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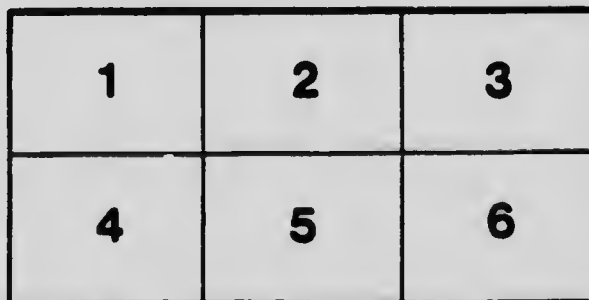
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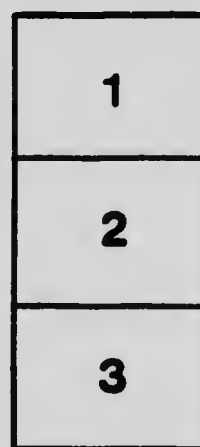
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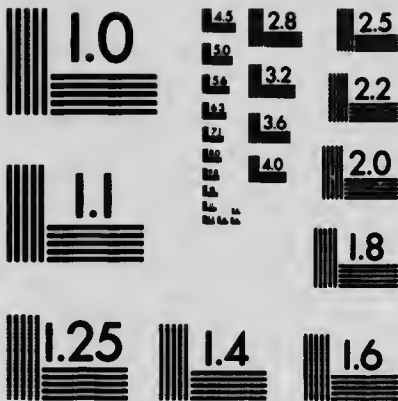
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Second Series

PAPERS FOR WAR TIME. No. 19

**OUR NEED OF A
CATHOLIC CHURCH**

BY

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HUMPHREY MILFORD

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE BOMBAY

1915

BASIS OF PUBLICATION

This series of Papers is based on the following convictions :

1. That Great Britain was in August morally bound to declare war and is no less bound to carry the war to a decisive issue ;
2. That the war is none the less an outcome and a revelation of the un-Christian principles which have dominated the life of Western Christendom, and of which both the Church and the nations have need to repent ;
3. That followers of Christ, as members of the Church, are linked to one another in a fellowship which transcends all divisions of nationality or race ,
4. That the Christian duties of love and forgiveness are as binding in time of war as in time of peace ;
5. That Christians are bound to recognize the insufficiency of mere compulsion for overcoming evil and to place supreme reliance upon spiritual forces and in particular upon the power and method of the Cross ;
6. That only in proportion as Christian principles dictate the terms of settlement will a real and lasting peace be secured ;
7. That it is the duty of the Church to make an altogether new effort to realize and apply to all the relations of life its own positive ideal of brotherhood and fellowship ;
8. That with God all things are possible.

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IF one of the great saints of the early Church had been told that in the year 1915 the world would still be waiting for the final consummation, and had tried to conceive the life of men and nations as it would be after that long period of Christian influence, what would his conception have been? Surely he would have expected that all nations would be linked together in the Holy Communion, the Fellowship of Saints. Roman, Spaniard, African, Syrian, those strange Germans, and the barbarous Britons who lived in the remotest corner of the earth, might have maintained their own varieties of culture, but each would find his joy and pride in offering his contribution to the life of the whole family of nations. Rooted in knowledge of the love of God, their life would grow luxuriantly and bear fruit in love of one another and service of the common cause. Inspiring each and knitting all together, the Holy Catholic Church, fulfilling itself in service of the world, would gather up all this exuberance of life and love into itself, and present it to the God and Father of mankind in unceasing adoration.

But the world in 1915 is not in the least like that, and the contrast between what is and what might have been is due in part, at least, to the failure of the Church to be true to its own commission. It is also because of this that no practical man dreams of turning to the Church to find the way out from the intolerable situation into which the nations have drifted.

WHAT IS THE CHURCH?

An eminent politician is reported to have defined the Church on a recent occasion in the following terms: 'The Church is, I suppose, a voluntary organization for

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the maintenance of public worship in the interest of those who desire to join in it.' And it is to be feared that many people regard it in some such way as that. But of course the Church is nothing of the kind ; the Church is the Body of Christ.

It is not a 'voluntary organization' any more than my body is a voluntary organization either of limbs or of cells. No one could 'voluntarily' join the Church, if by that were meant that the act originated in his own will. 'No man can say Jesus is Lord, but by the Holy Spirit.' A man cannot make himself a Christian. The Apostles were made Christian by Christ Himself—'Ye did not choose Me, but I chose you'; others were made Christian by the Apostles, or (as they always said) by Christ working in and through them; and so successive generations have been made Christian by the Spirit of Christ operative in the fellowship of His disciples—that is to say, in the Church. This is the aspect of truth expressed and preserved in the practice of infant baptism. We are Christians, if at all, not through any act initiated by our own will, but through our being received into the Christian fellowship and subjected to its influence. Just as we are born members of our family, so by our reception into the fellowship of the disciples we are 'made members of Christ'. In the one case as in the other, we may repudiate our membership or we may disgrace it; we can never abolish it. Let me hasten in parenthesis to add, that this is only one aspect of the truth, and the protest of those who object to infant baptism will be a valuable force in the Church, until we are finally secure against the temptation to regard a sacrament as a piece of magic. For of course it is true that, while no man can make himself a Christian by his own will, no man can be made a Christian against or without his will. It is precisely his will that the Spirit must lay hold of and convert, and the will can refuse conversion.

The Church, then, is not a 'voluntary organization', but the creation of God in Christ. In fact it is the one

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immediate result of our Lord's earthly ministry. When His physical presence was withdrawn, there remained in the world, as fruit of His sojourn here, no volume of writings, no elaborated organization with codified aims and methods, but a group of people who were united to one another because His Spirit lived and worked in each. And the great marvel lay in this: whereas all men realize that fellowship is better than rivalry, and yet fail to pass from one to the other because they are radically selfish both individually and corporately, in Christ men found themselves to be a real community in spite of their as yet unpurged selfishness. By the invasion of the Divine Life in Christ, the ideal itself, the life of fellowship, is given, and is made into the means of destroying just those qualities which had hitherto prevented its own realization. The ecclesiastical organizations of to-day are not fellowships of this sort, but if the members of the Church lose their hold on this central principle of fellowship, as they have largely done, we are thrown back upon the futile effort to build up fellowship on the foundation of unredeemed selfishness.

As it is not true to say that the Church is a 'voluntary' organization, so also it is not true to say that it exists 'for the maintenance of public worship', at least in the sense that most Englishmen would give to the words. Certainly the Church, consisting of men and women whom God of His sheer goodness has delivered from the power of darkness and translated into the kingdom of His dear Son, will find its first duty, as also its first impulse, in an abandonment of adoration. But if the God who is worshipped is not only some Jewish Jehovah or Mohammedan Allah, but the God and Father of our Lord Jesus Christ, this love and adoration of God will immediately express itself in the love and service of men, and especially in the passionate desire to share with others the supreme treasure of the knowledge of God. The Church, like its Master, will be chiefly concerned to seek and to save that which is lost, calling men everywhere to repent because the Kingdom of God

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is at hand. Worship is indeed the very breath of its life, but service of the world is the business of its life. It is the Body of Christ, that is to say, the instrument of His will, and His will is to save the world.

The spiritual life of men is not limited to this planet, and the fulfilment of the Church's task can never be here alone. The Church must call men from temporal to eternal hopes. But in this way it will do more than is possible in any other way to purify the temporal life itself. For most temporal goods are such that the more one person has the less there is for others, so that absorption in them leads inevitably to strife and war. But the eternal goods—love, joy, peace, loyalty, beauty, knowledge—are such that the fuller fruition of them by one leads of itself to fuller fruition by others also, and absorption in them leads without fail to brotherhood and fellowship.

It is not of worship, the breath of the Church's life, but of service, the business of its life, that this paper will speak. But this can only be misleading if the other has not first been given prominence. The Church serves because it first worships. Only because it has in itself a foretaste of eternal life, the realized Kingdom of God, can it prepare the way of the Lord, so that His Kingdom may come on earth as it is in heaven.

VISIBLE OR INVISIBLE

One question which demands attention concerns the nature of the Church which is to perform this function. Is it enough that there should be vast numbers of Christian individuals, gathering together in whatever way is proved by experience to be the most effective for edification, pursuing their profession as Christians, and so gradually leavening life? Or is there need for a quite definite society, with a coherent constitution and a known basis of membership? The former has much to recommend it; it avoids the deadening influence of a rigid machinery; it ensures freedom of spiritual and intel-

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lectual development; it may seem to correspond with that loosely constituted group of disciples which was, as we have seen, the actual fruit of the earthly ministry of Christ. Yet it is condemned by all analogies, and is inadequate to the essential nature of religion.

All relevant analogy suggests that a spirit must take definite and concrete form before it can be effective in the world, even as God Himself must become incarnate in order to establish His Kingdom upon earth. No doubt the form has often fettered the spirit and sometimes even perverted it; the history of the Franciscan movement is an instance of this; but the influence of St. Francis would never have done for Europe what it actually accomplished if the Order had not been founded.

One of the clearest illustrations of the principle is before our eyes in our experience to-day. When the spirit of national patriotism makes its appeal, no one has to make any effort to understand its claim; our nation is a definite and concrete society in which we easily realize our membership to the full. We know that there is no escaping from it, and that, when it appeals for our service or our lives, we must either respond or refuse. But the Christian Church, as we know it, is powerless to bring home its appeal in the same way. Largely because of its divisions and endless controversy about the points, secondary though important, which separate the various sections, it has become curiously impotent in the face of any great occasion such as the present, and curiously unsuccessful in persuading either its own members or the world outside of the nature of its mission. We are not conscious, for example, that we are permanently either responding to, or else refusing, the appeal to 'preach the Gospel to every creature'. That appeal does not hit us personally as does the appeal, 'every fit man wanted.' Our membership in the Church does not in fact make us feel a personal obligation to assist the cause of the Church. We are content to 'belong to it' without admitting that it has

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any power to dispose of its 'belongings'; we think that we 'support' it by 'going to church' and contributing to 'church expenses'. But we feel no link with our fellow-Christians in Germany at all comparable to that which binds us to an agnostic but patriotic Englishman, or at all capable of bridging spontaneously the gulf fixed by national antagonism. By a deliberate effort we can realize that we and they are equally precious in the sight of God, and that they are our fellow-members in Christ. But there is no realized bond of corporate unity that binds us to each other, and we rely upon the very feeble resources of our personal goodwill and personal faith for any sense of unity with them that we may attain. The Church is less powerful than the nation as an influence in our lives partly at least because it is in fact less actual. The Church universal, whether as organization or as spirit of life, is an ideal, not a reality.

OBJECTIONS

(a) *The failure of Catholicism.* Such an argument, however, simply invites refutation. It is pointed out that when the whole of one section of Christendom was organized as a single religious community under the Pope, men did, as a mere matter of historical fact, fight and hate even more bitterly than now. A common membership in one Catholic Church did not prevent Edward III and Henry V from making war upon their neighbours across the English Channel. And at this moment Roman Catholic Frenchmen appear to be fighting against Roman Catholic Bavarians with no more signs of fellowship between the opponents than appear in other parts of the field of war. So far as the Church is organized as a unity, this does not, in fact, create unity of spirit in its members sufficient to mitigate national antagonisms.

(b) *The snare of organization.* And this, it will be urged, is only to be expected. 'The wind bloweth where

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it listeth,' and machinery cannot control the spirit. It is only a personal faith in Christ that will lift men above natural divisions so that they spontaneously recognize as brothers those who have similar faith. To build up again a great ecclesiastical organization which shall include all Europe, or even all the world, will not of itself create friendship between the members who compose it if otherwise they are antagonistic. Individual conversion, not ecclesiastical statesmanship, is the one thing needful ; nothing can take its place.

REPLY TO OBJECTIONS

No ; of course nothing can take its place. And of course an all-comprehensive lukewarm Church will share the fate of its smaller counterpart at Laodicea. When it is said that the Universal Church is not a reality, it is not only the absence of a world-wide organization that is deplored ; still worse is the total absence of any typical manner of life by which members of the Church may be known from others. Men die for Great Britain, not because Britain is a united kingdom, but because there is a definite British character which is ours and which we love. But there is no specifically Christian type of character actually distinguishing members of the Church from others which may make men ready to die for Christendom. Christians differ from others, as Spinoza bitterly remarked, not in faith or charity or any of the fruits of the Spirit, but only in opinion. Assuredly individual conversion is the primary requisite.

But half our troubles come from these absurd dilemmas. ' Do you believe in faith or in organization ? ' Well ; do I believe in my eyes or my ears ? Why not in both ? Of course organization cannot take the place of faith ; of course faith without order is better than order without faith. But why cannot we have in the Church what we have got in the nation—faith operative through order as loyalty is operative through the State and in service to it ?

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The earlier objection, however, is equally serious. Catholicism has failed in the past and is failing now. One main ground of its failure is to be found, I believe, in its inadequate recognition of nationality, which has avenged itself by almost ousting Catholicism and with it Christianity itself, where national interests are concerned.¹

ROOT OF THE CATHOLIC IDEA

This failure to give adequate recognition to nationality arises from too exclusive emphasis on the principle which is, quite rightly, the root idea of Catholicism—the idea of transcendence. Here in the last resort is the fundamental distinction between naturalism and religion; naturalism may take a form which stimulates the religious emotions and supports a high ethical ideal; but it confines itself to the limits of secular experience. For naturalism the history of man and of the universe is the starting-point and the goal; this as fact is the datum, this as understood is the solution. The Will of God, on this view, is to be discovered from the empirical course and tendency of history. But religion begins with God; it breaks in upon what we ordinarily call ‘experience’ from outside; in its monotheistic form it regards the world as created by God for His own pleasure, and lasting only during that pleasure; in its pantheistic form it regards the world as a phase or moment of His Being which is by no means limited to that phase or moment. Its philosophy does not elaborately conceive what God must be like in order to be the solution of our perplexities, but, starting with the assurance of His Being and Nature, shows how this is in fact the answer to all our needs.

It is one peculiarity and glory of Christianity that it unites both of those. Its faith is fixed upon One who ‘for us men and for our salvation *came down from heaven*’,

¹ I am speaking throughout of the Western Church: the Eastern Church has perhaps been, if anything, too national.

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and who is yet the eternal Word through which all things were made, the indwelling principle of all existence. Transcendence and immanence are here perfectly combined. But because the former is the distinctively religious element, without which the latter would have been in danger of relapsing into naturalism, the deliberate emphasis was all laid on transcendence. We can see, as we look back, that when once the Incarnation has actually taken place upon the plane of history, it makes no jot of difference in logic, provided only that the Life of the Incarnate is taken as the starting-point and centre of thought, whether terms of transcendence or of immanence are used. The life of Christ is at once the irruption of the Divine into the world—for the previous history of the world certainly does not explain it—and is also the manifestation of the indwelling power which had all along sustained the world. In other words, the God who redeems is the same as the God who creates and sustains. But it is still true that the note of transcendence, of something given to man by God as distinct from something emerging out of man in his search of God, is the specifically religious note.

And the Church, as the divine creation and instrument, shares and must express this character. It must be so constituted as to keep alive this faith. That is the meaning of hierarchies and sacraments. Whether any given order is the most adequate that can be designed, is of course a perfectly legitimate question. But every order that aspires to be catholic aims, at least, at expressing the truth that religion is a gift of God, and not a discovery of man. And certainly it is only the gift of God that can be truly catholic or universal. Man's discoveries are indefinitely various: the European finds one thing, the Arab another, the Hindu yet another, and none finds satisfaction in the other's discovery, though in all of them God is operative. Only in His own gift of Himself is it reasonable to expect that all men will find what they need; only in a Church which is the vehicle of this gift, and is known to be this, and not a mutual benefit society

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organized by its own members for their several and collective advantage—only in a Church expressive of divine transcendence can all nations find a home.

THE FORMER ATTEMPT AT CATHOLICISM

Yet just because of a too one-sided emphasis on this truth, the Catholic Church in the West has, as a rule, not tried to be a home for nations at all. 'Christianity separated religion from patriotism for every nation which became, and which remained, Christian.'¹ Patriotism is particular; religion ought to be universal. The nation is a natural growth; the Church is a divine creation. And so the primitive Church was organized in complete independence of national life, except in so far as its diocesan divisions followed national or provincial boundaries. No doubt the conditions of its existence made this almost necessary, for the organized secular life of the Roman Empire refused to tolerate it. But it was its own principle, true indeed but not the whole truth, which led to this line of development. The same principle is apparent in the Middle Ages, when there was no external pressure. The Church, as it was conceived in the sublime ideal of Hildebrand, was to belong to no nation, because supreme over them all, binding them together in the obedience and love of Christ, and imposing upon them His holy will.

The inevitable result of this was that the instinct of nationality was never christened at all. It remained a brute instinct, without either the sanction or the restraint of religion. But it could not be crushed, and so the Church let it alone; with the result that, though murder was regarded as a sin, a war of dynastic or national ambition was not by people generally considered sinful. No doubt theologians condemned such war in general terms; St. Thomas Aquinas, for instance, seems to regard as fully justified only such wars as are under-

¹ 'War and Religion' in *The Times Literary Supplement*, Dec. 31, 1914.

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taken to protect others from oppression, and some of the greatest Popes made heroic efforts to govern national policy according to righteousness. But in the general judgement of the Church, international action was not subjected to Christian standards of judgement at all. This way of regarding the Church sometimes leads people to speak of 'alternative' loyalties, so that they ask, 'Ought I to be loyal to my Church or to my nation?' And while faith and reason will combine to answer 'To my Church', an imperious instinct will lead most men in actual fact to answer 'To my nation'. The attempt to exalt the Church to an unconditional supremacy has the actual result of making men ignore it when its guidance is most needed.

Whatever truth there may be in the statement that the Reformation was in part due to the growing sentiment of nationality, is evidence of the failure of the old Catholic Church in this matter. In England at any rate one main source of the popular Protestantism was objection to anything like a foreign domination. No doubt the political ambitions of the Papacy were largely responsible for the feeling that the Catholic Church brought with it a foreign yoke. But the whole principle of the Church as non-national necessarily meant that the Church was regarded as 'imposing' Christian standards rather than permeating national life with them. The Church tended to ignore the spiritual function of the State altogether, claiming all spiritual activity for itself alone; and thus it tended to make the State in actual fact unspiritual, and involved itself in the necessity of attempting what only the State can do. It thus not only tended to weaken the moral power of the State, but also forsook its own supernatural function to exercise those of the magistrate or judge, so that faith in the power of God was never put to a full test. The Reformation was not only a moral and spiritual reform of the Church, but the uprising of the nations, now growing fully conscious of their national life, against the cosmopolitan rule of Rome. But the Reformation did not fully realize its task. It

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expressed itself indeed in national Churches, but in actual doctrine tended to individualism; whereas Catholicism laid emphasis on religion as the gift of God, Protestantism, at least in its later development, laid stress on the individual's apprehension of the gift. But not only the individual—everything that is human, family, school, guild, trade union, nation, needs to apprehend and appropriate the gift of God. The nation, too, must be christened and submit to transforming grace.

THE DIVINE SANCTION OF NATIONALITY

The uprising of the national spirit has had the deplorable result of contributing to the break-up of Christendom, but it is not in itself deplorable at all. All civilization has in fact progressed by the development of different nationalities, each with its own type. If we believe in a Divine Providence, if we believe that the Life of Christ is not only the irruption of the Divine into human history but is also and therein the manifestation of the governing principle of all history, we shall confess that the nation as well as the Church is a divine creation. The Church is here to witness to the ideal and guide the world towards it, but the world is by divine appointment a world of nations, and it is such a world that is to become the Kingdom of God. Moreover, if it is by God's appointment that nations exist, their existence must itself be an instrument of that divine purpose which the Church also serves.

The whole course of Biblical revelation supports this view. In the earlier stages of the Old Testament everything is subordinated to the fashioning of Israel into a nation. When the prophets begin to widen the moral horizon, it is by recognizing the rights of other nations, not by denying the rights of any. 'Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, *and* the Philistines from Caphtor, and the Syrians from Kir?'¹ Israel was a chosen people;

¹ Amos ix. 7.

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so were these others. Isaiah looks forward to a time when 'Israel sh^l be the third with Egypt and with Assyria, a blessing in the midst of the earth: for that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance'.¹ If the New Testament lays all its emphasis on the universal note, it is only because this lesson of the prophets was not yet learnt, and needed still to be uttered with renewed emphasis; it is not because nationality is ignored. No citizen ever loved his country more than Christ loved Israel; there are no instances of patriotism more glowing than the patriotic ardour of St. Paul. Our task therefore is to allow both Church and nation freedom to do just what each can do for the realization of the Kingdom of God.

THE NATION, THE CHURCH, AND THE KINGDOM OF GOD

The nation is a natural growth with a spiritual significance. It emerges as a product of various elementary needs of man; but having emerged it is found to possess a value far beyond the satisfaction of these needs. The Church is a spiritual creation working through a natural medium. Its informing principle is the Holy Spirit of God in Christ, but its members are men and women who are partly animal in nature as well as children of God. The nation as organized for action is the State; and the State, being 'natural', appeals to men on that side of their nature which is lower but is not in itself bad. Justice is its highest aim and force its typical instrument, though force is progressively less employed as the moral sense of the community develops: mercy can find an entrance only on strict conditions. The Church, on the other hand, is primarily spiritual; mercy will be the chief characteristic of its judgements, but it may fall back on justice and even, in the last resort, on force. Both State and Church are instruments of God for establishing His Kingdom; both have the same goal;

¹ Isaiah xix. 24-25.

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but they have different functions in relation to that goal.

The State's action for the most part takes the form of restraint; the Church's mainly that of appeal. The State is concerned to maintain the highest standard of life that can be generally realized by its citizens; the Church is concerned with upholding an ideal to which not even the best will fully attain. When a man reaches a certain pitch of development, he scarcely realizes the pressure of the State, though he is still unconsciously upheld by the moral judgement of society; but he can never outgrow the demand of the Church. On the other hand, if a man is below a certain standard, the appeal of the Church will not hold him and he needs the support of the State's coercion.

Neither State nor Church is itself the Kingdom of God, though the specific life of the Church is the very spirit and power of that Kingdom. Each plays its part in building the Kingdom, in which, when it comes, force will have disappeared, while justice and mercy will coalesce in the perfect love which will treat every individual according to his need.

THE CATHOLIC CHURCH OF THE FUTURE

The Church which, officially at least, ignored nationality has failed. The Church which allowed itself to become little more than the organ of national religion has failed. The hope of the future lies in a truly international Church, which shall fully respect the rights of nations and recognize the spiritual function of the State, thereby obtaining the right to direct the national States along the path which leads to the Kingdom of God. We are all clear by now that the Christian Church cannot be made the servant of one nation; we must become equally clear that it cannot be regarded as standing apart from them so that in becoming a Churchman a man is withdrawn in some degree from national loyalty. We must get rid of the idea of 'alternative' loyalties. The Church is

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indeed the herald and the earnest of that Kingdom of God which includes all mankind ; but unless all history is a mere aberration, that Kingdom will have nations for its provinces, and nations like individuals will realize their destiny by becoming members of it.

We shall, then, conceive the relation of the nation to the Church on the analogy of that between the family and the nation. There is in principle no conflict of interest or loyalty here. The family is a part of the nation, owing allegiance to it ; but the nation consists of families and can reach its welfare only through theirs. So the nation (in proportion as it is Christian) must learn to regard itself as a member of the family of nations in the Catholic Church. No doubt in this imperfect world there is often a conflict of supposed interests, and sometimes even of real interests. Moreover, there is often room for doubt as to where the true interest lies. But the family finds its own true welfare in the service of the nation, and the nation finds its own welfare in the service of the Kingdom of God.

The Catholic Church, which is itself not yet a society of just men made perfect, while upholding the idea of brotherhood and the love which kills hate by suffering at its hands, and while calling both men and nations to penitence and renewed aspiration in so far as they fail to reach that ideal, will none the less recognize the divinity of the nation in spite of all its failures. It will not call upon men to come out from their nation or separate themselves from its action, unless it believes that then and there the nation itself is capable of something better, or unless the nation requires of them a repudiation of the very spirit of Christ, or an action intrinsically immoral. If it is doing the best that at the moment it is capable of doing, the Church will bid its citizens support it in that act, lest the nation be weakened in its defence of the right or its control handed over to those who have no care for the right.

Such a course is intensely dangerous ; the right course always is. The only way of moral 'safety' is tamely

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to accept deliberately some task less than the greatest ; to aim at the highest is always an adventure and a risk. Recognizing the risk of falling into mere worldliness, the Church will welcome the protest of those who are called to testify exclusively to the universality of the Church and the supremacy of spiritual forces, and are thereby debarred from taking part in any national hostilities. For such there will be, perhaps, an Order of St. George Fox, held in universal honour for its testimony to a vital aspect of truth which might otherwise be forgotten ; but this Order will not be needed for long ; nations which feel themselves, as nations, to be provinces in a Catholic Church will not wish to wage war on one another. Similarly the Catholic Church, being a vast organization, will inevitably tend to neglect the individual in its concern for world movements, unless it has an Order of St. John Wesley (as it would be in England) dedicated to the task of individual conversion and keeping alive the remembrance of its absolute necessity. Not every one will be called to belong to any such Order, just as not every one was called to be a Franciscan or a Dominican. But the testimony of each will be preserved within the visible unity of the Church, maintaining its spiritual balance ; thus we may secure unity without sacrifice of freedom. The Catholic Church itself, because it must be a society of nations, will be organized in national provinces, and in each such province will try to act like leaven in the lump, confessing its failure in so far as the nation remains unchristian and calling on its members, who are also the nation's citizens, to use their national allegiance so as to make their nation Christian, both within itself and in its dealings with other nations.

Nothing but such a spiritual society can secure fellowship among nations. Schemes of arbitration, conciliation, international police, and the like presuppose, if they are to be effective, an admitted community of interest between the nations. But this must be not only admitted but believed in sufficiently to prompt a nation which has no interest in a particular dispute to make sacrifices for

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the general good, by spending blood and treasure in upholding the authority of the international court or council. What will secure this, except the realization of common membership in the Kingdom of God, and in the Christian Church, its herald and earnest ?

And yet the Church we know is not only divided but at war within itself. This, the Creation of God in Christ, is not more free from strife and faction than the nations which are natural growths. If grace fails, how can nature succeed ? Why should we expect the nations of the world to be at peace, when the sections of the Church are at war ?

Because the Church is so far from what we hope it may become, we can only sketch that future Church in outline. Its building will be the work of years, perhaps of centuries. And probably enough our attempt will fail as Hildebrand's failed ; probably enough there will be scores of failures ; but each time we must begin again in order that for Christ and His Spirit a Body may be prepared, through which His purpose may in the end of the ages find its accomplishment, and the nations of the earth bring their glory—each its own—into His Holy City.

THE ADVENTURE

There is the goal, dimly enough seen ; but the method is perfectly plain. ' Thomas saith unto Him, Lord, we know not whither Thou goest ; how know we the way ? Jesus saith unto him, I am the way.' And when that way led to the cross, beside the innocent Sufferer there were two others. One cried to Him, ' Save Thyself and us ; ' the other recognized His royalty in that utmost humiliation and prayed, ' Jesus, remember me when Thou comest in Thy Kingdom.' He, and he alone in the four Gospels, is recorded to have addressed the Lord by His personal name. Penitence creates intimacy, whether it be offered to God or to man.

We have been made very conscious of the burden of the world's pain and sin, though perhaps that burden, as God bears it, is no heavier now than in our selfish

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and worldly peace. Will the Church pray to Him, 'Save Thyself and us'? or will it willingly suffer with Him, united with Him in the intimacy of penitence, seeing His royalty in His crown of thorns? Will it, while bidding men bravely do their duty as they see it, still say that real treasures are not of this world though they may in part be possessed here, suffering whatever may be the penalty for this unpopular testimony? For the kingdoms of this world will become the Kingdom of our God and of His Christ only when the citizens of those kingdoms lay up their treasure in heaven and not upon the earth, only when, being risen with Christ, they set their affection on things above—love, joy, peace, loyalty, beauty, knowledge—only when they realize their fellowship in His Body so that their fellowship also in His Holy Spirit may purge their selfishness away.

Here is field enough for heroism and the moral equivalent of war. The Church is to be transformed and become a band of people united in their indifference to personal success or national expansion, and caring only that the individual is pure in heart and the nation honourable. In her zeal for that purity and honour, and in her contempt for all else, she may have to suffer crucifixion. It is a big risk that the Church must run, for if she does not save the world she will have ruined it, besides sacrificing herself. If there is no God nor Holy City of God, the Church will have just spoiled life for all her faithful members, and in some degree for every one else as well. But if her vision is true, then everything is worth while—rather the greatness of the sacrifice is an addition to the joy when the prize is so unimaginably great. Can we bring this spirit into the Church? On our answer depends the course of history in the next century, and a new stage in the Coming of the Lord.

*The Spirit and the Bride say, Come.
And he that heareth, let him say, Come.*

Yea: I come quickly.

Amen: come, Lord Jesus.

