

found in the words, even in the plainest words, of Christ, as reported by the Evangelists.* This admission impairs, to say the least, the importance of the obscure text — "Thou art Peter, and upon this rock I will build my Church." On what foundation, then, does the Papacy rest? Whatever answer Mr. Mivart might give to this question, it seems to follow from his principles that the Catholic Church is a tree which must be judged by its fruits—that she must stand or fall with her internal evidence, must be assailed and defended on Utilitarian grounds. And I am bound to add that, on those grounds, her case is, in many respects, a strong one, stronger than that of most Protestant sects, both because of her authority and universality, and also because she is less directly and obviously committed than they are to the belief in Scriptural infallibility.† Mr.

* See *Stones of Stumbling*, pp. 90–103. As an eminent living ecclesiastic has expressed it, the story of Jonah rests on the authority of the Incarnate God. Let me remind my readers that I am not calling in question the doctrine of the Incarnation. Orthodox divines, such as Jeremy Taylor and Frederick Robertson (*Stones of Stumbling*, p. 114), admitted that Christ, as a Man, might have been deceived.

† Is Scherer right in maintaining that mythology and ritual are needful supports of religion? If so, criticism, by weakening the first of these props, forces religion to lean heavily on the second. This may explain why Catholicism and Ritualism are suddenly renewing their strength.