9.30
C. V. R.....	7.00	3.00	12.35pm	8.50
	a.m.	p.m.	a.m.	p.m.
G. W. R.....		noon	8.35	2.00
		2.00		7.50
	6.30	4.00	10.45	8.30
		9.30		
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.....	6.30	12.00n	8.35	5.45
		4.00	12.35pm	10.50
		9.30		
U.S. West'n States	6.30	12 noon	8.35	5.45
		4.00		3.30
		9.30		

English mails close on Mondays and Thursdays at 9.30 p.m., on Wednesdays at noon, and on Saturdays at 7.15 p.m. Supplemental mails to Mondays and Thursdays close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of June: 1, 3, 4, 5, 6, 7, 8, 10, 11, 13, 14, 15, 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Savings Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such Branch Postoffice.

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