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## THE CATHOLIC IDEA IN PROPHECY.

THE idea which is made real and actual in the Catholic Church is presented in prophecy in a two-fold manner. It is foreshadowed in facts and events of ancient historical religion. It is foretold in predictions of the prophets.

The Catholic idea of the Church presents it as a visible kingdom of God reigning through Christ, on the earth.

It is visible, not directly in all its essence, attributes and qualities, but mediately through certain external phenomena. Man is visible, though his soul is not an object of ocular vision or even of immediate intuition, by means of certain sensible phenomena of his body. In this sense Jesus Christ was visible, as St. John writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." (1 Ep. John, i. 1.)<sup>1</sup>

The body of Jesus was visible, audible and tangible, in the same sense and the same way with other bodies. Through His visible human figure, His Person, as the Word Incarnate, and the Person of the Father, were made the object of a mediate and obscure intellectual vision, "as in a glass darkly," to minds enlightened by divine faith.

"If ye had known Me, ye would have known My Father also: and henceforth ye will know Him, *and ye have seen Him*. Philip saith to Him: Lord show us the Father, and it is enough for us. Jesus saith to him: So long a time have I been with you; and

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<sup>1</sup> All Scripture quotations in this article are taken from Kenrick's *Revised Douay Version*.

have ye not known Me? Philip, he who seeth Me, seeth the Father also." (John xiv., 7-9.)

The Church, like man, is composed of soul and body, and is immediately visible as to her face and figure, mediately as to her interior essence and spiritual qualities. The composite being man, spiritual and material, soul and body, is one substantial whole, and as such he is a visible being and person, not simply visible as some kind of colored object of sight. So the Church, as to soul and body, outward form and inward spiritual essence, is one; and as a total being is visible.

The Church is the Bride of Christ. As the Bridegroom is incarnate and visible, the Bride is incorporate and visible.

The Protestant doctrine of the Church is the precise contrary of the Catholic doctrine. According to the Protestant doctrine the Church is invisible, all soul and not at all body, purely spiritual and in no wise incorporated. For, although Protestants speak of a visible Church, they intend to express by this term only an abstract concept, a logical, universal, a potential and not an actual whole, having only subjective but no actual parts existing in a real organic unity. They do not believe in a visible, catholic body, substantially one with its invisible soul. For them, a visible, corporate church is a particular society, which is one of a great number of similar churches, which are not, either singly or in the aggregate, substantially one with the invisible Church.

The Catholic idea of the Church presents it not merely as a visible, organic whole, composed of a body, and a soul which animates it, both subsisting together in substantial unity; but, also, as the medium of faith and justification for individual believers. Moreover, as in man, the body is logically and metaphysically prior to the soul which informs it, so the body of the Church is prior to its soul; the visible, corporate society is prior to the communion of saints in the spiritual life of faith and charity. The existence and development of the rational spirit in man, depend on the physical conditions of conception, birth, and corporeal environment. God formed the body of Adam from the earthy material which is the substratum of inorganic and organic substances, and then breathed into him a rational soul, *a spirit*, which vivified his body. Each man receives the rational soul which God creates, on condition of physical generation within the human species, as an individual member of the human race.

In like manner God formed the visible body of the Church, from the same material elements which constitute other human societies, and breathed into it the spirit of life. Individual Christians receive their new, spiritual life by regeneration in and from the Church, the redeemed humanity organized into a divine

society, whose founder and head is Christ, the Second Adam. The Church is the medium of justification, and, since faith, as the Council of Trent has defined, is "the root of all justification," the Church is a medium by which the faith is conveyed and transmitted to the faithful. The Church imparts through the ministry of the word and the sacraments, to each individual man, the faith and the sanctifying grace which give life to his soul, uniting him to the soul of the Church and to Jesus Christ, in the communion of the Holy Spirit, "the Lord and Giver of Life."

The Protestant doctrine of faith and justification is altogether different from this, and is, indeed, the specific difference and critical point in the original, genuine Protestantism of Luther, Calvin, and their disciples.

According to this doctrine saving faith is immediately infused into the soul of the individual by the Holy Spirit, and by means of it, as the instrumental cause, and by it alone, he is instantaneously and perfectly justified, a partial and gradual sanctification by a distinct and continuous grace following as a necessary consequence. Historical belief in the word of Christ, which is a necessary condition for saving faith, is conveyed to the mind through the Scriptures, made intelligible by a supernatural light, and prescribed to these illuminated persons as their only and sufficient rule of belief and practice. The whole number of these enlightened and sanctified persons, united by the interior bond of grace, are the invisible, universal Church. This true Church of Christ does not depend, consequently, on anything external and visible, on polity, sacraments, creeds, and common association, for existence, unity and perpetuity. The salvation of the individual soul does not depend on outward connection with any particular society, or the use of any sensible ordinances. It is an affair between himself and God, which has been finally settled to his advantage, when he received justification by faith alone.

Still, the moral necessity of association in churches, for public worship and other religious purposes, is recognized. The reason of being for these societies is, however, of a different and lower kind from that of the Church in the Catholic sense. The essential difference between the Catholic and Protestant idea is that in the former the visible Church is prior to the invisible; in the latter, the order is reversed. In the one, the Church makes Christians; in the other, Christians make churches.

The Protestant theory is one which it is impossible to reduce to practice. Protestants are inconsistent; but this what is to be expected, since Protestantism is the result of accident, a ruin, not a planned and organized structure, a heap of *débris* thrown into the position which it occupies by the effect of an explosion. There-

fore, in practice, Protestants have, in a measure, acted according to the Catholic idea of the Church.

A certain High Church party, who love to call themselves Catholics, even repudiate explicitly the Lutheran doctrine of justification by faith alone and the invisible Church, and profess in a modified form the Catholic doctrine of the Church as the medium of faith and justification. But, rejecting the papacy and the concrete, visible unity of the Catholic Church as one kingdom, under one supreme head, they are thrown back on the concept of a visible and complete organization of the Church in each separate diocese, under its particular bishop. Therefore, on their theory, the *Catholic* Church is only an abstract, potential whole. Societies comprising many bishops and churches are only voluntary associations.

The Greeks have no theory. In practice they are a species of Protestants. Formally, they are inconsistent Catholics in a state schism. Constructively, they are a kind of Protestant Episcopalians. For all these sects which have, or pretend to have, an episcopal hierarchy derived from the Catholic episcopate by descent, there is no Catholic Church, nor even any Oriental or Anglican Church, existing in actual, organic unity. These are only many particular churches, connected among themselves into several accidental wholes, which are mere aggregations, with more or less intercommunion between separate societies, each one of which is held together either by the political power of a State, or by mutual confederations.

The Catholic Church stands singular and alone. It is *sui generis*, having a perfect theory of One, Holy, Catholic, Apostolic Church, and a real, actual existence in organic unity, from the time of Christ to the present day; the divinely instituted and ordinary means of salvation for all mankind, until the end of the world.

It is the object of the present article to prove that this Catholic idea of the Church is the idea presented in prophecy, from Genesis to the Apocalypse, in the prophetic foreshadowing of the Messianic kingdom by religious history, and the spoken predictions of the same by inspired prophets.

Everything ordered by the providence of God to bring species and individuals to their perfection and ultimate end is proportioned to their several essences and natures. A purely intellectual and spiritual hierarchy is consonant to the nature of pure spirits. It is unsuitable for man, who is a rational *animal*, having a composite essence and a dual nature. Besides, since individuals of the human species have a common origin by generation from one pair of ancestors, there is a solidarity of the whole race unlike the social bond which unites the angels, who were created each one

singly by himself, and, according to St. Thomas, a distinct species. It is, therefore, suitable to human nature that the whole order for bringing men to their last end should be in the visible and sensible sphere and related to the human race in solidarity as well as to individuals taken singly.

In point of fact, in the original state of mankind, the supernatural endowments giving integrity and elevation to human nature were conferred on Adam for himself and all his posterity. His first probation was the probation of the race, his sin and fall involved his descendants, and the promise of redemption and restoration included all who were liable to incur original sin and its consequences by their natural generation. If Adam had not sinned all would have inherited an integral and elevated nature. Because he sinned, all, with one single exception, who have received their existence by purely natural generation have inherited a fallen nature; and because of redemption by the second Adam all have been conceived and born in a state of nature fallen but capable of reparation. The Redeemer was promised as the seed of the woman, the brother by blood of all the offspring of Eve. He is the Saviour of the race, *ipso facto*, by becoming the Saviour of its first parents, Adam and Eve. There is a solidarity in the new order of grace, and each human individual is in a state of inchoate reconciliation and salvation as a member of the redeemed race of mankind.

In this new order a new generation of sons of God had to be formed from the sons of Adam, by the regeneration of grace, so that those who were naturally conceived and born in original sin, and who were liable to become sinners by actual transgression, might be sanctified and provided with all necessary means for obtaining pardon and for meriting the Kingdom of Heaven. That is to say, a church had to be formed within the human family and society.

The sacred history shows us that the Adamic race was constituted as a universal church with one faith, one worship, whose principal rite was sacrifice, a priesthood composed of heads of families and eldest sons and one moral code. When the race of Cain fell away from this primitive communion it became restricted to the descendants of Seth, and as most of these became degenerate it became still further restricted, and at the epoch of the deluge Noah and his family became the source of a new generation of the sons of God. Later on Abraham was called to become a new father of the faithful, and his grandson, Jacob, became the founder of a peculiar people, which developed into the nation and kingdom of Israel and of Judah until the coming of the Messiah.

This general history of the faith and religion manifests clearly

the Catholic idea of the Church. There is not a trace of the Protestant idea of a revelation embodied in a book which is the rule of faith to each individual and interpreted by his private judgment. From the beginning the revelation is committed to a sacred community, a church, which preserves the sacred deposit as a tradition taught to the people from childhood by authority through parents, elders, patriarchs, priests and prophets. All sacred writings are sanctioned, preserved and interpreted by an ecclesiastical authority. Faith in the one God and the Messiah is the treasure and the trust of a kingdom whose characteristic belief and hope and glory it is, from whose royal family directly, and from whose hereditary priesthood collaterally, the Messiah is to spring.

The ancestors, precursors and types of the Messiah from Adam to David exhibit in their persons the two great traits of His character as the king and high priest over the kingdom and church of God.

Adam is the sovereign and the pontiff of the human race in its primitive unity, as one political and ecclesiastical society in its elementary and inchoate form, gradually developing from the original germ of the family with its paternal government and domestic altar into a more complete polity. Noah fulfils the same office in the new world which emerges from the waters of the deluge. Melchisedec, a special type of Christ, is a king and priest. Moses is the supreme civil and ecclesiastical lawgiver of the children of Israel. Although certain special functions of the high priesthood are committed to Aaron, and sacerdotal power is separated from civil jurisdiction in the tribe of Levi and the Aaronic family, it is by Moses that Aaron is consecrated, and by him that the chosen people of God is organized and conducted to the Promised Land. The kingdom and church of Israel is one and the same society under two distinct aspects. David, as a king chosen and consecrated by the direct appointment of God, is the supreme head and ruler over the nation, which is both a kingdom and a church. He is the founder of the Holy City, Jerusalem, the author of the grand plan which Solomon executed, according to which the Temple with its hierarchy became the centre of national worship as the capital of the kingdom which at first embraced all Israel, and afterwards, by the revolt of the ten tribes, was diminished to the kingdom of Judea.

In these and other precursors and types the Messiah is revealed as a conqueror, a founder, a lawgiver, a prophet, priest and king. When one correlate is explicitly revealed the other correlate is revealed implicitly. Wherefore, the personal traits of the Messiah just mentioned imply the kingdom and church with the organized

institutions, hierarchy, laws, rites and ethical code of a perfect and unequal society over which the Messiah is the supreme head.

In the inspired writings of the prophets the coming of the Messiah as a priest and a king is explicitly foretold. His sacred ecclesiastical spiritual kingdom, its extension, glory and ultimate triumph, the new law by which it is governed, its new priesthood and sacrifice, are not only implicitly but even distinctly and explicitly predicted in these Messianic prophesies.

Jacob foretold the royal Messiah as the Lion of the Tribe of Judah in his prophetic benediction of his sons on his deathbed.

"Juda, thee shall thy brethren praise; thy hand shall be on the necks of thy enemies; the sons of thy father shall bow down to thee. Juda is a lion's whelp; to the prey, my son, thou art gone up; resting thou hast couched as a lion, and, as a lioness, who shall rouse him? The sceptre shall not be taken away from Juda nor a ruler from between his feet<sup>1</sup> ('this alludes to natural descent,' Kenrick) till He comes who is to be sent, and He shall be the expectation of nations." (Gen. xlix., 8, 9, 10.) His Hebrew name is Shiloh. Kenrick says that "the meaning of this term cannot easily be determined." Jahn maintains that it means "Him for whom" the power is reserved. The Vulgate probably represents the same reading (*i.e.*, without the *Yod*) by way of paraphrase. It is generally admitted, even by the Rabbins, that the term regards the Messiah. The sceptre should not be taken away until Shiloh, the Messiah, should come; and much less afterwards for his sceptre rules all nations until He gives up his kingdom to the Father.

King David frequently foretold his royal descendant and heir, as appointed to be a king having a universal sway:

"But I am appointed by Him King over Zion, His holy mountain proclaiming His decree. The Lord hath said to me, thou art my Son, this day have I begotten thee." (Ps., ii., 6, 7.)

"Lift up your gates, O ye Princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in. Who is the King of glory? The Lord strong and mighty" (xxiii., 7-8).

"Beautiful above the sons of men; grace is poured abroad on Thy lips—therefore hath God Blessed Thee forever. Gird thy sword upon Thy thigh, O Thou most mighty, with Thy comeliness, and Thy beauty set out, proceed prosperously, and reign. . . . Thy throne, O God, is forever and ever,<sup>2</sup> the sceptre of Thy kingdom is a sceptre of uprightness. Thou lovest justice and hatest iniquity: therefore God (in the vocative case, O God—Rosen-

<sup>1</sup> "From between his feet," this is literal from the Hebrew. "From his loins" is the translation of the reading of the Latin Vulgate.

<sup>2</sup> Quoted in proof of the divinity of the Son, in Hebrews, i., 8.

mueller, Kenrick, and all ancient interpreters), Thy God hath anointed Thee with the oil of gladness above Thy fellows." A direct prophecy of the Church immediately follows.

"The queen stood on Thy right hand in gilded clothing. . . . All the glory of the king's daughter is within (the interior of the palace—Kenrick), in golden borders, clothed round about with embroidery. . . . Instead of thy fathers, sons are born to Thee; Thou shalt make them princes over all the earth. (xliv., 3-18).

"Give to the king, Thy judgment, O God: and to the king's son Thy justice. . . . And he shall continue with the sun, and before the moon, throughout all generations. . . . And He shalt rule from sea to, and from the river to the ends of the earth. . . . And all the kings of the earth shall adore Him: all nations shall serve Him. . . . And in Him all the tribes of the earth shall be blessed: all nations shall magnify Him." (lxxi., 2-17.)

The prophet Zachariah foretells in magnificent language the coming of the Messiah as king and priest.

"Hear O Jesus, Thou high-priest (Joshua son of Josedec) Thou and Thy friends that dwell before Thee, for they are portending men (men who foreshadow extraordinary events—Kenrick) for behold, I WILL BRING MY SERVANT THE SPROUT. . . . And thou shalt take gold and silver, and shalt make crowns: and thou shalt set them on the head of Jesus, the son of Josedec, the high-priest. And thou shalt speak to Him, saying: thus saith the Lord of hosts, saying, BEHOLD A MAN, THE SPROUT IS HIS NAME; and under him shall he spring up, and shall build a temple to the Lord and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne. . . . And they that are far off shall come, and shall build in the temple of the Lord. (Zach., iii., 8, vi., 11, etc.).

In these prophecies of the king and priest who was to come, prophecies of the kingdom and church are both implicitly contained and also explicitly connected and interwoven. There are many others which are specially devoted to sublime and glowing descriptions of this spiritual and ecclesiastical kingdom. One of these from the prophet Isaiah, will suffice as a specimen.

"Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. . . . And the children of strangers shall build up thy wall: and their kings shall minister to thee. . . . Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be to thee for an everlasting light, and thy God for thy glory." (Is. ix. 1, etc.).

There may have been some partial fulfilment of these prophecies



in epochs of prosperity granted to the Jewish people before Christ, and there may be yet to come a similar and higher fulfilment in a restoration of Jerusalem and the converted race of Judah ; but it is evident that the Christian Church is their principal object, Jerusalem, the temple, and the kingdom of Judah, are the types and beginnings of a City of God which is co-extensive with the world. The sceptre remains with Judah until Shiloh comes, and He is the "expectation of nations," who reigns "from sea to sea, and from the river to the ends of the earth." The new city and commonwealth of God are identified with Jerusalem and Judea, because in them was the beginning of the Messianic kingdom ; the prefatory law, ritual and polity which was developed into the New Law, the universal religion, the Catholic hierarchy and Church.

The nature and law of every development are determined by the specific essence of the germ. The acorn virtually contains the oak, the embryo the animal, the elements and principles of the completed revelation of God, of the Church in its final, organic perfection, are contained in all the foregoing dispensations, from Adam to Moses, to David, to Christ. In the beginning faith and order are in the simplest forms which can be conceived as sufficient for unity and continuity. In the process of time there is a transformation of the patriarchal religion into the elaborate, highly organized Church of God in Israel. When the Messiah promulgated the new law and founded the Christian, universal Church, his earthly kingdom, abolishing the Mosaic law as a local and temporary institution, the law of development which had been strictly enforced from the beginning, was not abrogated, but executed in a more perfect manner. According to this divine law, the visible Catholic Church was necessarily made a more highly organized body than the one for which it was substituted. If the family becomes a tribe, the tribe a kingdom, by development, the kingdom can be developed into a greater and more complex commonwealth only by changing into an empire. The confederation of the States of our own country, after independence was gained, could develop into a more perfect Union only by becoming a compact Republic, coalescing into a Nation, with its Federal and State Constitutions co-ordinated and combined into a political unity.

It is the same with the kingdom of God upon earth. The whole series of prophecies respecting the Messiah and His kingdom presents Judea, Jerusalem and the Temple, as types and beginnings which are to be fulfilled and developed in a most splendid manner during the last ages of the world. The grand object placed in view is a City of God, a new Jerusalem, to which all nations are to flow, into which the redeemed are to be gathered

from all parts of the earth, from which they are to receive light, peace, and all manner of blessings. The idea of a universal spiritual and ecclesiastical kingdom, over which Christ reigns as a king, a lawgiver, a priest, a dispenser of doctrine and grace, implies a polity, a hierarchy, a tribunal of truth and justice, a liturgy, sacraments, a perfect organic constitution, sufficient to bind all nations together during all ages in one faith, religion and moral law.

Moreover, there are explicit prophecies in respect to these several things.

First: The teaching office and authority of the Church, the constitution of the *Ecclesia Docens* is set forth in prophecy, particularly by the Prophet Isaiah.

“And in the last days, the mountain of the house of the Lord<sup>1</sup> shall be established on the top of the mountains.” There is a similar prophecy of Micah. “And it shall come to pass in the last days that the mountain of the house of the Lord shall be prepared on the top of mountains and high above the hills: and peoples shall flow to it.” “And it shall be exalted above the hills: and all nations shall flow unto it. And many peoples shall go, and say: come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths; for the law shall come forth from Sion, and the word of the Lord from Jerusalem.” (Is. ii. 2, 3; Mic. iv. 1.)

The wise and learned commentator, Archbishop Kenrick, remarks upon these passages: “This prophecy has direct reference to the kingdom of the Messiah, which strictly belongs to the last dispensation. Judah is mentioned because the Messiah, according to His human nature, was to descend from this tribe. Jerusalem was the figure of the Church, which is the seat of His power. The great resemblance of these predictions is remarkable (viz. of Isaiah and Micah). Joel likewise has similar passages. The Church is the house of God. It appears as a mountain on the top of mountains, high above all the kingdoms of the earth. It is like a city seated on a mountain, which cannot be hidden.”

We may also apply the prophecy specially to the Roman Church ruling supremely among and over the great patriarchal and primatial churches of Alexandria, Antioch, Ephesus, Carthage, Canterbury, etc.

The indefectibility of the Church is foretold in these words:

“This is my covenant with them, saith the Lord; My spirit that is in Thee, and My words that I have put in thy mouth,

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<sup>1</sup> The hill on which the temple was built was called “the mountain of the house.”

shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." (Is. lix. 21.)

The perpetual teaching office of the prelates and doctors of the Church is set forth in these words:

"Upon thy walls, O Jerusalem, I have appointed watchmen all the day and all the night; they shall never hold their peace." (lxii. 6.)

What do these and other glowing predictions of the glory and light emanating from God immediately upon the Holy City, Jerusalem, signify, if not the gifts of the Holy Spirit, the supernatural illumination with which the Church is pervaded, the infallibility of the Church in the Holy See, œcumenical councils and the universal episcopate; the wondrous wisdom of the Fathers and Doctors of the Church Catholic; the splendor of her sacred science, and the brilliant reflection of the beauty of truth in the arts of architecture, sculpture, painting, poetry, music and eloquence?

The priesthood and sacrifice of the New Law are also explicitly foretold:

"The Lord hath sworn, and He will not repent: Thou art a priest forever, according to the order of Melchisedec." (Ps. cix. 4.)

The anointing of a new high priest, whose type was called the Righteous King, who was king of Salem, *i.e.*, the City of Peace, and also a priest, offering a special oblation of bread and wine and who both antedated and surpassed in dignity, as St. Paul affirms,<sup>1</sup> the Levitical priesthood; implies the founding of a line of priests under the new law and under Christ, its sovereign pontiff, who should supersede and in every way excel the priesthood of the old law.

Isaiah, in foretelling the coming of the Messiah as the Christ or Anointed of God, the prophet and high priest of the new covenant, foretells also explicitly, as a consequence of His mission, the election and commission of a line of teachers, priests and rulers in the Church.

"The Spirit of the Lord is upon me, because the Lord hath anointed me. . . . And strangers shall stand and shall feed your flocks; and the sons of strangers shall be your husbandmen and the dressers of your vines. But ye shall be called the priests of the Lord; to you it shall be said: Ye ministers of our God; ye shall eat the riches of the Gentiles and ye shall pride yourselves in their glory." (Is., lxi., 1, 5, 6.)

Theodoret comments on these verses as follows:

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<sup>1</sup> Heb. v. 6; vii. 17.

“For from foreign nations came the governors of the Church, whom he has named shepherds and ploughmen and vine-dressers. But those most blessed ones had the name Apostle as their chief and peculiar title. For although these (bishops) have succeeded to their work, no one dares to arrogate to himself their name. He calls those the seed and offspring of the Holy Apostles who have succeeded to their office of preaching.” (Succinct. in Esai. Interpr.).

Christ is a priest *in modo excellentissimo*, as immediately sent by the Father and anointed by the Holy Spirit. The apostles were priests *modo excellentiori*, as immediately commissioned by Christ and vested with extraordinary powers exceeding those which they transmitted to the Popes who succeed to the primacy of St. Peter, and to the bishops who succeeded to the ordinary episcopal office of the apostles. Wherefore, after the apostolic age, the title of apostle was reserved to the first rulers of the Church, the fathers and founders of the hierarchy. Yet the priesthood of the apostles, in all the plenitude of its dignity and power, was transmitted to their successors; and the full primacy of ordinary jurisdiction given to the prince of the apostles was transmitted to his successors in the Roman See. And besides these heirs of the full pontifical office of the apostles, the sacerdotal character was given by ordination to a greater number who were associated with them to assist them in the sacred ministry as priests of the second order, and deacons were also set apart to act as the Levites of the new law in the Christian sanctuary.

There are several passages in the prophets where the vocation of Gentiles to the priesthood is explicitly foretold.

“I come that I may gather them together with all nations and tongues; and they shall come and shall see my glory. And I will set a sign among them, and I will send of them that shall be saved (Heb., “those that escape.” “The apostles and other Israelites coming to Christ escaped the calamities which fell upon the nation”—Kenrick). To the Gentiles into the sea, into Africa and Lydia, them that draw the bow (Heb., “Thaershis, Pul. and Lud.”); into Italy and Greece (Heb., “Thubal and Javan”), to the islands afar off, to them that have not heard of Me and have not seen My glory. And they shall declare My glory to the Gentiles. . . . *And I will take of them to be priests and Levites*, saith the Lord. For as the new heavens and the new earth, which I make stand before Me, saith the Lord; so shall your seed stand and your name. And there shall be month after month, and Sabbath after Sabbath; all flesh shall come to adore before Me, saith the Lord.” (“The perpetuity of the Christian solemnities is signified”—Kenrick.) (Is., lxvi., 18-23.)

The prophet Jeremiah makes a similar prediction of the priesthood of the new law in the Messianic kingdom.

“Behold the days are coming, saith the Lord, that I will perform the good word that I have spoken to the house of Israel and to the house of Juda. In those days and at that time I will make the bud of justice spring forth unto David; and he shall do judgment and justice in the earth. In those days shall Juda be saved, and Jerusalem shall dwell securely; and this is the name that they shall call Him, the Lord, our just one. For thus saith the Lord, there shall not be wanting unto David a man to sit upon the throne of the house of Israel. Neither shall be wanting *of the priests and Levites* a man before My face to offer holocausts and to burn, sacrifice and to kill victims continually. And the word of the Lord came to Jeremiah, saying: Thus saith the Lord, if My covenant with the day can be made void, and my covenant with the night that there should not be day and night in their season; also my covenant with David My servant may be made void, that he should not have a son to reign upon his throne, and with the *Levites and priests My ministers*. As the stars of heaven cannot be numbered, nor the sand of the sea be measured, so will I multiply the seed of David My servant and *the Levites My ministers*.” (Jer., xxxiii., 14–22.)

Theodoret comments upon these verses as follows:

“The fulfilment of this prophecy we see. For a new covenant having been given, according to the divine promise, there has been given also a priesthood after the order of Melchisedec; and those who have received it offer to God continually a reasonable sacrifice. After these things he says, inasmuch as day cannot be turned into night or night into day, so it cannot be that the kingdom of David should be destroyed. And of this prophecy the fulfilment is manifest. For Christ, who sprung from the seed of David according to the flesh, has not His throne placed upon the earth, but sitting upon the same throne with the Father governs all things. And he says also the same of the priests and Levites; that their race shall be compared with the celestial host and with the sand of the sea. Facts themselves bear testimony to these words. For the whole earth and the sea is full of high priests and deacons performing the Levitical office.” (Interpr. in Jer., xxxiii.)

Historical facts from the fifth century downward give us who live in this age a much more extensive view of the fulfilment of this prophecy in Christendom than that which was within the scope of Theodoret's vision. In the Catholic Church there have been between 200 and 300 sovereign pontiffs, some 80,000 bishops and 8,000,000 of priests since the days of the apostles. If this be not the fulfilment of the prophecy of Jeremiah it is nothing but a fabric of clouds in the sunshine of poetic rapture. What the

final and complete fulfilment of the prophecies foretelling the extension and glory of the Church will be we may conjecture, and hope that it will far exceed that which has been hitherto seen; but we cannot know before the future becomes the past and present. One thing we do know, by our faith in the veracity of God, that the Catholic Church, with its sacerdotal hierarchy, is like the solar system in stability and perpetuity. In one respect the interpretation of Theodoret comes short. The prophet, speaking as the name and by the revelation of God, says: "I will multiply the seed of David." Analogy requires that in like manner as the priesthood of Christ is verified in a perpetual line of priests exercising the sacerdotal office on the earth, his royal power should be verified in a line of vicegerents exercising supremacy over the Church militant, which is His kingdom in this world. The papal supremacy was fully recognized in the fifth century, the age of Theodoret. But the epoch of Gregory the Great had not yet come. The Roman empire had not yet been overthrown, the decadence of the Eastern patriarchates had not yet left the Roman Church in a solitary grandeur, the new Western Christendom, under the spiritual and temporal monarchy of the Popes, had not risen in majesty upon the ruins of Græco-Roman civilization. The special fulfilment of the prophecy in the Roman Church is therefore more conspicuously and brilliantly manifested in the history of the Church since the seventh century than it was during the earlier period of the formation of Christendom.

Malachi, the last of the prophets, declared it to be a universal principle and law, that the priesthood is the divinely-appointed institution for the custody and teaching of the revealed truth and law of God.

"For the lips of the priest keep knowledge; and they seek the law at his mouth; because he is the messenger (angel) of the Lord of hosts." (Mal. ii., 7.) The Christian priesthood is far more perfect than the patriarchal or Levitical. The new law is a far more perfect system than the old law; therefore the endowments of the Catholic hierarchy must have a proportionate excellence; and as the *Ecclesia Docens*, it must have higher and more abundant gifts of the Holy Spirit.

The same prophet foretells that sacrifice of the New Law which is committed to the hands of Christian priests.

"For from the rising of the sun even to its going down, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation." (i., II.)

The Hebrew word translated by *Thusia* in the Septuagint, and by *Oblatio* in the Latin Vulgate, is *Mincha*, the technical liturgical name of an Oblation of Bread and Wine. The *Mincha* was a type

of the Eucharist, and Malachi foretells the Eucharistic Sacrifice of the New Law, in which the species of bread and wine are the sacramental veils of the body and blood of Christ. So all the ancient interpreters explain it.

*St. Justin Martyr*: "And my friends," said I, "the oblation of wheaten flour, which was appointed to be offered for those who had been cleansed from leprosy, was a type of the Bread of the Eucharist which our Lord Jesus Christ commanded us to offer as a memorial of the passion which He endured in behalf of those men who have purified their souls from all sin; for which reason, as I said before, God speaks through Malachi, one of the twelve, concerning the sacrifices then offered by you. And He speaks beforehand, also, concerning the sacrifices offered to Him in every place by us Gentiles, to wit of the Bread of the Eucharist and likewise of the Eucharistic Chalice." (Dial. cum Tryphon, Sec. 41.) "As Jesus Christ our Saviour became incarnate and assumed both flesh and blood for our salvation, even so we believe that the food blessed by the word of prayer taught by Him, and by the reception of which our flesh and blood are nourished in the very Flesh and Blood of the same Incarnate Jesus." (Apol. i., n. 66.)

*St. Irenæus*: "And giving counsel also to His disciples to offer the first fruits of His creatures to God, not as if He needed anything, but that they may not seem unfaithful and ungrateful, He took that which, as a creature, is bread, and gave thanks, saying, this is My Body. And likewise the chalice, which is of that material creation which is about us, He acknowledged to be His Own Blood, and taught the New Oblation of the New Testament, which the Church, receiving from the apostles, offers to God throughout the whole world, to Him who gives us for nourishment the first fruits of His gifts in the New Testament, of which in the book of the twelve prophets, Malachi then predicted, clearly signifying by these words that the former people shall indeed cease to offer to God, but that in every place a sacrifice shall be offered to God, and that a pure one." (Adv. Haer., iv., 32.)

*Theodoret*: "Having predicted to the Jews in this manner the cessation of the legal priesthood, he foretells the Pure and Unbloody Sacrifice of the Gentiles. . . . And the slaughter of irrational animals has indeed come to an end, and the Spotless Lamb Who takes away the sins of the world is alone sacrificed, and fragrant incense is offered as a kind of symbol of virtue. (Succinct. Interpret.)

All the prophesies of the Old Testament respecting the kingdom of Christ on the earth, are, as it were, summed up in the prophet Daniel's exposition of the vision of Nebuchadnezzar. "Thus thou sawest, till a stone was cut out of a mountain without hands; and

it struck the statue upon the feet thereof, that were of iron and of clay, and brake them in pieces; . . . but the stone that struck the statue became a great mountain, and filled the whole earth. . . . But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed; and His kingdom shall not be delivered up to another people; and it shall break in pieces and shall consume all these kingdoms; and itself shall stand forever." (Daniel, ii., 34, 35, 45.)

There is no prophecy in Holy Scripture whose general scope is more plain and indisputable than this. The great statue seen by the king in his vision represented secular imperial power in the heathen world in its successive phases, from the Assyrian to the Roman empire.

The little stone is the Christian religion. The force with which the little stone strikes the heathen world-empire is felt in the extremities of the Roman empire. A divine force, working for Christianity in the world, pulverizes and causes to evaporate and vanish the idolatrous, immoral, cruel heathenism, whose last great embodiment was the Roman empire. This is accomplished by the spreading of Christianity through and beyond the bounds of the Roman world, and by the weakening and overthrow of the empire of the Cæsars by the means of the barbarian and Saracenic invasions. It was not, however, political organization and government, as such, which were to be overthrown; for a renovated society was to succeed, a new civilization to be created, under the influence of the Christian religion.

Leaving aside for the present everything except the one dominant idea, a new kingdom springing from Judea as from a germ, and being a development of the royalty of David into the world-wide monarchy of his heir and successor, we see that the expectation of a grand Messianic empire which the Jews entertained with enthusiastic and unconquerable obstinacy, was essentially just and well founded, and only accidentally perverse.

Their expectation was perverse and erroneous, inasmuch as they had formed a low, narrow, and worldly conception of the nature of this kingdom, degrading it to the level of the Assyrian, Medo-Persian, Macedonian and Roman ideal of an universal empire, founded upon conquest by warfare, and upon physical force. It was also erroneous because they ascribed to their local and temporary religious law, a perpetuity and universality of which it was intrinsically incapable. They expected the perpetuity of the law of Moses, of the Levitical priesthood, of the temple and its sacrifices, all plainly impossible in a world-wide religion; and an extension of their spiritual and political power over all nations. They expected Jerusalem and Palestine to become the centre of the



world. They expected their Messiah to be a conquering warrior and monarch, under whom Jerusalem should take the place of Rome and hold all nations in subjection. Jesus Christ was not their ideal Messiah, and therefore they rejected Him, and compelled Pilate to crucify Him.

But they were not in error in believing that the Messiah was to be a king and found a kingdom. He was to be a king in a much higher sense than Moses and David, and to found a kingdom far surpassing the kingdom of Judah which was its type. The crown of thorns was really a diadem of universal dominion, the cross was a throne of glory and the inscription, "This is the King of the Jews," was literally true.

There may be a special and literal fulfilment of the splendid prophecies concerning Jerusalem and the Jewish people yet to come.

The angel who appeared to Daniel in the third year of Cyrus declared to him among many other things: "But at that time shall Michael rise up, the great prince who standeth for the children of thy people and a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book. . . . And I said to the man that was clothed in linen, that stood upon the waters of the river when he had lifted up his right hand and his left hand toward heaven and had sworn by Him that liveth forever, that it should be unto a time and times, and half a time (*i.e.*, three and a half years). . . . And from the time when the continual sacrifice shall be taken away and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days. Happy is he that waiteth and cometh to a thousand three hundred thirty-five days." Dan. xii. 1, 7, 11, 12.)

The "time such as never was" need not be understood as an epoch of unexampled disaster, but may denote just the contrary. The mysterious thirteen hundred and thirty-fifth day is the date of some event which is the happy denouement of the great world-drama, the scene of which, if not heaven, must be this earth. If we may suppose that a final triumph of Jesus Christ and the Church at the last period of the world-history is foretold in connection with the conversion of the Jews, then it is reasonable to conclude that they will have a principal part in bringing it about, and that one part of this triumph will consist in the restoration of the people of God to Judea and Jerusalem, in the glory of the Holy Land and Holy City as one of the most illustrious seats of Christianity.

The author of the Second Book of the Machabees quotes from a lost book, "The Descriptions of the Prophet Jeremiah" a state-

ment that "the prophet, by a divine command which he received, ordered that the tabernacle and ark should accompany him, until he came to the mountain which Moses ascended and where he saw the inheritance of God. And Jeremiah, on arriving there, found in a certain place a cave; and he brought into it the tabernacle, the ark and the altar of incense, and shut up the entrance. And some of those who were following him came there together, that they might take note of the place, but were not able to find it. Now, when Jeremiah knew this, blaming them he said: *That the place shall be unknown, until God shall gather together the congregation of the people, and become propitious to them; and then the Lord will discover these things, and the majesty of the Lord will appear and there will be a cloud,* as it was shown to Moses, and as when Solomon petitioned that the place might be sanctified to the great God he showed these things." (2 Mach. i. 1-8.)

The inspired authority of this book is not acknowledged by Jews and Protestants, and therefore the passage cannot be cited in argument with them. The case can stand, however, without it, and it gives to Catholics a strong confirmation of the belief that an extraordinary act of divine grace is in reserve for the Jewish people in the last epoch of the world's history.

A clear and decisive prediction for all Christians of the final conversion of the Jews and of the effect which this event will produce among all other nations who will witness it, has been made by the Apostle St. Paul.

"I say then: Hath God cast away His people? God forbid. . . . I say then have they so stumbled that they should fall? ("fall away forever."—Kenrick). God forbid. But by their offence salvation is come to the Gentiles. . . . Now, if the offence of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? . . . For if *the loss of them be the reconciliation of the world, what shall the receiving be but life from the dead?* . . . For if thou wast cut out of the natural wild olive tree, and, contrary to nature wast grafted into the good olive tree, how much more shall they, who are natural, be grafted into their own olive tree? For I would not have you ignorant, brethren, of this mystery (that you may not be wise in your own conceit), that blindness in part hath happened in Israel, until the fullness of the Gentiles come in, and so all Israel be saved, as it is written: (Is. lix. 20). Out of Sion shall come the Deliverer, and shall turn away impiety from Jacob." (Rom. xi.)

It is impossible for a Jew to interpret the prophecies in consistency with the rejection of Jesus Christ as the Messiah. Therefore, the majority of the most intelligent and best educated Israel-

ites have abandoned orthodox Judaism and have become advanced rationalists. Whatever special fulfilment of the prophecies may be yet to come, in a restoration of the Jewish people and of Jerusalem, it is conditioned on their conversion to Christianity. The main, grand scope of the prophecies relates to the Catholic Church and Christendom.

The fulfilment of the prophecies respecting Christ as a king, and His kingdom, must appear in history with a magnificence which leaves the Chaldean, Medo-Persian, Macedonian and Roman epochs far in the background and deep in the shade. The new Jerusalem, the new line of David, the new law, temple and priesthood, the new kingdom of the Messiah on the earth, must both resemble and surpass the old commonwealth and religion of Israel and the old Roman Empire. We must, therefore, look to the visible and historic Church and Christendom, which from small beginnings increases to colossal and world-wide dimensions, which fills all intellectual, moral and political space, and is identified with the grand, universal development of humanity, in order to find the true object of the prophecies. Those which relate to the king are utterly unintelligible without Jesus Christ; and those which relate to the kingdom are equally unmeaning without the Catholic Church.

When we turn from the Old Testament to the New, the prophetic light is focussed and concentrated upon the majestic figure of Christ the Lord in His holy temple, and the glorious edifice of the temple in which He is enthroned.

In respect to the person of the Messiah as soon as He is born, prophecy has already, in part, received its fulfilment, and has become history. Still, as He is only gradually manifested, and His glory is for the time hidden under the veil of humiliation, He speaks of Himself in a prophetic manner, and the gospels are greatly prophetic as well as historical. In respect to His kingdom, the Church, before the day of Pentecost and the beginning of the triumph of the Church over Judaism and Paganism, the prophetic element is still more predominant, the actual fulfilment of the predictions of the old prophets and of Christ Himself being, as yet, almost entirely in the future.

The prophecies of the Old Testament are, therefore, continued in the New, only with a distinct, explicit application to the person of Jesus Christ as the Messiah, and to the society of disciples which He organized as the nucleus and germ of His world-wide kingdom.

The angel Gabriel announced to Mary, respecting the son to be born of her: "He will be great, and will be called the Son of the Most High, and the Lord God will give Him the throne of David

His father ; and He will reign over the house of Jacob forever ; and of His kingdom there will be no end." (Luke i., 32, 33.)

When the Magi came from the East, they inquired of Herod : "Where is He that is born King of the Jews?" (Matt. ii., 2.) There was a general persuasion prevailing at that time, as Tacitus and Suetonius, testify, that a king would arise out of Judea who would rule over the world. The Lord sent forth the twelve Apostles "to preach the kingdom of God." (Luke viii., 9.) In His parables, under the figure of a mustard-seed, from which sprang a great tree, and divers other figures, He taught lessons respecting the church He was founding. He said to the Apostles : "I assign to you, as My Father hath assigned to Me, a kingdom, that ye may eat and drink at My table in My kingdom, and sit upon thrones, judging the twelve tribes of Israel." (Luke xxii., 29, 30.) The merited accusation which the rulers of the Jews made against Jesus before Pilate was, that He called Himself a king ; wherefore Pilate ordered the title King of the Jews to be fastened at the top of His cross. After the resurrection, He gave His final instructions to the Apostles, "for forty days appearing to them and speaking of the kingdom of God." (Acts i., 3.) The disciples, whose minds always had been and still were full of the idea of the Messianic kingdom, asked Him : "Lord, wilt Thou at this time restore the kingdom to Israel?" This was the last question they asked Him. In His answer, the last words He spoke on earth, He did not reprove them for supposing that His kingdom was about to be established, or even correct their erroneous notions about the nature of that kingdom. On the contrary, He implied that their expectation was essentially well founded, although their questions about the time and manner of its fulfilment were premature. "It is not for you to know the times or moments which the Father has set by His own power. But ye shall receive power when the Holy Spirit shall come upon you, and ye shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the uttermost parts of the earth." (Luke i., 3-8.)

In the vast scope of all the prophecies concerning the royalty and kingdom of Jesus Christ, there is, doubtless, much which relates to the final and perfect consummation of the divine plan in the everlasting kingdom of heaven, which is the end and the fulfilment of all that is accomplished on the earth by the providence of God.

It is certain, however, that they relate, in part, to a specific exercise of royal power which is temporal in its nature and not identical with the universal and everlasting supremacy which belongs to our Lord in virtue of His divine Sonship. The kingdom, also, over which He rules as a temporal sovereign by a special temporal

mission in which the temporal mission of the Holy Spirit is included, is distinct from the realm of the universe, and from the consummated kingdom of heaven.

St. Paul explicitly teaches the distinction between the Messianic, Mediatorial reign of Christ, and the eternal kingdom which is His by inherent right as a Divine Person. "Then the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have abolished all principality, and authority, and power. For He must reign until He put all enemies under His feet. And the enemy, death, shall be destroyed last, for He hath put all things under His feet. And when He saith, all things are put under Him, undoubtedly, except Him who put all things under Him. And when all things shall have been subjected to Him, then also the Son Himself will be subject to Him, who subjected all things to Him, that God may be all in all." (1 Cor., xv., 24-28.)

The temporal kingdom of Christ, without doubt, includes more than the Visible Church Militant on the earth. It extends to supermundane realms and beings in so far as these are related to the supernatural destiny of the human race. It embraces the administration of all the affairs of men and nations. It is an interior, intellectual, moral, and spiritual rule, as well as an exterior government. Its end is to carry on and complete the work of the glorification of elect angels and men until the day of the general resurrection and judgment, and the restitution of all things. The centre and principal seat of the operation of Christ is the Church on the earth. The significance of all human history lies in this operation of Christ. Before the appearance of the Son of God in human form on the earth, all events converge toward Him; after it, all diverge from Him. Before His human birth, all is a preparation for the Christendom which He founded; and all subsequent history is the development of Christianity until its final consummation. This is the kingdom of Christ. The Christian religion, together with all that proceeds from it, accompanies it, is subordinated to it, is conquered and brought into subjection by it, is made subservient to the final triumph of Christ; when the inspired declaration of St. Paul shall be fulfilled: "God hath highly exalted Him, and given Him the name which is above every name; that at the name of JESUS every knee should bend of the heavenly, earthly, and infernal beings, and every tongue should confess that the Lord JESUS CHRIST is in the glory (or to the glory) of God the Father." (Phillipp ii., 9-11.)

That the Church is the centre from which the royal power of Christ is exercised and his glory radiated through the whole universe, is most clearly declared by St. Paul in writing to the Ephesians.

“God hath put all things under His feet; and given Him to be head over all the Church, which is His body, and the fulness of Him who filleth all in all. . . . To me the least of all saints is this grace given, . . . to enlighten all, what is the dispensation of the mystery hidden during ages in God, . . . that the manifold wisdom of God may be known to the principalities and the powers in heavenly places *through the Church.*” (Eph. i., 22, 23, iii., 8-10.)

The apostle teaches that Christ and the Church are related as the head and members which constitute a body. The members are the complement of the head. The Church is the *pleroma*, that which is filled by Him who filleth all, leaving no vacuum; which is as much as to say that it is the complement of the Incarnation.

The doctrine of the entire Epistle is summed up in the passages just quoted. The Epistle to the Ephesians is throughout an exposition of the Catholic idea of the Church as defined at the beginning of this article. The Church is represented under two figures, as the Spouse of Christ and as the Body of Christ. The apostle begins from the benediction and the adoption conferred by God, through Christ, upon those who believe. “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly things in Christ, . . . having predestined us to the adoption of children through Jesus Christ to Himself.” He proceeds to amplify his general statement by declaring that the full and final revelation and the complete dispensation of grace have been granted through Christ. “To make known to us the mystery of His will, according to his good pleasure, which He purposed in Him in the dispensation of the fulness of time to re-establish in the Christ all things which are in heaven, and which are in earth, in Him.” This is a declaration that the divine revelation is completed in the Christian dispensation of grace which is final and universal, and will go on developing on its own line perpetually, through all ages, until the perfect restitution and consummation in the eternal kingdom of God. He then specifies the Church, as a Body through which, as a medium, Christ as its head conveys the plenitude of His power and grace, making it the complement of His Incarnation, the instrument by which He accomplishes the work of redemption. The passages in which this is explicitly stated have been quoted above. The figure, Body of Christ, evidently denotes that the Church of which St. Paul speaks is a visible, organized corporation, a society of men, the Church militant, over which Christ rules. The whole context shows that he is speaking of that Church which succeeded to the ecclesiastical kingdom of Judea, and over which the apostles

were placed as its chief rulers. Having declared that the Old Law was abrogated he affirms that believing Jews and Gentiles have been made fellow-citizens of a new holy State. "For He is our peace who hath made both one, . . . making void the laws of commandments in decrees, that He may make in Himself two into one new man, making peace, and may reconcile both *in one body*, to God by the cross. . . . Ye are fellow-citizens of the saints and of the household of God, built upon the foundation of the apostles and prophets, the chief corner-stone being Christ Jesus Himself, in whom all the building framed together groweth into a holy temple in the Lord."

The whole Christian religion is therefore embodied in the Church as a corporate, organic unity. All the privileges and duties of a Christian are summed up in his being a living member of this one Body of Christ, through which he participates in the grace which is diffused from the head into the members. "I, therefore, the prisoner in the Lord, beseech you to walk worthy of the vocation wherewith ye are called, careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all." The body is that society which is governed by apostles and apostolic pastors. "And He gave some indeed apostles, and some prophets, and some evangelists, and others pastors and teachers, for the perfecting of the saints for the work of the ministry, for the building up of the body of Christ." From this Body, through this apostolic ministration, *i.e.*, in the Church and by the word and sacraments, the faithful receive the grace of Christ, in order to become perfect Christians. "That . . . we may grow in all things in him who is the head, Christ; from whom the whole body, fitted together and connected by every joint which supplieth, according to the operation in the measure of each member, maketh the increase of the body to the building of itself in love." (Eph. i-iv.)

There could not be a more explicit declaration of the Catholic doctrine of the Church, as opposed to the Protestant doctrine, namely, of the substantial identity of the visible and invisible Church, the strict union of its soul and body. The Church as a visible body, animated by the spirit of faith, hope and charity, vitally united to Christ and filled by the Holy Spirit, is clearly set forth as the medium of justification, sanctification and salvation, to individual believers. It is this compact, closely connected, organic body, in which is the subministration of grace according to a measure, *i.e.*, a hierarchical order, of whose life individuals partake by their union with it. St. Paul still further exalts its prerogative by calling it the Spouse of Christ. "Christ hath loved the Church

and delivered Himself up for it, that He might sanctify it, cleansing it with the laver of water in the Word. That He Himself might present to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it may be holy and without blemish." (Eph. v., 25-26.) Here we have the note of sanctity. The notes of unity and apostolicity have been expressed above. The note of Catholicity, implicitly contained in the other notes, is explicitly expressed in another sentence. "To Him be glory *in the Church*, and in Christ Jesus *for all generations, world without end.*" (Eph. iii., 21.)

The dogma of the One Holy Catholic and Apostolic Church is clearly shown to have been placed by the apostle on the same level with the dogmas of the unity of God, the redemption of Christ and the verity of the divine revelation of the Holy Spirit. "One God, one Lord, one Spirit, one Faith, one Body."

Thus we have the Holy Scripture explaining its own prophecies concerning the Messiah as king and His kingdom, the city of God, which is the Catholic Church. The Catholic idea in prophecy is set forth in the clearest light by an inspired interpretation.

In the Apocalypse of St. John all the splendor of the prophets is renewed and surpassed. The Lord appears in His royal glory, and by his side, the Church, His spouse and queen, in this last illuminated scroll of prophecy.

"Grace to you and peace from Him who is and who was, and who is to come, . . . and from Jesus Christ . . . the prince of the kings of the earth, who hath made us a kingdom and priests to His God and Father. . . . And immediately I was in spirit, and behold a throne was set in heaven, and on the throne one was sitting. And He who sat was like in sight to a jasper and sardine stone, and a rainbow was around the throne in sight like an emerald. And round about the throne were twenty-four thrones, and on the thrones twenty-four ancients were sitting (the number of the apostolic college doubled to signify the entire Catholic episcopate) clothed with white robes and having golden crowns on their heads. . . . And one of the seven angels came and spoke with me, saying: Come and I will show thee the bride, the wife of the lamb. And he took me up in spirit to a great and high mountain, and he showed me the holy city of Jerusalem coming down out of heaven from God. . . . And the wall of the city had twelve foundations, and in them twelve names of the twelve apostles of the lamb. . . . And the city hath no need of the sun or the moon to shine in it, for the glory of God brighteneth it, and the lamb is its lamp. And the nations shall walk in its light, and the kings of the earth shall bring their glory and honor into it." (Apoc., i., iv., xxi.) This is a description of the Church triumphant in heaven. But the Church triumphant is the Church militant



brought to its perfection. The kingdom of Christ on earth is the beginning of the eternal kingdom, and possesses the same qualities in the inchoate state. Wherefore, our Lord and the sacred writers frequently blend them together and pass from one to the other in the same discourse.

In all the prophecies which have been cited, and in many others, the Church, as the city of God, is described as founded by Jesus Christ and his apostles, as continuing through all time, extending and developing with an ever increasing splendor on the earth, and finally transformed into the glorious kingdom of heaven.

The fulfilment of prophecy must be looked for in history. Those historical facts which correspond to the predictions of inspired prophets must be what they foresaw and foretold. Historical Christianity, subsisting unchanged in unbroken continuity from the mission of the apostles, must be the genuine Christianity. The historical church is the Catholic Church. This Church alone presents a historical correspondence to the prophecies of Holy Scripture, and exhibits a kingdom of Christ fulfilling their magnificent predictions.

What is ecclesiastical history, the history of Christendom and Christian civilization with the Catholic Church left out? A mere record of mutually hostile sects, dividing and disintegrating more and more, and each one having in itself a principle of decay and dissolution. Until the epoch of the Lutheran revolt the principal sects which are schismatical or heretical have no affinity with Protestantism, but are witnesses against its principles and doctrines. The Protestant idea has no place in the history of ancient Christianity. Protestant writers on ecclesiastical history are obliged to make the Catholic Church during the first fifteen centuries their principal topic. At the earliest period in which the Church and Christianity manifest clearly and distinctly their form and lineaments, it is the Catholic idea which is embodied in the universal organic Christian commonwealth.

There are only three hypotheses which can be adopted in explanation of this fact, by one who acknowledges the divinity of Christ and the divine origin of Christianity. One is, that primitive Christianity was altered by corruption soon after the apostolic age, so that Catholicism is a pseudo-Christianity, a colossal fraud, a Satanic and anti-Christian religion. Another is, that Christ left his religion to be organized and developed in a human mode by the apostles and their successors, who built upon the foundation which Christ laid the superstructure of the Catholic Church. The third, which must be unavoidably adopted, if the other two are proved to be false and incredible, is, that the Catholic Church is a divine institution, founded by Jesus Christ through His apostles; and Catholic Christianity, the genuine, primitive, original Christian

religion. These may be called the diabolical, the human and the divine hypotheses. The first is derived from that system of theology which teaches that God loves only a small number out of the whole human race, who alone have been redeemed by Christ, and who are saved by an irresistible grace which enlightens and sanctifies each one individually by an immediate action of the Holy Spirit upon him. The rest of mankind are objects of divine hatred and vengeance, doomed irrevocably to sin and the burning lake by a decree preceding their birth. According to this doctrine, the kingdom of Satan is universal, with the sole exception of the invisible church of the elect. But, as even those sects which have most deliberately and obstinately professed the doctrines of Calvinism are casting them off with horror and disgust, and the vast body of non-Catholics have no sympathy with them, it is useless to discuss the diabolical hypothesis.

The human hypothesis is the one which finds favor with Protestants who cultivate theology, philosophy and history in a liberal and scholarly spirit. It is, however, equally untenable with the other, and much more illogical and self-contradictory. For it assumes, that as a human institution, the Catholic Church is grand and good and beneficent. Yet, if it is merely human, and not divine, it is all founded on illusion, error and imposture, and the first hypothesis is the true one. If it is grand and good and beneficent, it must be divine. If the Lord really left the organization of the Church to be constructed and developed in a human mode, like a civil commonwealth, He must have given instructions to the apostles in accordance with His intentions. He must have taught them fully and clearly what was the substance and essence of the Christian religion. They must have understood this teaching, and acted faithfully in accordance with it. They must have taught their disciples the same doctrine, and the primitive Church must have fully imbibed it. A conscious or an unconscious alteration of genuine, primitive Christianity could not possibly have taken place among sincere, enlightened and devout Christians. But the whole system of Catholicism, in doctrine, discipline and ritual, as we find it in possession at the time of the First Council of Nicæa, was either the genuine and divine Christian religion or an essential alteration of the same. The Catholic Church has always, from the first, claimed to be divine, and as such has demanded submission and obedience to her teaching, authority and ecclesiastical jurisdiction. If this claim is not founded on the mission of Jesus Christ, it is an usurpation, and Catholicism, like Mohammedanism, is a colossal fraud, a vast conspiracy against Christian liberty.

There is a perfect parallel here between the claim of the Catholic Church to divine authority and the claim of Jesus Christ to divine personality.

One of the most powerful and persuasive arguments for the divinity of our Lord Jesus Christ is that which is derived from the super-eminent excellence and sanctity of His human character. He shines among the saints and sages of the world with a radiant light of moral beauty and splendor which extinguishes their united lustre, as the ascending sun puts out the stars of the sky. He is the perfect type and model of all the human virtues, without a flaw of imperfection. But he distinctly and emphatically claims to be the Son of God, equal to the Father, and one in essence with Him. If He made this claim in good faith from a hallucination of the imagination, or in bad faith by a deliberate usurpation, He was not the noblest and best of men, but far otherwise. The supposition is an absurdity. It is impossible to detract from his surpassing intellectual and moral perfection, to which the homage of mankind is given by the irresistible attraction which draws with magnetic force all minds and hearts to Himself. Therefore, because He is holy, He is divine.

It is the same with the Catholic Church. She is what she has always professed to be, divine, or else an evil work of hallucination and fraud.

This, also, is a *reductio ad absurdum*. In like manner as we can bring forward abundant and glowing tributes to the moral beauty of the character of Jesus Christ from those who have refused to give Him divine worship, or even to profess to be his disciples, so we can cite the confessions of all kinds of non-Catholics of the splendor and beneficent influence of the Catholic Church as a regenerating and sanctifying power in the world.

It is impossible to make even a plausible defence of the thesis that Jesus Christ is the divine Saviour, Regenerator, and King of the world, without recognizing in historical Christianity His Church, His religion, His kingdom. But historical Christianity is the substance and essence of the religion of Christ embodied in the Catholic Church. All intelligent and learned Protestants who have a theological, philosophical, and historical spirit and sense, are obliged to find some reason for placing themselves in sympathy with the Catholic Church of past ages, and identifying their cause with that of historical Christianity. They seek for a loophole of escape from the conclusion that they are logically and morally bound to be Catholics, and for a plea in justification of their so-called Reformation without abjuring and condemning ancient Christianity. But their effort is vain. Their admissions cannot be justified, and historical Christianity, from its earliest clear and unmistakable manifestation, cannot be accounted for, on Christian principles especially, unless it be conceded that the Catholic Church in faith, organization, and sacramental rites, is of divine origin from Christ through the Apostles, having a perpetual authority obliga-

tory on all men in all times. As Christians, they are logically and morally bound to be Catholics ; they belong with us, and are inconsistent while they remain members of a sect. If they follow their better and sounder principles and tendencies, they will eventually join our ranks. Their anti-Catholic opinions and tendencies, on the contrary, logically lead to the abyss of pure rationalism, into which they must inevitably fall unless they return to the Catholic Church which their forefathers abandoned.

The fulfilment of the prophecies concerning the kingdom of Christ cannot be found anywhere except in historical Christianity and in the Catholic Church.

The kingdom of Christ is not, however, precisely and exclusively coincident with the exercise of ecclesiastical authority and jurisdiction. He is king over all nations, and governs them with a view to the welfare of all mankind. The best and noblest part of His kingdom is interior, within the souls of men. Wherever there is truth and virtue, there is a part of this interior kingdom. Every soul in which faith, hope, and charity reside is united to the soul of the Church by the Holy Spirit in an invisible manner. Wherever there are sacraments among schismatical sects, there exists a partial and imperfect union with the Church which is external and visible, and, if there is no obstacle of a resisting will in the recipient, there is also a perfect interior union with the soul of the Church. Whatever is done in work and warfare against sin and vice for the sanctification of souls and the glory of God, is done in the service of Jesus Christ and in the spirit of the Church. It is an axiom that *extra Ecclesiam Nulla Salus*. Therefore, wherever there is *Salus*, it is *intra Ecclesiam*. The Church is coeval with the human race. It embraces all who have faith and the love of God. All that has been done in the sects against the kingdom of Satan and for the kingdom of Christ ; all the truth, goodness, and Christianity in them, belongs to the Catholic Church, just as their baptized infants are made by baptism children of the Church, and not members of a sect. Heresy and schism have never given any life ; they are deadly. Life is from the Holy Spirit, who animates the Catholic Church and who diffuses His grace beyond the bounds of its visible communion everywhere through the universal world. The influence of this divine grace, unless impeded by sin or ignorance, draws all men to the true Church. The prophecies of Holy Scripture foretell this flocking of multitudes, like doves to their windows, to the city and home of God, the New Jerusalem. They have been fulfilled in a certain large measure already. But we may hope that they will be more fully accomplished in the future by the healing of the schisms of Christendom and the conversion of the pagan nations.

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