

common-sense attacks upon this delusive system. As the *European* said a few years ago, the Protestant mission work, pure and simple, having proved a failure, educational work was the resource; and, in so many words, the outspoken Madras newspapers went on to say that these schools have a half-learned class, sceptical and presumptuous, in whose eyes the Vishnu of the Hindus and the Christ of the Christians appear alike as impostors. This strong statement is far from exaggeration. The Pagan children of those schools are reckoned Christians because they are merely learning catechism among other lessons. . . . It is a well-known fact that the masters who teach the Bible are often Pagans themselves; and that the mission schools, for all their immense money support, are not a success even in secular teaching, for they are considered inferior to the Government schools. The disproportion of the adult Protestants to the children shows that the schools are largely filled with Pagan pupils, who nevertheless figure in the statistics of mission societies." If it is a noteworthy fact, then, that the principal benefit conferred upon India by Europeans does not come to it from England, by which it is governed, and of whose empire it forms so important a portion, but from the Catholic people of Europe, with whom otherwise it has no connection, and who profit nothing by it in return. The *Tablet* describes the Catholic missions as follows:—"The work of the missions has advanced so far that seven-eighths of the clergy are natives. There are four great Catholic colleges, ranking among the most successful in India—Bombay, Calcutta, Negapatam, where there is a seminary, and the new college at Mangalore. In a single year we may count the annual increase at about 100,000 baptisms; and, so far from being the mere form of conversion which often is counted in Protestant statistics, these conversions are so thorough as to have an effect apparent among the population. Dr. Hunter, a Protestant writer, chief of the Education Department, says in his recent book on *The Indian Empire*:—"The Roman Catholics work in India with slender pecuniary resources. . . . The Roman Catholic priests deny themselves the comforts considered necessities for Europeans in India. In many districts they live the frugal and abstemious life of the natives, and their influence reaches deep into the social life of the communities among whom they dwell."

THE BISHOP OF WELLINGTON AT ST. MARY'S, SYDNEY.

(Concluded.)

I do not ask whether you love mere historic personages, with tender truthful, generous, devoted love—you smile at the question. Even in families where the memory of ancestors is most keenly cherished—what have we? Respect for our forefathers, grateful recollection, admiration for their deeds and virtues—but love there is none. Will man pretend to subdue the world by (4) virtue? Even virtue, the most durable and solid charm of man, is not proof against time. When near, and seen in action, it has, I know, a wonderful communicative warmth; it stirs the current of noble thoughts and holy desires. Afar off it is cold as the distant stars in the depths of the firmament; nay more, the foibles of the just man, unheeded in the glare of his qualities, are keenly criticised after his death; interested malice ransacks his life for that clay which human frailty ever deposits in human existence. Besides, could any fellow-man, however stainless, set himself up as the universal type and standard of perfection? No, fallible man may mistake in good faith about actions which prudence will warn us to avoid; man, ever perfectible, cannot achieve in his own person the ideal of perfection. A unique pattern of all man's perfection cannot be found in mere man. Will he pretend to subdue the world by (5) will? Still less has a man power to survive in his will so as to maintain unity in society. We may have durable authority by appealing to God, saying, "Obey, God's commands;" but the sole power of a strong and commanding will cannot be of long duration. Revolutions anticipate death to wreat the sceptre from the ruling hand. Even in the happiest and strongest monarchies, the day comes when an adventurer seizes the crown, or the people set up their fickle will as the only principle of authority; and so the strongest nationalities are subverted. If such is the fate of temporal empires, how is it possible to maintain the constant unity of a spiritual society, by the prolongation of one and the same will, when that will imposes a doctrine startling to reason by its mysteries, and appalling to frail nature by its injunctions? How will a man be then able to transmit to his successors his own power and intention, so that they forget themselves, to be identified with him? By what prodigy will he seize in advance a long series of generations? To all these questions the answer is—impossible. We now sum up these various human impossibilities. 1. Can a man gain universal acceptance for a teaching of his which is altogether personal, original, mysterious, and identified with his person in the belief of nations? Impossible. 2. Can fallible and perfectible man impose himself on mankind as the finished pattern and acme of perfection? Impossible. 3. Can a man cause himself to be loved with tender, truthful, generous, devoted love when the charms and food of love are gone, and withering death has come? Impossible. 4. Can a man survive himself in the constant expression and immutable influence of his own will, so as to preserve the unity of a spiritual society? Impossible. Four impossibilities; yet facts! Effected by a man of the people, the son of a subdued and despised people, who died 1800 years ago on an infamous gibbet—by Jesus Christ. Therefore Jesus is not a mere man, but God. That Christian world whose very existence proves the Divinity of Christ, furnishes another demonstration of that cardinal dogma, still more simple, clear, and conclusive.

It is not dumb like the physical world; it speaks, and in most emphatic words declares that Christ is God. And its affirmation is trustworthy, because it is universal and perpetual, and because its affirmants are not only intelligent and honest, but generous and heroic. 1. It is universal; not one discordant note. Wherever Christians are they make this profession of faith, "I believe in Jesus Christ, the only Son of God." It is the last link holding them to the supernatural world; that broken, they sink into the profane realm of mere nature—they are Christians no more. No elaborate proof is here required—the Christian affirmation of Christ's Divinity is a notorious fact. But it may be said other men before now have usurped Divine honours, and have been adored by their fellow-men. Yes, but swift justice smote their wickedness; men soon grew indignant at their own degradation, and flung the would-be gods into the mire. Not so with the God-man whom we adore. His worship has prevailed, through weal and woe, for well nigh two thousand years—for the Christian affirmation is not only universal, but (2) perpetual. There is no question about the last 1600 years. But certain rationalists pretend that the affirmation of Christ's Divinity was the slow elaboration of fables current in the first two centuries of the Christian era. No solid proof do they give of their astounding assertion; they studiously avoid stating places, persons, dates; they produce no clear description of that pretended process of elaboration. They indulge in mere suppositions and generalities; they take refuge in the supposed gloom of the first two centuries. We will, therefore, light up that gloom for them by the lamp of history. Will you hear the (1) testimony of the martyrs? St. Vital exclaims, "Lord Jesus Christ, my Saviour and my God, vouchsafe to receive my soul." St. Ignatius calls himself Theophotus, that is, God-bearer, because he bears Jesus Christ in his heart. St. Symphorosus deems it the height of bliss to be buried alive for Jesus Christ, her God. St. Polycarp answers his judges, "How shall I hate him whom I have adored—my King and my Saviour." Many others could be quoted to the same effect. Will you hear (2) the prayers of the first Christians? "O, Jesus Christ," they say, "joyous light of the Eternal Father's glory, Son of the Holy Father, looking towards the setting sun, we praise the Father, and the Son, and the Holy Ghost." Will you hear (3) the admission of the heathen themselves? The persecutors fiercely required the abjuration of the Divinity of the Crucified. Celsus piles up arguments to prove the Christians to be fools for adoring a man as equal to God. Alexander Severus desires to erect a temple to Christ, the God of the Christians. Pliny states, in his letter to Trajan, that the Christians used to sing, in their meetings before daylight, the praises of Christ, whom they deemed God. The very slaves of Rome used to caricature on the walls of their cells the Crucified whom the Christians called God. Will you hear (4) the early Doctors and Apostolic Fathers? In Tertullian, Origen, Clement of Alexandria, St. Irenæus, St. Justin, &c., we find such testimonies as these: "Everywhere Christ is believed, Christ is adored. Believe, O men, Him who is God and man; believe Him who suffered and is adored as the living God." I might quote the most explicit and powerful testimony of St. Clement, and so reach up to St. Paul the Apostle, whose inspired pen never wearies in proclaiming the great dogma of Christ's Divinity. "In Him dwelleth," he says, "all the fullness of the Godhead corporally; by Him God made the world; and He is before all, and in Him all things consist." This perpetuity affirming the Divinity of Christ is a huge fact before which vanish all suppositions of fraud or usurpation. For it is not unchallenged, but militant; it waded through the blood of eleven persecutions, in which both despotism and heresy staked their existence against that of the God-man; but soon they were utterly extinguished in the universal affirmation, "I believe in Jesus Christ the only Son of God." And now what are the qualities of the affirmants of the dogma of Christ's Divinity? They are intelligent that they be not deluded, and honest that they do not delude. I fearlessly assert that the Christian world offers the greatest sum of intelligence of any society on earth. The highest genius, in every age, from the Christian era has adored the crucified Jew, Jesus Christ. That serious and permanent adoration, which no mere man ever obtained, sciences, letters, arts, politics have paid, either directly or indirectly, to Christ. Renowned warriors swell the cortege, and you, perhaps, remember the celebrated dictum of one of them: "I know what men are," said Napoleon I., "and I say that Jesus Christ is not a man,"—*Je me connais en hommes, et je dis que Jesus Christ n'est pas un homme.* But above all affirmants in point of intelligence must be placed the men who received the sublime mission to teach that dogma to mankind—I mean the Church teaching. Who could enumerate all those revered luminaries whose genius has engrossed the memory of ages; those stars in the firmament of the Christian world, who have devoted their noble minds to the service of the Christian affirmation? Yes, to its "service"; for the teacher is not satisfied with a mere assent, but he studies its motives, sources, and object. He ascends the stream of ages, ransacks texts, verifies dates, collates monuments, sifts evidence. He defines, he solves the difficulties heaped by reason round the dogma of Christ's divinity; in fine, he gains a conviction, both for himself and his disciples of the truth of his faith, and boldly proclaims that he would not believe did he not see that he is bound to believe. *Non crederet nisi videret esse credendum.* (St. Thomas Aquinas.) Not that he overrates the powers of the human mind; humble in science, he resorts to prayer to obtain a supplement of light from the eternal sun of truth. With the combined forces of nature and grace, he rises with a sense of enlargement, and with settled mind and firm voice exclaims, "I believe in Jesus Christ, the only Son of God." In the next place, the affirmants of our great dogma are (2) honest. For the Christian world not only exhibits the sum or aggregate of ordinary virtues, but also the choice flower of sanctity; and moreover its virtues are the practical outcome of its affirmation. The Christian takes the God-man as his faultless pattern, and faithfully copies all his virtues, so that he affirms the Divinity of Christ as much by his actions as by his words, because he obeys the practical authority of that dogma, even unto the most perfect and arduous consequences; which is the sublime of honesty. We have, then, intelligence and honesty—the two fundamental quali-