

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY BURNAME."—*Poem, 14th Century.*

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From The Scotsman, New York.

The Canadian Highlander.

BY CHARLES MACKAY, LL. D.
Thanks to my sire, I'm Highland born,
And trod the moorland and the heather,
Since childhood in this world together,
First came into the world together!
I've "partied" barefoot in the burn,
Roamed on the braes to put the sowan,
Or clomb the granite cliffs to pluck
The scarlet berries of the rowan.

And when the winds blew loud and shrill
I've sealed the heavenward summits
hoary,
Of grey Ben Nevis or his peers
In all their solitary glory,
And with the enraptured eyes of youth
Have seen half Scotland spread before me,
And proudly thought with flashing eyes,
How noble was the land that bore me.

Alas! the land tended me bread,
Land of my sires in bygone ages,
Land of the Wallace and the Bruce,
And countless heroes, baris and sages,
If had no place for me and mine,
No elbow-room to stand alive in,
Nor room of kindly mother earth
For honest industry to thrive in.

'Twas marvell'd out in wide domains,
By cruel law's resistless fiat,
So that the sacred wilderness in quiet,
Untroubled by the foot of man,
On mountain side, or sheltering corrie,
Lest sport should fall, and selfish wealth
Be disappointed of its quarry.

The lords of acres deemed the clans
Were aliens at the best, or foemen,
And that the grouse, the sheep, the beaver
Were worthier animals than yemen;
And held that men might live or die
Where'er their fate or fancy led them,
Except among the Highland hills,
Where noble mothers bore and bred them.

In agony of silent fears,
The partner of my soul beside me,
I crossed the seas to find a home
That Scotland cruelly denied me,
And found it on the other side,
Where man is man in life's brave battle,
And not, as in my native glens,
Of less importance than the cattle.

And love with steadfast faith in God,
Strong with the strength I gained in sorrow,
I've looked the future in the face,
Nor feared the hardships of the morrow;
Assured that if I rove afloat
Good end would follow my beginning,
And that the bread, if not the gold,
Would never fail me in the winning.

And every day as years roll on
And tetch my brow with age's finger,
I learn to cherish more and more
The land where love delights to linger,
In thoughts by day, and dreams by night,
Fond memory recalls, and blesses
Its heathy braes, its mountain peaks,
Its straths and glens and wildernesses.

And Hope revives at memory's touch,
That Scotland, crushed and land-ward-rid,
May yet find room for all her sons,
For treat the honest more and more
Room for the brave, the staunch, the true,
As in the days of olden story,
When men outlived their country's deer,
And lived their lives: their country's glory.

London, Eng., Dec. 12, 1884.

Irish Ecclesiastical Monthly.

LITURGY.

In the Celebrant to give to the Unpurified
Chalice on the Altar?

"When the celebrant at Mass consecrates small particles on the Corporal, and these, or some of them, remain there till the end of Mass, the priest is directed to observe the rite laid down for Exposition of the Blessed Sacrament, and, therefore, at the 'Dominus Vobiscum,' to turn only half round towards the people, etc.

Quæritur. Does the same rule hold good when the Chalice is left unpurified after the Priest's Communion till after Mass? This may readily happen in the case of a duplication of Masses, as is so common at the present day in many parts of Ireland. According to an instruction from the Roman Congregation given in the Directory (Prænotanda), the Priest who duplicates is directed not to purify the Chalice till after his first Mass is over. E. K."

The ceremonies to be observed in the presence of the Eucharist containing consecrated particles, when they lie on the altar, do not apply to the unpurified chalice. The celebrant is not to genuflect to the unpurified chalice; and when saying the *Dominus vobiscum* he turns his back to the altar.

The carrying of the Chalice in a Missa Cantata.
At a Missa Cantata for the Dead, is the celebrant to carry the chalice to the altar, as at Low Mass? J. W.

No. The chalice is placed on the altar before Mass, as at Solemn or High Mass.

Rev. Sir.—The solutions of the queries relating to the Rosary beads in the late numbers of the ECCLESIASTICAL RECORD are interesting and instructive. I beg to propose a few additional questions on the same subject, which I hope you will kindly answer at your convenience.

Do beads lent to another lose their indulgence? Beads once blessed and given to a particular person lose the indulgence if they pass to another. Does this loss not only affect the person using transferred beads, but also the one to whom they were first assigned, even though they should have passed to the second person for some time, but without the knowledge or consent of the first?

I. Beads are indulgenced for one person only.—
Quæritur. Utrum post mortem dominum, alter acquirat dominum earum, nempe indulgentiarum?
S. C. Ind.—"Negative: quia indulgentia non transeat personam prioris dominum." 10 Jan., 1839.

When a number of beads are blessed together, in *globo*, it is understood that each of them is blessed for the person who, being the owner of it or one to whom the owner has given it gratuitously, is the first to use it with the intention of gaining the Rosary indulgences.

Enixis precibus Verdunensis Episcopus hinc Sac. Cong. Indulgentiis sacrisque Reliquiis præpositis exposuit: quod hæc tenens coronam deprecatoriam: Numismata sacra, cruces, antequam tali vel tali personæ distribuantur, in globo

beneficiantur cum applicatione Indulgentiarum a Sacrosanctis hujusmodi facultatem a S. Sede impetraverunt; et extendit quærebatur, utrum valida sit benedictio, ita ut Indulgentiæ prædictæ adnexæ possint quisque lucrari.

Proposito itaque dubio in generali Eminentissimorum Patrum Conventu in Palatio Apostolico Vaticano die 5 Martii, 1855, habito, Sac. Cong. resp. "Affirmative;" et facta per me infrascriptum Sac. Cong. Secretarium Sanctissimo Dno. Nostro Pio PP. IX. relatione in Audientia diei 12 ejusdem mensis, Sanctissimus S. Cong. Cong. confirmavit.

Datum Romæ ex Secretaria ejusdem Sac. Cong. die 12 Martii, 1855.

2. If a person lend his indulgenced beads to a friend merely to accommodate him to count his beads, and not for the purpose of enabling him to gain the indulgences attached to them, the beads do not in this case cease to be indulgenced for him who lent them.

3. If the beads are lent or given with the intention of enabling another to gain the indulgence, the beads simply cease to be indulgenced for all, as well for the lender as for the receiver. They must be blessed again to become indulgenced.

4. If one took the beads without the knowledge or consent of the owner, they do not in this case, we believe, cease to be indulgenced. The Congregation has decided that the loss of the indulgence applies to the case where the owner lends or gives them for the purpose of enabling another to gain the indulgences.

Quæritur. Utrum coronæ indulgentiæ amittant si amovantur, sive commendantur, sive ad coronam simpliciter recitantur, sive indulgentiæ lucranda?
S. C. Ind. resp. "Negative in primo casu; Affirmative in secundo.—Utrum perant indulgentiæ coronæ alique rebus mobilibus adnexæ, requiritur finis dandi vel præstandi pro communicatione indulgentiarum, sicut expressio legitur in Elencho Indulgentiarum typis impresso et a Sac. Congregatione approbato." 10 Jan., 1839.

The chain of the Rosary beads not blessed. In the indulgenced Rosary is the chain blessed as well as the beads. Do they together (chain and beads) constitute the object which is indulgenced? No. It is only the beads that are blessed. Hence a Rosary does not cease to be indulgenced, even though one should unstring all the beads and substitute another chain, using of course the same berries or beads.

Quæritur. Si remanentium filium sive; voluntarie, ut ostendit nectantur, sive involuntarie et fortuito id accidit?
S. Cong. Ind. resp. "Negative, quia Coronæ eadem perseverant quoad formam moralem." 11 Ap. 1840.

Similarly in the case of blessed or indulgenced crucifixes, the blessing is attached only to the figure of Christ.

"Utrum Indulgentia concessa exaltat solum in Christo ex ætate, ligno, vel alia quæque materia facta, ita ut possit esse una Crucis in aliam transferri absque periculo amittendi Indulgentiam ipsi collatam."
S. Cong. Ind. resp. "Affirmative." 11 Ap. 1840.

SERMON BY THE ARCHBISHOP OF HALIFAX.

On Thursday of last week a handsome church recently erected in Portland, N. B., was solemnly dedicated to the service of God under the patronage of St. Peter. The Archbishop of Halifax, the Bishop of St. John, the Bishop of Chatham and a large number of clergy took part in the grand and impressive ceremonial. The sermon was preached by the Archbishop of Halifax as follows:—

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, framed together, groweth into a holy temple in the Lord." (Eph. ii., 20-23.)

Assembled here to-day, my dear friends, to assist at the sacred ceremonies by which we dedicate to God's service this beautiful structure, raised by your piety and zeal, the words of the Apostle proclaiming to us on whom the Church is built and who is its corner-stone, naturally occur to our minds. No material building can be lasting whose foundations are not well laid; and no spiritual House can endure unless it have for a corner-stone, Him whom the Jewish builders rejected. "Unless the Lord buildeth the House in vain shall their labor who build it." Now the House, or the Church of God, may be taken in a material and in a spiritual sense; and whilst I shall endeavor to give, in as short a compass as possible, some idea of the reason of the former, I shall, also, invite you to give serious consideration to the nature, qualities, and office of the spiritual Church, as taught to us by the Holy Writ. I shall not seek to delight your ears with well turned phrases, nor to excite your imagination by brilliant and rhetorical passages of perfluvial eloquence; I shall appeal to your intellect in the simple words of eternal Truth,—that Truth which can alone make men free, and ensure for them everlasting happiness.

God is to be adored not only by internal acts of faith and love, but also by external actions expressive of our feelings, and representative not of our soul merely but of the whole man. If the Psalmist calls upon the snow, and ice, and sea, to bless the Lord, how much more upon man, the intelligent lord of creation? And man should recognize God as the creator and absolute master over all things. This he could best do by offering sacrifice—that is by the immolation of a victim either by death, destruction, or some change

looked upon as equivalent thereto. Hence we find that whilst only four persons were as yet upon the earth, Cain and Abel offered sacrifice to the Lord. And when Noah came forth from the Ark his first care was to build an altar and to offer sacrifice thereon. That rude altar was the church of that day. Later on when Jacob, wearied out by his toilsome journey through the region of Haran, lay down to rest with a stone for a pillow, and saw in sleep a ladder reaching from earth to heaven, on awaking he set up that stone for an altar, and pouring oil thereon proclaimed it the place of the House of God. We need not speak of the Ark of the Covenant, and the Temple of Jerusalem; God himself directed them to be built, and filled them with His glory.

Moreover pagan nations built places in honor of their false gods. The Egyptians had their fides, the Chinese their pagodas, the Greeks their shrines, the Romans their temples, and in the appointment of these each nation lavished all its art and wealth. Now although the niches of these temples were filled with busts of false gods, although the incense burnt on their altars ascended before senseless idols, having ears but hearing not, having eyes but seeing not, still their history shows that even pagans believed that shrines ought to be raised to the deity; and that they ought to be the most splendid works of art.

When at length the fullness of time had come, and our Divine Saviour had instituted the Christian religion, churches were quickly erected. Sacrifice had still to be offered; not the sacrifice of patriarchal times, which ended with the Law—not the sacrifice of the Law itself, which ended with Christ, but the "clean oblation" spoken of by Malachi the prophet, which, in every place from the rising of the sun until the going down of the same, should be forever offered to the Lord. Christ perfected the Law and its observances. He did not destroy them. He gathered into himself the plenitude of the Priesthood; He became Priest and victim on Calvary's heights, offering the price of our redemption; he communicated a portion of His priestly power to his apostles and their successors, and laid upon them the command of offering in commemoration of Him that same sacrifice in an unbloody manner. And thus was the prophecy of Malachi fulfilled. The "clean oblation" of the Mass in every place and for all time was thus instituted. And the dining-room in Jerusalem in which our Saviour first instituted the sacrifice of the Mass was afterwards used as a church and known in the time of St. Jerome as the Church of St. Peter. From the belief of the early Christians that the Mass was the self-same sacrifice as that of the Cross, though offered in a different manner, and through the ministry of a priest, sprang their zeal to build magnificent churches. They wished to have the house as fitting as possible for the tremendous mystery that was to be operated therein. Hence even in the dark days of the early persecutions stately edifices were erected, the ruins of which attest to this skeptical age the Faith and magnificence of a great people thankful for their redemption.

And when, centuries afterwards, Europe had been overrun by barbarian hordes, and its churches in great part destroyed, Faith survived the wreck of early civilization and again began its mission of propagating a knowledge of God, and of humanizing man. Kings, and nobles, and peasants banded together to build churches in lieu of those destroyed; and thousands, whose hands had been accustomed to toil, cheerfully bore the load, or carried the bricks, or mixed the mortar for those new buildings. Thus were built many of these grand old churches of the middle ages, which may still be seen throughout Europe; noble in design, symmetrical in proportion, elegant in finish, they are living witnesses against the shallow lies and ludicrous pretensions of a superficial age, which makes the unthinking believe that the middle ages were the "dark" ages. The monuments of a people, or of an age, are the best criterions of its culture and of the sublimity of its ideas. Judged by this best standard the middle ages might well compare with the nineteenth century. The world's masterpieces in painting, sculpture and architecture are to be sought for in the churches of the middle ages; and all the refining and harmonizing influences of science and art were nursed and fostered, and developed in the bosom of the Catholic Church. Faith, in the awful sacrifice of the Mass, moved men to rear those lofty shrines as houses for God on earth, as new Calvaries dotting an sanctifying each hilltop, in which should be perpetuated, by the ministry of duly appointed priests, the eternal Sacrifice of the Cross.

This much must suffice regarding the church in its material sense. But the spiritual church, which, in the words of my text, is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, should claim our most serious attention. Before entering upon the nature of the church, I would ask you to bear in mind that we are not able to prescribe to God His mode of action towards us; we should look at things as they are, not as we might wish them to be. Too many seem to forget that God is at liberty to lay down conditions for the attainment of heaven, and that these conditions, not we, but God, are to be complied with, if we would ensure our salvation. Man has no liberty of choice in the service of God; he has simply to do what God commands it, and in the way in which He commands it. It is as ridiculous as it is pitiful to hear men propounding their

views of what ought, or ought not to be done, by God in his dealings with us, or boasting of their freedom of religious belief. There is no moral freedom of belief in revealed truths; whatever God has taught must be accepted, be it ever so repugnant to our wishes, or humiliating to our pride. If this were borne in mind God's word would meet with less contradiction.

God, then, has a right to teach, to impose laws on us, and to lay down conditions of salvation; we have the obligation of hearkening to His voice, of obeying His commands, of observing the specified conditions. Now, our Saviour, as all Christians must admit, was God as well as man,—not merely was He a Godlike man, or a man filled with the spirit of God, as some who call themselves Christians proclaim; He was God, the Eternal Son, co-equal to and consubstantial with the Father, who united to His Divine person a human body and soul. St. John has told us "In the beginning was the Word, and the Word was with God, and the Word was God." (John i.) And a little further on he tells us that that same Word, which was truly God, was "made flesh and dwelt among us." Jesus Christ then is true God and true man, and came with the fullness of eternal power. If He taught, and imposed laws, and laid down conditions of salvation of a surety we must hear, and obey, and fulfil if we would save our souls. Did He do each and all of these? If there be any fact clearer than another from Sacred Scriptures it is that He did all of these things. He taught in the streets, in the synagogues, on the hillsides, in the desert, in a boat drawn off from the shore. It is not necessary to quote the four Gospels as filled with accounts of His teaching, and how He confirmed it with wonderful miracles. That He instituted a church we have His own testimony (Matt. xvi. 18)—"And I say to thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." He founded a church, then, that is to endure for all time. This is the same church of which St. Paul speaks in my text, of which Christ is the chief corner-stone; and which he calls, writing to Timothy, "the Church of the Living God, the pillar and ground of truth." (1 Tim. iii. 15.) That he laid down conditions of salvation is equally clear. He says: "Amen, Amen, I say to thee, unless you eat the flesh of the Son of Man, and drink the blood of the Son of Man, you cannot enter into the Kingdom of Heaven." (John vi. 53.) And again: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mark xvi. 16.) and (Math. xviii. 17) "If he will not hear the church let him be to thee as the heathen and the publican."

Christ, then, founded a church which was to endure forever, which was to be the pillar and ground of truth; He confided to this church the mission of teaching all nations when he said: "All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." (Matthew xxvii. 18-19.) And he laid down the rule that he who would not hear that church was to be as a heathen and a publican. Evidently, then, my dear friends, since Christ is God, and since he so instituted and endowed His church and confided to it the mission of teaching, it is the duty of one and all to seek that church, and when found, to submit to its teachings regardless of friends or surroundings, or worldly gain—heaven is too great a prize to be jeopardized for a silly prejudice.

Now, since the mission of the Church was to men living and moving in the world, not to angels, and since men were commanded to hear and obey that church, it is very evident that it must be a visible body of society. It was to teach all things whatsoever Christ had commanded; hence it must be always a living, speaking, visible witness to the truth. As St. Paul says: "Some indeed he gave to be Apostles, and some Prophets, and some Evangelists, and others such as the instruments of his work, that he should bring to the perfection of the body of Christ." (Eph. iv., 11-12.) There was then to be a visible teaching authority which was to instruct, baptize, rebuke and cut off as heathens and publicans all who did not hear its voice. In a word the church was founded as a visible, perfect in its organization, indestructible in its nature, unfettered in its mission, authorized by God to teach, and guaranteed to speak its message as uttering as God himself. "Who hears you hears me; who despises you despises me," are the words of Christ himself. All this is evident from the clear words of Holy Writ.

Now the grand characteristic, or outward mark of that visible society, was unity—unity of Faith, unity of Worship, unity of Obedience. It is, in the words of Christ (John x., 16), the "one fold" of which he is the "one shepherd." It is according to St. Paul (Col. i., 18), the body of which Christ is the head; or the spouse of which he is the bridegroom. (Eph. v.) And in the touching and beautiful prayer of our Divine Lord, made in the solemn hours of the night that preceded His bitter Passion, all the infinite love of His Sacred Heart appears to have been poured out in an excess of tenderness for his apostles and His church, and He prays, oh, so sweetly and fervently, for their good. What is

the chief petition that runs through that prayer of the divine head of the church for His followers? That they may be one in truth, one in worship of God, one in obedience. Let any one read with devotion the 17th chapter of St. John, and such one must be convinced that unity marks the church of Christ, and that separation from it places one amongst those whom Christ called the "world," and for whom He says He does not pray. He prays for His Apostles first, that they may have unity: "Holy Father keep them in Thy name, whom Thou hast given Me, that they may be one as we also are." Then He looks forward down the ages and adds: "Not for them only do I pray, but for those also who through their word shall believe in Me; that they all may be one as Thou Father in me and I in thee, that they may also be one in us." The whole burden of that prayer is for the unity of His church, and that unity was to be a sign to the world; for after praying that they might be one, he adds: "That the world may believe that Thou hast sent Me." Yes, a society that through all ages should continue in that unity must be from God, and must be an invincible argument of the divinity of Christ.

After these clear words of our Saviour it is scarcely necessary to refer to the testimony of St. Paul to the Ephesians in which he calls upon them to be "careful to keep the unity of the Spirit in the bond of peace," adding these strong words, "One body and one spirit as you are called in one hope of your vocation. One Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all and in us all." My dear friends, these are grave words; they are words fraught with awful significance; they develop for our consideration the words of our Saviour's prayer: they give the lie to the boasting of religious indifference and of freedom to cut from the Scriptures a creed to suit our own fancies; they condemn, my friends, the multiplicity of churches. Just as there is only one spirit so there is only one body, one society, one church; and just as there is only one God, one Father of all, so there is only one Faith and Baptism in one body, or church, which is to be carefully preserved in the bond of peace. Moreover, in that one Church, the Apostle continues to tell us, God has given to each a special grace or gift—some are Apostles, some are Prophets, others Evangelists, others pastors and teachers. Every one, then, is not a pastor or teacher, but in that one body some are divinely appointed to teach; and we are told why: "For the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ: till we all meet in the unity of Faith, and of the knowledge of the Son of God." It is evident, then, that there is but one Church of Christ, one Faith, and that that Church is a visible teaching body, and its unity is also a visible mark by which all may know that it is God's Word.

Is there but one Faith, one Church, now in christendom? My friends, we must not blind our eyes to facts, we may all wish to serve God, we may all love Him, but it is a stern fact, a sad fact, that there are many churches and various creeds. It is only childish self-deception, after having considered the words of Christ and his Apostle, to pretend that we may follow any, or none of these, or that all may be right; that all may be only so many roads leading to the same city. Is it not a fact there is a doctrinal difference between the beliefs of each denomination? They may believe alike on many points, but most assuredly they differ on some. The differences are not merely ceremonial; they are doctrinal; they are not shoots from the same root; for doctrine must be the root of a church and these all differ. Whilst, then, they may have many points of resemblance in common they must still offer some different advantage. If one of them be God's work, all the others, though bearing some resemblance thereto, must be the work of another hand; if one be the mystical body of Christ the rest can only be masked representations.

Now there must be in the world the church of Christ, one, visible, and united. Christ promised she should never fail, against her the powers of hell might league with those of earth, but she would not be overcome. He was to be with her, too, even to the "consummation of the world." Could she ever teach a faith different from that which Christ taught, she would cease to be his church, the words of Christ would fail. In other words, if we say the church instituted by Christ ever corrupted the Faith,—ever taught doctrinal error, we must fall into the blasphemy of saying that Christ was false to his promise, that God was untruthful. Yes, there is no escape from that. Either the church never failed, or Christ was false. This latter is what infidels proclaim aloud; and Christians who say that the church corrupted the Faith, join, let us hope unconsciously, in the cry. Corrupt members there have ever been in the church; but they no more corrupt the faith of the church than Judas did that of the Apostles.

Bearing this in mind, and looking around on the various forms of belief, we find that there is one body, one church, that can trace its history back to Christ; it can show an unbroken line of successors from St. Peter to our own day; it can show that its Faith, preached in the darkness of the Catacombs, is identical with that preached now. The Roman Catholic Church can do this; none other can. Some can go back to Wesley, some to Knox, some to Calvin, some to Luther, some to Henry VIII. We know the time, and the place, and the cause, and the author of each. Fifteen hundred years

before the oldest of them the Roman Catholic Church had been in existence, teaching the word of God, "dispensing the mysteries of God," civilizing man, reclaiming the waste mountain-tops, humanizing the rude barbarian, building up schools, founding universities, fostering science and art, inventing printing, discovering a new world, wresting the liberty of the subject from the hands of tyrants, and slowly but surely laying the foundation of true human freedom. All these things were done under the watchful care of the Roman pontiffs. Heresies in every age had sprung up in the Church; men became corrupt and taught false doctrine; but the vigilant eye of the Church was ever surveying the domain of Faith and guarding it intact. She condemned those errors and cut off their promoters as rotten branches. Thus she condemned Arians, Nestorians, Eutychians, Pelagians, Monophysites, Iconoclasts, and innumerable other teachers of false doctrine. She kept thus the deposit of faith undefiled, despite the malice of evil men and devils. It was for this that Christ endowed her with infallibility in teaching. It was by reason of this prerogative that St. Paul could assure the Ephesians, after having told them that teachers had been given them that all might "meet in the unity of faith," that we were not now "children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness, by which they lie in wait to deceive us."

The Roman Catholic Church had gone on for nearly 1600 years, doing all this work for God and men when new teachers arose, teaching a doctrine at variance with the one she had so faithfully guarded in her long past. It may be that some members of the Church were corrupt; it may be that some members of the Church practised abuses, but how could the evil lives of individuals corrupt the faith of the Church? How could she fail in the sixteenth century unless Christ had failed to keep his promise? My friends, the revolt of Luther and others did not differ from that of Arius, or Nestorius, or of many others condemned in the past. Members of the Church rose against her; they broke the "unity of the spirit in the bond of peace;" they preached a new faith, they were right the Church had been wrong in all the past; may more, Christ had failed in his promise; the Church which he had guaranteed should endure forever had failed; for surely no one will maintain that any of the sects which sprang up in the sixteenth century is identical with the Church previous to that time.

Either, therefore, Christ, or those who revolted against the church then, were false teachers. He and they cannot both be right. But the Church simply did as she had often done in the past, she tried to win them back to a sense of their error, but failing in this she cut them off from her communion, and went on her eternal mission with renewed vigor. As a mighty oak that has braved a fierce tempest, after the broken and severed branches have been lopped off, sends forth new shoots with increased power of vegetation, so the Church, after cutting off those who rebelled against her divine faith, stood before the world united as of yore, sending forth her missionaries to China and India and to the new world, gathering into her fold many millions more than she had lost in the storm. The faith, once delivered to the saints, was still preached the unity for which Christ prayed still points her out to men as God's work. Spread everywhere throughout the world she is fulfilling her divine mandate of teaching all nations, and though divided by seas and deserts and lonely wastes, her members are all united in faith—"one Lord, one faith, one baptism" distinguish them now as they did in the day of St. Paul; "one fold" with "one shepherd." The God who created mind, rest of soul, joy of heart, in the security of her divinely guaranteed Faith.

And, my dear friends, the wonderful ministry of that Church will be exercised in this edifice now dedicated to God. God reason, then, you have to endeavor to beautify and adorn this holy temple. The holiest action that can be done by man will here be performed. Angels will kneel trembling around the altar when the words of consecration spoken by Christ through His Priest will have renewed the Sacrifice of Calvary. "How terrible," indeed we may exclaim, "is this place," surely it is no other than the "house of God," and the "habitation of His glory." What intimate relations will not have with the whole life of the people of this parish. Hither future generations will be brought to be cleansed by the waters of Baptism. Hither you will come to pray, to ease your loaded conscience, and to depart pardoned if you employ the proper means. Hither many will come to be joined in wedlock and to receive the nuptial benediction—here your souls will be fed with the body and blood of your Saviour. Hither you will come once again; yes, hither your friends will bear your cold body, and there it will be placed beneath a funeral pall whilst the last requiem is being sung. "All flesh is grass," and it shall soon pass away. When the hour of its withering shall have come neither friends, nor honors, nor wealth will avail; all illusions will be dispelled. The reality of God's all pervading presence will be felt, and the words "One Lord, one Faith, one Baptism" will be more than empty sound; they will seem to cry out like the sound of many waters, that the Holy Catholic Church that has come down from Christ to now is unchanged and unchanging, is the one ark of safety, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."