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CATHOLICITY

CATHOLICITY

HERBERT H. KELLY, S.S.M.

Author of *The Gospel of God*, etc.

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TO THE
NIPPON SEI KO KWAI
(JAPANESE HOLY CATHOLIC CHURCH)
THIS BOOK IS OFFERED BY THE WRITER
IN GRATITUDE FOR THE PRIVILEGE
OF HAVING ONCE BEEN ALLOWED TO SERVE,
AND AS SOME EXPRESSION OF THE TRUST AND LOVE
WHICH HE MAY STILL GIVE

PREFACE

ALL over the world there are now people who owe much of their understanding of faith and of religion to Fr. Kelly. In his really great little book, *The Gospel of God*, he set forth with vivid insight that element in the life of religion, to a renewed emphasis on which the theological school of Barth and Brunner owes its immense influence on the Continent of Europe. This element is the priority and initiative of God. The vital matter is not that we should seek God but that He has sought us—not that we should know Him but that we are known of Him. Consequently the most disastrous of errors is the setting up of our ideals in the place of His self-revealing acts. And Fr. Kelly went on to show how those who follow the way of their own ideals have to confine their attention to their nicer feelings and to nature's more beautiful moods, while for those who try to learn what God has done and therein shown Himself to be, all facts are revelatory, even as the genealogies of the Old Testament take their proper place alongside of Isaiah xl. and liii. in the preparation for Christ. If any reader of this book has not yet read the *Gospel of God*, let him do so quickly.

Here Fr. Kelly applies the same fundamental

conception to problems concerning the Church. The book is wonderfully free from controversial arguments. Criticism is chiefly directed against those with whom the writer is closely associated ; it is self-criticism, of which the core is a confession of failure to be altogether true to the Catholic principles which he and they uphold. By positive statement of the spiritual meaning of the Catholic faith and order, Fr. Kelly at once repels by implication some of the objections raised against it, and establishes its claim by showing its consonance with the basic Evangelical truths.

If anyone is in doubt whether he should read this book, let him read first the last chapter—on “Confession”—and I think he will decide to read the rest.

The argument is close-knit ; and the attention of the reader must be vigilant ; but there is no use of unfamiliar jargon—on the contrary, Fr. Kelly has the true Socratic impulse of the philosopher to be sure that his loftiest doctrines square with the most commonplace facts, as well as the true Christian conviction that the deepest spiritual realities are offered by the Love of God to ordinary men and women.

WILLIAM EBOR :

February 29, 1932

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EXCUSES

IN this book I deal with one subject in three slightly different ways.

The central part (Part II), on the nature of Catholicity, was written for the Japanese Church, and originally intended for translation in a Church newspaper. I dealt with Catholicity as a principle of Church life as the ordinary churchman lives it.

To this I have added (Part III) two special chapters on Confirmation and Confession.

(1) Confirmation I have dealt with a little fully; partly because even Anglicans are not always clear why the Church insists upon it so carefully, though it is not apparently included in the "two sacraments" emphasized by the Catechism. Incidentally it gave an opportunity for working out the meaning and significance of a sacramental act.

(2) Confession is a very difficult practice for want of which I am sure many of us are losing a great deal. On the other hand, I do not think the formal explanations quite recognize what the real difficulties are; in consequence, they somewhat obscure the real help it has to give.

In this third part I had intended to deal formally with the question of authority, that is, of the

relations between revelation and reason, authority and private judgment. They come up implicitly at every point, but they are exceedingly difficult to handle. They involve at least some examination of the ordinary processes by which men do think, and the use they make of different factors ; that examination should be checked off by some study of the theories men have held, and of what came of them in history. The shortest account I could give of the subject was at once too long for the balance of the book, and too short to be quite simple.

I have been studying all these questions for some fifty years—the questions in themselves, philosophically and in Scripture ; what men made of them in past ages as now ; what men seemed to find and how ; what they missed finding and why. If, however, I tried to argue and prove, to explain and justify, my conclusions at length, the results would only be puzzling to the ordinary reader. If I can suggest what are the principles at stake, and the answers to some practical difficulties, I may help him to find a road up which his own mind can go, and that alone matters.

Throughout I have tried to keep off controversy, but catholicity is known to most people by the claims of a certain party. That is nothing new. Just as there have been parties called the godly, the saints, the honest, the evangelical, so some can speak of themselves as catholics. In each case the party concerned was honestly and

not ineffectively trying to maintain the principle named. It is very important that we should see, not only what a principle is, but what very earnest men have thought it was, how they have tried to formulate it, and what may come of their attempts.

I have, therefore, begun (1) with some history of the Catholic Party, to which I personally belong. The two other sections, (2) on Catholicity in itself and (3) on certain particular issues, follow.

I mentioned above that the central part was written for Japan. I have deliberately left the local colouring as it stood. It would be easy enough to substitute London for Tokio, and England for Japan, but I think it is a gain for us to realize that our problems are just the same as those with which others also have to deal.

One allusion I ought to explain. When, in 1887, the various missions were organized to form a single Church, it was decided to call it simply the Japanese Holy Catholic Church (Nippon Sei Ko Kwai), taking the words as they stood in the creed. It has always seemed to me a great thing that from the start the word Catholic was recognized as belonging to the Church as a whole, not to any party or to one set of opinions.

I owe a great deal to the Japanese Church. Personal kindness calls for personal gratitude, but beyond any personal matters, the readiness to consider new ideas, even when presented by a foreigner in a foreign tongue, was a quite

striking example of how the universality of the gospel, as of all God's truth, lends power to the development of racial character and mind, just because it frees them from the cramping of racial narrowness and exclusiveness.

Accustomed to our curious English, or indeed "Western," fashion of isolating and trying to follow each set of ideas as if they were, or could be made, complete in themselves, the readiness I found in Japan to consider just what was valid, what one could understand, bring into one's thinking, learn for oneself, without making a party or an opposition out of it, filled me with a new hope.

HERBERT KELLY, S.S.M.

KELHAM

NEWARK, ENGLAND

25th Jan. 1932

PART ONE
THE CATHOLIC PARTY

THE CATHOLIC PARTY

I HAVE no right to assume that my own personal history is of interest to anybody, but as I am, particularly in this introduction, expressing some very personal views, I can explain them most easily by showing how I came by them.

My own early religious life was narrowly evangelical, knowing only a whole-hearted devotion to Christ, and faith in His crucifixion. I have never for one moment departed from that early faith, but I came to learn a great deal more of what was involved in it. With just that pre-occupation, everything fell under the heading of conversion, and all men fell into the two classes of the converted and the unconverted. When I left Woolwich for Oxford, I happened to read Kingsley's *Madame How and Lady Why*, nature studies mostly geological; other books of his followed. God's interest and joy in the rocks He had made was a new idea to me. Again, though I never had the pluck to be an athlete, or to be in the athletic set, I watched them and wondered whether they and other commonplace mortals could be classified so simply.

Then for five years I soaked myself in F. D. Maurice, from whom I learnt three things of service here :—

First, the theological concept of God, as the most real of all things, so that His power, purposes, doings, invest all the confused littlenesses and materialisms of common life with the glory of an eternal and infinite significance.

Secondly, in regard to men,—just as the supreme reality of God is much more than an ideal, so faith, which is always faith in something real, is much more than a belief. It followed that a man's real aim and meaning are more than his theories, and his real reasons are more than his arguments.

Thirdly, I learnt a certain distrust of the common language about exaggeration and excess, balance and moderation. Practically, they are useful words and easy to understand; too easy, in fact, and misleading. I should say now: traditional and modern are partial principles; one can exaggerate their importance. Evangelical and catholic are of infinite significance, and it is not that we trust the truth too much, but that we assume so readily that the truth is the same as the notions we have of it. Then, what some call an exaggeration becomes a perversion, even a betrayal of the truth, just as self-confidence is not an exaggeration, but a denial, of faith.

These were not to me three doctrines; they were rather principles which formed a habit of thinking. As one read Augustine or Aquinas, psychology or bits of philosophy, in the experience of history or of what one could see going

on in England, America, Japan, Australia, one kept coming across them in different shapes, re-discovering them as if for the first time. I might restate them in a more general way :—

1. The infinite, *i.e.* Catholic, significance of the thing or fact—which God makes ;

2. The inadequacy of the notions or opinions, which we make ;

3. In consequence, the evil and danger of all party association. I recognize how inevitable, and even needful, it is that men who think alike should act together ; for only so is anything effected. In this life we have always to take risks, and the danger is not great so long as the danger is recognized, but, just in the degree in which the party is organized and effective, so it is steadily drawn to the assumption that at least the essential truth is comprehended in the ideas which constitute its programme, but which are in fact only a contribution.

During seven years of curate life I was much too insignificant and ineffective to have a place in any movement. I had thought about Catholicism a great deal, but it was only in 1891, when I began my present work of theological teaching, that I came in contact with the practical system, and I felt that its presentation of the gospel in act offered a reconciliation of all sides of life which the ordinary man might well enter. Doubtless, there were differences between Catholics and Evangelicals, but Christianity lies in the reconciliation of differences.

Here is a principle : Love is shown less in the joy of helping—for that may be self-importance—than in the joy it is to be helped. Love of truth is shown less in the courage with which we proclaim it—for that may be assertiveness—than in the humility of our readiness to learn.

I imagine myself, therefore, being asked whether we Catholics were willing to learn. I reply : Learning is a matter of stages. In the full sense, no one ever realizes what he has to learn till he has learnt it. I suppose the greatest scientists and thinkers have a shrewd sense of what is lacking, and even where it may be found ; that is how discoveries are made. The most one can ask of ordinary people is some recognition that there is more to learn, and some capacity for self-criticism, but even these are not common. Ordinary people are busy getting ordinary things done, and critical reflection “hinders prompt and easy action.”

We could not well help being a party. The early Tractarians appealed to what they believed to be common Church principles, and they were met by indignant protests. The ritualists were much more definitely a party, and to be “put down.” You cannot make omelettes without breaking eggs. If you find something to which other people are not accustomed—whether your name is Galileo or Darwin, Wesley or Newman, whether the something is a documentary hypothesis or the meaning of a rubric, whether it is really new or conveniently forgotten—people do

not like being disturbed, and they will throw stones at you.

I do not want to blame anyone. This is the way men's minds work and the way things happen, but there is a price to be paid. According to the French proverb, "the very naughty animal defends itself." Catholics also threw stones—sometimes at the negations of Protestantism, and sometimes at the complacencies of Anglicanism—and that, of course, serves to perpetuate the evil.

These little retorts also need have had no special importance; as facts turned out they proved rather disastrous, less from their effects on others than from their effect on ourselves. The English mind learns slowly and learns silently. It has little capacity for ideas or reasoning as such, but it can follow experience. It is not at all inclined to give up anything of which it has learnt the value, least of all for the sake of a theory, but it is not unwilling to try any suggestions so far as they seem to supply a real need, nor is it afraid of inconsistency or compromises involved in such attempts, till a proper co-ordination can be found.

To anyone whose mind goes back to the 'seventies, the progress of the Church of England as a whole seems incredible, but since the war—I do not quite know how it came about—the movement towards a full and genuine catholicity has been amazing. The convenience of material unity has long been recognized, but it had never

meant much more than an agreement to let one another alone.

What was new in the desire for a Catholic unity was the spirit of self-criticism, the sense that, whatever we had gained, there were things we were missing, and that we had a real need of one another. Anglicans felt it much more than they were wont to do ; all religious bodies in England and Scotland felt it ; the Lutheran Churches in Germany, Sweden, Denmark showed it more than any. The Eastern Churches, whose history has kept them so notably aloof, drew in.

I am not supposing that any of these bodies had or has the smallest idea of giving up its faith. I mean only, as I have tried to imply, that they were beginning to be conscious that the Christian faith meant a great deal more than any one body can by itself realize.

When we discuss reunion, it is evident that no real unity can be made which ignores what is, if in numbers alone, the greatest of all churches. Yet most of us do ignore the Roman question simply because the immovable assertiveness of its attitude makes it impossible to do anything effective.

It was impossible for a Catholic party to ignore Rome. De Maistre, the initiator of nineteenth-century ultramontaniam had said, just about one hundred years ago, that the reunion of Christendom must be the work of the Anglican Church, and Rome, as the Tractarians thought of it, was the Rome of De Maistre.

Roman Catholicism has three aspects :—

1. The practical system represents certain doctrines and usages, which claim to be catholic.

2. The system is maintained by a mental habit or attitude which we call authoritarian.

3. The distinctively Roman part is a particular theory of authority we call "Papalism," asserted as divinely ordained, as the substance of catholicity, and as the only working theory of authority.

So far as the doctrines and usages were concerned, there were a good many things which we felt to be necessary or profitable, which in days of strife had been rejected because of abuses, or in days of weariness had been forgotten, and, where there was something to be learnt, "zeal to be furthest from Rome" seemed to us to be as unreasonable as it did to Hooker. English-fashion, we took what served our turn—sometimes a little defiantly—but without any intention of going farther up the road than we meant to. We were not uncritical, but we were not in a position to criticize what we were doing effectively.

In the first place, we knew too little of history to realize the difference between what was really ancient, or at least medieval, and what belonged to the counter-reformation or even quite modern ultramontaniam as pushed by Jesuit influence; nor, in fact, did most of us care very much. The word "Development" provided a sufficient cover for anything we wanted to do.

Secondly, being very English, we disliked

theories, and were all the more at the mercy of theory. Just because we were not accustomed to thinking out what we meant, and on what principles we were going, we looked for some system of conclusions—clear, definable, direct, assured by some authority or other—which would lend itself to “prompt and easy action.” What else can principles mean? Eastern (or “Orthodox”) ways of thinking puzzled us. The Latin legalism is not really natural to the English mind, but it provides an easy way to escape the effort of thinking. Of course there were catholic thinkers, some of the very first class; we were proud of them, but we did not understand them well enough to be affected.

Thirdly, it is evident that the dislike of questions and the passion for conclusions are the essential root of the party and denominational mind. A Faith is concerned with the principles by which men live, and which need to be understood. A party requires a Programme; whether a conservative and defensive programme by which men can stand, or progressive as the basis of a movement, it must, above all, be accepted and asserted without qualifications. The processes of understanding, weighing, and criticizing undermine defences; they also “check the enthusiasm which gives momentum.”

We should have been less subject to the party spirit if we had been conscious of it, and Rome would have had less influence upon us if we had known exactly what we were borrowing. Most

of the party were quite unconscious of the party danger and denied warmly that they were following Rome at all. In fact, they were following those who borrowed deliberately.

The party had a real love for the Church, but it was more a devotion than a faith. We were more confident of our ability and duty to set the Church right than conscious that, in the end, the Church must keep us right. We had a real sympathy with this post-war drawing together; but the tendency to identify catholicism with our programme greatly weakened our capacity to help. We could "instruct" others in Catholic doctrine, but we could not explain what we really meant. The outsiders' difficulties in the shape of criticisms we could not consider at all.

The party attitude was, therefore, a defect. We did what we could, though less than we might. Some, who were most free from the evil, were enormously effective. I cannot forbear quoting the honoured names of the late Baron von Hügel, a great thinker, and of Canon Brooke, a great practical influence. We thought as a party, but as a party in a Church. We were very conscious that our message was to a Church, and that in the end only the Church is effective. We had no doubt that with patience the Church would find her own way to make use of whatever we really had to give.

Nevertheless, where the door is not shut, positive evil will enter. There was a distinct

group which thought as a Denomination. No doubt it also thought of the Church, but not as a spiritual society, having its own life, mind, and judgment. They accepted it, primarily as an ecclesiastical organization, legally justifiable, but, otherwise, as essentially a number of very ignorant individuals, from whom there was nothing to be learnt, but this much to be hoped that, as individuals, they might in time be converted to the views of the more enlightened.

I have used the word "Denomination" as commonly understood. In the body of this book I have tried to explain its spirit, but I will give here an historical illustration, which I owe to Canon Lacey.

The word was not apparently used in our modern sense before the eighteenth century, but the idea of Denominations was first formulated by Robert Brown, the founder of the Independents, in two guiding principles:—

"Reformation without tarrying for any."

"The visible Church is the gathered congregation of the faithful." ("Saints" was the word actually used, but I substitute an equivalent more familiar to us.)

The meaning is quite plain. If a man does possess the truth, and so far as he believes he does, is it not a duty of love to set it forth, and, above all, to live up to it? The true Church consists of those faithful to the truth. Why should one compromise the truth because other people do not like it? Let them go their own

way; in the end, the truth will convert all to itself. The Calvinistic puritans called the Independents "Sectarians." Nineteenth-century Denominationalism was somewhat different, built on a despair of truth, rather than on a claim of possession.

So far as their views were concerned nothing could be more antithetical than the Protestantism of Robert Brown and the "Anglo-Catholicism" of the group referred to; their mental attitude and reasoning were identical. The group took its programme from modern ultramontane usage, virtually without any attempt at criticism. If it was not historically catholic, it was "development." In result, "Catholicity is what we do." Whoever does not agree with it is "not a real catholic," which in ultramontane circles is a very hard-worked phrase.

This section had always existed, but in 1919 it had become a highly organized section, and, by methods only too well known in politics, it took possession of all the leading "Anglo-Catholic" organizations. The section was always ready with a list of nominations for every committee, and resolutions for every meeting. I have known two hundred clergy (with only one dissentient) rushed by their chairman and a little knot of individuals into an important resolution which no one had had a chance to consider—and I doubt if two dozen really agreed with. It was the method of Trent, of the Westminster Assembly, and of the Vatican Council.

The secretary of one of the most important associations admitted privately that the majority of its members disapproved of the committee's policy. The secretary of another explained to the local secretary that he should have a large committee, including everyone who was in general sympathy with the catholic ideal, but to take care that the executive committee should only include those known to be in accord with the sectional programme.

The Albert Hall Congresses were typical of the result. The section did not include any thinkers of eminence, nor, with one or two exceptions, any recognized scholars. At the congresses, therefore, really able thinkers set out the principles of Catholicity with remarkable carefulness, wisdom, and frankness. But then, even at the moment, still more afterwards, few people consider, read, or even know what was said. Everyone's attention is caught by the advertising, or what might be described as the "head-lining," before, during, and after the meetings, and all this side was of the most sectional kind, carefully managed no doubt, but neither wise nor frank. The results were disastrous.

At first the movement was boastful: "Catholicity had been a despised thing. Now it was going to carry all before it. It alone had, etc." I do not think God likes boastfulness; certainly most men do not. Wherefore that happened which does happen. Party created party. "Anti-Catholic" suspicions, long dormant, became very

active. The more fierce and unreasonable an opposition is, the more it plays into the hands of extremists, and the section used its opportunity.

The Church in general, however, was sympathetic, and in the new draft Prayer Book the Church made, as the section itself admitted, "a sincere effort as far as possible to meet (catholic) claims," but the section "steadfastly opposed the project" (July 1928). It openly congratulated itself that "other (parties) found it politic and necessary to follow our (*sic*) example" (May 1927 and Aug. 1928. The inverted commas are official statements.) It also made no secret of its satisfaction when the House of Commons seemed to have brought the effort to nothing. One catholic organization even joined the extreme Protestants in asking the Commons to reject the measure. Church action and Church agreement were not what was wanted. Some members of the section regretted in private that the bishops were friendly and sympathetic. They preferred opposition.

At first the attitude of the section was closely parallel to that of the Nonconformist puritans. They claimed membership of the Church, even while they disowned its authority, unless it came over to their "point of view." Both appealed in almost identical words to the practice of the best continental Churches, though in one case that meant Calvinist, and in the other Roman, Churches. As it became evident that the Church was not prepared to accept the sectional pro-

gramme, they reverted more openly to the denominational attitude which had been in their minds throughout. They demanded that their own gathered congregations should be allowed to continue on their own way without tarrying for any. Others might well do the same. (June 1930.)

England in general kept her head amazingly. She was looking for something which she believed Catholicity could give. She did not quite know what it was. She was quite sure it was not the sectional programme. More than one person has said to me: "We all want to be catholic, but when we go to them, they say all the wrong things." They did not allow themselves, England in general did not allow itself, to be wholly put off, but the best of the opportunity was lost.

I may be asked why catholics allowed themselves to be misrepresented, and it is not an easy question to answer; though the capture of a movement by its own extremists is not at all uncommon.

Partly one may say that catholics were sufficiently a party to feel the exhilaration of momentum, and unwilling to check it by pressing criticisms. On the other hand, most of us never felt comfortable at being a party, and did not like to start another organization in opposition. Some attempts were made, but not followed up effectively. It was very difficult to get a clear issue. One executive committee was asked to say whether it was contending for general

catholic principles, or a specific "programme"; the majority successfully evaded the question. The section, securely entrenched, could smile amiably at individual criticism. Just in proportion as a party becomes organized, so the distinction between a possibly legitimate party influence and denominational self-consideration is difficult to maintain.

I have given some of the bare outlines of a great catholic effort at a very great time. I do not think the anti-ritualist agitation creditable to anyone, least of all the lawyers. The Kensit crisis was definitely dis-creditable. Yet all these things—violence and misrepresentation, time-serving and wire-pulling—were being done and can be done by men for the most part as sincere as ourselves, and often for motives much higher than a good many of us could claim.

God will not allow me to say that courage, earnestness, self-sacrifice are ever brought to nothing, but it is very important that we should see how easily they can be brought into confusion by pride and self-will, self-assertion and self-confidence. It is a law of all human doings. After the glamour of the heroism and long effort of war, there is by reaction a new cult of the sordid, in the self-seeking of politicians and the greed of profiteers—not only capitalists; there is a cult of the brutal over the doings of soldiers. There always is a sordid side, and we ought to know it, not in order to justify our contempt for others, but first in order to realize, and somewhat

to share in, the patience and pity of God ; next, to learn penitence for our own share in evil ; always to learn watchfulness, just as always these temptations beset us too.

Keeping these lessons before us, there are some necessary practical questions :—

1. Can there be a catholic party ? I should say : Yes, certainly. I said above that it was inevitable. Here are a number of distinctive principles which occupy our minds : nationalism, liberalism, traditionalism, modernism. Evangelicalism, catholicism, protestantism are not quite so easy to distinguish, unless one takes evangelicalism in the sense of individualism, and protestant in the negative sense of critical. But taken as isms, every one of them is a most important principle of Christian faith. Each tends to form a party as each appeals to a certain class of mind.

2. Can a party be catholic ? That is a quite different question, and I should answer : Certainly not. Catholicity is comprehension, and, properly speaking, only God comprehends all. It is possible for a man to devote himself to the common method and inter-relations of science, or to the movement of history as a whole, but he could not also specialize in the separate sciences or separate periods. Nor can the same mind comprehend the universality of divine truth, and the full power of particular manifestations or forms.

Catholicity is not, therefore, an attainment, so

much as a quality of mind ; it cannot be possessed, but it can be hungered after. It is not the opposite of anything, except of opposition and exclusiveness. It is deeply concerned with traditionalism, and not less with modernism. I hold with Prof. Brilioth that Anglo-Catholicism has suffered a great deal from imagining itself to be a protest against protestantism.

So far then I would say, a party may contend for catholicity, but there cannot be a party catholicity ; still less can there be a denominational catholicity, but that brings up two fresh questions.

3. Is Romanism catholic? By any definition I know how to frame, a unity by agreement is a denomination. Families are not made that way. Robert Brown seemed to imagine, like Zwingli, that the gathered congregations would come to agree, which experience has shown to be absurd. Agreement of that kind only can be maintained by centralized authority, enforcing one fashion of thinking, and the Latin scholastic philosophy lends itself to such enforcement. It is not a natural way of thinking to the Anglo-Saxon, nor to any Teutonic, nor to the Greek-Russian, mind. It is purely Latin, as the efforts of Cardinal Mercier's Neo-Scholasticism prove, especially the breakdown of Prof. Nys's attempt to make it cover modern physical science.

The question is important for very practical reasons.

(a) On the one side, no competent person can question the enormous services which the centralized authority of Rome conferred on the Church and civilization of Western Europe during the confusions of the Middle Ages. It has also been said that its unflinching conservatism, with whatever exaggeration, at least maintained the ideals of Christian truth and catholic worship against the drifting of the eighteenth and perhaps the nineteenth centuries. I am never inclined to doubt God's doings, even when I cannot understand them; nor do I doubt that God fulfilled His own purposes through the papacy as through the protestant revolt.

(b) But there is another side. Here also it is not a question of exaggeration, but of perversion, even in result of betrayal; for no one who knows his history can seriously deny that Rome has damaged the cause of catholicity unspeakably. I am prepared to make the same criticism of the violence of protestantism, the superciliousness of modernism, or the self-complacencies of Anglicanism. Of any faith you or I may hold—religious or scientific, political or national; a faith in England or Japan, in Germany or America—we know that our cause is encircled by enemies. “What enemies?” There is only one enemy capable of doing our cause any real harm, and that is ourselves. What folk call an exaggerated faith is not an excessive faith in the cause, but in ourselves and our comprehension of it. There is for all causes one general law:

the wrath (impatient violence) of men worketh not the righteousness of God.

4. I ought at least to put the question: Is Anglicanism catholic? Anglicanism is by just so much the more Catholic that no Anglican would claim that title for himself. A great many of us have thought of it as a denomination, sufficient in itself for English use, but that whole attitude has now gone out of fashion. Our English weakness lies in a different direction. The intellectual lethargy which leads some to demand ready-made decisions, the reasons for which need not be considered (though we never dream of attending to them when we do get them), leads others to glory in differences and inconsistencies for their own sake as a proof of broad-mindedness, and as if inability to comprehend what things mean was the same as comprehensiveness.

In conclusion, Catholicity is a vital and essential principle. We may learn a great deal from Tractarians, Ritualists, Anglo-Catholics, even Ultramontanes, from all who died for it, like Fisher and Campion, Cranmer and Laud, or, like Pusey, died in it. We can learn a great deal from the warnings of those who saw its dangers.

But our trust is not in men. Let us begin again to learn what God means by it, as God gives us to see. If we learn to see in others only error and folly, we have learnt less than nothing. If we learn to distrust ourselves, we

have made a very good start; for self-distrust is of the essence of Catholicity, as self-confidence is its negation, and faith in God its whole substance.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

PART TWO
CATHOLICITY

I

EVANGELICAL AND CATHOLIC

I HAVE been asked to speak of Catholicity, and that word is used to cover many important principles which we ought to understand, but I cannot very well speak of it by itself without reference to this other word Evangelical. Certainly the two words have rather different meanings. Many people use them as if they were opposites. We must try to learn what they mean, what they have to do with one another, and why so many think they are opposites.

These two words are Christian words; but to-day, in our political and common affairs, everybody, whether Christian or not, is discussing the relation of the individual to society, of individual life to social or common life, and these two ideas have a great deal to do with our Christian ideas. Let us consider them first.

We are all conscious of the importance of individuality. Some of us call it personality, modern civilization is built on personal power. We have created a very complex education for its development. On the other hand, many, especially old-fashioned people, are afraid of individualism. They say, we are not made for

ourselves; that is the way of selfishness. Men are made for loyalty; they are made for society, and they ought to live for society—for one another, for their country, for mankind.

There is a real difficulty. It is a law of Evolution that the more highly things are developed, the more elaborate they become, and therefore the more different. As it is with the bodies of animals, so it is with the minds of men. If people are very ignorant, they think very little, and very much alike. When people begin to learn, there are so many things to learn; they learn different things, and they think differently. Then they may have very opposite opinions, but that is not the only reason for quarrelling. People may be very ignorant, and yet quarrel a great deal. A wise man once said, "Ignorance has more proud followers than knowledge."

This difference between the idea of the individual and the idea of society has affected our words Evangelical and Catholic a good deal. Four hundred years ago there were two Reformations in Western Europe. One we call the Protestant Reformation, but it has always claimed the word Evangelical. It spoke of a Gospel to every individual soul. The Calvinists or Presbyterians were what we call High Church, but in general Protestantism has been individualist, and has laid great stress on individual freedom. Many Protestants to-day do not believe that Church organization is of any spiritual importance, though it may be useful in practical ways.

But there was another Reformation which historians call the Counter-Reformation. The Jesuit Society was its greatest power. Xavier was one of its missionaries. It called itself Catholic, and the word means universal. It insisted on a common Church and a common belief for everyone.

I believe that all the difficulties in the world are concerned with this one question—what has the part to do with the whole? What is the proper relation of the individual to society? Professor W. James used to insist: “To us, and to our minds, everything comes as a fragment torn out of a whole.” In science we see a great many things, but all these things, and all the sciences we make for them, are parts of a single common order of nature, if we could only learn it. Men are different, but, in spite of our selfishness, we are only parts in a common life. It is not easy to find the unity among these differences, but under them all there is one other difference which we Christians must learn to face. We men are very self-willed, but there is one will, one purpose, one power, Who is God—if we could trust Him.

Now I have just pointed out that, somehow or other, our two Christian words, Evangelical and Catholic, seem to be repeating the difference and opposition which we found in politics between the thought of the individual and the thought of the society. A good many people are much upset when they find the difficulties of this world reappear in the Christian life. But then, just

because the Faith of Christ is given to the whole human life, just because it takes the whole up into itself, therefore all the perplexities, confusions, quarrels, which ever come up in human life, must also come up when we try to follow that Faith. The Faith of Christ is a Gospel of reconciliation, first between God and the self-will of man; next, therefore, it is the ground of unity between men, but the Gospel that overcomes difficulties must first face them. Do not let us be afraid. There will always be differences; perhaps there will always be perplexities—at least in this life—but if there are oppositions and quarrels, then it must be that, though we have learnt the Gospel of Christ, we have not yet learnt to understand it.

Indeed the Gospel is so big a thing—bigger than all the world—that, like science, when people think they know all about it, in fact they have not even begun to learn. We can only know in part, but at least we can try to be learners.

So we will go back to our two Christian words. They may be different, but I think they have a great deal to say to one another.

“Evangelical—belonging to a Gospel.” That is the very first of Christian words. The New Testament is all about a Gospel, and that means a story, not about opinions, nor about ethical ideals, nor about doctrines, but a story of something God did, a story of how God Himself, the Son of God, came to men, died, rose, ascended, that men in Him might be reconciled to God.

“Catholic” is a Greek word. It means belonging to a whole. It does not appear in the New Testament in this shape, but the idea comes very often in many ways. Both Christ and the Apostles are always talking of “Salvation.” Quite commonly people use the word as if it meant safety, and very often as if it meant getting to heaven. It is the same word as health, and it means being made whole (Matt. ix. 21 f.); it is used most often of the health of the mind or soul.

Salvation seems to refer to personal wholeness, but there are two other words which go with it. The first is “Oneness.” Christ has drawn all men unto Himself, in order that all mankind should be one in Him. St John’s Gospel and St Paul’s letters are full of this thought.

The other word is “Common.” Our English Bible sometimes speaks of *Communion*, sometimes of *Fellowship*, of *partaking* or *sharing*. There is one God; what He is and what He has done is the same for all of us. So St Paul speaks of the “common” faith (Titus i. 4), and St Jude of the “common” salvation. We may call it a Catholic Gospel because it makes a wholeness of all the broken purposes of the individual life; it is also Catholic because it is for all mankind, and in it all mankind, with all its contrary purposes, is being reconciled in one unity to God.

When we think of these Christian words, Evangelical and Catholic, we can see well enough that, though the meanings are different, they are not at all opposed; for the Gospel is a Catholic

Gospel. It seems a strange thing that men should have ever thought of them as opposites, as we know they have done. Presently we will try to understand how they came to do it, but in fact men never meant to separate these ideas, and do not like to admit that they have separated them. A great many Catholics, though not perhaps all, are very jealous of the word Evangelical. In the same way, a great many whom we call Evangelical are very jealous of the word Catholic. This is rather confusing, but then most controversies are confused.

II

THE CATHOLIC FAITH

CERTAINLY we as Christians have learnt to believe in one common Catholic Gospel, and, as I have tried to show, we use the word in two ways. As Salvation, it concerns the whole truth of every single human life. Again, towards men, it is one Gospel for all mankind. But then we have to ask—and men are constantly asking—whether there can be a Catholic or universal Gospel. Can anything claim to be the *whole* truth? Who really pretends to know it? How can there be *one* Gospel for all mankind, when we know quite well that men's beliefs and opinions are all different?

Then they ask: Why are there so many religions? And if we say those are heathen religions, men answer: but you Christians do not agree among yourselves. The people who call themselves Catholic do not agree. The Roman Catholics certainly pretend to agree, and appear to agree, but anyone who really knows them, knows also what that appearance of unity means, how it has been gained, and how many hidden differences remain.

These are quite genuine questions; they repre-

sent real difficulties, which we must face honestly. Why are there so many religions? Till we see what the answer to that question is, I do not think we shall understand the Christian faith. Why is it that Christians do not agree? Until we have found the answer to this, I do not think we shall understand ourselves. All the way through our book we shall be trying to unravel these questions.

I must, however, begin from the first question of all. Can there be a Catholic Gospel? I might answer that, whether there is or not, St Paul certainly thought there was, and that it was the same whole truth for everyone. But I do not think it is enough to quote St Paul, or anyone else, merely as an authority. The Apostles are our teachers. We have to learn what they are teaching, and if we are to learn, we must understand for ourselves.

Talking of individualism, I think we found it helpful to consider first what it meant in politics; talking of Truth let us consider Science. Some of us call it Western Science; I suppose it was developed first in Western Europe, but there is nothing really Western about it. In Tokio or Chicago, in Germany or England, scientists are all studying the same things in much the same way. We might call it Catholic Science.

Then we must ask two questions. First, how can there be a whole Truth, and who pretends to know it? The scientist would answer: The whole truth is the truth of things as they are.

The whole truth of the world is somewhere in this blade of grass if we could see it. None of us pretends to know the whole truth, but we are all following it, and trying to learn it.

Secondly, we were asked how can there be a Catholic Truth when men's opinions differ so much. Of course, it is true that scientists do not always agree, and sometimes they quarrel. People always quarrel when they think too much of their own opinions, but their quarrels do not last long, when they believe in a common truth and are trying to learn.

Again, if we should call science Catholic, of course we do not mean that everybody knows science. Most of us know very little, and there are a great multitude of people in civilized countries who have never heard there was such a thing. Here, also, it is the truth itself—we might say it is the science itself—which is Catholic, because it is the same for everybody, whether they know about it or not, and whatever opinions they have.

We may call a thing Catholic in two ways: first, by reason of truth; secondly, by value or importance. And, this time, I think I can explain my meaning quite simply.

First, by reason of truth. A few days ago my watch stopped. I do not suppose that anybody in the world knows of it, and nobody has thought of it. But I may call it a Catholic truth, in the sense that that is what happened; all the knowledge, and all the opinions in the world, will not alter it.

Secondly, however, we go by value or importance. That my watch stopped was of very little importance to me, and of none at all to anyone else.

Now what are we to say of the Catholicity of my little fact? Surely, big or little, it is Catholic so far as its truth is concerned, but it is much too small to have any Catholic or universal value, though any fact, even the smallest, may have results greater than anyone could expect.

Now I think we may go back, and ask what we mean by a Catholic Gospel. A long time ago, about 1600 years ago, there were many controversies about the meaning of the faith. It was at that time that our Nicene Creed was finally shaped. About 100 years later there were more controversies. The Church would not alter her creeds, but some statements or explanations were drawn up. One of these was written in Latin. We call it the Athanasian Creed, which you will find in the Prayer Book. It should rather be called a "statement," for a creed, in the proper sense, is a personal confession, beginning, "I believe in."

The Church, however, thought this statement very useful, and I like to quote it, because it tells us quite plainly what a Catholic Faith means. It begins: "If anyone wants to be saved, it is first necessary that he should hold a Catholic Faith, and the Catholic Faith is this that we worship one God"—that is, the Father, the Son, and the Holy Ghost. Then it adds, that it is

also necessary to understand the Incarnation of our Lord Jesus Christ.

That seems to me a very clear statement, and I do not quite know why people misunderstand it. There are three words—saved, Catholic, faith. Let us see what the writer means by them.

Some people think that being saved means escaping from God's judgment. The writer of this statement speaks of God's judgment only at the end, and then not in reference to people who have wrong beliefs, but to people who do wrong. I explained before that the word "saved" means whole. All our lives are broken lives, fragments of lives, and they are made of broken bits. I do not mean only that our lives are unfinished and incomplete. Like broken things, they do not hold on to one another in a unity. We know little bits of the truth, and it is very hard to make them agree. We want so many things; really they are little bits of things, and they are not consistent. As the Confession in our Prayer Book says: "There is no health (wholeness) in us." We can come to this salvation, which is wholeness, not in ourselves, but by faith in God—the Father, the Son, and the Holy Ghost—because only God is whole, whole wisdom, whole righteousness.

If it is so with ourselves as individuals, it is still more so with mankind. We are separated in all kinds of ways—by nations, and by ages or times, by abilities and ways of thinking. Some are clever and educated, while some are stupid

and ignorant. Some are philosophical and some are simple. Some people are artistic and some naturally religious, while others are busy over practical things. But the Christian Gospel is just the same for every age and every kind of person. There are many kinds of mind and character, and many ways of thinking and living, but the way of salvation is the same for all. If anyone says that could not be so, I can only answer—but it is so. We preach Christ crucified in London and Tokio; we preach Christ crucified in the forests of Africa and the islands of the Pacific. Men, in the one as in the other, as they learnt to believe have found life.

The third word is Faith. We were asked how there could be a Catholic or universal faith, when men's opinions differ so much. But our writer says nothing about opinions. He says that faith is a worship, and that means reverence; it means a looking up to something. Let us remember our science. To learn anything we must believe that there is something beyond us which needs learning, and is worth learning, which we look up to and follow reverently. It is just in this way that our writer insists on two things—the infinite truth and reality of God's being, and the truth of the coming of God.

Possibly, however, we can understand him better if we turn to our common Creeds, which we are always using. They have three very distinct parts.

To all mankind there is one God, maker of

heaven and earth. But our proper Creeds do not tell us to say "there is one God"; in the first part the Creeds bid us say: "I believe in God," and that is a very difficult thing to say. It is the summary of all men have ever tried to say, yet which they never could say. Why is it so difficult to believe in God? We were asked a question—Why are there so many religions? If you think, you will see how these two religious questions in some way help to explain one another.

It is important that we should understand what is meant by heathen religion. Some people think it means an ignorant and uncivilized religion, but many religions, as of Egypt, Greece, and India, were or became highly philosophical. Really, the word means a religion men make by their own thinking. Ignorant or clever, men have been trying to worship God, but they could only worship God in the fashion in which they thought of Him. The AINU and the Buddhist, the African and the Indian, all think very differently. There is no common or universal thinking. And in the end, men were not worshipping God, they were worshipping their own thoughts of God.

Therefore, the second part of the Creeds gives us a Gospel, and our Gospel is this that God Himself, Jesus Christ, the Son of God, the Infinite Wisdom, Thought, Word of God, for us men and for our salvation came down from heaven, and was made Man. He died for us

that we might with Him triumph over death, that we might take part in His Resurrection, in His Ascension, and in the heavenly life, because—this thirdly—God, the Holy Spirit, Who is Power, Life, the Love Who is God, works in us. I believe in God—the Father, the Son, and the Holy Spirit—one God, one in the truth of the coming of God, one in the work of the righteousness of God.

This is not a difficult, a philosophical, a highly developed thinking, though it is true that men have thought about it a great deal. It is the Gospel given us by Jesus Christ, when He came to us from the Father, and promised to send His Spirit to us.

III

THE CHURCH

WE considered first the Catholic Truth, which St Paul calls the common faith, because that is the most distinctly evangelical use of the word, but its earliest use was in regard to the Catholic Church—as in our Creeds. We must, therefore, think a little of this word Church, which to many good people is something of a difficulty.

The New Testament word for Church meant an assembly or meeting, but it does not mean any sort of meeting. It was the word used for what we call a Diet, Parliament, or Congress. These are to-day only meetings of representatives, but whoever the actual members may be, they are regarded as a meeting of the whole people of the country, Japan, England, or America, acting as an organized society.

It is this idea of organization which is difficult and often unwelcome. It is involved in that opposition of the personal life and the social life which we met at first. We have a personal life, but certainly we all have duties to one another. We may say that they are personal duties, and Christ does say that they are all comprehended in

the new commandment that we love one another ; or as in another saying, that by love we serve another.

Some people have even said that this commandment was the real Christian Gospel. I am not sure how far they really meant it, but I am quite sure they are wrong. A commandment is something of the nature of a law ; it is not of the nature of a Gospel, which, as I said above, is a story of what God has done. St Paul does not call love a Gospel. He speaks of it as if it was a Christian law ; he calls it the fulfilling of the law.

Nevertheless, no Christian, however High Church we may think him, ever questions that love is, not only the fulfilling of the law, it is also the ultimate result of the Gospel, working in the soul. It is for this reason that the love which as Christians we have personally for one another, seems to be a much higher thing than any organization, or organized institution. The spiritual is always higher than the material.

Let us consider what we mean, or what others mean, by an organization. The organization of a society is an organization of material agencies, as it were a mechanism. It is concerned with things like police, armies, navies, money, which work power and build up prosperity. Like all mechanism, like a motor car, it is convenient, even necessary, for doing certain useful things. Yet this material mechanism of doing things is a very much less thing than love, which is

spiritual, just as what a man does is less than what he is.

If we are to say all this, are we then to seek love as first of all? I do not at all doubt that love is the highest of all. But if we ask what an organization is, what is love? Is love a feeling? If we seek to love, does that mean that we must try to have nice feelings? Certainly such feelings are good, but suppose a man asks: how am I to get these nice feelings? it will not be easy to answer. Supposing also that he should say, "I do not know what your feelings are. They are very easy to talk about. What are you going to do?" I do not think we can say the man is wrong. Talking about our feelings is much too easy, and we may think of them too much. Certainly the love we feel and the love we mean are all self-deception, if we do not act upon them. If so, then we cannot separate love from action or common love from organized action.

Surely all these oppositions of the personal and the common are wrong at the start. Are the material and the spiritual opposites? There was a very able Congregational minister, afterwards a missionary. I once heard him say: "This opposition is all wrong. There is nothing material which is not also spiritual, and there is nothing spiritual which is not seen in the material." Our Creed begins: "I believe in God, Maker of heaven and earth." The Bible itself begins that way. Its first chapter is all

about the earth God made, and how God saw that it was good. Was it unspiritual? The last chapters are about a new heaven and a new earth. The Christian Gospel is a story of how God so loved the world—matter and all—that He sent His Son in the likeness of flesh, even sinful flesh; for not even sin could separate God from the earth. And the story goes on to tell us how Christ took back His body from death, and in the body was raised to the right hand of God.

Let us consider how our life is actually made up. An English student was once asserting to me the greatness of personality. I asked him in what language he was asserting it. He was talking English. You see he could not even talk or think about himself except in the common language he learnt from others when he was a child. I think we all forget how little we really do for ourselves. It is not only a question of learning. If we are learned, we have learnt from others, and learned people do not grow their own rice. Few of us could do it. We cannot even print our own books, and we go to lectures or to the library by train or tram. The unity of men, say in Tokio, is a great organized fellowship of help, built up on our need of one another. The more civilized our life, the more dependent we are on this help.

Now there are two kinds of societies. We may think first of the voluntary societies we make for our own purposes. Whatever we

want to do, unless it is something quite small, we must get others to help. We have business companies with many workers, and we make societies for science, literature, music, and art. For education we have colleges.

We think of these voluntary societies first, but we could not have made them at all if we had not first belonged to a much greater society which we call a nation. Some people have spoken of the nation also as a society formed by the agreement of men, but it is absurd to suppose that people ever met and agreed to be one people, and to have one government. In America, Italy, and some other countries, we may think this has happened. In reality all these nations had grown to be one people long before they had an opportunity to organize a government.

Here, then, we may put together certain principles. Men are so made that they cannot really live without one another. Of voluntary societies we may say four things. (1) They are made by the conscious and deliberate choice of men; (2) they are made for some definite purpose which men can state in a contract or articles; and (3) men join such associations because they agree with its purpose or mind; (4) when they no longer agree, in general, they can leave it.

A nation is quite different. (1) Men come to think of themselves as one people, but no one can very well say how it is done. I should say it was a unity God made. (2) It exists for all common purposes of life, not for any one purpose

men can choose or state. (3) Men do not belong to it because they agree with its purposes or ways of thinking, but because they always have belonged to it. They agree with its way of thinking because that is the way they have learnt to think. (4) Men may leave their country and they may live in it badly and disloyally, but I do not think a man ever really ceases to belong to his own country. He carries its mind with him.

I spoke before of a Catholic Faith, and I compared it with what we might call Catholic science. In one sense science is personal, since it is an individual who knows, but the common truth of things is not personal. We may call faith personal, but there is one God, one Lord Jesus Christ, and one Holy Spirit, whether men believe or not. It is no more possible for a man to live a true Christian life by himself than it is for him to live a true life in other ways except as a member of a common family.

No doubt it is possible for a man to live alone—as men have done—but he takes with him all he has learnt from his country. So also Christian men have lived for many years alone, or apart from other Christians, but they took with them the faith of a Church. Brave men can endure loneliness, but they are not made in loneliness.

So also we may see that in religion, as in politics and other things, men make voluntary societies of their own, according to ideas of their own. We will talk of these presently, but

men can no more make a Church in this way than they can make a nation. The Church is a fellowship, a unity, a kingdom which God has made for man, not for one kind of men, one set of opinions, or of purposes, but for everything that belongs to the whole worship of God. It is a voluntary society since men are not born into the Church; they are joined to it by Baptism. But by the act by which they give themselves to God, they give themselves also to be members of the Kingdom of God.

As it is with a man's country, so it is with the Church. Men may live in it well or badly, and they may leave it, but they still belong to it, and still owe it a duty, even if they turn away from it.

I have spoken of two societies—the Nation and the Church. How are they related to one another? Some people have said the nation is made by men, and the Church is made by God; the nation is concerned with material things, and the religious society is concerned with spiritual things. I do not at all believe in these separations. I have said above that I believe the nation is also a society of God's making. The Church is a spiritual society, so also is Japan. Japan is concerned with many material things, such as property, but all its material organization rests upon a spiritual principle or faith in men's minds.

Some have said that there was no difference and that the Church must be the Church of the nation, whatever the religion of the nation may be. In older times men often insisted on that

religious unity, but all civilized countries have now learnt to recognize that men cannot be required to use a common religion as they can be required to use a common law.

The difference between the nation and the Church is this. The nation is concerned with all the common affairs of life. The Church is concerned with the Gospel of God, and so with the faith which is the worship of God, or the looking up to God. If we want to know what the Church has to do with the nation, we must ask what faith in God has to do with the common things of life.

In one way, they seem to have nothing to do with one another. Before we deal with faith, I think we can understand the relation of the material and spiritual, if we think of a war, which seems to be a very material business. The army seems to be a material organization, like a machine. Now it would be possible to say that if men march, fight, and shoot well—and all these are material acts—then they will serve their country, and the results will be the same whether they love their country or not,—and love is a spiritual thing. But it would be a foolish thing to say ; for if men do not love their country, it would not be likely that they would march well or fight well. On the other hand, no one is so foolish as to think that in time of danger men can serve Japan by love alone without organized action. Love is not action, but it is a spiritual force which affects action.

It is the same in regard to faith. We believe in One God, maker of heaven and earth. In studying science, therefore, we are studying the ways of God. That is our Christian faith, but it is quite true that you cannot learn the laws of nature merely by faith without study. It is also true that many scientists have learnt a great deal even though they did not believe in God at all. Nevertheless, I think that the Christian principles, or motives, of faith, reverence, worship, have a great deal to do with our science.

Lastly, we can speak of the common things of life. Faith in God will not teach you the best way of doing these things, but it has a great deal to do with the spirit in which they are done. You will learn things better and do them better by the fear of God and reverence for God than by fear of man, and by pride and ambition for your own success.

Christ told us that the kingdom of God was like leaven which a woman hid in four measures of meal till the whole was leavened. Now if we think over this, the common food of man is meal. Leaven is not a food, and it does not take the place of meal, nor does the Church take the place of the nation, which does and must include many who do not believe in God. The Church is the family of those who believe. It is a witness to the nation that the nation also is called of God. It is to fill the nation with the spirit, the life, the leaven of its own faith.

IV

THE CATHOLIC CHURCH

WE have seen that by the Church we mean the real unity, as it were the common family, of all who believe in God and in the Gospel of Jesus Christ. I spoke of the Church of the nation, and of the Church of Japan as the society or family God has made for the Japanese people, because it was easiest for us to picture or realize it for ourselves in that shape, but the Church, like the Gospel, is not given to one people only. It is one Church for all mankind. So our Creed says nothing about national churches. It speaks only of the Catholic Church.

In the New Testament the word Church is used freely of the Christians in one city, sometimes even of those who met in one house. It is evident that the Christians at Corinth, as we may see from St Paul's first letter, were inclined to think a great deal of themselves as if they were the only church, but all these local churches were parts of the one Church "throughout all the world." The word Catholic was first used to distinguish this whole Church from the local churches.

About the principle of a Catholic Church

there ought to be no doubt at all, though in fact it is very difficult to keep in mind. There is in us men an enormous power of what we call pride or self-importance. Out of pride and selfishness, which are very nearly the same, all sin is made. Some say that pride is wholly evil, but our life is not so simple. If we can understand why pride is so near us, and in some way almost needful to us, we shall be able to see why it is also foolish.

Every man has his own work to do, and all honest work is God's work, whether we believe that it is God's work or not. It is necessary that we should give our attention to it. It is natural, and I think right, that we should take a pleasure in it and a pride in doing it well. Nevertheless it happens that, because we have to look so much at what we do, it seems to us much bigger than what is being done for us. That, however, is due to our littleness and it is somewhat foolish and misleading. All that we can ever do, even in our personal life, is much less than what is done for us. You do not build your own house, and the carpenters do not grow their own trees. Nor could they build at all, if their wives did not cook the rice which the farmer has grown, and the policeman prevent robbers from stealing their tools and wood.

It is because we think so much of what we ourselves have to do, that many people imagine that Christianity is a religion developed by human thought, or a moral ideal for conduct.

I have tried to show that, whatever developments it may have, it is first of all a Faith in God, given to us in the Gospel of the Son of God, which comes to us by the Power of the Holy Spirit. In every way, it is first of all something we receive, and which we share in common with all mankind. That is why it draws all men into one. It is Catholic or universal, as it is common to all people in all places; and it is eternal, because it is common to all times.

(1) *Catholic for all People*

This principle of Catholic unity, that is, the unity of all people, is always being hidden and is always being forced on us. I referred above to Catholic science. To-day, we are learning in rather terrible fashions the fact of economic or commercial Catholicity. There have been times when nations could live by themselves, and times when they imagined they could get rich by themselves. That is the way of greed and jealousy. There was a wise man who said: "A country cannot get rich by making other countries poor." Even now, countries, classes, and most individuals, have only learnt this lesson partly. I do not think we ever shall learn it, until as Christians we learn to believe in one Holy Spirit of God dividing to every man, and to every nation, their own separate and special gifts—not for their own use, but that all may share in what God gives to each for the use of all.

(2) Catholic in all Times

We count time in two ways. We count mechanically by the clock, by days, by years. But we also count by ages, which cannot be measured exactly, because they mark a change of mind and ways. So it is in our individual life as the mind of the boy changes to the mind of a man ; so in history the ages change, sometimes rather suddenly—as in the French Revolution—sometimes more slowly as the young grow up. So also in the history of the Church. There was an age of the Apostles ; then an age of the great teachers, whom we call the fathers. There was what we call the Middle Ages, and the age of the Renaissance, with its two great Reformations, the Protestant Reformation and the Counter-Reformation. After these come what we might call the Modern Age. We have to realize that the minds of these ages differ, just as the minds of different countries differ.

Of course it is true that our minds are always changing ; Japan is always changing, because it is a living society, and life always means change, growth, development, as knowledge grows and develops. Nevertheless, truth does not change because men learn more, and life itself is not different because the fashion of living is different. So with the Church. There is one Holy Catholic Church in all ages, one gospel of truth, and one life in all ages, because the Spirit of God, Who is the giver of life, is One,

Holy, Universal, the same throughout all the world.

We are all talking of a reunion of the Churches. It is a very great thought, but do we mean only a union of modern Churches as they are to-day? A union which is only modern would not be a Catholic Church: we must also be in union with the historic Church of the past. It is with the Church as it is with Japan. We must keep all that God has given us. The Russian Church says to us very earnestly—what I think we are inclined to forget—that it must also be the Church of the unborn. The Epistle to the Hebrews (xi. 40) says of the past “that they without us could not be made perfect.” That also is a very great thought. No age is sufficient for itself; all the present is built on the past; all the past has been waiting for us; we are still waiting for the future. All creation is waiting for the manifesting of the Sons of God (Rom. viii. 19).

While, therefore, every nation and every age has its own gifts, no nation, no age, and no development can be in itself Catholic. We must keep all that God has given us, but God has a great deal more to give. There are people who seem to think that they possess the Catholic faith, but that is absurd. No one man, no one nation, can be Catholic. When people think they can make a new world, or a new Church, according to their own ideals, they make great confusions. They never make the world or the Church they

thought they were making. God makes all things new in His own way, not in our way.

No national Church is itself the Catholic Church, yet we do speak of the Catholic Church of Japan. At all times the Church has regarded the local Church as the Catholic Church in that country. Let us consider both sides. Japan is not China; it is not India, nor America; it is a particular country and not a universal country. The national Church of Japan will be a particular Church, and not the universal Church. Nevertheless it is Catholic in this sense that it is the family of God for the whole Japanese people—for rich and poor, educated and uneducated, town and country. It is not like the voluntary societies we make for a purpose we think good, out of all those who agree with us. The family of God is for all Christian men, and for all purposes that are in the mind and purpose of God.

Anyone may well ask whether I mean that all this is true of what we call the Japanese Holy Catholic Church (Nippon Sei Ko Kwai). That is a very difficult question indeed. Of course we all know that there are many Christians in Japan who do not belong to our body, but we have always to consider two things—first, the mind and purpose of God, as they are taught to us by Christ and His Apostles; secondly, what men have done with these purposes of God. The history of the Church is very like the history of Israel, which you can read in the Old Testament.

There also you see these two things : first, what God meant, how He taught His people, how He led them to understand ; next, how men misunderstood God's way, defied Him, chose a way of their own.

But these two are not wholly different. We men are what we are, and it seems to me that very often it is only through the folly and mistakes of our own self-will that we learn to trust God. I will try in my next chapter to show how it is that we are still so far off from a truly Catholic Church in Japan. We took this title of Nippon Sei Ko Kwai, not because we thought that our little body had reached that great ideal, but we wished to set the Catholic Church always before our eyes as the object of our life, faith, and worship. I do not want just now to say about Catholic beliefs or practices more than I have said about the Catholic faith, but I do want to say something about the Catholic spirit.

The Christian or Catholic spirit, which we want to find in men and in ourselves, follows on the Christian or Catholic faith. In regard to God, we believe in the Father, the Son, and the Holy Spirit, and these three are one God. As regards men, we can follow God by Love, Faith, Hope, and these three are of one character, which we may call Humility or Self-forgetfulness. Love is the forgetting of the self because we are thinking of someone else. Faith is the forgetting, the looking away from, one's own power or wisdom, and a looking up to someone else. Hope has

the promise of a reward which somehow will come to us.

We men have nothing which is really and wholly our own, except the self-will which is our foolishness. I said of pride, we cannot wholly escape it, because we cannot wholly escape the foolishness which belongs to our littleness. No, but we can confess it. So we cannot really be Catholic, because we cannot know the whole truth. No, but holding fast to what God has given us, we can be ready to learn from all, and ready to confess our own mistakes. To hold the Catholic faith is to hold something of infinite meaning. It is not at all the same as believing that we know all about it, nor even that we have wholly understood it.

V

SCHISMS

I HAVE spoken of the Catholic Faith and the Catholic Church according to the meaning of the Creed and of Holy Scripture, that is, according to the meaning and purpose of God, not according to the shape in which we find them. These two ideas of religious faith and of a religious society I compared with the ideas we have of science and politics, because I think we are much too inclined to separate religion as if it was a thing by itself, and to forget that the Christian gospel is a gospel given to common life, so that all the principles of common life will apply to it.

Further, in our Christian life, that is, in the common or family life, of the Church, we shall find all the difficulties and contradictions, temptations and evils, which beset our ordinary life. That seems to us very sad and rather terrible, so that many people despair of Christianity. But let us consider. Now I have pointed out before, that just because Christianity means so much, just because it holds the answer to all our difficulties, if men differ and if men quarrel about anything, is it not likely they will differ about

their Christianity? If Christianity is to answer our difficulties, it must at least meet them. Differences are a great trouble, quarrels are foolish and always evil, but it is still more foolish when we try to evade the difficulties of life instead of meeting them. Let us look at Christian difficulties, and see what help the Gospel gives in overcoming them.

I have spoken of the opposition between the spiritual and material, but I need not say more about it just now. Our real difficulty is always over the relation of the part to the whole, that is, the relation of the individual to the society, whether it be a nation or a church. We are only individuals with limited capacity and limited knowledge. But just because we have to keep our minds on what we are doing by the light of what we think we know, our work and our opinions seem to us very big and important. They may be really important, but they are always much less important than they seem to us.

Self-importance is foolish, pride is always something of an evil, and the self-will that comes of them is mischievous. But I do not think the self-will of an individual ever does much harm by itself. By ourselves we are too small to do much either of good or evil, and most of us are too conscious of our littleness to try. When we want to do big things, we look round for others to help us. However self-willed people may be, no one sets himself openly against the law of his country except a few criminals, and they are not

much trouble. If these criminals can make an effective organization, as pirates, bandits, or as a secret society, they may give a great deal of trouble, but evil can be met as such, and in the end evil defeats itself.

Well-meaning people also come together with those who have the same interests or opinions. It is inevitable, and it is good; for nothing is ever done unless because a number of people help one another in getting it done. At the same time it is dangerous; for, while the self-importance, pride, and self-will of the individual are a small matter, the self-importance, pride, and self-will of an organized party is a terrible force. Political parties are formed upon opinions and we give them names, but there are other organized parties, or groups, having class interests or business interests of their own, which are not those of the nation, yet they are able to exercise great influence.

I will not talk more of politics, but, if we have learnt anything there of how men act, let us remember it when we talk of the Church. This we believe, and this the Church must teach, that God made men for unity, fellowship, helpfulness. We asked: why then are there so many religions? We answer: because men tried to make God after the devices and desires of their own hearts. They could not help doing it; then religion, instead of unity, became a means of division.

In due time, therefore, God sent forth His

Son, born of a woman, that in Him men might know God Whom they worshipped, and that in His Church they might find unity. The Gospel of God and the Church of God are not a means of division, like heathen religions. They are the beginning of all real fellowship among men. It is true that Christians are deeply divided, because we are still men, and men follow their own ideas of the Gospel and of the Church. Let us look how we ourselves may be doing it. There are two quite opposite temptations which beset different people.

The first calls itself the Way of Truth. Always, in the end, it becomes the way of Dominance, or Assertiveness, and it seems to us intolerant.

The second calls itself the Way of Love, but it becomes the Way of Indifference, though it boasts of being tolerant.

We have here three pairs of words: truth and love; assertiveness and indifference; intolerance and tolerance. We must see what they have to do with one another.

Truth, Assertiveness, Intolerance

First, the Way of Truth. It does seem to us that a thing is so or not so, and a theory or belief is either right or wrong. What then is tolerance? We must be patient while men learn, and we must be slow to judge positively before the harvest, but there can be no real tolerance of what is false, and therefore evil and harmful.

God is always sifting, and the tares are always burnt in the end. This principle of truth is itself a truth we must never forget.

On the other hand, when we men think, talk, and argue about truth, we almost always mean particular truths, such as our minds can possess, and which can be stated as doctrines, beliefs, or opinions. Then it seems that unity in truth can only mean agreement in regard to beliefs or opinions. Now, where men's ideas differ so much, it is evident that no agreement is possible unless there is some real authority to settle which ideas are true, which are right and which are wrong.

No Christian can doubt that the Truth is in God, as Christ said "I am the Truth," and that the Holy Spirit should lead us into all truth, but if we only want a practical test for these opinions and beliefs of ours, then as we go on arguing which are right or wrong and which are the truths of God, we come upon the central doctrine of the whole Roman Catholic system—that the Pope is the Vicar of Christ, and the word means a substitute, or Vice-roy, authorized by God to decide or declare the truth in His absence. It seems to me an appalling doctrine; it has had, and it has to-day, very terrible consequences. I do not in the least believe that God is absent, nor that any man, or system of men, can be in any way a substitute for God. It makes the faith of the Holy Spirit meaningless.

At the same time, if the Truth which is in God,

which is God, means nothing more than correct beliefs or opinions, and if unity of Faith and unity in Truth only mean agreement of beliefs or opinions, I do not see how these things can be reached except in some such way. At one time, Protestants believed that a similar agreement of opinions could be reached from the infallible authority of Scripture, but most have long since admitted that Scripture cannot be so used. I have the greatest belief in the authority of Scripture, but I do not think that it was ever meant to be used that way. Many people, at one time or another, have followed Aristotle, Confucius, Mohammed, Comte, Darwin, Hegel, and many other leaders. Someone has said, "It takes a very able man and a very good man to do great harm," just because an able man, if he is also a good man, is so easy to follow. Christ warned us against those who said "Lo, here and lo, there." In the dark, you may see a little light a long way, and you can go to it, but the truth of God, like the sun, shines "from one part of heaven unto the other." We do not *follow* its light, we walk *in* its light. It is very important that we should know what is right, and it may be very harmful if we are wrong; but Truth, as it is in God, is very big, and even what we are allowed to know we can only understand partially.

Certainly we must not forget the principle of truth, but neither must we forget that the desire to know as God knows was the first temptation

of man (Gen. iii.). We are all so tempted now to believe that truth is a small thing such as we can hold by our measure; then the way of truth becomes the way of pride and self-assertion, and that is the way of schism.

All great schisms in the Church began between assertion and resentment. In the fifth century, the Egyptian and Syrian Churches refused to be dominated by the Emperor's Church, which was Greek. The Churches of East and West separated because of the jealousy of Greeks and Latins, mainly because of the claims of Rome. In the sixteenth century, most of the Germanic people—including England—would not be ruled according to the way of Latin people.

There were always questions of belief, and, except between the Greek and Latin Churches, they were questions of real importance, but they led to schisms, because neither would listen to the other, and both were sure that others should learn from them.

God never meant anybody, neither peoples nor Churches, to dominate one another. Whatever He has given to one, He gives other gifts to other people, in order that all may have something to learn, as well as to teach. So it is written of the heavenly city that all nations bring their own glory and honour into it (Rev. xxi. 26).

VI

DENOMINATIONS

Love, Self-satisfaction, Tolerance

CERTAINLY there have been and there are people who believe that they alone are right, and that everyone must learn from them. Those who call themselves Catholic are especially tempted to think in this way; to Roman Catholics, the necessity of submitting to their authority is a central article of faith. We are all somewhat tempted that way, but I do not think that to-day it is our greatest temptation.

Most of us realize the greatness of truth so well that we are more inclined to despair of reaching it, perhaps even to doubt if it exists. Of course we have our own opinions, and we know that other people have theirs, often quite different opinions, but no one knows which is right. "Let each go his own way; there is nothing worth quarrelling over." No doubt this is tolerance, but is it the way of love? It seems very like indifference. We begin by saying we do not know the truth, and no one knows the truth, because we want to say that our opinions are good enough for us, and that is the

same as saying that we know all that is worth knowing. It seems to me another form of pride, not in regard to others so much as in regard to ourselves. It is not self-assertion but it is self-satisfaction. There are three Christian virtues—love, faith, hope, but love will not go with indifference, nor is despair the way of hope. Love and hope cannot live without faith.

Now let us look at the result. We were asked why there were so many religions, and we have answered that in fact there are as many religions as there are men to make them. In appearance men are afraid to make religions entirely by themselves, but they still like to have their own opinions about the party or sect they have joined.

As Christians, we may ask why are there so many Churches. Here we ought to answer that in the true sense, that is, according to the will of God, there never is more than one Church. In every place there can be only one people, family, Church, and it is a Catholic Church; first, because it is the unity God has given for all His people in that place; secondly, because it is one with the Church of all ages and of all places. It is the Church of the one Eternal and Universal Spirit of God.

We had better alter our question. Let us ask: Why is the unity of the Church so broken? Though the Church is alway unity, the Church as we find it is a very imperfect unity. We need not be frightened at that, any more than we need be frightened at an imperfect country, or an

imperfect world. Perfection is in God alone, and God has made us and all human things in imperfection, because He has made us for faith, for learning and effort, and yet for attainment. There is no place for boasting, but there is no need for despair. Let us try to understand our weaknesses, confess our sins, and go on steadily to something better.

I said the unity of the Church has been broken by the schisms of self-assertion; it has been broken also by the schisms of self-satisfaction. Because we are afraid of ourselves we make parties by agreement of opinions. Very often the party organizes itself in order to push its opinions. Then sometimes a party goes off by itself, and acts as a Church, because it thinks its opinions and ways are all it needs for its own life. That is what we call a Denomination. It often calls itself a Church, but, even if one does use the word, I do not think that it is right. Churches, like nations, are not made by human agreement, and no opinions of men are ever sufficient.

But what are we to say of the Japanese Catholic Church? Can we claim that it is really the Catholic Church of Japan, or is it only one Denomination? That is a question I would never ask, nor answer. It is never wise to start making claims, and least of all a claim to be Catholic. Let us be content to stand by our faith. We believe in the Holy Spirit, the Holy Catholic Church—but that is not at all the same

as saying that we believe in ourselves, and that every one else ought to learn from us, and be like us.

God has taught us certain things. We must learn to understand them, and what God means by them, in order that we may bear witness to them. Giving up beliefs is the road to unbelief; it is not the road to unity of faith. But what we do with our own beliefs, we must be ready to do with the beliefs of others. With what measure ye mete, it shall be measured to you again. If, like the Church of Laodicea, we believe that we are rich and have need of nothing, it is not strange if others think so about themselves. Has not the principle of Laodicea too much to do with all our denominations? We do not want men to be like us or go our way. We are seeking the way of God, and we want to learn it from God's Spirit. I do not think we really want others to learn from us. They too must be "taught of God," though if we can at all help them to learn, that will be very nice. We also have a great deal to learn.

VII

STRIFE AND CONTROVERSY

WE began with these two words Evangelical and Catholic. While their meanings are different, they are not opposites but complementary to one another. We shall often find this when we try to understand our terms. Catholic and Protestant, these at least we take as opposites; for in all controversies, when we get arguing, we find many opposites. Some people delight in controversies; it gives them a sense of importance. To most people they seem wearisome and foolish. Can all these arguments be the way of truth? Are they not all the way of schism? To very many, they are an excuse for unbelief. Is there a way of Truth at all?

I do not doubt that controversies are a great evil, but when we ask why Christian men do not agree, there are two reasons to consider.

First, on the side of men, differences are caused by our littleness and narrowness, and differences are made into quarrels by self-will. Someone has said, "Men are nearly always right in what they affirm, and wrong in what they deny." I believe that is fundamentally true, but,

like many other wise sayings, it will not by itself deliver us from evil. It is not quite easy to apply. Some of our affirmations must be negative. You cannot say 2 and 3 make 5 without meaning that they do not make 7, and, in matters less simple, it is not easy to be sure whether the positive or negative side is the more present to our minds. We know we are trying to say what is true, and it always seems to us that it is the other man who is making denials, when really he is doing just what we are doing.

Protestant is itself a negative word, but, in the Roman Counter-Reformation, counter- is equally negative. I believe now most of us would admit that both sides denied a great deal too much. On the other hand, when we men do come to see something of the truth of God, by our very enthusiasm we are inclined to think that all our uses, developments, interpretations, inferences are equally true. We may even think of them as more true just because it is we who made them, although in fact they may be perverting the truth, and making it of no effect. Then these developments may much need denying, as we may see in Christ's repudiation of the Pharisaic developments of the Law of the Sabbath (see Matt. xii. 1-13).

Here are some controversial points: the authority of the Church and the inner light, salvation by faith and the necessity of well-doing, the gifts of the sacraments and the direct access of the soul to God, the value of tradition and of

new teaching. Taken separately or taken together, I should deny that it was possible to exaggerate the importance of any of them, but it is not possible to deny that every one of them can be and has been perverted.

Protestantism, whatever protests it made, was at first a most necessary assertion of what we call Evangelicalism, and in many ways it is so still. In other ways it can be said that now it is more negative than what we call Catholicism, but, even so far as that is true, there is no true Catholicism which will not learn from others, even from their warnings, since it is never very easy to see our own dangers. It has happened very often that a genuine horror at these fancy developments, which are really perversions, was not only necessary if men were to learn anything more, it was no less necessary if men were to recover the real truth which was being perverted.

Secondly, therefore, if we have asked how men are drawn into controversies, we must also ask what does God mean by them. To my mind—"I believe in God" is the beginning and the end of the true answer to any difficulty. You will find a whole picture of human life in Psalm 107. In ver. 40 you may read how God suffered His people or Church "to be evil entreated of tyrants, and allowed them to wander out of the way in the wilderness." We have had these two before. "Tyrants"—that is, assertive people who want to dominate; "out of the way"—that comes whenever we think our own way

good enough. "Then they cried unto the Lord, and He led them by the right way to the city where they had their home"—that is, the City which is of God.

How are we to find the right way? The psalm does not say that men did or could find it; it says God led them. And of this we may be sure, that if God has made us thus, in weakness and ignorance, so that the evils of self-will and quarrelsomeness are so near to us, God is still more near, and does not at all mean that we should remain in these evils. I think what St Paul said of human religions is equally true of our schisms—"The times of this ignorance God winked at, but now commands all men everywhere to repent" (Acts xvii. 30). I would add only these two thoughts:—The beginning of repentance is confession (1 John i. 8, 9); I do not think men are ever wholly wrong, except in thinking they are wholly right.

VIII

PEACE

WE have been considering two things— Faith and Order, which we called the Gospel and the Church, which we might call the Law of Truth and the Way of Life.

(1) *Gospel and Truth*

Can we say there is any fixed Truth, which it is Right to hold and Wrong to leave?

In a sense the question answers itself. If anyone says there is no fixed truth, he is saying that that at least is true. If anyone denies that we can know the truth, that also is dogma. The fallacy of agnosticism has been pointed out by many philosophers. More simply, in science and in all practical life we live in a faith that things are as they are. We call that the truth of things, but our lives and purposes are more than things, and the truth of our lives is in the truth of God.

No true Christian would doubt that, but our real difficulty is whether we can know the truth of God. Do any of us know enough to make dogmas, and can we accuse other people of heresy? This question is really the same as the

last. We cannot really affirm that truth exists, unless we know it.

There is something of a mystery about knowledge. On the one hand, there is no love without knowledge. You can hardly call a man your friend if you do not know him, nor call cherry-blossom beautiful if you have not seen it. On the other hand, nothing is quite worth loving which is wholly within our knowledge and measure. Love and admiration go with wonder; that is, they require faith, worship, looking up.

If you ask how both can be true, as I said above, in science and in everything else, we cannot come to the truth except in fragments of ideas, but the truth is always coming to us—the whole truth of the universe comes to you in a blade of grass. You only know your friend as he comes to you and talks to you. And the whole dogma of the Creed is only this: that God has made Himself known in Christ.

I quite agree that the multiplying of dogmas is a great evil, not because men are exaggerating the truth, but because they obscure it in the development of opinions.

What then do we mean by heresy? The word means in Greek an opinion or theory we choose, not necessarily a false opinion. The parties or denominations we make according to our opinions St Paul would call heresies. Now if there be a Catholic Gospel of God for all mankind, as it is possible to deny it, so it is possible

to evade it by substituting ideas of our own. In heathenism, men substituted the worship of their ideas for the worship of God.

To-day we are not less absorbed in ourselves,—sometimes in our opinions, more often in our own doings, perhaps most of all in our ideals, our character, our own personality. Then we ask what God is like, or what God wants us to do, as if God were only a name for ideals, and we could make God after the image of our own higher selves. Then we ask about Christ and His ideals, and especially about His teaching. We have a great admiration for His personality, as some have for St Francis and some for General Nogi. The lives of great men are inspiring: we may learn from them what we may think or be or do, but they do not make a Gospel.

If belief in God is to mean anything, we must ask what God does. If we believe in God, because in Christ God came to men, what did that do? Did God come only to one Man, Whom we call Jesus of Nazareth? Is this Jesus a Jew? It would be foolish to ask if He were a Japanese, or an Englishman, or an American, but we might ask if He were American, or English, or Japanese. Then I would answer: when God came to man, He took all these and all other peoples, He took all mankind to Himself, not into a limited human personality of this kind or that kind. In the infinite Personality of God all men are brought into unity with God and with one another, and we are thereby

delivered, redeemed, saved from the broken life we have of ourselves. This is the Gospel of our Catholic faith; the attainment of it is our hope for all, even if it is not yet wholly accomplished.

If we call this a dogma, a positive truth, what then is heresy? Let us not judge or accuse anyone; let us judge ourselves. If we think of Jesus Christ only as a wonderful teacher, have we not lost the Gospel of a Redemption in order to follow a Saint-worship,—of what the Buddhists call a Boddhisatva? I judge no man, but just so far as anyone does this, he is choosing a faith in human ideals and actions in place of faith in what God has done.

If we men know very little of the truth, we may yet say that God has at least given us the joy and hope of learning, and that is the way of faith. But then I might say: because no man really knows, my opinions are as good as anybody's. Would not that be the way of pride?

(2) *The Church and Life*

Again, God has made us for the unity of a family. Our knowledge is imperfect, so also our Christian family is a very imperfect unity, but God has set us in the way of sacrifice, to share the sorrow of Christ crucified, and to bear the sins of many. We can still pray for unity, and look earnestly to see how God may lead us into it. Perhaps we or our children, perhaps the

Church of the unborn, will come into it. Are not faith and patience the way of peace?

But some think that there is a much shorter road. Is not true unity a unity of love? Then they say: "I love all men. Why may I not be content with love? Why need I mix myself up with all these disagreements? Why may I not, like the birds, build a little nest by myself, or with those who share my ideals and feel the same love?" Is this the way of love, and shall I find peace, because I have fled from strife? Is it not the way of separation?

It is certainly not the way God chose. When God loved men, He came to them, and bore with their strife. And I would say definitely that it is not the way God has made men. All our life, from childhood to the end, is made out of two things—need and help. It is so in fact, not because we love one another, but because, whether we love or not, in fact we can hardly live any other way. A man belongs to his country and to his family, because he was thus born. He is one with his wife because he is married, and he is a member of the whole Christian family because he is baptized. Love is the sanctification of these relations. You cannot live well or find joy in any of them without love. Love may be a cause of marriage or of baptism, but it does not by itself create a relation; our relations and the duties which belong to them do not change with a change of feelings.

The Church is an organized society, because

every real society must be organized. A crowd is not a society ; it is only a number of people. Someone said to me : " The Church is an organism, not an organization." By an organization I suppose he meant something like a machine, or perhaps a house, in which separate parts have to be fitted into their places. By an organism he meant something like a tree or a body, which makes its own parts according to the law of its own life. The difference is important, but every organism is an organization of parts all the same, having each its own functions, as St Paul showed (1 Cor. xii. 12).

Love is the living power from which unity grows ; it is not a substitute for it.

IX

THE MINISTRY

I WANT to consider here something of the working system, that is, the religious practice of the Church, notably of the Ministry and Sacraments, and I want to speak of their principles. It ought to be evident that all we commonly do must be based upon the Gospel, and ought to be the manifestation or reflection of the Gospel to all men.

The questions with which we shall deal here are naturally controversial; for, if we do differ anywhere, we are much more likely to find it out in what we do than when we are talking in the abstract. Differences, however, only become controversies when we treat them as opposites, and that is our danger. The temptations that beset both sides are really much the same, but, if they have different names, it is easier to point them out in others than to face them in ourselves. In result, I do not think we exaggerate, we rather confuse and obscure, the truth on which we are trying to insist.

I am concerned here with the Catholic or common Gospel. I cannot keep wholly clear of party names, but I shall make as little reference

to them as possible, except in pointing out where, I think, people are losing or are in danger of losing sight of the real purpose.

Few people would seriously deny what experience teaches, that the Christian Church, like any other society, must have a ministry of some kind, but a controversy has arisen whether this ministry has its office and authority from above or from below, that is, whether the minister is to represent God to the people, or represents the people before God. I do not know what to call these views. Some call them Catholic and Protestant. They are also called sacerdotal, and, perhaps, democratic. Whatever we call them, the opposition between them seems to me a great evil. Let us consider them separately.

What some call the democratic view says: "The minister represents the people, and has authority from them." So far as the ministry of the Word is concerned, that is out of all accord with the very idea of a Gospel. I have heard men talk of Christianity, and even of Christ, as the highest product of religious development; I have heard men talk of "constructing God"—I suppose by some process of thought. Constructed religions are heathen, and a constructed God is an idol. If the name of God means anything at all, God is the Ultimate Being and Truth, and the Gospel of God is a message from God given through His apostles, that is, through men He has sent. I have heard men say that the age of apostles and prophets is past. We all know

that is false, and we all know how horribly near it is to being true. There is no sincere minister of any denomination who does not know that God has sent him to preach God's word, and there is no minister—Pope or bishop, priest or pastor—who is not caught into the temptation to say what people expect and want him to say.

On the other hand, the Church is a single whole society; the grace of God, and the indwelling of the Spirit belong and are given to the whole and not only to officials. The principle has been stated in three ways—all profoundly true. I wish I could think that we Catholic priests were the only people who forgot them. I am afraid that all of us, ministers and laity alike, find them hard to remember and still harder to live up to.

First, there is for the Church one High Priest only, even Jesus Christ. All Christians share in His priesthood, and the whole Church is to set it forth before the world.

Do we not all forget? If it is true that in all denominations the clergy take too much upon themselves, is it not because the laity leave the witness of the Gospel too much to the paid clergy? It is of no use for any of us to claim that we have a priesthood of God, if we do not exercise it and show its fruit.

I am afraid we claim a good many things and forget to use them, because we claim them for ourselves, and forget that we are a family; the Church is a kingdom of priests. God gives

His teaching as He will. We have all received something, and we must be ready to learn of all, but what is given is for the use of all. In science great discoveries may be made by individual scientists, yet they are of use to mankind just so far as they become part of a common knowledge. Sow wherever you can all the seed God has given you ; it will be part of a common harvest, but you must not expect it to come up with your name on. In the end, it is not the opinions and views of a section, party, or denomination, it is the common faith and the common witness of a whole Church which must win a whole country. Just as we lay stress on our peculiar views, so we weaken and confuse that witness.

Secondly, it is said that as the whole Church partakes of the Spirit, so the authority of the Church is exercised by the whole.

In politics people are always quarrelling over the opposition of authority and freedom, and many Christians have opposed the authority of the Church to what is called the inner light. Our Christian question is much more helpful. The light that lighteth every man is not only a doctrine or dogma, it is an evident fact in our life. Here is the whole faith and truth of God, given through many ages. I am only one of God's children. Little by little God teaches me as I am able to apprehend. I must not be self-willed, and imagine that what I cannot understand cannot be true. How many of us can really understand modern physical theories?

The inner light is not another name for my choice. In all the world there is one Truth and one Spirit.

In politics men discuss whether authority lies with the government of officials, or with the will of the people. So we may ask: Does the authority of the Church lie with the Pope, or with the bishops, with the synod of the clergy or with the laity, with an Assembly of the whole Church or with the local congregations? In politics, if men will not believe in God, an irresponsible democracy ends in chaos. Then as you may see in many countries, the chaos ends in the tyranny of an irresponsible government. Self-will is always ruinous wherever it is found.

In our Christian faith there is one answer to all perplexities and temptations. At least, we may begin from it; in politics, certainly in the Church, the only ultimate authority is the One, Holy, Universal, Spirit of God, working in all governments—ministerial and official—in the whole people and laity, in synods, in congregations, and in individual souls, according to degree and place, according to order and peace. The Spirit is leading us “in the right way,” but there is no one certain form which could be a substitute for the Spirit (John iii. 8). We walk by faith and by patience, not by sight.

Thirdly, it has been claimed that all members of Christ's family have access by faith to the Father through Christ by the Holy Spirit.

That, too, is a great principle of the Gospel.

All Christian ministers, teachers, parents, writers are trying to bring people to love, trust, and follow God, and our efforts mean a great deal to us, but we need continually to ask: are our people really learning to trust God or to trust us? When they are going away from us, or when we are gone, have they really learnt to follow God without our help?

While I am sure the principle is right, I have heard men add to it: we have access directly, without human intermediaries, and independently.

The word "directly" is not Christian. St Paul says "only through Christ." In the Christian sense, the second part is impossible. The Gospel only can be known as it is preached or read; the preacher and the Scriptures are God's intermediaries. The third part may sometimes be true, but we men need all the help we can get; claims to independence seem to me too like boasting.

Towards faith in God the ministry may be a great help, but trust in a ministry can be a great hindrance; trust in ourselves and the pride of independence is an even greater evil.

Many are afraid of the idea of a sacred priesthood, called "sacerdotal," because it seems to be putting men in the place of God, which, I admit, is a very evil thing in whatever way it is done. And, because it is so evil, we had best study these ways, lest we may be doing it ourselves. I do not doubt that all clergy are tempted to dominate, partly out of a real zeal for

good, coupled with that kind of feeling which besets very earnest people, that nothing is well done unless we do it ourselves. Besides this personal jealousy, there is a very common professional or official self-importance. What in religion we call clericalism has a political parallel in government officialism, and sometimes in trade-unionism. It may be true that the Catholic clergy are specially liable to this temptation, but I have heard the charge thrown at ministers of all kinds, at "deacons," and at members of Church committees. The committee officials are perhaps the more tempted, just because they have no personal responsibility outside the committee. I have referred before to the terrible claim of the Pope to be a substitute (vicar) of Christ. I need say no more of that because it is so plain, and we may think that we are not tempted. Yet I have heard people say that "we ought to be Christs in our own town or home"; and that seemed to me equally wrong. How can any of us actually be the Saviour of the world!

Our word presbyter (priest is only a short form) means an "elder," and old people are often self-important. But the Latin word *sacerdos*, which we also translate "priest," means "a sacred minister." It was used first of bishops and presbyters, because they shared the ministry of souls, of the word and sacraments. All of us are called and sent, like the Apostles, not as substitutes, but as witnesses, for Christ and ministers

of his sanctifying priesthood. If we believed more, and thought more, of this tremendous calling of ours, we should think less of our own importance, whether personal or official. Priesthood, whether towards all men by baptism, or towards Christian souls in the Church, is a very great responsibility.

X

SACRAMENTS

LET us consider the meaning of a Sacrament first in its general sense, which is very well given in our Catechism—"an outward and visible (or material) sign of an inward and spiritual grace." It is obvious that these two parts are intimately concerned with the question of the material and the spiritual which we discussed before.

In this general sense, all the universe and all our life is sacramental. The stars and the cherry-blossom, the rays of light and the waterfall are all material, but they are also divine. God made them, and rejoiced in them, and had a meaning for them. The spoken word is a material sound and the written word is a material mark of a spiritual meaning, producing spiritual effects for good, in sermons or in Holy Scripture; or it may be for evil, when set on fire of hell, as St James says.

In our life, acts also are the outward expression of an inner meaning, and not less sacramental than words. We may call them signs or symbols, but let us understand these words. The material thing or act which we see is a sign of that which

it is, belongs to, and comes from. We think in words, and the artist sees a vision of beauty. Our speech and his picture are signs in so far as they are that thought or vision, given in sounds or in paint, just as a kindly act is an interior kindness made actual and effective.

Words and acts, therefore, are the means by which a relation is created between ourselves and others, who will use, understand, and enter into what we have shown. We may say or do a great many things without meaning anything; then our words and acts are false; but plainly there can be no relations at all between us, whether true or false, whether friendly or hostile, if we have nothing to do with one another.

Our Church Catechism, however, speaks of the Sacraments of the Gospels as those "given by Christ Himself." If, then, everything is in the end a sign or sacrament of some purpose of God Who made it, the Sacraments of the Gospel were instituted to be, not only in the end, but directly and immediately, the signs of God's action. Let us consider three points.

1. The Sacraments of Christ, being first of all His acts, establish a relation between us and Christ. That relation is essentially Catholic. I only share in what He is doing for all, and by sharing I am also brought into relation with the whole family; but the relation to God always comes first, and the relation to other men is a consequence.

2. By direct and immediate, we do not of

course mean that these are the only ways in which God acts. The Bible is a directly inspired book, and prophets are directly inspired people; both are the chosen signs and means of God's teaching, but they are not the only way in which He speaks. So on our side, prayer—including all its forms—is the direct service of God, but it is not the only service we are to give. I have heard people talk as if God could not act outside the Sacraments, and as if the Bible alone was inspired, or as if prayer were the whole of religion, but I do not think they really meant it. In all cases the direct and immediate is a sign and means of the sanctity of all the rest, as St Paul says that every created thing is sanctified by the word and prayer (1 Tim. iv. 5), and, in the highest case of all, the human nature of Christ has sanctified all mankind.

3. The whole New Testament shows us how the Gospel is set before us in two ways—in Sacraments by means of acts, in Scripture and in preaching by means of words. What are the relation between acts and words? Acts seem to us simple, for they often take longer to explain than to do, but it may take very much longer to reach the end of their consequences. God sent forth His Only Begotten Son, Who was made flesh and dwelt among us. Perhaps that took thirty-three years, but for nineteen hundred years the Holy Spirit has been bringing mankind into the faith and some comprehension of what was done. Then for us, once in a lifetime and also

week by week, the Sacraments set the Gospel before us in two very simple acts, "given unto us by Christ Himself" and so appointed. In all our life the Holy Spirit is explaining to us, and bringing us to enter into, the meaning of that Gospel through the preaching of His ministers and in many other ways.

God has given us His Gospel through preaching and in sacraments. Each has its own value, and each by itself has its own weaknesses. Acts by themselves may be close enough to heathenism, as easy by themselves as ringing a gong in a temple. So St Paul preached to the Athenians: "Whom you worship ignorantly—without understanding what you do—Him I declare to you." On the other hand, preaching by itself may be a mere tossing about of ideas, interesting, novel, clever; they are not the same as worship. It was a very sincere theological student who said: "I saw for the first time that Christ called for worship, not only for discussion."

Thought, feeling, worship are the three necessities of the Christian life. I might call them two, since feeling is a necessity of both the others. They are expressed in words and acts, preaching and sacraments. I will use no party words, but while I am fully persuaded that, except as the realization of evangelical conviction, all mere observances are fundamentally heathen, however sacramental they may call themselves, I am no less persuaded that evangelical preaching does in the end lose the sense of worship and of

reality unless it is coupled with a genuine sacramental faith.

I am well aware that nobody means to separate these two elements ; nobody will admit he does, and that is really our danger. There is a whole nest of controversial words—heathen, magic, superstition, idolatry, heresy. They are all somewhat mischievous, because, being offensive terms, they set others on justifying instead of examining themselves. They are mischievous also to ourselves, because they lead us to imagine that such horrible evils must be somebody else's sins, when in fact they are the common temptations from which none of us wholly escape. It is quite true that our sacramental use is constantly involving itself in idolatry and magic as we assume that our acts have value in themselves, but just the same thing is true in preaching, and in all use of words. We love listening to what sounds profound and inspiring as if the words had reality of themselves, even when we do not quite know what they mean. There are enough theological explanations, and a multitude of pious phrases, which will paint over anything we like doing without asking whether we are really acting on them.

XI

THE APPOINTED SACRAMENTS

AT the root of all questions of Church observance, there lies one general question. Is there a way and an order of God, or is everything equally good which men like to think profitable for themselves? Taking the records as we find them, what did Christ actually appoint? He recommended prayer, especially the Lord's Prayer, and the reading of Scripture (though that referred primarily to the Old Testament). He chose the group of the Apostles, and He appointed Baptism and the Supper of the Lord. All are sacramental, but I think we are right in speaking of the last two as alone specially instituted by Christ for everybody.

Baptism

I speak of the Sacraments as acts of God setting the Gospel and especially the death of Christ before us, that we may accept it by our act. We are often asked how any act, such as the death of Christ, can by itself affect our lives, except so far as we choose to follow the example it gives us. In Baptism it is said that we are made the children

of God. Then we are asked the same question : how can an outward act create a spiritual state with God? We think of ourselves. By conversion there is a change in our mind, in our whole choice and purpose towards God. In Baptism can we see more than an outward act by which we are accepted as members of the outward and visible Church? There is no necessary change in a man's heart or life except by his choice.

Certainly these considerations must be faced honestly, but there is another which equally needs facing. I have heard very many people say that we could and ought to assume God's actions and God's gifts as always open to us, provided that we took the proper steps, formed the right dispositions, or offered no impediments. Every one is, of course, aware of the difficulties of this question, but, as I have said before, to talk of God's action as dependent on ours seems plainly the wrong order. We must, as Christians, realize that God's actions are always first. We are talking of a relation to God; it is a relation God makes. All that is human is secondary; it is a response to and it depends on what God has done.

Let us consider the meaning of an external act, and of the words, sign or seal. I may offer two examples. By foresight I purpose to insure my house, but foresight is of no avail if there is no insurance company, nor until it makes a contract with me.

The best example, however, is marriage, which

is an external and formal ceremony. It has been said that marriage without love and true faithfulness is a profanation. I cordially agree, but many modern stories and other writings are teaching that marriage is only a convention, and that is an immoral teaching. In the sight of all right-thinking people it is immoral for a man and woman to live together without the act of marriage, whatever their feelings and conduct may be. So God accepts the act; and Christ taught us emphatically that no man may in the sight of God go back from that act. The prophets repeatedly use marriage as a type of the relation of men to God made by His covenant. Baptism, like marriage, is a covenant for a whole lifetime.

It is plain that the act of Baptism no more takes the place of conversion or ensures a Christian life than the act of marriage ensures or takes the place of love and faithfulness. Of course, there are differences between baptism and marriage. There is no necessary relation between a man and a woman except that made by the marriage covenant. Between man and God there is always a natural relation under the moral law and its judgments, as well as a supernatural sonship by covenant according to the Gospel.

I do not think it is wise to ask what happens to the unbaptized. We are told to preach the Gospel, and the Gospel is a great blessing to those who accept and follow it, but the covenants of God are of His un-covenanted goodness the

seals. He has promised to hear our prayers, but if we could count the innumerable, He gives us infinitely more mercies than we ever think of praying for.

The Holy Communion

We can look at our life in two different ways.

(a) We are individuals. We grow up in a society, and God meant us for a society, but each individual has a single whole life. (b) God has made us in this way, that, as we may see in mathematics or science or law, there is one Truth, but it requires a long development with many steps before men learn to understand, and to use any of these things; so although our individual life is a whole, it is not a continuous whole. I said before it was made of bits. There are many different happenings, and doings, new learnings, new beginnings, and many forgettings. The day is a kind of parable; every morning is something of a new life, and the day ends off in sleep.

As God has made our life, so Christ has provided for it. The whole life, which began with the natural birth, Christ consecrates with the covenant of a new birth in baptism.

In the Holy Communion there is a continual renewing of its consecration. Week by week, or day by day, the Gospel is so set out before us; but let us remember what the Gospel is. When God sent forth His son, He was not merely showing us a picture. He was doing something.

By taking manhood, Christ reconciled that manhood to God. The Gospel is a record of what happened once ; it is also a living Gospel of a power, always fulfilling itself.

I think there is a great need that, here as elsewhere, we should realize the different ways in which we are led to think more of our own acts or feelings than of what God does, but just now let us think about the gift of God rather than our own errors.

I pointed out above that in Baptism our whole life is baptized into Christ's death, and in Communion we are renewing our communion in Christ's death. But then we were asked how the death of Christ, by itself as a single act, could affect the spiritual state of our souls with God. Theologians have never found the question easy to answer. Have we quite understood the question? St Paul sometimes speaks of the Resurrection, sometimes only of the death of Christ, but neither is really an act by itself. As in the Creed, the Gospel is a whole. God came to us, took our manhood, died, rose, ascended, and now sits at the right hand of God. As you may see in the Epistle to the Colossians (ii. 12, etc.) our communion is not with the death alone ; it is a sharing in the glory and the triumph of that death ; it is a communion in the life won through death.

It is this which the order of our Prayer Book, as of all the ancient services, sets before us as the supreme act of evangelical faith or worship.

The service is, as it were, a drama, a sign signifying the Gospel. There are readings from Scripture and the recital of the Creed, to remind us of that on which our faith rests. There is prayer, confession of sin, and thanksgiving for the Gospel. Then we reach the coming of Christ, in the consecration as we recite His own words, and the supreme act of Communion. But it is no mere drama of unreal acting, effective only as it excites our feelings or purposes. It is a real communion of the life and power of Christ present, a strengthening and renewing of our souls by faith, not in our own feelings, but in the gift of God.

XII

SHALL WE QUARREL ?

I HAVE tried to set out the principles of the Christian Gospel, as far as possible, without using controversial terms. With our human limitations, controversies have been perhaps inevitable, but, if we let them go on indefinitely, in the end, when we are tired of quarrelling, we relapse into an indifference which is in effect unbelief. Our only alternative is to learn from one another, and we all have a good deal to learn. Do any of us really think our own views are sufficient even for ourselves? Perhaps a few may, but most of us are influenced by fear of the effort to face new meanings.

We have three parties : (1) Catholicism holds to the permanence of truth and the certainties of an historic faith, but conservatism very easily comes to mean only correctness of opinions and observances. (2) Protestantism has asserted the sincerity of personal faith and conviction, but all things merely personal tend to be states of feeling. (3) Modernism has a very real faith in the continuous working of the Holy Spirit, but to every age there is the same Christ, and the same Gospel is preached.

We may keep these principles in mind, but I will deal here with some directly controversial points, concerning the ministry and sacraments. I may be giving only my own party views, but I do want to show what is really at issue on both sides. I have insisted that all temptations are common to everybody, and especially the temptation to think more of what we do, are, or feel, than of what God does. It is only the difference in the names used which makes the temptations look different.

1. *The Eucharist*

Of the two questions, we had better take the sacramental question of the Eucharist first. There are two controversial questions—connected with two phrases, the Real Presence and the Real Sacrifice. Reality is a tremendous word; its opposite is unreality. Perhaps it is unfair to put the opposition that way; Protestants have insisted that the true opposition is between material and spiritual.

Let us consider for a moment. All the facts of Christ's life from His Birth to His Ascension are material and external facts. Nothing of ours caused them, yet, by them, Christ broke the bondage of the material and earthly, and opened a way, for Himself and for us, into the heavenly. As is our Christian Gospel, so is the form of our Christian worship. Christ comes down to us to be our food, that by partaking of the gift of

His Body and Blood we may partake of the heavenly life.

But it has been quite commonly contended by Catholics that the sacrament is a religious act on our part. The priest is the minister of the people, and he offers this sacrifice acceptable to God on their behalf as Christ commanded. I do not think anyone can say that is a wholly false principle, yet it is misleading. It implies the idea of God and man as separate, so that we on our side have to make accord with God by obedience. That is true enough of the natural state of man, but the Gospel is this—that an accord has been made, that we have been brought into it by baptism, and that we are now making communion in the redeemed life.

I doubt if Catholics ever seriously thought that by the Mass they were repeating, or adding to, the Sacrifice of Calvary. Some actually talked in that fashion, but in general they would explain that it was a memorial-sacrifice, in which they were pleading the one true sacrifice before God. Nevertheless, it was an act on the part of men, and the extent to which this idea of a human act has dominated the minds of many Catholics, appears in a multitude of ways.

(a) It appears in a quite common habit of talking as if the sacrificial purpose of the Mass, and of the Communion, were two separate purposes. They are essentially one. I do not think it necessarily follows that no one should be present at the service without communicating. We can-

not regard Communion in that material way, but it does follow that Communion is the essential principle or centre of the service.

(b) The same emphasis on human acts appears in the tendency to count the number of celebrations said by separate priests, or the number of attendances a layman makes, as if they were so many acts performed, each having a value in itself. Week by week, or day by day, as we renew our life, there is for all celebrations one priest, Jesus Christ, offering in every church for all people. As the apostle is one sent to preach the word of salvation on behalf of Christ, so it is not by an act of his own, but on behalf of Christ, that the priest gives the bread of life. I have always been impressed by the words of Luther that "the greatest of all impieties was that which changed the gift of God (in the Mass) into a work of men."

(c) The worship of the Reserved Sacrament has been spoken of as an essentially Catholic practice, though I do not quite know what the word "Catholic" means here. It is not a universal practice historically. Reverence there has always been, but there was no special worship of the Reserved Sacrament outside the service in the early Church, and very little in the Middle Ages. The services we call Exposition and Benediction (as anything like common practices) began after the Reformation, and became popular in the eighteenth century.

This worship is not Catholic in the sense of

being suited to everybody. It has been popular with certain classes of devotional people. It is a curious thing that the Roman authorities, bishops and others, have always been rather suspicious of its wisdom, and tried to restrain it. The Eastern Churches have never used it at all.

The Christian life is essentially a life of communion. "Christ in you"—wherever you may be—is St Paul's most vital phrase. That one should go into church to find Christ in a place, still separated from us by the distance of the church, seems to be contrary to the principle of the Ascension, like going to find the Body of Christ in the empty tomb, or as if we should be again seeking Him in Galilee. In place and time Christ came to us, but not so does He live in us. The local Presence, as in Galilee, was removed at the Ascension, that Christ might live in us by the Spirit. Luther well protested—"God's right hand is not a place. What is in God is in heaven."

I have tried, therefore, to recognize what can be thought to be un-evangelical in what is often put forward as the Catholic view, but, as a protest against its materialism, there is another view which claims to be spiritual and is often called Protestant.

What is the meaning of the words "in remembrance of Me," or, "for a memorial of Me"? Memorial is sometimes used in the Old

Testament of a memorial before men, but very often of a memorial before God (*cf.* Acts x. 4). Is it not the very meaning of Communion, that what we do on earth is being joined to the sacrifice Christ offers continually in heaven? I find it difficult to believe that any evangelical would seriously contend that this service was only a stimulus to our own memory, as if it had no other force than that of a picture or a crucifix, even though I have heard people talk that way.

I believe a much larger number would assert the reality of the Eucharistic gift emphatically, who would still insist on connecting the Presence of Christ, perhaps exclusively, with the act of communion itself, and by means of the communicant's faith and spiritual fitness. I could not at all doubt that insincerity and unbelief make a great difference, and that to communicate unworthily is to be guilty of the body and blood of the Lord.

But this word Presence is to many a difficulty. I have heard good people, Romans and others, talk of Christ as having gone away, or having "left His Church," and of what He would say "if He were present." Surely we must believe that He is here, with us everywhere. But we use the word in different ways. The general is present with his army; in another sense he is at headquarters; and he is actually in one room. Always this Presence is something given or made. We did not create God by believing in Him, nor

do we create Christ's Presence by accepting it. Christ came to us and was born among us, by an act of His own will, because He loved us and because we needed Him, not in the least because we were fit to receive Him. So St Augustine said in reference to Communion—"No one receives unless he first worships"; for worship is the law of faith. The recognition that a thing is there, and that it is useful, must come before our using of it.

It seems to me that Luther's principle applies here equally. In the case he was referring to, the acts of men were external acts of observances which could be counted, but acts of feeling and the activities of a spiritual or moral state which make up "fitness" are not less acts of men because they are internal acts. According to the Gospel, and by the very meaning of faith, the spiritual state of the soul is a result of God's gifts; it cannot be a cause of them.

I believe that the Protestant tendency to regard the Body and Blood of Christ as present only in, and by means of, Communion comes primarily from a real dread of the pretensions of priesthood, and I do not doubt that that is a real danger; but I can deal with the point better in connection with Episcopacy. I would only point out here, once more, that we do not escape the temptation to think first of ourselves as the really important matter, merely because the temptation takes different forms. Observances are *our* acts; feelings and spiritual states are *our*

feelings and states. The pretensions of priests are very dreadful ; so are the pretensions of preachers.

2. *Episcopacy*

The question of Episcopacy is intimately connected with the question of priesthood, and we have to consider priesthood in two ways. The Christian Church, the whole body of Christ's people, is a Kingdom of priests ; we are all Christ's priests in regard to Christ's world. First, we are priests by way of apostleship, or witness. I do not mean only by way of preaching ; our whole life as Christians is a witness to Christ before all men. Further, as we share with Christ, we share in His pleading to God on behalf of men. It is this latter part which is the more essentially priestly. When St Paul says (1 Cor. xi. 26) that as often as we communicate "we proclaim the Lord's death"—are we not proclaiming Christ's death before God, as well as before men ?

But there is another side. As all Christians and as the Church itself are ministers and witness to the world of Christ's priesthood, so the ministers of the word and sacraments are appointed to be ministers and witnesses of that priesthood in the Church. That ministry and witness are as necessary to us, as our ministry and witness are to the world. If the Gospel invites us to enter and to have communion in the heavenly life even now, it must be ministered

to us under the conditions of this earth on which we still live. Christ recognized that when He was made flesh, and He recognizes it now by making use of the material forms of water, bread, and wine. We may apply it in three ways.

(a) There is a priesthood of Christ eternal in the heavens ; it is ministered to us in our broken earthly life, being renewed day by day.

(b) It is a universal or catholic priesthood for all mankind ; it is ministered to us here and here, in this town or street where we live.

(c) It is an unchangeable priesthood, as of a Gospel and of a Christ always the same ; it is ministered to us concerning this or that which perplexes us among the changing questions of our life.

Let us consider these in order.

(a) "The eternal priesthood ministered to us in our daily life."

There we have an answer to the question we asked before. The minister is called and sent by God, but it cannot be a purely personal calling, so that any man can impose his own opinion of himself and his calling on all the rest of God's people. He is a minister of the Church of God. The early Church believed that it had a right to choose any man as bishop or priest, and that he was bound to serve, whether he wanted to or not.

The calling of God and the choice by men—in the mind of God these two are one, for the Church is the Church of the Holy Spirit—but it is

not easy for us to bring them together. The Church has recognized the two factors in the distinction between ordination and appointment. It is significant that, while the fashion of ordination has hardly ever been altered, the methods of appointment have varied almost indefinitely; sometimes the bishop, or some authority, appoints on behalf of the Church; sometimes the people choose. But there is always some recognition of the two principles, that the bishop sends in the name of Christ; the Christian people may choose who shall be sent, and at least they have a right to consent.

(b) "A universal priesthood ministered here and here—in this place or that."

There are two sides of the Christian Faith. First, there is a common salvation which has been made once for all mankind; and, secondly, individual men are still being gathered into it. The two sides appear in the practical system of the ministry. We hardly realize how different they are. I might speak of Japan, but it will be better to take something smaller.

In Tokio there are a number of churches, each with its own group of Christian people, and each has its own pastor who is charged with the care of these people and the converts at his own church. But Tokio is a great city, having a life of its own. The people to whom the pastor ministers are not merely individuals. All the week they share in the common life of the city. Surely that common life belongs to God, as well

as the personal life of the individuals. If Tokio is to be in any sense Christian, it must be seen and thought of as a whole in all its vast and often untouched districts; the Church of Tokio cannot be merely a series of separate congregations. Pastors and congregations, as much as individuals, need to remember St Paul's warning not to look each on his own things (Phil. ii. 4). No doubt frequent meetings of pastors might to some extent represent the Church of the whole city, but every pastor present does represent a single congregation only, with which his mind is very much taken up.

As we have seen that the Church system distinguishes between ordination which is the sign and means, or seal, of God's calling and, on the other hand, the various forms of choice and appointment by Church members, so the Church distinguished between the bishop who is the minister and sign of the universal priesthood and the pastors who minister directly to souls. And, in this distinction, always the universal comes first. And it is in the universal salvation that we have communion, so it is the universal pastor who sends the pastors of particular congregations. They can never altogether forget that they are sent on behalf of the whole Church.

Tokio is a small unity; the Church of Japan is much larger. When the bishops meet, since each is thinking of his own diocese, there is something of the same difficulty which occurs in a synod of pastors. Nevertheless, the bishops are

accustomed to think of whole churches, and not only of particular congregations.

Some have held that just as the congregations need a bishop to represent the universal pastorate, so the country needs an Archbishop, and, one might say, the universal Church needs a Pope. Certainly I think it very desirable that there should be some bishop to whom questions can come, whose guidance and influence would count with all bishops, but there are two things out of place in God's Church: one is individual self-will, and the other is autocratic power.

There have been endless historical controversies as to the origin of Episcopacy, which it is quite impossible to discuss here. The evidence about early methods is very scanty, and everybody interprets it differently, according to his own theories, but certain things are fairly clear. In New Testament times there were two ministries—a universal ministry of apostles, of whom St Paul is a type, and a local ministry in this city and that, of men who are sometimes called bishops and sometimes presbyters. Fifty years later, almost everywhere, the pastors of cities were called bishops, and there were presbyters who assisted them. Though it was only fifty years since the apostles' time, nobody seems to have been conscious that there had been any change in the system. I do not think that what is called the Apostolic Succession of bishops can be proved, but it was a generally accepted principle from about that time, and what may be

called the Historic Episcopate was maintained everywhere for 1400 years. It was abandoned in most Protestant churches for various reasons. In several such churches superintendents have been brought back, but without that historic connection with the Church of past ages and of other countries which is so valuable a witness to the Apostolic continuity and universality of the Gospel.

(c) "An unchangeable priesthood ministered among the changing questions of our life."

The character of Christ's priesthood, which our ministry is to present, is one with the character of the Gospel. In respect of time both are eternal, and in respect of place both are universal, that is, Catholic, but this is not easy for us to remember because the time and place in which we live seem to be all we can really know. The unchangeableness of the Gospel is still more difficult, because the questions of life seem to be always changing. That is why there is so much controversy between what we call traditionalists and modernists.

It is essentially the work of the ministry to help us to face the questions and temptations of our life, and to show us how we may find some answer to them in the Gospel. In very old language the ministry is a "ministry of the word and sacraments." We will consider first the relation to the ministry of the bishops; then the relation of the sermon to sacraments.

3. *The Preacher and the Bishop*

The preacher has to do two things. First, he has simply and only to set out the Gospel of Christ crucified, our Priest and Intercessor in heaven. But that is too simple. The Church has recited the Creeds for 1500 years, because every one found in them a gloriously simple statement of the Gospel. Now a good many people say they want restating, I am always afraid that they are really anxious to state something different, but of course the sentence is perfectly true. Preachers have always been restating them, in trying to explain them, and to show how they apply to our life. In these papers, I am not conscious of doing more than showing what the Gospel of Jesus Christ, the Son of God, means in our Church faith and worship. If anyone should say, "You are not explaining the Gospel, but only your own High Church notions of what it means," I do not see that I can deny it. That is why I headed this chapter, "Shall we quarrel?" I speak to God's people, but I am a person of no authority. I can only give what bits of meaning I believe God has given me to see in the Church's way of life, and they may very well be mixed up with the imaginings of my own vanity.

But then I am pointing out that just this danger, which is mine, besets all pastors. I will not here talk of Japan, because I am only a foreigner. I can speak best of my own country, though I

believe our difficulties are not at all peculiar to England. Partly owing to the impossibly large size of our dioceses, English parishes are very isolated. In large towns people go to this church or that church because they like it. If the parishes group themselves at all, it will be according to a party, organized as if it was a denomination, so that every parish tends to be its own denomination with a life sufficient for itself, having little to do and nothing to learn from others, except from those of the same party—modern or moderate, Catholic or Evangelical.

In talking of Catholicity, I have insisted on this primary point, that the Gospel is essentially a Gospel for all mankind. If we are to understand it we must be thinking of the common everybody, and not of certain classes of people having a special type of mind or devotional habit. That seems to be the danger of the isolated city parishes with their select congregations. In the country districts, the clergy cannot gather select congregations. They are forced to do what they can with all their people, and that is much nearer to the idea of a Catholic Church than any select congregation can be.

My special business is the meaning of episcopacy. I referred to the country clergy because exactly the same thing is true of bishops. I do not mean that country clergy or bishops are less fond of their own views than other clergy. Some are as fiercely partisan as anybody, but I am not talking of individuals, I am talking of offices. The

city parish, left to itself, tends to become denominational. Even if the individual vicar is very broad-minded, the parish may become a centre for broad-minded people. What is there to prevent it? There is a common Bible and a common Prayer Book, and they mean a great deal, but we can interpret the one and use the other in our own way. It is the essential office of the bishop to see that the parish is not left to itself. As the country clergy have to consider the whole of their people, so the bishop has to consider all the parishes, and, so far as he can, to build up a Church out of the confusions of the denominational tendency. Bishops, therefore, represent the universal priesthood, and, by the mere fact of the bishop's office, no priest can forget that he belongs to a Catholic Church, even if some try to forget it. In some dioceses a great deal has been effected, especially where the area is small enough to allow of the clergy coming together to make a common mind.

4. *The Sermon and the Sacraments*

In the ministry of the word, that is, in preaching and teaching, there is a constant tendency to obscure the unchangeableness of the one Gospel, in the attempt to explain our idea of its meaning and application to the many changes of our life. The sermon is inevitably personal. The preacher may be clever, and give no real help to anyone. But in the Church system the minister is also a

minister of the Sacraments. When I go to the Holy Communion, if the minister is careless, disobedient, or irreverent, I would rather not go to that church if I could help it, but whatever the individual's fashion of celebrating, I give thanks to God for having "received the spiritual food of the most precious Body and Blood of Jesus Christ" just the same. Whoever the celebrant may be, and whatever his opinions may be, the sacrament, as a simple act, is the most direct witness to the unchanging sameness of the Gospel. It is for that reason I do not think that our evangelical faith can stand firm unless we keep along with it the faith of sacramental worship. I would not in the least disparage the importance of preaching; for it is always true that sacramental observance may become dead and formal, unless united to a true understanding of the Gospel message. I am only pointing out how easily our explanations or our feelings may become of more importance in our eyes than the simple fact of communion with Christ.

The sacramental system presents throughout a single idea, and in a sense the office is more important than the man. In choosing a minister there are many personal qualities which will greatly affect a man's usefulness; but the ordination is the sign of that office which is itself witnessing to the priesthood of Christ, and the personal influence of the minister is an effort to complete the witness. Similarly, baptism is a consecration which all the efforts of a lifetime

can only realize. We proclaim the Gospel by communion, even if we also need to explain or teach it in words.

I use the word in its proper sense when I say that, with Scripture, the sacraments are the essentially Catholic presentation of the Gospel. Not only language, but our questions and ways of thinking differ in every country and in every age. Probably St Augustine and St Chrysostom have been the greatest preachers the world has ever seen, but no one could repeat their sermons now. Yet in their age, and ever since, the ministry, baptism, the Supper of the Lord ministered the same gifts as now in much the same way, because, then and now, they bear their appointed witness to the same Gospel concerning God—the Father, the Son, and the Holy Spirit.

PART THREE

I

CONFIRMATION

THE meaning of Confirmation in the Church's system has always been somewhat difficult to understand, and the uses at different times have not been very clear or consistent. We will try to study those uses, in order to see what Christian people meant by them. We shall find ourselves involved in a whole series of increasingly important questions concerned with the meaning of sacraments. Let us follow them out and see where they lead us. Many of the questions have become confused because they lead to controversies, but if we try simply to understand what the Church has meant, and why she has thought confirmation important, perhaps we need not be controversial.

(i) The usual first question looks very simple. Is confirmation a sacrament? Really that is a controversial, and certainly a confusing, question.

(ii) Let us rather ask, what is a sacrament?

The early Church writers used the word "sacrament" very freely of anything of which the outer form had a spiritual value. They used it of words, as we might use it of music; it belongs to acts of almost any kind, and all beautiful

things have significance. It was only in the twelfth century that Western teachers began to count "seven sacraments of the Church." The Eastern Church borrowed that way of counting for a time, though I believe it is now going back to the older and wider usage, which is more native to her mind.

The English Church catechism says that there are two only which were ordained of Christ and are necessary for all. If we accept this, we get a more complex question.

(iii) Is confirmation another sacrament, and if so how are we to classify it? Is it *not* "necessary for all?"

I answer the first of these two questions at once. I do not think we can understand confirmation at all, unless we realize that it was not a sacrament by itself; it was part of baptism. That I must try to explain.

Baptism is the first sacrament of the Gospel. It is always really a single act, as the Gospel itself is essentially simple. It is the very glory and purpose of the Gospel to give simplicity to lives torn by confusion and contradiction. So we see that a sacrament is in itself simple, because it brings the material and spiritual, the act of God and the act of man, into one. Apart from that, we may note that the act has quite commonly a double form. In the Old Testament the out-pouring of the blood and the burning or eating of the body made one sacrifice. In the communion of the New Testament, we partake of the

body, we also partake of the blood, of Christ, for our redemption, and it is worth noting how St Paul refers sometimes to the body, sometimes to the blood of Christ, as if each had a significance of its own.

In regard to baptism, St John's gospel lays stress on a birth "of water and of the Spirit." In passages it would be difficult to count, St Paul puts together "the death unto sin and the new birth unto righteousness."

Here we have certain principles concerning the Christian life. We can recognize how much they have to do with conversion. How do they affect the meaning of baptism? Let us ask some more questions:

(iv) What is the relation of baptism to conversion?

(v) What is conversion?

(vi) Why do we baptize children who are not converted?

They are not at all easy questions to answer. That is why they are mostly controversial. Before we start on them, we might look how baptism was administered in early Christian days before any controversy began; for we can often see more of people's meaning by watching what they do than by listening to their arguments or theories.

Till the fourth century, the Church was primarily a missionary Church. Baptism, therefore, was always thought of in relation to the grown up. People came forward as inquirers;

presently they were made catechumens, and received special instruction during Lent. The renunciation of the world, the flesh, and devil, and the acceptance of the faith, that is, of the creed, took place during this instruction.

Holy Saturday was the day of baptisms. The candidate knelt in the water which was poured over him. This is what St Paul alludes to as being "buried with Christ in baptism." Then, coming up out of the water, the candidate received the gift of the Spirit into the new life by the laying on of hands. This is what we call confirmation, it formed ordinarily one service with baptism, though, as we may see in Acts on several occasions, it might take place separately. On Easter Day the baptized received the communion of the risen life.

(iv) Over *the relation of baptism to conversion* the Church at first, therefore, had no difficulty. People were baptized because they had been converted. We may suppose that the conversion was not always very sincere, but sincerity is a difficult thing to measure. On the other hand, it is by God's act that we "receive the adoption of sons." No one supposed that a man could make himself the son of God by a change of mind, of beliefs, of feelings, or even of conduct. Even if by these we seem to be drawn near to God, they are signs that God has drawn near to us. They are consequences of a new life given, rather than causes of the gift. In ancient times, as in our own times, there were many who liked

to think that their own beliefs and good intentions were enough, because they did not like to commit themselves to anything so tremendous as baptism.

(v) *Upon the meaning of conversion*, both psychologists and theologians have written a great deal.

The idea of conversion is quite simple. The word means a turning round, or reversal. Let us suppose a man moving up a road, with his eyes and purpose bent in one direction. Somehow or other he realizes that he is going the wrong way. He turns round; now his eyes and his mind are set on something else.

There used to be a good deal of discussion as to whether conversion was always sudden. I think we always confuse ourselves when we try to confine words to one special use. In all kinds of ways, and in all kinds of things, we men go trying round, and sometimes we have to try back. Sometimes we may have been doubting our course a long time before we change. The change may be single and complete, or it may be reached by successive changes. In the Pauline phrase, one may compare conversion to "death unto sin." Conversion and death, whether they come swiftly or slowly, are in effect momentary.

Theologically, the work of Christ is always single and positive. He has made with God one reconciliation full, perfect, and sufficient for all mankind. To the individual also, the faith which is in Christ and in God can only be a

simple alternative to the following of the world and of the self.

There is, therefore, a gift of the Spirit, as there is a gift of life; for the individual enters into life, because the life has come to him. But the distinctive work of the Spirit is that continuous growth or unfolding which proceeds from so small a beginning. In that growth the work of Christ has its fulfilment in effects.

In His parables, Christ speaks often of the seed, which is a gift of life sown by the Son of Man, but of the multitude of seeds some grow more, some less, some never come up at all. In St Paul's epistles, the first half is usually taken up with this seed, which is Christ, but in the second half he is urging on Christians to walk in the new life worthy of the vocation; dead to sin, let us "bring forth the fruits of the Spirit."

There is, therefore, a real distinction between the two parts of the baptismal act, which in some cases came up very significantly. Normally, they were given together, but what should one do with a convert who fell ill before his baptism? In that case, he was baptized privately but without the laying on of hands. At least he belonged to Christ, and baptism was the seal of his adoption. If he were dying, he would pass into another and a higher life. (So far, confirmation was not "necessary for salvation.") If he recovered, then he would come to church, receive the rest of his instruction, and in due time he would receive the laying on of hands for the gift

of the Holy Spirit. (Normally, *i.e.* generally, it was regarded as necessary.)

(vi) We must now consider the custom of *Infant Baptism*, which has obviously so changed our whole outlook that the simple primitive way of thinking is no longer possible to us. From the fourth century onwards the Church, which had been, and thought of herself as, the Church of the converts, began to be the Church of the children who had been born under the faith.

The change was not made easily. When the emperor Constantine was converted, as emperor there was much rough work to do which did not seem consistent with Christianity. He put off baptism till he was dying, and there would be no more inconsistencies. At this time nearly all the great men we know, such as Augustine, were baptized late in life. St Augustine thought this fashion of deferring baptism was wrong, and presently the Church agreed with him. I believe the simple working people must commonly have had their children baptized.

You may take the Christian life in two ways :

(a) It is a life in the soul, sufficient for itself apart from all the interests of this world, concerned rather with that which is to come. That was a very common faith in the age of the martyrs. It was the faith of the early monks who fled from the world. It was held later by some of the Puritans. There were some monks who even said that no Christian could live in the

world, or do worldly business ; but the Church called that heresy.

(b) I do not think we can call this "other-worldly" view wrong except in its extreme form. Christianity is a thing apart ; it is sufficient ; always in the end, the things of this world drop away, and the faith of the soul alone remains. Nevertheless, other-worldliness is not the whole Christian faith.

It is not for us to judge Constantine, but it was God who had made him emperor, and had given him that work to do, as He has given our work to us. Then comes a question. Here is your soul with its inner life and purpose, with its one simple issue : Do you love God ? Can you give yourself to Him ?

But there is also an outer life including many activities and affections. There are works and duties, but also pleasures and amusements, which may be a part of duty or its opposite. There are ideals and necessities ; we are drawn by interests and ambitions, which, again, may be intimately concerned with duties, or may not. All these attractions and distractions are full of temptation. They seem to draw the soul from God, yet, if you commit your soul to God in the love and mercy of Christ, can you trust your life to God in the power of the Holy Spirit ? Constantine was plainly afraid, and in his day this vision of the wholeness of life, especially of politics, was a new thing. But for us to separate the soul with its religious feelings, experiences,

devotions, practices, as if these alone were worthy of God and the rest were a secular matter, alien from religious interest, is somewhat unbelieving. Certainly it is to miss the catholicity of the Gospel.

This platitude about the whole life no religious person would dream of denying, but it contains the answer to our question: why do we baptize children? We must trust our whole life to God, and we trust the whole life of the child to God. Why should we find any difficulty about it? "The child is not converted. The child does not know, and has no part in what is being done." But I might ask: do we ourselves ever know what God is doing with us? Surely it is the very essence of "trusting" that we do not know.

In the adult there is always some knowledge and some purpose for what we ourselves do, and sometimes we have a share in what God does in us. But even now, things do not always move that way; least of all in regard to beginnings. In the beginning God created; while we were yet sinners Christ died; it was not till the Ascension that even the Apostles understood what had been achieved. If we believe in God, it is in faith that we trust our child to Him and to His dealings, because He calls for the children, that their whole life may be His, before we ask what the child has understood.

A very popular (Roman) preacher explained that what we have to grow for God, and "bring"

to God, is a character, and he also explained exactly how "we" should perform this function. There may be truth in it, but what I have always felt to be the most typically evangelical hymn has this central line, "Nothing in my hand I bring." Is that ever so wholly true as it is of the child?

The law of the ancient scriptures required that the child should be brought into the covenant on the eighth day. Christ welcomed the children, and was shocked that anyone should want to keep them back. St Luke tells us that when Lydia and the jailer were baptized, "her household" and "all his" were baptized also. If there were children, they are included, and St Luke relates these stories as if normal instances. St Paul (1 Cor. vii. 14) asserts that the children of Christian parents are "holy."

It seems to me that the principles I have given should appeal to every Christian; I feel sure that in fact they do, though there are apparent exceptions. The very real difficulties we all feel about children are not in relation to what we might call the Christian birth and "sonship"; they belong to the growth in Christian understanding, purpose, and conduct, because this growth is such a gradual and varied process that no one can mark a decisive stage in its beginning or progress. Psychologically, no one can say exactly when conscious reflection begins; theologically, the work of the Holy Spirit never admits of precise definition. Our difficulties are not over baptism but

over confirmation, and I think we should have been less confused if we had realized the distinction of the two questions.

Undoubtedly, in a multitude of cases, what we call conversion is the most tremendous event in this process of spiritual growth. If we could be sure of it, we might give confirmation a very simple meaning if we treated it as the seal of conversion.

But it is certain that we have no real measure for conversion at all, not even for its sincerity. We all know how painfully often people seem to pass through its experience without any permanent result, unless it be a despair of the possibility of living on the level it seems to indicate. Most but not all people of markedly religious intensity seem to have had such moments of decisive change. If, however, in a "catholic" way, we think of quite ordinary people, we can lay down no rules as to how God must deal with them, nor judgments as to how much love of God they have acquired.

I believe the Eastern Church never separated confirmation from baptism. To analyse the mediaeval and Roman use would take too long, but the English Church has, I think, reverted to a very ancient principle, when, after the baptism of water, the "baptism of the Spirit" is deferred till the child is of age for instruction. That seems to be in accord with theological principle.

Baptism is the sacramental acceptance by God of the child's whole life. Confirmation is the sacramental gift of God's Spirit for the growth and development which belong to the conscious

and understanding life. The two correspond to the redemption of mankind in the passion and resurrection of Christ, and the gift of the Spirit in Pentecost for the building up of men into a church of God. The two are separated by fifty days as regards time, but they form one whole act.

It is worth our while to look for a moment at the structure of the English Church catechism in order to see what is its idea of teaching. Personally, it seems to me very inadequate as a manual, but I am concerned with its general principles. The central part follows the structure of St Paul's letters ; first, the Christian faith, that is, the creed and a summary of its essential meaning ; secondly, the moral law, that is, the ten commandments, and another summary—though St Paul joins these two parts together much more emphatically than the catechism. A third part was added on the sacraments, which alone does a good deal to supply what is missing.

The really remarkable part is the introduction. It begins with the child's name, and a name is the sign of personality. The child is then asked to recognize that that name was given in baptism, because the personal acceptance by God is the basis of a personal faith and personal duties. Here is a certain common law : in science we are not studying how things should be, but how things have been made. In all education we do not "give" children new powers ; we teach them to use what they already have. So faith, by the

very meaning of the word, is an appreciation of something it does not create.

When we ask about the point at which the Spirit is given, and at which, therefore, confirmation should take place, we might go back once more to the story of Pentecost. It throws a good deal of light on what some call "saving faith." When could we say that the Apostles "believed" in Christ? When they first "forsook all and followed him," certainly there was a real faith. St. Peter's confession at Cæsarea was recognized as a decisive step. Nevertheless, when they all "forsook him and fled," it is evident that their faith had not yet an adequate basis. When just before the Ascension they are still asking about a temporal, a human-personal, kingdom, it is evident that even now they do not understand. When, however, that personal presence has gone from them, and they go back "rejoicing," I think we may say faith is complete. Certainly in the election of Matthias they seem to act with assured confidence.

Evidently we must believe that all good, and that all faith, come from the Spirit of God; so it must have been with the Apostles from that first response by the boats till that burst of comprehending joy after the Ascension, yet they were told to wait "till the Holy Spirit is come upon you"; that would be "power." We should think rightly of conversion as such a "coming" of power, but we should not doubt that there was an active presence in all that had prepared the

soul before. In a well-known passage of the *Confessions* St Augustine prays, "Thou dost but crown thine own gifts."

It is impossible, it is uncomprehending, to break up these living processes by the legal materialisms of before and after, but it is also impossible to deny that there are acts and moments of time, marking at least the central point of a new departure. Since at least that time when the Church began of necessity to think of the redemption of a whole life, I do not think we can say that there is only one way in which the Church has thought of this mystery of the gift of the Spirit, or one way only in which she has treated confirmation.

Looking at it practically, some have thought of confirmation as an opportunity for instruction, and for the personal "confirming" of the baptismal vows. Both of these are really important, and show well the relation of confirmation to baptism as in substance one act, but, as Christians, we must always look first to what God does, that is, the "strengthening" of the child, "receiving power from on high." I think we can gather all these together, if we call it the gift of the Spirit for the responsibility of life.

The question of age has been very much debated. Our English Church service says "as soon as he can answer" to the catechism, which might be very early indeed. If we take "discretion" in the sense of conscious responsibility, that does not come very early. No doubt, whenever

we can use moral judgments of good and naughty, some responsibility is assumed; in the full sense we use the word of a conscious self-control, and a power of anticipating results, which should not be forced. One answer seems plain: whenever the child is old enough to go from home for any considerable period, where it will have in some degree to look after its own spiritual life, it is not too young for confirmation.

Here one comes to consider what is the essential part of a bishop in confirmation, for which, if in Scripture there is no explicit command, there is at least an implicit precedent. In Acts viii. 17, when the deacon, Philip, has baptized certain people, the Apostles are sent down that the baptized may receive the gift of the Spirit by the laying on of hands. The contention that this apostolical example, which the Church believed herself to be following, is of no significance for us, involves a principle I should not care to adopt. On the other hand, I do not think it would be very profitable to begin an argument as to exactly what this and other passages "prove."

We may, however, consider the principles which underlie the Church's use. We begin with the difficulty of the relation between the individual and the fellowship or society. Here we may sum it up. The child is born an individual, but is a member of a family. The child is baptized as an individual, and is made a member of the Christian family, which is, at first, the fellowship of the congregation of those immediately around him. The

pastor of the congregation is the natural minister of baptism.

Presently, however, the child begins to grow up. He ceases merely to receive. He begins to take a place in a wider, changing world of people coming from quite different surroundings, to whom he has not the same personal relations. From them also he will learn, but, as a Christian, he has a duty to them. The gift of the Spirit in confirmation has been very well spoken of as an ordination—to that priesthood which is the calling of all Christians, and it is a universal priesthood to the fellowship of all men everywhere. Then, as going beyond the congregation, the bishop, rather than the pastor, is its proper agent.

Note.—That I may not seem to be advancing mere speculations of my own, I may say that, while I was convinced some forty years by the arguments of Canon Mason, since the above was written, I find the original and essential unity of baptism “of water and of the Holy Spirit,” and its affinity to ordination, laid down by the late C. H. Turner, whom I have long regarded as the most profound of all modern critics on the history of the apostolic and sub-apostolic ages. (See Coll. Papers, Catholic and Apostolic, pp. 390-393. The whole of this paper is of the highest value.)

II

CONFESSION

THE history of Infant Baptism and of Confirmation are of importance as an instance of development in Church use. It was by experience of life and its needs that the Church came to separate the "washing away of sin," and "the gift of the Spirit," as belonging to different stages in the life of the soul.

There was a similar development in the treatment of sin. The world being what it was, there was no difficulty in knowing what sin meant; the teaching of the Gospels and of St Paul left no doubt what righteousness meant. Christians are bidden to confess their sins to God and to one another. In St John xx. 23, the power of forgiving sins is explicitly granted to the Apostles.

To the early Church, righteousness meant the love of God; sin, the love of self. It was a missionary Church dealing with a few converts, and it thought of actual sins mainly in regard to grave scandals, which were sins against the Christian fellowship. The mediaeval Church had to deal with a whole world in a very low moral state. Thence it came to regard sins as acts done against the laws of God, in the same way as we

regard acts against the laws of the State. It drew a distinction between mortal sins (as in 1 St John v. 16, *cf.* St Matthew xii. 31) and venial sins. Venial sins were those due to weakness of will, but all grave sins were mortal in so far as, by rebellion, they cut the soul off from God. The sin lay between the soul and God, but, where man had thus separated himself from God, the relation could only be restored by the ministry of absolution.

I do not think we are justified in laying down such positive rules. There can be no true confession without penitence, but, if there is penitence, the soul cannot be "cut off" from God. It is quite impossible to classify acts by themselves. There is no sin a man can commit which may not be due to weakness of will in the face of temptation. The "unforgiven sin," of which Christ speaks, would seem obviously to be the sin of which a man cannot repent, and that is not an act, but a state of self-satisfaction which sees nothing to repent of. Certainly it was a sin of that kind which gave occasion for the remark.

This mediaeval treatment of sins, merely as acts subject to law-court rules, involved the whole system in the formalism and insincerity to which all legal practice is subject. It led to very grave abuses; in particular, penitence ceased to have any real meaning. It was on the necessity of true penitence that Luther's protest began. His later insistence on the necessity of faith did a great deal to bring men's minds back to the

early principle that the state of our souls depends primarily on their relation to God, rather than on moral acts.

Luther had a great belief in the practice of confession as the natural result of penitence, but to make a rule of confession—whether men were penitent or not—was to make the act of confession a substitute for penitence. The English Prayer Book, and our English reformers, such as Cranmer and Latimer, followed the same line as Luther. The English Church would not make a rule of confession, but the need of a true sense of sin and of penitence is put before us as a part of all worship, both in the daily services and in the Communion Service. I do not think any Prayer Book has anything better than, or perhaps equal to, these two confessions. In the Roman Ordination Service, there is a special reference to the power of celebrating the Eucharist, as the central office of a priest; in the English Ordination Service, the priest is given a Bible, but the power specially referred to is the power of absolution. In our daily service it is spoken of as a special “commandment” for God’s ministry.

Luther’s attitude was fundamentally evangelical, but it is easier to proclaim the Gospel than to follow it consistently. Luther himself confused “faith,” which is a looking to God, with “assurance,” which is a feeling of our own. Thus, while the mediaeval Church thought a great deal too much about the importance of acts, we have got into the habit of thinking too

much of our feelings, and the feeling of assurance comes very near to self-complacency, which is spiritual death.

Many objections have been brought against the practice of confession. It has been said that it gave too much power to the priest, and that easy absolution made easy sin. I think these charges were true, and it is desirable that we should know what evils there were in the mediaeval system. It is still more desirable that we should know what evils there are in our own ways, and what confession can do for us.

Certainly we must not forget or hide, we must try to understand, our objections. Some of them throw a good deal of light, first on the real dangers and evils to which the practice is liable; and secondly, on the dangers and temptations to which we are subject. I have heard people rather fiercely deny the right of a priest or of any other man to come between the soul and God. Let us admit that that would be a terrible thing to do, and that it is a thing we may be doing, but it would be still more terrible if neither priest nor anyone could help his brother to come to God. A certain denomination stated formally, "No man can forgive sins but God alone" (St Luke v. 21), and had apparently forgotten that it was a Pharisee saying, of which Christ did not approve. There are things we cannot do, but let us thank God that He does allow us to help one another, and while we are glad to help, are we too proud to use that help?

There are two great difficulties in the use of confession. The first is really quite simple. The very fierceness, heat, or resentment with which the objections are brought forward shows, what is otherwise plain enough, that in vastly the majority of cases people are being held back by a shyness and fear which are in fact the pride of self.

Theologically, what is the relation of the soul to God? What does God do anywhere? In nature or in human society, in states and churches, in science and religion, within the soul of man and within the atoms of the stars, God works His own purposes. "Directly or indirectly?" Who can tell? Can we even be sure that there is a difference? Yet, speaking generally, things and men alike do act upon one another, as star calls to star by number and by weight. We have been taught by our mothers and our friends, by schoolmasters and professors; were we not, therefore, being taught of God? You may at times hear a whole party chanting in unison: "We will be free and independent," but it is not an inspiring song. "I am responsible to God alone," has been a very common claim of Popes, Cæsars, kings, and even of quite minor officials, as also of democracies and revolutionaries. In the result, it always comes to mean: "I do what I please; if God does not like it, that is His affair." That is latent godlessness, and it generally ends in avowed godlessness. If you begin: "God wants what I want," how else

should you end, but : "I do not care what God wants."

The moral question is exactly the same. It is quite true that no one can push his soul off on to someone else without disastrous consequences ; it is also true that if anyone tries to push his soul along by himself, regardless of others, there will be more consequences, equally disastrous though in a different way.

The plain fact is that this intense resentment we feel at confessing to anybody is the very essence of the whole business. Sin is selfness, self-concentration, that is, isolation. By its very essence it is the secret of the soul ; more, its nature consists of secretiveness. Sin is the one thing a man has which is purely his own, and it consists in trying to have "my own." Confession of any kind whatever is hateful ; it is breaking down that fortress of the self which is, in truth, its prison.

Try it. Look carefully and honestly at what you have actually done. Put it in plain words, and read it out loud—to the bed-post, if you like. The result will be the same ; every fibre of the self cries indignantly : "I won't. I won't. I won't." It might seem easier to confess to the bed-post than to someone else, but that is not so. In practice you cannot, and will not, deal honestly with yourself without craving for someone who has "power and commandment" to meet you with the assurance of absolution. In the Methodist class meeting and in the Group Movement,

confession one to another has taken a real place, but, for quite ordinary people, a priest is, like a doctor, a man professionally accustomed to hearing things without being either shocked or frightened at them.

I do not think it possible to deny that under all abuses, and in the worst moral conditions, the practice of confession did keep alive and build up a sense of sin. Now I have no doubt that multitudes of devout Protestants have a most profound sense of sin and of penitence, and that their confessions to God are intensely real, but it seems to me one of the weaknesses of our modern religious fashions that we frame our ideals according to the possibilities of devout people, and that we think hardly at all about quite ordinary people. In very wide circles, the practical loss of the habit of confessing to a priest—as a quite normal thing—has led to an almost complete loss of any sense of sin. It is not because confession is too easy, but because it is too difficult. We try for self-justification, but most of us know ourselves too well to be really self-satisfied. We have not got what the Prayer Book calls “a quiet conscience,” but we try to think we have. Then, if we will not face the trouble and humiliation of confession, we take refuge in that indifference which is so terribly common.

There is a second difficulty which belongs to the real nature of confession, and is involved in the nature of sin. As we pointed out above, sin is rather the separation or isolation of the soul

which leads to acts of sin, than the acts themselves. It would seem, therefore, that true confession should be the confession of the state of sin, and it is just that which the confessions in our Prayer Book put before us. If that is the true meaning of sin, why should we go further ?

Here also I have no doubt that to many people these general confessions have meant a great deal, but we all know how easy it is—and not unpleasant—to say “ we have (all) erred and strayed like lost sheep,” since, just because it is true of us all, I am not worse than anyone else. Later on, we ask God to spare “ those who confess their faults,” but I for one have not, so far, confessed my faults at all.

This is a very old question, which has come up in many ways. St Paul says that righteousness begins with faith, not with works—which is true. St James says that a faith which does not show itself in works is a sham, and, I take it, that also is true. We might say the same—Christ does say the same—of a love which stops short at feeling and words. Both faith and love are essentially motives, but they are motives for actions of one kind or another. Can we speak differently of sin, of penitence, of confession ? Sin is fundamentally a motive, and penitence, perhaps, a feeling. If penitence requires that I recognize and confess my essential sinfulness, can it continue as wholly sincere unless I make the effort to confess also the acts of sin to which it has led ; for, though the state is my state, it is the acts which are so

undeniably mine? We can get the choir to chant the 51st Psalm for us, and I have found in it a real help, but I do not think the choir could help me by singing the record of my personal doings. I must tell those off for myself.

This second difficulty—the uncertain relation between the state and acts—is not always felt, nor by everybody. With many people (as with the publican), and at many stages of life (especially in youth), the struggle with actual temptations and failures is crushingly real. With other people (such as the young ruler), and at other stages, the life itself may be correct enough; as Roman writers would say: “there is no ‘matter’ of confession,” yet the soul may be increasingly torpid and indifferent. What little actual sin one might confess seems to have no relation to the inner deadness which can only be confessed in general terms, yet in plain fact it is not healthy to talk much about the state of one’s feelings.

The difficulty is much the same as the difficulty of intercessory prayer. In church we pray that God would send His grace upon all sorts and conditions of men. But you have your own friends. Let us pray for them by name. And I have my own wants, for myself and for them; that is, I think I want this and that, but I do not know whether I ought to. Many of the things I want seem rather silly; probably most of them are much less important even to me than I imagine them to be. On the other hand, to hold my real desires back, because I am rather ashamed of them,

or because I do not feel that it is much use asking, is to make prayer unreal.

Intercessory prayer, therefore, seems to me essentially a confession. You take what you want to God, because it is what you do want. That is the right way, not of getting what you want, but of getting rid of the worry of it.

So in regard to confession, there is among people who are in the habit of going a feeling, much more common than one might suppose, that confession would be easier and more helpful if they had some really interesting sins to confess. As a Christian I know I ought to have a deep sense of sin. If—as it happens—I do not know any particular sins, it seems a reflection on my penitence. A good many people work themselves up into an appropriate state over little things, really in order to gratify their own self-importance. Still more people stop going to confession, for what is virtually the same reason.

It seems very silly. It is silly, but all sin is silly, or, to use a Scriptural word, foolish. We ought to recognize that self-importance *is* sin; it is the root of all sin. The notion that confession ought to be rather exciting; the notion that one acquires merit, shows oneself to be a very genuine penitent by going, is not very different from that self-importance which sees a conspiracy of priest-craft in what is often a critical necessity, and in most cases just quietly helpful.

I think it is only right to warn people of follies which beset us all, and if we do not know of them

may run away with any of us. This sort of foolishness is a habit mankind has got into ; it is a habit we had best get out of. Confessing it is the first way of escape, as trying to hide it is the way of securing its permanence.

Then I would say, to realize the truth you cannot do better than begin with those General Confessions. Is not that—as they put it—the truth ? Make sure you mean it—just as, before you say your prayers, think for a moment to make sure you do realize your dependence on God. When you have done that is the time to ask what you really want God to do for you ; so, after realizing what your inner life has been, is the time to ask what you have actually done against God. It may be a pretty big catalogue which badly needs confessing ; most people begin that way. We call it a “ general confession ” (*i.e.* of the whole life).

But, at later stages, say during the last month, there may be only very small matters, just as in prayer our wants seem small, even childish. They cannot be smaller than the two mites which make a farthing ; they also were absurdly inadequate either to the cost of the temple or to the depth of the widow's devotion. “ She hath done what she could.” That comes from another story, which has a point useful to us here. “ All the ointment ”—and it was a very expensive ointment ; but everyone has, I think, felt that the true centre of the story was that the woman *broke* the alabaster box to be sure ; the box and all must go. Just so ! It is not the quantity of

sins there are to confess, but that, by doing it, the pride of self, its isolation and its secretiveness, have been broken. Whether of little things, hardly worth talking about, or big things which you are afraid of, but which are too horrible (a doctor would say "septic," poisonous) to keep locked up in yourself, the absolution is the same. It is sin which is being forgiven; the purifying of the soul by another act, which is an act of God's love, and there is nothing in that act which is either little or big. It is just infinite, and that word infinite ("immeasurable") does not mean "very big indeed." It belongs to that in which all notions of size have ceased to have any application at all.



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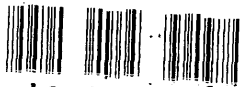
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