

THE SEVENFOLD GIFTS
OF THE SPIRIT



A. THEODORE WIRGMAN, M.A. D.C.L.

GOULD LIBRARY
EASTERN NAZARENE COLLEGE

We do not quite understand under what circumstances the addresses which Messrs. Skeffington have published for Dr. Wirgman, were delivered in St. Mary's Collegiate Church, Port Elizabeth, South Africa, of which the author is Vice-Provost. They are totally unsuitable for an ordinary congregation, however important it may be for the laity to be carefully instructed respecting *The Sevenfold Gifts of the Holy Spirit*, which is the title of the small volume before us. This may to some appear to be an adverse criticism on our part. The very reverse is the case. The addresses are, in one sense, a great deal too good for delivery as sermons—that is to say, the subject-matter is so closely constructed, and the argument so concisely carried out, that the "Addresses" appear to us to be a great deal more suitable for reading than for listening to. Indeed, judging by ourselves, one single perusal is insufficient. We really cannot go into detail as regards the contents of the book; suffice it to say that the subject is treated in an intensely theological style, but, though eminently scientific, it is dealt with in a most clearly expressed fashion, yet, nevertheless, the chapters require to be *read* and dwelt upon. It need hardly be said that everything in the book is in the truest sense Catholic. We do not know what is the published price of the little volume, but considering that it contains less than a hundred pages, its cost must be very small. We warmly recommend it to the notice of the clergy for their own personal use. The Bishop of Grahamstown has written an Introduction.

The Sevenfold Gifts of the Holy Spirit.

BEING NOTES OF ADDRESSES DELIVERED IN
S. MARY'S COLLEGIATE CHURCH, PORT ELIZABETH,
SOUTH AFRICA.

Augustus

BY

A. THEODORE WIRGMAN, M.A., D.C.L.,

LATE SCHOLAR OF MAGDALEN COLLEGE, CAMBRIDGE,
VICE PROVOST OF S. MARY'S COLLEGIATE CHURCH, AND EXAMINING CHAPLAIN TO THE
BISHOP OF GRAHAMSTOWN.

Author of "The Prayer Book with Historical Notes and Scripture Proofs,"
"Thoughts on the Harmony between the Beatitudes and the Lord's Prayer,"
"The English Reformation and the Book of Common Prayer,"
"The Holy Orders of the Church Catholic," &c., &c.

WITH AN INTRODUCTION BY THE RIGHT REVEREND
ALLAN BECHER WEBB, D.D.,
BISHOP OF GRAHAMSTOWN.

TU SEPTIFORMIS GRATIE
DANS SEPTIFORME DONUM,
VIRTUTIS SEPTIFARIE,
SEPTEM PETITIONUM.

Flacius Illyricus.

London:

SKEFFINGTON & SON, 163, PICCADILLY, W.

—
1890.



Digitized by the Internet Archive
in 2015

Gould
BT
7673
W57

<https://archive.org/details/sevenfoldgiftsof00wirg>

PATRI. IN. DEO.
REVERENDISSIMO.
GVLIELMO. WEST.
ECCLESIE. ANGLICANÆ.
IN.
AFRICA. AVSTRALI.
METROPOLITANO.
QVI. PROVINCIÆ. SVÆ.
LIBERTATES. ILLÆSAS.
ET. OMNIVM. ECCLESJARVM.
PACEM. SIBI. COMMISSAM.
PASTOR. FIDELIS.
DILIGENTER. CONSERVAVIT.
HOC. OPVSCVLVM.
DEDICAT.
AVCTOR. INDIGNVS.

25/11/86 Gould GIFE



Preface.

THE Addresses based on the following notes were delivered in S. Mary's Collegiate Church during the months of June and July, 1888.

The notes, in a somewhat rough and crude form, were then published in the columns of the "Living Church" (Chicago, Ill., U.S.A.), through the kindness of the Rev. Dr. Leffingwell, the Editor. The Bishop of Grahamstown has written a brief Introduction to these notes, which may serve as a reasonable excuse for their revision and publication in their present form. The Bishop's well-known work, "The Presence and Office of the Holy Spirit," which so clearly sets forth the *practical* aspect of the work of God the Holy Ghost in the Church and in the world, lends a special value to any words that he may pen upon this deep and mysterious subject. And if these notes are not cast in too stiff and formal a mould to form a sort of sequel to the Bishop's last book on "The Priesthood of the Laity in the Body of Christ," I shall be very thankful. In that work the Bishop sets forth the true view of Confirmation as the *Ordination to the Lay Priesthood*. The Prayer of Invocation in our Confirmation Office is of primitive antiquity, and it links the Increase of the Sevenfold Gifts with the Sacramental Ordinance of the Laying on of Hands, as its *inward* and *spiritual* Grace. I quote this Prayer of Invocation as it stands in the Gregorian Sacramentary :—

“ Omnipotens sempiterne Deus, Qui regenerare dignatus es hos famulos Tuos (*vel has famulas Tuas*) ex aquâ et Spiritu Sancto, Quique dedisti eis remissionem omnium peccatorum : immitte in eos Septiformem Spiritum, Sanctum Paraclitum de cœlis. Amen.”

“ Spiritum sapientiæ et intellectus. Amen.”

“ Spiritum scientiæ et pietatis. Amen.”

“ Spiritum consilii et fortitudinis. Amen.”

“ Et imple eos (*vel eas*) Spiritu timoris Domini. Amen.”

But the Sacramentary of S. Gregory the Great (A.D. 590) represented the ancient liturgical and ritual traditions of the Petrine Liturgy, and we may safely conclude that the Prayer invoking the Sevenfold Gifts is of primitive Authority and Origin. We find the same Prayer in the Order of Confirmation in the York Pontifical of Archbishop Egbert (circa A.D. 700), with a slight variation. Literally translated, the Prayer stands as follows :—

“ Almighty, everlasting God, Who hast vouchsafed to regenerate this Thy servant with water and the Holy Ghost, and Who hast given unto him remission of all his sins, pour into him, O Lord, the Sevenfold Spirit, Thine Holy Comforter, from Heaven. Amen.”

“ Give him the Spirit of Wisdom and Understanding. Amen.”

“ The Spirit of Counsel and Strength. Amen.”

“ The Spirit of Knowledge and Piety. Amen.”

“ Fill him with the Spirit of the Fear of God, and of our Lord Jesus Christ, and of Thy favour : sign him with the sign of Thy holy Cross unto Eternal Life.”

The Sarum Pontifical, from which our Office is directly

derived, contains the Prayer of Invocation in the exact words of the Gregorian Sacramentary. It will be noted, however, that our present Prayer of Invocation groups the Seven Gifts in the order of the York Pontifical given above.

It is well known that Theologians, especially in the Middle Ages, compared the Seven Gifts with the Beatitudes and the Petitions of the Lord's Prayer.

Hugo, of S. Charo, writes as follows : " *Septem petitiones Orationis Dominicæ septem Dona, septem Beatitudines, et hæc sibi adaptantur. Per Petitiones venit ad Dona ; per Dona ad Virtutes (quibus devenitur ad Beatitudines).*"

Hugh, of S. Victor, adds a comparison with the Seven Deadly Sins, as opposing powers of evil. He writes : " *Septem ergo petitiones in Dominicâ Oratione ponuntur, ut Septem Dona mereamur Spiritûs Sancti, quibus recipiamus septem virtutes, per quas, a septem vitiis liberati, ad septem perveniamus Beatitudines.*"

S. Augustine compares the Beatitudes with the Lord's Prayer. S. Gregory the Great takes the same line as the mediæval Theologians above quoted, in his *Morals on the Book of Job. xxxv. 15.*

S. Anselm, of Canterbury, in his second Homily on the Beatitudes, writes as follows : " *Supernâ gratiâ saluti nostræ providens Orationem nobis contulit, in quâ septiformi prece Spiritum septiformem possemus impetrare ; ut suffragio gratiæ septiformis septem supradictas virtutes assequamur : et per eas ad beatitudinem pertingere mereamur.*"

These passages shew that the Sevenfold Gifts may be contrasted with the Seven Deadly Sins, and compared with the Beatitudes and the Lord's Prayer without doing violence to their true meaning.

It is not claimed that the method pursued in the following pages is in any way a full or exhaustive treatment of the subject. It is merely suggested that the Sevenfold Gifts can be considered, with a view to the comparisons which are drawn in the passages above quoted, and that these comparisons may very well be borne in mind, whilst we are meditating upon these Seven Gifts of the Holy Ghost.

I must express my great obligation in compiling these Notes to "The Seven Gifts," by the Archbishop of Canterbury, to "The Person and Work of the Holy Ghost," by the Rev. W. H. Hutchings, and to "The Internal Mission of the Holy Ghost," by Cardinal Manning.

I am conscious that I owe many thoughts to other works that I have read, but it is difficult to remember and trace the source of much that finds a place in the sermons of an ordinary Parish Priest. It is given to few men to be really original.

I must express my gratitude to my friend, Canon WHARTON SMITH, of Grahamstown Cathedral, for so kindly seeing this little book through the Press during his stay in England.

If the thoughts I have gathered and set down in these Notes prove helpful to any who may read them, I can but say, "Non nobis Domine!" and trust that I may be remembered before the Throne of Grace in their prayers.

A. T. WIRGMAN.

S. Mary's Rectory,

Port Elizabeth, South Africa,

S. Simon and S. Jude's Day, 1889,

Introduction.

IT is a most encouraging token of God's Presence with us, and of His abiding blessing upon our Church, that the thoughts and attention of so many of our writers and workers are being directed to the doctrine of the Holy Spirit, as the Great Inhabiter and Agent in the Body of Christ. We have learnt, it is plain, where our chief strength lies, and to Whom we must look to lift up a standard when unbelief and paganism again oppose with confident boasting the Faith once for all "delivered to the Saints." It is well that the reconciliation, rather than the antithesis, of the spiritual and visible sides of the Kingdom of God is being dwelt upon, and set forth in due proportion and according to the analogy of the Faith.

We fain would cherish the hope that the result of thus honouring the Person and action of God the Holy Ghost, without disparaging the organ and instruments through which He is pleased to work, will result in a closer drawing together of separated Christians in allegiance to our Master and His Truth, within the divinely-constituted order of His Kingdom, and be manifest in a fuller answer to

the prayers of the Church and her Ever-living Head, that the people of God "*may all be one.*"

I am glad to be allowed to commend this contribution of one of the ablest Clergy of my Diocese, towards the happily increasing store of reflections and meditations on this great subject. His comments and suggestions will, I believe, lead his readers to apprehend more clearly the underlying unity of various portions of God's Revelation, and bring out the true harmony which subsists between the theological and spiritual on the one hand, and the practical side of religion on the other.

With the help of such an outline and division of a vast theme, students preparing for Holy Orders will be enabled to grasp more vividly the relation of the outer Ministry to the inner life, and Communicants will be moved to render more earnest thanks for that blest Anointing, which has qualified them for their Royal Priesthood—a gracious and yet awful Gift, won on their behalf through the Precious Blood, "that the Lord God may dwell among them."

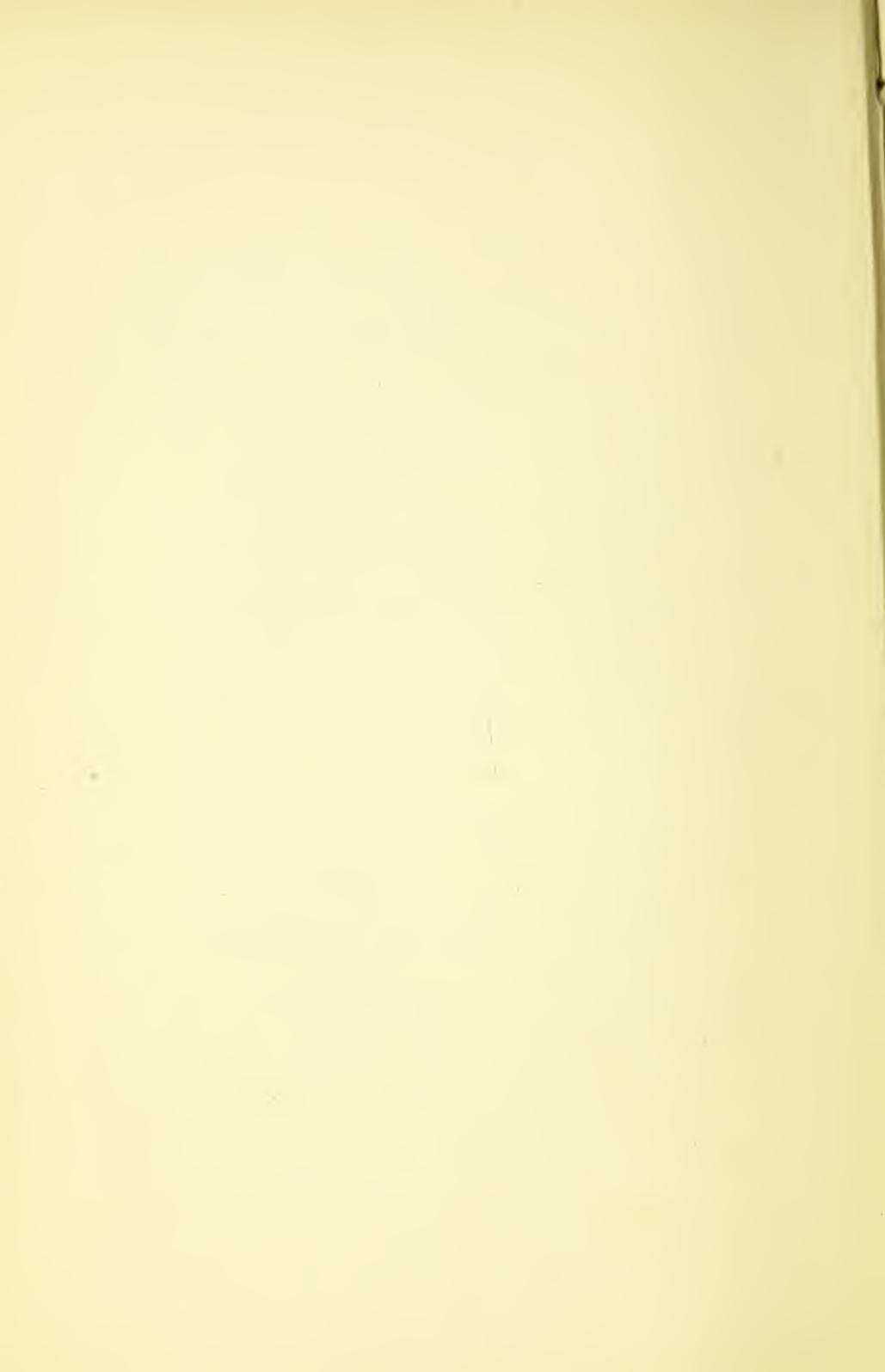
ALLAN B. GRAHAMSTOWN.

Bishopbourne, Grahamstown,

Sept. 27th, 1889.

Contents.

	PAGE
I. THE SEVENFOLD GIFTS	I
II. "TIMOR DOMINI": The Gift of <i>Holy Fear</i> ...	10
III. "PIETAS": The Gift of <i>True Godliness</i>	20
IV. "FORTITUDO": The Gift of <i>Ghostly Strength</i> ...	31
V. "SCIENTIA": The Gift of <i>Knowledge</i>	45
VI. "CONSILIUM": The Gift of <i>Counsel</i>	58
VII. "INTELLECTUS": The Gift of <i>Understanding</i> ...	70
VIII. "SAPIENTIA": The Gift of <i>Wisdom</i>	82



ISAIAH XI., VERSES 1, 2 AND 3.

Septuagint Version—

Καὶ ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαὶ, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται, καὶ ἀναπάσεται ἐπ' αὐτὸν πνεῦμα τοῦ Θεοῦ. πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλήs καὶ ἰσχύος, πνεῦμα γνώσεως καὶ ἐνσεβείας ἐμπλήσει αὐτὸν, πνεῦμα φόβου Θεοῦ.

Vulgate—

Et egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super Eum Spiritus Domini: Spiritus sapientiæ et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiæ et pietatis, et replebit Eum Spiritus timoris Domini.

Revised Version—

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and His delight shall be in the fear of the Lord.

I.

The Sevenfold Gifts.

“And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon Him.

“The Spirit of Wisdom and Understanding.

“The Spirit of Counsel and Might.

“The Spirit of Knowledge and of the Fear of the Lord.

“And shall make Him of quick understanding in the Fear of the Lord.”—ISAIAH XI. 1, 2, 3.

ISAIAH was guided to utter these words as a prophecy of the *spiritual powers* of the coming Messiah. Isaiah is specially the Prophet of the Incarnation.

“Behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel.” (Is. vii. 14.) He is the Prophet of the Hypostatic Union—GOD and MAN—ONE CHRIST.

“His Name shall be called Wonderful, Counsellor, the Mighty God.” (Is. ix. 6.) And yet “the Mighty God” thus born unto us, as a Child, and given unto us, as a Son, is truly Man—the Man of Sorrows, with Whose stripes we are healed.” (Is. liii. 5.)

But the passage which we are considering deals with one special aspect and consequence of the

Incarnation. In its words we have set forth in the clear insight of the evangelical Prophet, the Messiah anointed with the Spirit of God, and dowered with the fulness and power of the Sevenfold Gifts of the Holy Ghost, the Seven Spirits of God. (Rev. i. 4.) We are not now dealing with the Holy Spirit as the "*vinculum Trinitatis*," the eternal bond of union of the Blessed Trinity, co-equal and co-eternal with the Father and the Son. We do not touch the doctrine of the Trinity in Unity, or meditate upon the eternal harmony of action, whereby God the Father, God the Son, and God the Holy Ghost are One in Three and Three in One.

I. We are dealing with that aspect of the Incarnation, which shews us the Second Adam, the sinless Head of our race, filled with the Holy Ghost that we may receive of His fulness.

Isaiah sees in vision the future glories and powers of the Messiah. His prophetic gaze pierces the gloomy mists of intervening centuries.

The culmination of the long "*præparatio evangelica*" is at length reached. All the varied lines of thought and action are wrought out, which make human history converge upon the cradle of Bethlehem. The fulness of time has come. All through the long centuries the world has been prepared for the Incarnation. The Blessed Virgin herself is the crowning blossom of the long preparation. The

Royal Stem of Jesse puts forth a Branch, the True Vine springs up, whereon the whole human race can be grafted as branches, the Seed of the Woman, which shall bruise the head of the Serpent, *is manifest in the flesh*. And all through these weary centuries of preparation, the Holy Spirit has been longing to pour Himself upon the human race. He has "striven with" fallen man. Here and there an imperfect response has been given, the Holy Dove has hovered over the sons of men, and been near to them. Faithful Abraham, patient Moses, mighty Elijah, and other holy souls of the old covenant have felt the gracious presence and power of the Spirit of God. But none have felt it in its fulness. Upon no soul of man could the Holy Dove rest in absolute possession save upon the spotless Human Soul of Jesus of Nazareth. And this because "the Word was made Flesh and dwelt amongst us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." (S. John i. 14.)

And as Isaiah saw that this fulness of grace and truth would rest upon the Incarnate Christ, he was permitted to specify definitely the Seven mighty Gifts of the Spirit of God, which would manifest themselves in their absolute perfection in our Blessed Lord.

We may not put lightly aside the special con-

sideration of these Sevenfold Gifts. They are enumerated in the Collect of Invocation in the Confirmation Service. We must not rashly consider that the use of the number seven in Holy Scripture is meant to teach us nothing. The science of the spiritual life is meant to be as accurate and definite in its methods as any other science. When great spiritual teachers compare the seven petitions of the Lord's Prayer with the Seven Beatitudes, and then again with the Seven Gifts of the Spirit, and when we look upon the Seven Deadly Sins, as seven principal streams of evil opposing and attempting to destroy the spiritual life, definiteness is the result. S. Augustine and other great masters of the spiritual life, knew that their accurate methods of dealing with spiritual things were in consonance with the mind of the Church.

II. It is needful now to examine the passage more closely, and we shall find much help from the LXX. and the Vulgate.

And first we note a repetition of the words, "fear of the Lord," in the Hebrew. The Gifts are grouped in three pairs, and the seventh Gift, namely, of "quick understanding" in the fear of the Lord, may seem at first sight a repetition of idea as well as of words. But this Hebrew phrase "*yirath Yehovah*," has evidently two meanings. The LXX. and the Vulgate both employ distinct words to

render its two distinct meanings. The LXX. renders "*yirath Yehovah*" the first time by *ἐνσέβεια*, and the second time by *φόβος Θεῶν*. The Vulgate renders "*yirath Yehovah*" the first time by "*pietas*," and the second time by "*timor Domini*." The same Hebrew word has the two kindred significations, "piety" and "holy fear." (See Gesenius Heb. Lex. p. 364.) The LXX. and the Vulgate have made plain the two meanings of "*yirath Yehovah*." As the sixth Gift of the Spirit it is *ἐνσέβεια* or "*pietas*," and signifies "true godliness," or the outward manifestation towards God and our neighbour of the seventh Gift, "Holy Fear," *φόβος Θεῶν* or "*timor Domini*," which is the inward basis of the Seven Gifts. We may compare this Gift of Holy Fear to the stem and centre light of the seven-branched Candlestick, whilst the other six Gifts range themselves in three pairs on each side of it.

III. Before considering the Sevenfold Gifts in detail, let us first consider the natural condition of man after the Fall. We cannot accept the Calvinistic doctrine of the entire and absolute corruption of human nature. It is contrary to the facts and experiences of humanity. We are created in God's Image, and the traces of that Image, though defaced by the consequences of original sin, are yet manifest. Men have obeyed to a certain extent, the dictates of conscience and natural religion. Hence the manifes-

tation of the four natural or Cardinal Virtues : Prudence, Justice, Fortitude, and Temperance. Solon and Thales were prudent. Aristides was just. The laws of pagan Rome were animated by a spirit of justice, which has made them the basis of much of our modern jurisprudence. Regulus and Decius Mus showed a fortitude far beyond the mere fighting courage of the soldier as a unit of warfare. Seneca, Marcus Aurelius, and some of the later Stoics showed in an eminent degree the virtues of temperance and self-restraint. But the natural virtues of eminent men, wrought apart from living union with Christ our King, could never have the same effect upon the world at large as the supernatural virtues of "the Life hid with Christ in God." (Col. iii. 3.) The effects of the Fall of Man, are potent enough to prevent the unaided natural virtues of the human soul, from having any widespread effect upon the mass of fallen humanity. Therefore the three supernatural virtues of Faith, Hope, and Charity, need to be super-added to the four natural virtues of Prudence, Justice, Fortitude, and Temperance. The true purpose of the Incarnation is to destroy the works of the devil by the union of the fallen children of the first Adam with the perfect manhood of the second Adam, "Who is the Lord from Heaven." (1 Cor. xv. 47.)

The perfection of the "members of Christ," the

branches of the True Vine, is wrought out by the sanctifying Spirit of Pentecost, Who grafts upon our natural virtues, the Supernatural Virtues of the Life of Christ. Thus are we "saved by His Life." (Rom. v. 10.) We may broadly define the Seven Gifts of the Spirit as seven powers of the soul, which call forth and direct the activities of the supernatural virtues of Faith, Hope, and Charity.

Faith is the province of the intellect, and is aided by the four intellectual Gifts of the Spirit; namely, Wisdom, Understanding, Counsel, and Knowledge.

Hope is stimulated by the Gift of Spiritual Might, or to use Prayer Book language, "Ghostly Strength;" Charity, or Heavenly Love, is quickened by the two Gifts of Piety and Holy Fear; the Gift of "true godliness" or "piety" promotes the outer manifestations of "Heavenly Love" towards God and man; and the Gift of "holy fear," the inner manifestations of that Heavenly Love, which S. Paul sets forth in that wonderful chapter xiii. of his first Epistle to the Corinthians.

It will be seen from the lines of thought here adopted that it will be necessary to alter the order of the Sevenfold Gifts, for the purpose of the present series of meditations. Isaiah records them as they are manifested in the Perfect Man, but in considering their manifestation in ourselves, it is a help to link them with the Three Theological Virtues which

severally illuminate the *reason*, sanctify the *heart*, and perfect the *will*.

As a further preliminary step to our meditations, we may note that the Seven Gifts elicit from the Natural and Supernatural Virtues of the soul *seven* forms of spiritual activity, whereby the character and lineaments of the Perfect Man are manifested and unveiled; namely, the Seven Beatitudes, in which our Lord Himself expressed and set forth the Perfect Manhood of the Second Adam in action. The Seven Petitions of the Lord's Prayer will be found to harmonize with the Gifts and the Beatitudes in which they result, in a manner close enough to warrant its thoughtful consideration.

It is very easy to follow mediæval theologians into the realms of fancy, but the comparison here instituted is worth our patience. It may safely form *one point of view* whence we may study these passages of Holy Writ, and the opposition in detail of the Seven Deadly Sins, as frustrating these Holy Gifts, and paralyzing their activities, may likewise be considered. We shall also note that the Seven Gifts have their *perfect* manifestation in our Blessed Lord's Life on earth, their *corporate* manifestation in the Catholic Church, as the Body of Christ, and their *individual* manifestation in the members of Christ in whom "there are diversities of gifts but the same Spirit." (I Cor. xii. 4.)

NOTE.

HEBREW.	LXX.	VULGATE.	A. V. & R. V.
<i>Chocmār.</i> The power of discerning the <i>nature</i> of things through the appearance.	<i>σοφία.</i>	Sapientia.	Wisdom.
<i>Bināh.</i> The power of discerning the <i>differences</i> of things in their appearance.	<i>σύνεσις.</i>	Intellectus.	Understanding.
<i>Etzāh.</i> The gift of forming right conclusions.	<i>βουλή.</i>	Consilium.	Counsel.
<i>Geburāh.</i> The power of energetic action.	<i>ἰσχὺς.</i>	Fortitudo.	Might.
<i>Da'ath.</i> Knowledge founded on a fellowship of love.	<i>γνώσις.</i>	Scientia.	Knowledge.
<i>Yirath Yehovah.</i> Fear absorbed in reverence. (See Delitzsch in loc.)	{ <i>ἐυσέβεια.</i> <i>φόβος Θεοῦ.</i>	Pietas. Timor Domini.	} The Fear of the Lord.

II.

Timor Domini :

THE GIFT OF HOLY FEAR.

“The Fear of the Lord is the beginning of wisdom.”

—PSALM CXI. 10.

THE Seven Gifts are mentioned by the prophet Isaiah in their order of *excellence*, as they are manifested in our Blessed Lord, Who is Perfect Man.

We shall in these meditations consider them in their order of *operation*, which will be found to be different to their order of excellence. As the Seven Gifts work upon us in the order of a gradual and progressive sanctification, we find that the “*Fear of the Lord*”—the central stem of the seven-branched Candlestick—is *the beginning of wisdom*, and of all other gifts of the Spirit. Let us concentrate our thoughts upon this underlying principle of the operations of God the Holy Ghost.

I. We must first gaze upon “the Root out of the stem of Jesse,” upon Whom alone the Spirit of the Lord can rest and abide in absolute fulness of possession. The “Spirit of Holy Fear” is manifested in its flawless beauty of perfection in Jesus

of Nazareth, our Redeemer and King. In Him we see the Gift of Holy Fear developed :—

(a) In the perfect worship of Almighty God. “Him *only* shalt thou serve” (S. Matt. iv. 10), is His final rebuff to the tempter who claimed worship for himself. On the lone mountain tops He went apart to pray ; “the zeal of His Father’s House” (S. John ii. 17) consumed Him in His purifying the sons of Levi and cleansing the Temple from irreverence and disorder ; and in the Seventeenth Chapter of S. John’s Gospel we find Him as our Merciful and Compassionate High Priest making intercession for us.

(b) In perfect dependence upon Almighty God. This is the key-note of the Perfect Manhood, and finds its consummation in the words : “Father, into Thy hands I commend My Spirit.”

(c) In perfect submission to the Will of God. We must never forget the reality of our Lord’s Human Will. The Monothelite error was merely a subtile phase of that Monophysite heresy which submerged the Manhood in the Godhead, and thus destroyed the true efficacy and reality of the Incarnation. But though the Human Will of our Lord was a part of this “reasonable soul,” and therein distinct from His Divine Will, we must remember that it moved in perfect submission to His Divine Will. And in saying “His Divine Will” we mean the Will of

God, for He has said, "I and My Father are One." (S. John x. 30.) Our Lord's Human Will shrank from the bitter cup. Yet we see the perfection of the Gift of Holy Fear in the words, "Not My Will but Thine be done." (S. Luke xxii. 42.) S. Maximus has well compared the twofold harmony of the Divine and Human Wills in our Blessed Lord, to the action of a sword which has been heated in a furnace. It cuts and burns with the same stroke, thus manifesting unity of action with diversity of operation.

(d) In a perfect hatred of evil. "Ye that love the Lord, see that ye hate the thing that is evil." (Ps. xcvi. 10.) The perfection of this precept of the Psalmist could alone be found in our Blessed Lord. The Spirit of Holy Fear is the inner manifestation of reverence for the purity and holiness of Almighty God. Evil is an insult to the Purity and Holiness of God, which He mysteriously permits, that He may make His Power to be known. We had better attempt no further solution of the insoluble problem, "*Unde malum et quare?*" But our "Holy Fear" of God, carried to perfection, involves a perfect hatred of evil as rebellion against Him Whom we love and reverence. We are often tolerant of evil, and we may feel amazed at the power and force of our Lord's denunciations of the evil in the Scribes and Pharisees. But our Lord was manifesting the

“Spirit of Fear” in denouncing the works and thoughts of Satan, which had found a lodgment in the hearts and lives of these miserable men through their own free will. There can be no real love of God without an equally real hatred of evil.

II. We now turn to the corporate manifestation of the Spirit of Holy Fear in the visible Society and Corporation which we are taught to call the Holy Catholic Church.

The Spirit of Holy Fear underlies the corporate life of the Church in her dealing with all questions of conduct and morals. There is an infinite difference between dealing with moral questions in a spirit of expediency, and dealing with them in the light of the Spirit of Holy Fear. Plato touched a high ethical level, but in his ideal “Republic” gross sin was tolerated upon the principle of expediency. The Church knows nothing of expediency in dealing with the morals of any question, political or social. She is face to face with God’s eternal and immutable Moral Law, which has been gradually revealed to the world, attaining one stage of its unveiling from Mount Sinai and its final completion in the Sermon on the Mount. The Spirit of Holy Fear guides the Church to assert and enforce the Moral Law in its full truth and perfection. If any groups of Christians or national Churches within her fold, have departed from this full and undeviating assertion of the Moral

Law, they lose their light, and their candlestick is removed. The warnings of S. John to the seven Churches of Asia have shown their fulfilment in the history of Christendom.

The Spirit of Holy Fear causes the Church to uphold a flawless standard of Purity. Impurity is a grave national and social danger. We cannot forget that the foul immoralities of ancient civilization caused its ruin, and that the Apocalyptic denunciations of Imperial Rome as Babylon touch all communities which are tainted with the world power of selfishness and impurity. The question of Purity is confessedly difficult to deal with. But the Gift of Holy Fear will prevent rash and ill-considered action, which may increase the evils it seeks to combat, and will set forth the only true mainspring of Christian Purity, *reverence* for our bodies as *temples of the Holy Ghost*, which live and move in the Light of the Eternal Presence, that we may be sanctified wholly through the Incarnate Life of Christ.

The Church will deal with other questions touching morals by the Light of Holy Fear. She will purge commercial morality from the miserable sophisms, which allow a man's *business* conscience to *permit* what his *private* conscience and personal standard of right and wrong *forbids*.

The Church will teach that the Fear of the Lord is the beginning and ending of *political wisdom*. She

does not fear democracy; she will teach the people that a vote is a solemn trust.

She will banish low ideals of statesmanship, and bid politicians realize that they cannot fulfil their duties of leadership if they allow the subterfuges of expediency to mar the purity of their motives and the justice of their actions.

She will raise the tone of public opinion, by upholding truth and justice with a *bold fearlessness* which is in itself an inspiration of Holy Fear. It is in this spirit that she will mediate between Capital and Labour, and heal the social sores of our complex civilization. A reverence for the Fatherhood of God bids her say to those sundered by class hatreds, begotten by the contrasts of vast wealth and extreme poverty, "Sirs, ye are brethren;" ye are "Members one of another, and of the Incarnate Christ."

III. We now come to consider the manifestation of "Holy Fear" in ourselves. We must be careful not to mistake our own remorseful terrors for the beginnings of Holy Fear.

(a) There is "a fear that hath torment." (1 S. John iv. 18.) The physical and mental terrors of unbalanced souls, who have lived without God in the world, may lead them to cry aloud to a Father Whose existence they ignore in times of ease and safety, but too often their spasmodic outcries have no more spiritual significance than the shrieks of

the priests of Baal which called forth the shafts of Elijah's irony.

There is a famous picture of Napoleon on the evening after Waterloo. The ruined Emperor sits brooding over the fire in a peasant's cottage. His face is clouded with despair. He has staked his fortunes on one desperate throw, and has lost. But the remorse and hopelessness of vanished ambition seldom paves the way for Holy Fear. Charles V. may have found it after his abdication in his monastic retreat. We trust Cardinal Wolsey knew its blessing when he lay dying amidst the wreck of his vanished schemes of statecraft, a broken and deserted man.

(b) Then there is a *servile* fear of God. A dread of the consequences of sin, without a true and loyal hatred of sin itself. Simon Magus showed this servile fear when he cowered before the apostolic rebuke. Sometimes, but not very often, this servile fear may lead up to that Awe of God, which is the beginning of Holy Fear.

How then does Holy Fear manifest itself in us? As "members of Christ" we share His life. Therefore Holy Fear in us is a reflex and copy of the manifestation of Holy Fear in Him. It is a purifying gift, for "the fear of the Lord is clean, and endureth for ever." (Ps. xix. 9.) It is a sanctifying gift, for it causes us "to abhor that

which is evil, and cleave to that which is good." (Rom. xii. 9.) It is the beginning of wisdom, and and of every spiritual gift of the intellect. It is the beginning of true piety and fortitude, and of every gift which ennobles the heart and will. It develops in us the spirit of the first Beatitude, and makes us "poor in spirit" and lowly in heart. Thus it forms in us that childlike spirit of lowliness, which is the very entrance gate of the Kingdom of God.

IV. What is the chief enemy that checks the development of Holy Fear? We have not to look far afield. Pride, the chief of the Seven Deadly Sins—the first of sins that marred the fair order of God's spiritual creation, and hurled down the fallen archangel and his legion hosts to everlasting ruin and loss. "Lest by pride we fall into the condemnation of the devil." (1 Tim. iii. 6.) Here is a note of warning. We steer clear of offensive and ill-bred manifestations of vulgar pride and vanity, and we forget its subtle inner workings upon the souls of men. Refined taste and faultless manners are no safeguard, although in some degree they borrow their flowers of beauty from the garden of Christendom. Spiritual pride is the real danger to lowliness, the real obstacle to the growth of Holy Fear in our hearts. The essence of the Pharisaic spirit was that the Pharisee's hypocrisy deceived the man himself. The eyes were blinded by self-complacency,

the heart was hardened, and the Pharisee had not the faintest glimpse of his own real self. Juvenal could see plainly enough that the precept, "Know thyself," descended from Heaven, and true self-knowledge is the surest antidote to spiritual pride. Self-complacency is odious enough in the ordinary intercourse we have with our fellow men. But we are come unto "an innumerable company of angels." How detestable must our spiritual self-complacency appear to the holy angels, who know the vast gulf that separates our sinfulness from the holiness of God! And then there is intellectual pride. The pride of unbelief, veiled under the spurious humility of the agnostic, who professes his mental inability to know anything of a Creator or an eternal law of morals,—stepping boldly forward in the person of the man of science, who demands *physical* or *mathematical* evidence for the *spiritual* truths revealed by God to man, aggressively assailing Christianity by attempting to burden its Creed with a series of denials of scientific facts—these are phases of the special dangers of the day. The Christian calmly opposes such attacks as these with the unshaken assertion of his Faith. The Bible is not meant to teach science, and its statements conflict no more with proven theories of evolution than they do with the laws of gravitation. The Church will not make a Galileo of Darwin. She teaches us that one day when *we know*

as we are known, our difficulties will vanish, and that meanwhile we must crush down the pride of unbelief, and manifest that lowliness and humility of spirit which is the most notable mark of the true grandeur of intellectual power.

V. Thus, individually as well as corporately, the Gift of Holy Fear underlies the whole life of the Church as the Body of Christ, and is manifest in her faithful members. We have seen how this holy Gift inspires that lowliness of spirit which is set forth in the first Beatitude, and which underlies the other Beatitudes as manifestations of the perfect life. It is thus too that the life finds expression in the prayer of prayers. Lowly in spirit, and dowered by the Gift of Holy Fear, we pray, "Hallowed be Thy Name," that our lives may be guided by the spirit of reverence. The first petition of the Lord's Prayer is then in manifest harmony with the spirit of the first Beatitude. It is no idle coincidence, but the expression of a deep spiritual truth. We pray, "Hallowed be Thy Name" as we walk in the light of the Divine Presence, inspired with holy Awe lest we should mar our consciousness of its guidance by sin, and so we "work out our own salvation with fear and trembling" (Phil. ii. 12), lest we forsake its shelter, "which hides us privily from the provoking of all men" (Ps. xxxi. 22), and guides into the way of peace.

III.

Pietas :

THE GIFT OF TRUE GODLINESS.

“Great is the mystery of godliness.”—I TIM. III. 16.

THE Gift of “true godliness” is a mystery of the Life of Christ, crucified, risen, ascended. A mystery is a hidden truth, and the mystery of godliness is a part of our supernatural life, the “Life hid with Christ in God.” (Col. iii. 3.) We noted that the Hebrew “*yirath Yehovah*” has a twofold meaning. In its inward meaning it is the fear of the Lord, that “*timor Domini*” which is the root Gift of the Sevenfold Gifts of the Spirit of God. In its outward meaning or manifestation it is the Gift of “true godliness,” that “*pietas*” towards God and man, which is one main practical outcome of the Gift of Holy Fear.

“True godliness” is a power and not a form. It is the external development and manifestation of personal religion; it is “piety” towards God and man. This holy Gift causes us to realize the Fatherhood of God in true reverence and filial

love. By its power we love our neighbour as ourselves, and exercise the Cardinal Virtue of Justice in dealing with others, remembering that we are *members one of another, fellow citizens of the saints, covenant sons and daughters of the Lord Almighty.*

I. Our Blessed Lord manifested this Holy Gift in all its Divine perfection. As Man He came to fulfil that perfect ideal of worship which Adam failed to fulfil. God created first the world of spiritual beings, and then, "when the morning stars sang together, and all the sons of God shouted for joy" (Job. xxxviii. 7), He created the material universe. A link was needed to knit together the spiritual and the material. Man was created to be the High Priest of both worlds, and to unite in his own person the perfect worship of the spiritual and material universe, as an offering of loving adoration to the Triune Creator. Adam sinned, and thus failed to discharge his office as the High Priest of both worlds. His punishment was death; the severance of the link between the spiritual and material in his own person, which had failed to accomplish its true purpose. But the function of uniting the worship of both worlds was not to lapse through Adam's Fall. The human race was restored to its forfeited dignity in the Person of the Second Adam, "Who is a Priest for ever after the order of Melchisedek." (Heb. vi. 20.)

We see, then, that our Blessed Lord exhibits this Gift of Piety and worship toward God as the true link between the spiritual and material—the True High Priest of both worlds. As a Royal Priesthood we share His Priestly Life, for we are not come unto Mount Sinai to learn how far the First Adam had come short of the Glory of God. We “are come unto Mount Sion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and to the Blood of sprinkling, which speaketh better things than that of Abel.” (Heb. xii. 22, 23, 24.) But, besides this God-ward manifestation of the Gift of Piety, there is its exercise toward man. Our Lord is not only our High Priest, but our “*merciful and compassionate*” High Priest.

There can be no true worship without sympathy between the worshippers and the Object of their Worship. The Incarnation is the channel through which the Love and Compassion of God flow down upon the hearts of men. And therefore our Blessed Lord fills our souls with the tender sympathy and compassion of His Love, that we may be drawn “with the cords of a Man”

(Hosea xi. 4) to worship before the Throne of God.

No detail of our lives is too trivial or minute for His loving watchfulness. We can cast all our care upon Him, because "His compassions fail not." (Lam. iii. 22.)

We have already considered the manifestation of the Gift of Holy Fear in the *lowliness* of our Lord, and in His Submission to God's Will. *Meekness* is the outward expression of lowliness of heart, and in the story of the Cross we see the meekness of the Redeemer exercised in compassion upon those "who knew not what they did." It is the meekness which springs from a consciousness of Infinite Power, and from the knowledge of a reserve of Omnipotent Strength, and it will flow into our lives from the Life of Christ as the true outcome of "Pietas" towards God and our fellow men.

II. We must now touch briefly upon the Gift of "True Godliness" as manifested in the corporate life of the Catholic Church. It is the Gift of worship.

(a) In the dignity and reverence of the Public Worship of God, so that all is done "in a dignified manner, and by fore-ordered arrangement;" for thus Mr. Gladstone, one of the first Greek scholars of the day, translates S. Paul's words. (1 Cor. xiv. 40.) This includes churches, dignified and architecturally grand and beautiful; services, graced and

adorned with seemly sacred melody and song, the highest efforts of musical art ; ritual, solemn and stately, with well-ordered magnificence, teaching by the eye (without undue or fussy elaboration of details) the central truths of our Holy Religion. Details of course must be dealt with reverently, but not so dealt with as to overshadow the unity of the service as a whole, or withdraw the minds of the worshippers from its central idea. The Celebration of the Holy Eucharist is the great central act of worship in Christendom. Upon this "divine Liturgy" the Church concentrates all her powers of reverent devotion. The priest ministers in the ancient vestments which mark the dignity of the special service in which he is engaged, and which at the same time, bear their outward witness to the historical continuity of the Church. The surpliced singers "sing praises with understanding" (Ps. xlvii. 7), and offer up to God the best that their art can produce. The kneeling worshippers plead the Memorial Sacrifice of the Altar before God the Father.

"Look, Father, look on His Anointed Face,
And only look on us as found in Him."

Here is one thought for the true worshipper.
And we add another :

"For lo, between our sins and their reward
We set the Passion of Thy Son our Lord."

(b) We need not press for a rigid uniformity in the outward accessories and methods of worship. A clearly-defined *maximum* and *minimum* of ceremonial, is most plainly in accordance with the broad Catholic spirit of our Mother Church, and all attempts to restrict duly-ordered liberty in either direction must prove disastrous.

(c) We do not forget the earnest effort of mind which is needed to promote true reverence. The Gift of Piety sanctifies our efforts, and we realize that the Catholic Church glorifies God in her worship, and uplifts her life to the Throne of Heaven. We offer up the oblation of ourselves as "a royal Priesthood" (1 S. Pet. ii. 9), and we glorify God for His Divine Perfections.

"We give thanks unto Thee, *propter magnam Gloriam Tuam.*"

Thus we touch the true ideal of worship. We give our heart's devotion to God, and lose the narrow view, begotten of Puritanism, that we go to Church merely to get good. This narrowness exalts the preacher at the expense of the priest, turns worship into selfishness, and destroys the ideal of Corporate Worship of the Blessed Trinity by the members of Christ.

III. And next we must consider how the Gift of True Godliness manifests its power in individual souls.

(a) We must first remember that there is a false godliness which is manifested in (1) superstition, (2) hypocrisy and cant, wherein we see the "form of godliness without the power thereof." (2 Tim. iii. 5.) The religious instinct of mankind, apart from revelation, is drawn by fears of unknown spiritual terrors into superstition, so that the only form of religion known to some heathen nations consists of ceremonies devised to appease the wrath of unseen powers. Its ultimate end is devil worship. The first chapter of S. Paul's Epistle to the Romans shows how the Gentile world drifted in this direction, because it neglected the knowledge of God which was revealed in His Kingdom of Nature. It was thus that the philosopher Lucretius could write: "*Tantum religio potuit suadere malorum.*"

And, alas! Christians have not been free from the taint. The false miracles of Lourdes and La Salette show that superstition is the inevitable consequence of teaching for doctrines the commandments of men, and burying the cardinal doctrines of the Faith under a heap of man-made dogmas which God has not commanded His people to believe. The ideal of Truth is sacrificed if Truth can be modified and altered at the bidding of an "infallible" teacher, however carefully the exercise of his infallibility is restricted and guarded. One of the most melancholy consequences of modern Vaticanism is that the possibility of new

dogmas being added to the Creed, causes the adherents of Latin Christianity to loosen their hold upon the absolute truths of the *Faith once delivered to the saints*. Superstition is the consequence, and it ultimately brings its Nemesis in the shape of infidelity.

Hypocrisy and cant are closely allied to superstition. Our Lord's sternest condemnations were uttered in rebuking the false godliness of the Pharisees. The Pharisee acted his part till he believed in his own counterfeit godliness, and when a man is thoroughly satisfied that what he does is always right, the spiritual slumber of the conscience leads in the end to spiritual death.

We may define "cant" as that modern development of hypocrisy which wraps religion in fictitious gloom, and dares to distort and exaggerate the demands that the Gospel makes upon our lives and conduct. The sour strictness of the early Puritans and their Judaic observance of the Lord's Day, wrought sore injury to the Faith of the Gospel. The exaggeration of God's command contained in the words added to it by Eve: "Neither shall ye touch it," truly shows how Satan was acting upon her mind. It was skilfully used by the Tempter to provoke reaction and revolt against the reasonable service of Almighty God. And very often the Puritanic spirit has shown a darker side. The form of

godliness has been on men's lips, whilst its power has been quenched by dark deeds done under the mask of religion. Rome and Geneva have joined hands here, and the spirit of Puritanism has vied in intolerance with the spirit of the Inquisition.

(b) But the Gift of True Godliness manifests itself in a spirit of personal reverence and in habits of devotion. We are threefold in our nature. As S. Paul teaches, we have a body, a soul, and a spirit. Reverence must penetrate the whole of our threefold being, if we are to be conformed to the image of God in which we were created. We kneel reverently on our knees, in our prayers, public and private.

Thus we worship with our bodies and train them to a guarded and careful reverence in every gesture and posture in the House of God. We worship with our souls by checking wandering thoughts, and with our spirits by maintaining conscious touch with the Holy Spirit of God.

IV. We must guard against the Deadly Sin of Envy, the foe of Meekness, and the origin of jealousies and disorders in the Church of God. The Gift of True Godliness cannot exist in the corporate life and worship of the Church, or in individual souls, if the spirit of Envy and Rivalry sets up self-interest and factiousness in the place of submission to the Will of God. The unity of wor-

ship and order in the Church is necessary to the development of the spirit of Piety, and the envious self-assertion of individuals results in divisions in the Body of Christ.

At Confirmation we are ordained to the "Royal Priesthood" of believers, and we exercise this Priesthood only through the Apostolical Ministers of Christ in their Threefold Order, as the Organs of His Body, the Church. Thus the Apostolical succession of the laity finds its true expression and manifestation through the Apostolical succession of the clergy. If through envious self-assertion any of the laity organize themselves into separatist groups, they sin against their own Royal Priesthood, and follow the gainsaying of Korah.

All heresy and schism can be traced to this evil spirit, which exalts itself against the discipline and order of the Church of God. The spirit of sectarianism envies the God-given order and harmony of the Catholic Church, and causes the exaltation of individuals, who call sects after their own names, and endeavour to invent better Church polities than the polity ordained by Christ Himself, and sanctified by the administrative powers of God the Holy Ghost. The spirit of personal reverence leads us to stand by the old paths and distrust novelties in religion. We may trust the old aphorism, "What is true is not new, and what is new is not true," when we deal

with the Polity, Order, and Faith of Christendom.

V. We have seen that the Gift of True Godliness finds expression in the Meekness which can truly pray, "Thy Will be done." Let us remember that the permanent and eternal elements in our lives, depend upon our conformity to the Will of God, for "he that doeth the Will of God abideth for ever. (1 S. John ii. 17.) Everything wrought *apart from* the Will of God is earthly, fading, and transitory. It forms no part of the fruits of the Spirit of Piety towards God and man. If this spirit of pious conformity to God's Will be really ours, our souls will be filled with God's Peace. We shall soar far above mere Stoic fatalism. We shall rest upon the solid fact that "He doeth all things well." (S. Mark vii. 37.)

The Gift of True Godliness leads us also to attend carefully to the details of our daily life. No detail is too small to be sanctified with the gift of "piety." We can offer to God "the trivial round, the common task," and let the light of His Blessed Spirit in upon every work and thought of our lives.

So shall we "serve the Lord in fear, and rejoice unto Him with reverence." (Ps. ii. 11.)

IV.

Fortitudo :

THE GIFT OF GHOSTLY STRENGTH.

“I can do all things through Christ which strengtheneth me.”

—PHIL. IV. 13.

FORTITUDE is one of the four Cardinal or natural virtues. It is more than the fierce animal courage which some men share with the beasts of prey. It includes the “virtus,” or military valour, of the soldier, and the calm moral courage of the philosopher. The disciplined valour of the Roman legionaries and of the Spartans who fought and died at Thermopylæ, is of itself grand and admirable. It is the result of thought and reason, and not merely the impulse of the lower side of man’s nature as a fighting animal. Disciplined military valour is the outcome of patriotism, and involves the effacement of self and the devotion of the soldier to the ideal of duty. In the corrupt society of Imperial Rome in our Lord’s time, the army alone retained some of the old Republican virtues by reason of its discipline and courage. This

military fortitude reacted favourably upon the personal characters of the Roman soldiery. It was of a Roman officer that our Lord said: "Verily I say unto you, I have not found so great faith, no, not in Israel." (S. Matt. viii. 10.) The centurion on duty at the Crucifixion confessed Christ, and the centurion Cornelius was the first Gentile admitted into the bosom of the Catholic Church. But besides this disciplined military valour there is a fortitude of the mind even more valuable, which we call *moral courage*. Horace describes it well in his definition of the "*justum et tenacem propositi virum,*" who stands unmoved and fearless in his hold on right and truth and justice, amidst the ruins of a falling world. The death of Socrates showed the true calm of moral courage. Charles I. showed it also in his dignified bearing upon the scaffold. Despite his many faults as a Ruler, his life was pure, and he might have saved it if he had consented to surrender the Church of England to her foes. The graceful verse of that stern Republican, Andrew Marvell, who was an eye-witness of his death, is an undying tribute to his memory:

"He nothing common did or mean
Upon that memorable scene,
But laid his comely head
Down as upon a bed."

We may well believe that he felt the power of the Gift of Ghostly Strength, which touches a higher level than bodily or mental fortitude however noble.

There is a Fortitude of *body*, *soul*, and *spirit*. The Fortitude of the *body* is physical courage, discipline, and endurance. The Fortitude of the *soul* is moral courage. The Fortitude of the *spirit* is the spiritual Gift of Strength and power from on high. The Fortitude of the body and the soul may be the result of *natural* virtue, but the Fortitude of the spirit is *supernatural*.

I. We see it in fullest development in our Lord, "Who endured grief, suffering wrongfully." (1 Pet. ii. 19.) The story of His Cross and Passion is the fullest and grandest manifestation of the spiritual Gift of Fortitude that has ever been made known to us. As we trace its wondrous and touching details in the writings of the Evangelists, we see in Him the True and Faithful Witness, the King of Martyrs, Who drained the bitter cup to its very dregs "for us men and for our salvation."

The source of His Fortitude was the might and strength of the Spirit of God poured in its fulness upon His Sacred Humanity. Thus was He "led up of the Spirit into the wilderness to be tempted of the devil." (S. Matt. iv. 1.) Thus, as Man, He conquered that we might be taught to conquer

temptation by the Spirit of Strength, then manifested in Him, and to be manifested in us by virtue of our union with Him. The strength of God was poured into His Human Soul without measure, that He might conquer the Tempter. And so it will be poured into us, so far as we make room for it in our narrow hearts, which are only too prone to shut out the gifts and graces of the Divine Life.

II. See, too, how the Gift of Strength is manifest in the active life and history of the Catholic Church. This is plain enough in her first three centuries of martyrdom. From the days of her first martyr, S. Stephen, to the days of the last victims of Diocletian before Constantine's edict of toleration in A.D. 313, the Church showed her supernatural life by her strength in suffering. The oft-quoted words, "*Sanguis martyrum semen ecclesiæ*," express a simple historical truth. The Roman law was a powerful and far-reaching organization, whose authoritative sway bound together the whole fabric of the Empire. All the vigour and resources which the State had at its disposal, were employed from time to time to crush Christianity out of existence. The Christians were stigmatised as law-breakers and bad citizens, and the law of the Empire was rigidly enforced against them. But they endured, "seeing Him Who is invisible." (Heb. xi. 27.) The vision of the Redeemer King standing at the right

hand of God, which strengthened S. Stephen, was ever before their eyes. But we must not forget that the Fortitude of the Church was twofold. There was the *active* Fortitude of S. Paul's great missionary journeys, and of the Missionary life of the Church generally, as well as the *passive* Fortitude of the martyrs. When God gave His Church rest from pagan persecution, her *active* Fortitude was called more vigorously into play. She had to defend "the Faith once delivered to the saints" (S. Jude 3) from perils among false brethren. The life of S. Athanasius shows the keenness of the struggle, and how, even under an empire professedly Christian, persecution arose against those who held the Catholic Faith *whole and undefiled*. And when the dangers of Arianism and the period of General Councils had passed, the Church pressed on with the courage of zealous action to win the heathen world to Christ. The Roman Empire and its civilization dissolved in chaos and disorder, and the new nations who rose to power from its ruins were gradually subdued to the yoke of the Cross, and the foundations of the Christianity of Europe and America were firmly planted. And the Church has still her triumphs of Fortitude to win. She must raise her voice of protest in England against secular law courts meddling with her doctrine and discipline, and in America and the Colonies, where she is free from State trammels,

she must protest against unrighteous laws which conflict with the Law of God. She has to uphold God's Eternal Moral Law against the expediencies of statecraft. She has to uphold God's Law against the iniquities of divorce laws which destroy the whole institution and idea of Holy Matrimony as an *indissoluble* union. It would be well if the Clergy would more generally utilize the liberty permitted to them by the Rubric, and substitute a short sermon or address for the more formal exhortation in our Marriage Service. Large congregations often assemble for a wedding, and much may be taught in a few pithy sentences declaring plainly that neither *man*, nor *man-made law*, can put asunder those whom God hath joined together. And this can be very well done without omitting such practical and spiritual counsel to Bridegroom and Bride as may be found in Dr. Pusey's well-known Sermon "On the Sacredness of Marriage." She has also to maintain the sanctities of family life against those who would assail her Scriptural Table of Kindred and Affinity.

When a man marries a woman all her relatives occupy the same position with regard to him by *affinity* as his own do by *consanguinity* or *kindred*. Any attempt to relax this law of God's Kingdom by legalizing marriage with a deceased wife's sister is an assault upon the whole position. The wife's sister becomes related to the husband by affinity

just in the same degree as the wife's mother or daughter. To relax the prohibition in the case of the wife's sister logically involves its relaxation in the case of the wife's mother or daughter, and is fatal to the social purity and order of family life. The prohibited Degrees exhibit the mind of the Catholic Church guided by the laws of God, and they cannot be relaxed at the bidding of any civil legislature. The Church needs the Divine Gift of Fortitude as much in the Nineteenth Century as in the First. The contemptuous toleration of to-day, with its sneer at the definiteness of her Creeds, and its scorn at her methods of operation, is in its way as great a danger as active persecution. In the early days the sarcastic contempt of Julian, the Apostate, with its veiled hostility, was just as dangerous as the open enmity of the persecuting emperors.

The Church has, and ever will have, her missionary work to do until "the kingdoms of this world become the kingdoms of our Lord and of His Christ. (Rev. xi. 15.) And even in our days her missionary work has its martyrs. The martyred Bishops Patteson and Hannington are enrolled in that "noble army." And the measure of her missionary power, is the fortitude and zeal of those who are planting the banner of the Cross in the dark places of the earth. It is by this Spirit of "Ghostly

Strength" that she will *keep* her converts after she has won them. It is in some ways much easier to win victories in new fields of labour than to maintain ground already held. The heathenism of our great cities is harder to win than the heathenism of Asia or Africa, and the missionary's life is free from many difficulties that beset the town parish priest.

In all her work the Church needs gentleness and strength. She restores the fallen "in the spirit of meekness," but she never forgets to "contend earnestly for the Faith once delivered to the saints." (S. Jude 3.)

III. In our lives we cannot forget the Apostle's bold words of confidence: "I can do all things through Christ which strengtheneth me."

The Spirit of Fortitude is a supernatural grace of the Risen Life of Christ. By virtue of our Baptism we become children of the Resurrection, and branches of the True Vine, and thus we share the graces and powers of the Life of the Second Adam. But closely linked to the memories and gifts of our Baptism is our Confirmation. It is our Ordination to the "Royal Priesthood" of the laity, whereby we receive our Apostolic succession as members of a Kingdom of Priests by the Laying on of Apostolic Hands. It is an *outward and visible sign of an inward and spiritual grace*, reckoned in Heb. vi. as amongst the *first principles* of the

Doctrine of Christ. It conveys to us the increase of the Sevenfold Gifts of the Holy Ghost, and the word "Confirmation" seems specially to link it with the Gift of Spiritual Fortitude.

The soul, strengthened by the Holy Ordinance of Confirmation, is permitted to draw nigh and take the Blessed Sacrament of the Body and Blood of Christ. Here is the highest means of grace possible to us here on earth. By virtue of our Eucharistic and Sacramental union with our Blessed Lord, we are made one with Him and He with us, and His Strength is made perfect in our weakness.

We may note here how the truths typified in the Sin Offering and Burnt Offering of the Mosaic Law meet in the Holy Eucharist. Man must be reconciled to God by an atonement for sin, and he must then offer his ransomed life as a Burnt Offering of sweet savour to God. The Sacrifice of Christ is not only the Oblation of an Obedience unto Death. It is also the Offering of a Risen Life of Power and Glory. The Sin Offering of Good Friday is followed by the Burnt Offering of Easter. We are ransomed by the Death of Christ, the one Perfect Sin Offering for every child of Adam. "We are saved by His Life" (Rom. v. 10) as the children of the Resurrection, and thus we are united with the *Burnt Offering* of His Triumph, as well as with the *Sin Offering* of His Redeeming

Love. In the Holy Eucharist we plead *first* the Sin Offering of the Cross and Passion. We unite with our merciful and compassionate High Priest, Who is present as Priest and Victim, and Who consecrates the Eucharistic Sacrifice through the Apostolic Ministry of His Priests, whom He has appointed to be the Organs whereby the priesthood of the faithful finds *expression*.

We adore "the Lamb as it had been slain" (Rev. v. 6), "the Lamb of God which taketh away the sins of the world." (S. John i. 29.) And then we partake of the Blessed Sacrament. The Bread from Heaven fills our souls. We are strengthened with the most precious Body and Blood of Christ. Our union with Christ is cemented anew in the very core of our being. And so "we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice to God." Here is our sacrifice of sweet savour—the Burnt Offering of our sanctified lives knit to the Risen Life of Christ.

IV. We need the Strength of God poured into our souls. We feel the chains of evil habits, and especially those begotten of that insidious foe to all Fortitude and spiritual courage—the Deadly Sin of Sloth. Bodily slovenliness is bad enough, but spiritual slovenliness is worse. We get to hate the mental effort necessary for public worship or private

devotion, and we gradually neglect both. The conscience gets sleepy and inert, and we drift into a comfortable state of Laodicean lukewarmness. A lapse into open and shameful sin might rouse us up and quicken our moral sense. But Satan is too clever to alarm us in this way. He lets us glide with the stream of our own evil tendencies by imperceptible degrees. Our strength of will to choose the right, ebbs from us little by little, until it passes from us altogether, and then the slumber of the listless and indolent soul finds its gradual ending in spiritual death.

The remedy against the Sin of Sloth is the careful and watchful practice of self-denial. S. Paul felt the need of self-discipline lest he should lose his soul. We cannot forget those memorable words, "I keep under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. ix. 27.)

We live in a self-indulgent and luxurious age, and the austerities of earlier ages of Christianity seem unreal to us. The high pressure of competition and the feverish unrest of modern life tend to religious idleness. There is a certain readiness to avail ourselves of the soothing gentleness of the religion of Christ, to the neglect of its sterner side. Like Balaam, men desire the calm, peaceful trustfulness of the *death* of the righteous, if it can be had without

the self-sacrifice of his life of warfare against sin. But this is quite impossible. A man cannot attain the crown of political, social, or commercial success without toil and struggle. Therefore he cannot expect to win the *Crown of Righteousness* without fighting the good fight of Faith. The seasons of Fasting and Abstinence which the Church has enjoined should be faithfully made use of.

In the Collect for the First Sunday in Lent we pray for grace to use *such abstinence* that our flesh may be *subdued to the Spirit*. The Church in her wisdom does not prescribe *definite rules* for our abstinence. We differ so much in temperament and surroundings that definiteness might degenerate into *mechanical unreality*. But the generous trust which the Church thus reposes in us must not be *abused*. She treats us as *men* who can be guided by general principles, and not as *children* who need minute and definite directions. All the more reason, therefore, that we should rise to the full privileges of our Christian manhood, by applying the general principles of self-denial to the special details and circumstances of our own lives. "See then that ye walk circumspectly" (*ἀκριβῶς*, with *accurate attention to details*). (Eph. v. 15.) And this accurate and diligent attention to *details of self-discipline* will help us to banish the Deadly Sin of Sloth.

V. We are taught to pray, "Give us this day

our daily bread." This is our daily prayer for the Bread of Life, that the Gift of Heavenly Fortitude may be increased in us by Sacramental Union with our Blessed Lord. The secret of our strength is the knowledge of our weakness.

The realization of our need of *His* strength is half the battle. We are safe if we grasp the true meaning of S. Paul's glorious paradox: "When I am weak, then am I strong." (2 Cor. xii. 10.) Our weakness and our tendency to spiritual indolence must be felt and realized, and then only do we feel and know that "we can do all things through Christ which strengtheneth us." (Phil. iv. 13.)

It is in this spirit that we claim the Blessing of those who, "hunger and thirst after righteousness." We earnestly long for the Righteousness of God. We realize that we cannot reach our own faulty ideal of righteousness. We desire to be lifted up to the Perfect standard of Righteousness, unveiled for us in the life of our Blessed Lord. We do not despair, for we know that we are His members and the heirs of His Kingdom. We move in this life as strangers and pilgrims passing onward through warfare and peril to the rest of Paradise and the glories of Heaven. We do not despise our foes. The Fallen Archangel and his legion hosts of darkness watch for our souls, with a diligence of malice and skilful subtilty of attack, which might

well make us despair if we did not realize the truth revealed to Elisha's servant at Dothan. Christ our King and the Hosts of Heaven are on our side. "They that be with us are more than they that be with them." (2 Kings vi. 17.) And so, "strengthened with might by His Spirit in the inner man" (Eph. iii. 16), we "endure hardness as good soldiers of Jesus Christ" (2 Tim. ii. 3), knowing that he—and he only—"that shall endure to the end shall be saved." (S. Matt. xxiv. 13.)

V.

Scientia :

THE GIFT OF KNOWLEDGE.

“Add to your faith virtue, and to virtue knowledge.”

—2 PETER I. 5.

IN considering the Seven Gifts in their order of operation we have seen that three of them perfect the Heart and Will, and the remaining four perfect the Reason and Intellect. Holy Fear as the *underlying principle* of the Seven Gifts touches our whole being with the love and awe of God our Father, our Redeemer, and our Sanctifier. The Gift of Piety is its direct *outward* expression in its God-ward and man-ward manifestation. In the corporate life of the Church it is the Gift of Worship, in the individual life it is the Gift of *Pietas erga Deum et homines*, whereby we realize the Fatherhood of God and our duties as members one of another. The Gift of Fortitude strengthens the Church and the individual Christian to endure hardness for Christ's sake. Thus these three precious Gifts work upon the Will and Heart of the Church and its members.

And now we turn to the four Gifts which perfect the *Intellect* and *Reason* of Christendom. Intellect works in two ways. The *speculative* intellect moves in the domain of thought, the *practical* intellect in the domain of action. A man may exercise his *speculative* intellect and be an acute reasoner and deep thinker, and he may yet lack the *practical* intellect as applied to our actions in this life, which is ordinarily termed common sense.

A man may be endowed with a fair share of *practical* intellect, and yet lack the mental power to enable him to be a leader in the world of thought, and to exhibit a high development of the *speculative* intellect. Of the four Spiritual Gifts which perfect the Reason, Wisdom and Understanding perfect the *speculative* intellect, and Knowledge and Counsel perfect the *practical* intellect.

We deal first with the Gift of Knowledge, which S. Peter mentions as following upon virtue or Fortitude. Add to your Fortitude Knowledge, that you may have a firmer hold upon the three former Gifts of the Spirit. The three Gifts which touch the *Heart* and *Will*, need the four Gifts which touch the *Intellect*, to supplement their action.

I. What is the Gift of Knowledge? By it we know that God can be known. By it we also know that God has told us *certain facts* which He permits us to know about Him. By it we likewise know

the *practical bearing* of these facts upon the relations between God and man. This naturally involves a knowledge of God's holiness and our own sinfulness. The gift of the knowledge of God involves the gift of the knowledge of self.

This precious Gift, with its practical bearing upon men, comes to us in all its fulness in the teaching of the Perfect Man "in Whom are hid all the treasures of wisdom and knowledge." (Col. ii. 3.)

Our Lord knew God and also knew men. He knew perfectly *how much* of the knowledge of God was possible to the limited capacities of finite minds.

"Our Lord came not to destroy but to fulfil." (S. Matt. v. 17.) The gradual advance of the Knowledge of God through preceding centuries found its completion and consummation in His teaching. He gathered around Him a faithful few upon whose lives He could build His Church, the organized Visible Society which He founded out of the Church of the Old Testament, broadening out its limitations and widening its boundaries into the glorious liberty of the City of God—the spiritual Home of all nations, and kindreds, and people, and tongues—the *Holy Catholic and Apostolic Church of the Day of Pentecost*. He taught, "as one having authority, and not as the Scribes." (S. Matt. vii. 29.) He commanded His Apostles to teach all nations a definite Creed. The fulness of every

Gift of the Spirit, the Majesty of the Godhead as the Fountain of pardon and the Source of Life, rested upon Him as Man. Therefore He says, "All power (*ἐξουσία*) is given unto Me in Heaven and in earth. Go ye, therefore, and teach (*μαθητεύσατε*) all nations, baptizing them in the Name (*εἰς τὸ ὄνομα*) of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (S. Matt. xxviii. 20.) The authoritative majesty of these words of our Blessed Lord presuppose the perfect manifestation of the Gift of Knowledge in Him in the domain of Faith and Morals alike. Definite dogmatic teaching of the doctrines of the Trinity in Unity, the Incarnation and its issues, and the coming of the Holy Ghost, as the basis of the Creed of Christendom, and the equally definite ethical teaching of the Sermon on the Mount, are alike only possible upon the basis of our Lord's Perfect Knowledge of the Mind of God and of the hearts of men.

Man has the desire to know God. The consequences of the Fall blunt this desire, but do not utterly destroy it. The Incarnation was the revelation of the Knowledge of God to men, and it was our Lord's purpose and prayer for all who should be admitted into the fellowship of the Church of the

Redeemed, "that they might know Thee, the Only True God, and Jesus Christ, Whom Thou hast sent." (S. John xvii. 3.) And thus the Gift of Knowledge is manifest in our Lord as the One Great Teacher Who has taught men all that they are capable of knowing *in this life* about God.

III. The Gift of the Knowledge of God is, in our Lord's words, *Life Eternal*. (S. John xvii. 3.) Although He has risen and ascended into Heaven, He still exercises this precious Gift as our Teacher. He teaches the world through His Church. He has ordained the Apostolic Ministry to "make disciples" of all men, "*teaching them to observe all things whatsoever He commanded them.*" And lest so weighty a responsibility should cause His Ministers to fail and be faint-hearted, He does not leave them to bear its burden alone. He strengthens them with the mighty words of restful power, "Lo! I am with you *all the days* (*πάσας τὰς ἡμέρας*), even unto the end of the world." Thus the *living voice* of the Church teaches us out of Holy Scripture the Faith of the Gospel. Thus the Gift of Knowledge is manifested in the corporate life of the Church.

By it she exercises her functions as *Ecclesia docens*. She grasps the truths defined for her through the Councils of the Church, which are illuminated by the Gift of Understanding whereby the science of theology moves in the sphere of the speculative in-

tellect. She takes these truths she has thus grasped and by the Gift of Knowledge teaches her own people, and in her missionary life, implants her doctrine in the hearts of the heathen who have not known God. The Church must teach *definitely* and with authority, as our Lord taught. Indefinite religious teaching is a note of sectarianism. The sects are definite enough in teaching their own special note of schism.

Baptists are very definite in urging the absolute necessity of Immersion to the exclusion of Affusion, even though the oldest Christian uninspired document which we possess states that Affusion is valid. (*ἔκχεον εἰς τὴν κεφαλὴν τρις ὕδωρ εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος.* Didache. Cap. viii. 3.) They also accept the Bible as we do upon the judgment of the Primitive Church. But they reject the judgment of the Primitive Church upon the subject of Infant Baptism. To give another instance, we find Congregationalists definite enough in their denial of the claims of that Apostolic Episcopacy which Bishop Lightfoot has recently termed the "Historic backbone of the Church." We find Wesleyans repudiating the plain teaching of John Wesley's sermon upon the schism of Korah, Dathan and Abiram. There is definiteness, too, in the Quaker's repudiation of the Sacraments ordained by Christ, and in the unqualified assertions of the doctrine

of Human Perfection put forth by the Plymouth Brethren.

But there is a lamentable vagueness amongst our separated brethren in their positive teaching of the Cardinal Verities of the Faith. One of the most eminent in their own ranks has denounced this indistinct teaching in clear and unmistakable terms, and his censures are by no means confined to the ministers of his own denomination. All English-speaking people have learnt to respect the straightforward candour of Mr. Spurgeon's utterances, and his plain warnings in the "Down Grade" controversy show distinctly enough, that indefinite religious teaching is a true characteristic of the sectarianism of the age.

But the Church teaches her *definite* and *distinct* dogmas in her creeds and formularies. Her *lex orandi* is her *lex credendi*, and her clergy are not at liberty to teach their own private fancies in the place of the definite doctrine they are bound to enunciate as ministers of the "*Ecclesia docens.*" She needs no infallible bishop as her earthly head. She needs no novel definition or developments of dogma to meet the needs of modern life. She stands on the "*quod semper, quod ubique, quod ab omnibus*" of the undivided Church of Christ. She holds that the Creeds and Councils of undivided Christendom express the fulness of the "Faith once delivered to

the saints." She is not afraid of teaching her doctrines in clear, unmistakeable expressions and utterances. She says what she *means*, so that *all can grasp her meaning*. This is the true rendering of the phrase, "plain dogmatic teaching." The Infidels and Agnostics are dogmatic enough in their would-be scientific denials of Christian truth. There is the contempt of positive certitude in their denial of the plain historical facts of the life and works of our Blessed Lord, and they are the last persons who ought to complain of the dogmatic character of the teaching of the Church. The Clergy cannot be too careful to invoke the Gift of Knowledge in their public teaching. "The priest's lips must keep knowledge," and the trumpet of warning must not give forth uncertain sounds. The Clergy must know their Bible, their Prayer Book, and their Creeds, and must know them so that they can teach others. Our sermons must be based upon accurate knowledge of the great truths of the Christian religion, or they will be vapid and useless rhetorical vapourings. Our congregations have had *preaching* more than enough during the last 300 years. They need *teaching* Priests, who can preach sermons full of Scripture which teach plainly and clearly the Faith of the Gospel. The priest who can "catechize" well will certainly be a useful preacher. A man imbued with the spirit of S. Cyril's Catechetical

Lectures, or S. Augustine's "*De Catechizandis rudibus*," will never degenerate into a mouther of the invertebrate platitudes, which too often cause modern preaching to be despised by thoughtful and hard-headed listeners. Distinct doctrinal utterances and their definite, practical application must characterize all real and sound preaching of the Gospel of the Kingdom. Difficulties must be faced manfully and not shirked. The preacher needs insight and the faculty of understanding in a spirit of thoughtful sympathy, the difficulties which act on the minds of the laity. He must beware of a false and unreal professionalism. Gambetta's famous dictum, "*La clericalisme c'est l'ennemi*," may convey a meaning to the clergy above and beyond the coarse hostility to religion which the phrase was meant to express. If we are to teach in a sympathetic spirit, and maintain the true dignity of our Priestly Office, *we* must be on our guard against *clericalism*. The Gift of Knowledge was manifested in our Lord's knowing what was in the hearts of men. We, too, can partake of an imperfect share in this Gift of Insight into men's minds, if we use our experience humbly and faithfully, in reliance upon the gifts of our Ordination. Thus we shall teach with *sympathy*, *definiteness*, and *authority*.

III. The Gift of Knowledge operates upon the individual soul, by teaching us that our desire to

know God is not a vain soul-torturing aspiration, but a God given *beata necessitas* of our being—a desire created within us by God Himself. Our Faith leads us to the certainty that the Knowledge of God is possible to us, for He would not have planted within us the desire to know Him without intending to satisfy it. Against this true *γνώσις* of God, we must set the oppositions of “science falsely so-called.” (1 Tim. vi. 20.) In the early centuries of Church history the true *γνώσις* of God, as manifested in the creeds and teaching of the Church, was opposed by the Gnostics. These scientists of the day professed to know a great deal more about God than the Church knew. They were wise above what is written. Their pretensions to universal knowledge, and the wild blasphemies of their speculations upon the being and nature of God, are in themselves too puerile to engage the mind of nineteenth century philosophy. But the Gnostic assault on the Church is a thing of the past, and we are no longer assailed by men who profess to know everything about God. We are attacked from the opposite side by nineteenth century philosophy. The science of God is assailed by the Agnostics who tell us that it is impossible to know anything about God. We may dismiss Agnosticism with the thought, that it teaches a miserable intellectual cowardice, and tends to degrade our powers

of thought and reason. It is a mean and narrow view of our intellectual capacities, to limit our horizon to the things of time and sense. The Agnostic commits intellectual suicide in stating that God is unknowable, and that the most ennobling of all knowledge is beyond the sphere of his mental powers. Of course, we admit that "Now we know in part" (1 Cor. xiii. 12), but *knowledge*, however limited, soars far above the deliberate *ignorance* of the Agnostic. And we look forward to "knowing even as we are known" (1 Cor. xiii. 12), as we rest upon the consciousness of the knowledge of God, and its daily increase as our spiritual powers are enlarged and strengthened by the Holy Ghost.

IV. But there is one Deadly Sin which specially destroys the Gift of spiritual knowledge, and this is the sin of Anger. A righteous indignation is possible, nay more, commanded, when we read the precept: "Be ye angry and sin not." (Eph. iv. 26.) But the sinful anger, begotten of our own real or fancied wrongs, our own passionate determination to forget God's words: "Vengeance is Mine. I will repay, saith the Lord." (Rom. xii. 19.) This is the worst foe to the spirit of knowledge. There may be a zeal for God "not according to knowledge." Here is the angry spirit of fanaticism and persecution, which disgraced both the Romanist and Puritan side in

the struggles of the Reformation period. The controversial spirit of the present day is a determined foe to the true Knowledge of God. We can contend *earnestly* for the Faith without misconstruing each other's motives and studying only *one* side of a question. There are higher aims in life than scoring *points* in a strife of pens or tongues. The tone of the correspondence columns in some of our religious newspapers and periodicals, is sometimes of a bitter character that makes thoughtful men sad. And if Clergy or laity become controversial Gladiators instead of being calm, logical and dignified defenders of the Faith, great evil is wrought to the peace and knowledge of the Church. Controversy may be forced upon us unsought. But it is possible to conduct a controversy and maintain the truth without exhibiting the controversial spirit.

Again, we must remember that under the mask of a zeal for God, there is a zeal for *self* not according to knowledge, which causes us to embrace our own selfish aims and desires with a fanaticism and intolerance, which leads to violence and fury against anything that thwarts our cherished purposes. "The servant of the Lord must not strive." (2 Tim. ii. 24.) The sin of anger must be rooted out and our patience and endurance will cause us to "follow on to know the Lord." (Hosea vi. 3.)

We must be filled with the "charity that is not

easily provoked, that beareth all things and endureth all things" (1 Cor. xiii. 5), if we are ever to obtain the fulness of heavenly knowledge.

V. We have now seen how the Gift of Knowledge was manifested in the authoritative teaching of our Blessed Lord, and that His Church must teach as He taught. But this holy Gift has its special manifestation upon all the members of Christ and involves growth of *spiritual perception in those who teach and in those who hear alike*. We advance in knowledge of self as we grow in the knowledge of God. We use this blessed gift of knowledge to aid us in searching out our sins by a daily self-examination. We deepen our penitence by our deeper knowledge of our sins and their guilt, and as mourners for sin we realize the blessing on those who mourn in true repentance, "for they shall be comforted." We pray, "Thy Kingdom come," in victory over the sin within us and around us for which we mourn, and we take courage to fight our battle and win our crown.

The Kingdom of God is *within* us as well as about us and around us. Its development within us cannot stand still. We either *increase* or *decrease* in spiritual perception, and the measure of our progress is in proportion to the reality of our self-knowledge and the depth of our penitence.

VI.

Consilium :

THE GIFT OF COUNSEL.

“By wise counsel thou shalt make thy war.”—PROV. XXIV. 6.

WE have already seen how the Gift of Knowledge illuminates the *practical intellect*.

The Gift of Counsel acts in the same manner. We value, and value rightly, the Cardinal Virtue of Prudence, and in its guiding of the practical intellect we see the gifts of leadership, governance, and statesmanship developed under the Good Hand of God, for the benefit of nations and individuals. But the heavenly Gift of Counsel soars far above the Cardinal Virtue of Prudence in its guidance of the practical intellect of man. The Gift of Counsel is the divinely illuminated Prudence of the Holy Ghost.

By it we are guided to distinguish not only between good and bad lines of action, but between the *good* and the *better* course. By it we are enabled to determine our true vocation in life and to judge

whether God means us to serve Him in the secular life, or in that stricter life which is marked off by what theologians term "counsels of perfection." We are not to infer that we shall be freer from temptation in what is somewhat inaccurately termed the "religious life," than we shall be in the secular. It is only a question of fighting the battle of God in different ranks of His army. The battle is the same, and our struggle aimed at the same end, in whatever station and by whatever methods we are fighting. Cavalry, artillery, and infantry do not fight in the *same way*, though they are fighting in the same battle. A patriot desirous of fighting the battles of his country, uses his prudence to judge if he will be of most use as a gunner, a cavalryman, or an infantryman. And so we use the divine Gift of Counsel, whereby we may "make our war." Under its guidance we are helped to decide whether we fight as priests or laymen, celibates or married, "religious" or "secular." All alike are bound by the heavenly precept: "Be ye perfect," but we have need of divine Counsel to choose out our special pathway for us. As far as his own personal religion is concerned, it is harder for a priest, or a member of a religious community, to save his soul alive than it is for a layman. The layman's temptations are less subtle and ensnaring than the priest's, and the special

attacks of Satan are hurled with bitterest intensity against the standard-bearers and officers of the Church Militant. Therefore, since untold mischief has been wrought in the Church by mistaken vocations, we must pray earnestly that by His Gift of Counsel, God will show us the way that we should walk in, and *guide our feet into the way of peace.*

I. Let us note the development of this Gift of Heavenly Prudence in our Blessed Lord's Ministry on earth. He counselled His disciples not to cast "pearls before swine." Spiritual truths were not to be hurled broadcast upon unprepared hearers. The message of God was to be so handled by His messengers, as to avoid the risk of its being treated with carelessness and contempt. When we consider the gradual unfolding of the perfect Moral Law in the pages of the Old Testament, and how patiently God educated the childhood of the human race, century by century, until "the fulness of the time was come," for the absolute and perfect revelation of the Moral Law in the Person and Teaching of our Blessed Lord; we see that this gradual teaching of religious truth is part and parcel of the Divine method. The world is not to be won to Christ by rash, hasty, and impulsive efforts. The olive branch of the Gospel message must not be shot out of a catapult. Our Lord's dealing with His chosen

disciples shows the utmost refinement and delicacy of spiritual tact. "I have many things to say unto you, but ye cannot bear them now." (S. John xvi. 12.) Here is His gentle method of Divine Prudence in leading them by slow degrees, to realize the august Majesty of His Person and Work. We might multiply instances, but it may suffice to consider our Lord's silence before Pilate. Here ordinary prudence would have bidden Him answer and explain His true position. But the Gift of Divine Prudence out-weighed ordinary prudence. It was impossible to convince Pilate, Herod, and the chief priests, of the fulness and truth of His mission. He would not cast pearls before swine, and in mercy to His judge He was silent. His silence enabled Him to pray from the Cross, "Father, forgive them, for they know not what they do." (S. Luke xxiii. 34.) Our Lord's silence was not only divinely prudent, but merciful as well. There is a distinct link between the Gift of Counsel and the Blessing of the merciful.

Isaiah prophesied of our Lord that "His Name shall be called Counsellor." (Is. ix. 6.) Thus, as the Captain of our Salvation, He leads us by His wise Counsel to the battle against evil. We read His Counsels in the words of the Evangelists and in the living voice of His Church. Let us listen and remember the faith of the Psalmist, who, when

perplexed with the moral discords and difficulties of human life, could say in restful confidence, "Thou shalt guide me with Thy Counsel, and after that receive me with glory." (Ps. lxxiii. 23.)

II. The manifestation of this Holy Gift in the Catholic Church is easy to trace. The Gift of Counsel guides her in that most important aspect of her many-sided life—the consultative and deliberative side—as shown in her Councils and Synods. The solemn phrase, "It seemed good to the Holy Ghost and to us" (Acts xv. 28), which prefaced the decisions of the first Council of the Church, over which S. James, the first Bishop of Jerusalem, presided, teaches us that the Gift of Counsel has been bestowed upon the Church as a special portion of her Divine Heritage. The period of persecution necessarily prevented the calling of a General Council of the Church, but when peace was granted to her, and immunity from outward violence, her conciliar action was seen in its fullest vigour. The first four General Councils defined the Catholic Faith, and guarded it against the attacks of false doctrine, heresy, and schism. But in considering the infallibility of the undisputed General Councils, we must ever bear in mind that their function was *not to define new dogmas*, but to explain *the Faith once delivered to the saints*. The questions before them were decided by appeals to

Holy Scripture and the teachings of Apostolic men.

“*Quod semper, quod ubique, quod ab omnibus.*” This is what they taught, and the function of Œcumenical Councils was to preserve the unbroken continuity of Apostolic Doctrine. The inerrancy of their decrees depended on two factors. First, their agreement with *what had been always taught* from the beginning by Christ and His Apostles. Next, the *subsequent acceptance* of their decrees by the whole body of the Faithful.

It was thus that the decrees of a Synod of 150 Eastern bishops, which met at Constantinople in A.D. 381, became recognised as the unerring dicta of an Œcumenical Council.

The additions made to the Nicene Creed were true, and necessary as a defence against error, and the subsequent acceptance of the Creed thus amended, by the *universal consent of Christendom*, is the true warrant on which we recognize and acknowledge the authority of the Second General Council.

Contrast with this Council the august accessories and wide-spread importance of the Council of Ariminum with its 400 bishops, in A.D. 359. It had to re-affirm the Nicene Creed against Arians and semi-Arians. It began well, but came to a halting and temporizing conclusion. Christendom did not ratify its compromising definitions. It was *meant* to be a General Council, but the true Gift of the Spirit of

Counsel was despised. The bishops lacked the courage of their opinions, and so the Council of Ariminum ended in practical heresy. But now the divided state of Christendom renders the assembling of General Councils impracticable. We may not deplore this over-much, because the undisputed and accepted General Councils have amply set forth the Catholic Faith. The Catholic Church needs no new definitions or developments of dogma.

But we must not on this account think that the Spirit of Counsel is in *abeyance* in the Church. It animates all our synods and Conventions—Diocesan, Provincial, and National, and if we trustfully lean on its guidance in simple faith, we shall see God's blessing upon the deliberative and consultative action of the Church. Wherever this "living voice" of the Church has been stifled, stagnation has followed. The silencing of the English Convocations caused, in great measure, the deadness of the Hanoverian period. The Synodical life of the American and Colonial Churches has quickened their energies and marvellously increased their vitalizing forces. The Lambeth Conferences, and notably the last one, reflect in a very wonderful way the combined wisdom and the many-sided energies of the Anglican Communion throughout the world; and we cannot doubt that the blessed Gift of Counsel was outpoured in fulness upon that last great gathering, and abun-

dantly manifested in its temperate reasonings and in the chastened wisdom of its conclusions. But it is not only in important Synods that we may invoke the Spirit of Counsel to give us a right judgment in all things. Its presence may be felt in all our lesser gatherings, in our vestry meetings, and in our numerous committees, which meet to help forward specific objects and details of Church life.

III. We need this precious gift ourselves, that we may take our personal part in this side of Church life, with due prudence, diligence, and absence of self-assertion. The "Latrocinium" may find its modern counter-type, if rivalries and personalities are not carefully excluded by charity and self-restraint. We need it, too, in the development of our own personal religion. We need wise counsel if our warfare is to be accomplished, and our victory won.

Just as the Cardinal Virtue of Prudence leads men to act wisely and cautiously in temporal matters, so does the Gift of Heavenly Prudence lead us to act wisely in spiritual matters. If we listen to its voice it will mould and fashion our whole lives in accordance with the Will of God.

The Gift of Counsel will enable us to balance the right of private judgment, by a loyal obedience to the authority which the Church has in controversies of Faith. We shall apply our own judgment and reason, and exercise our powers of mind to their fullest

extent in searching the Scriptures and strengthening our hold upon the truths of our Holy Religion. But the exercise of our judgment will be limited by the lines of exact truth defined for us by the Creeds, which are the bulwarks of Christendom. We shall remember that we are Catholics *within* the City of God, and not heretics who of their own wilful choice assail her *from without*.

We shall "walk about Zion, and go round about her, and tell the towers thereof." We shall "mark well her bulwarks" (Ps. xlviii. 11, 12), and not suffer them to be assailed by any wilful self-assertion of our own opinions. We shall "consider her palaces"—the quiet resting places for perplexed and doubtful souls—and use our private judgment and powers of mind, *within* the safe limits of her walls, to minister to ourselves and others an ever deepening perception of their beauty and strength.

The Clergy have special need of the Gift of Counsel to enable them to deal with the difficulties of individual souls. A refinement of spiritual tact is needed, lest guidance and direction should be *overdone*. The object of all "ghostly counsel and advice" is to minister to a true and noble independence and robustness, in the life of the souls to whom we minister.

We do not want to create a sickly religious valetudinarianism in those who seek our counsel.

We must guide them to move in the Presence of God in the power of a manly and *healthy* religion, "for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. i. 7.)

S. James tells us of a "perfect law of liberty." (S. James i. 25.) It is a *law*, and therefore it binds us to spiritual progress. It is a law of *liberty*, and therefore it preserves our freedom of action. "All things are lawful unto me, but all things are not expedient." (1 Cor. vi. 12.) The Spirit of Counsel guides us to follow the perfect law of liberty, so that our freedom of action does not mar our spiritual progress. All lawful things are not expedient, and the Cardinal Virtue of Temperance and self-restraint is purified by the Spirit of Counsel from possibilities of selfishness, so that it becomes the handmaiden of that law of liberty, which finds its expression in *pure religion, undefiled before God*.

IV. The Deadly Sin of Covetousness is the parody of all true Prudence. It is Prudence distorted into selfishness, and is the worst foe of a Heavenly Prudence which is based on unselfish thought and care for others. It is useless for us to invoke the Gift of Counsel, and pray for "a right judgment in all things," unless we are honestly prepared to put away self and follow the leading and teaching of the Holy Spirit of God. "Covetousness, which

is idolatry" (Col. iii. 5), thrones self in the place of God. It need not necessarily take the vulgar form of the love of money, for it includes all forms of self-love and self-assertion which hinder us from our duty to God and our neighbour. A desperate disease needs desperate remedies. Our Blessed Lord counsels us to *pluck out the right eye*, and *cut off the right hand*, rather than yield to the Spirit of *self*, and ruin our whole being.

There is a *mercilessness* in some forms of our modern life which is the direct outcome of covetousness. Competition is keen, and there is a feverish haste to get rich. Men tread one another to earth in the race of life, the weakest goes to the wall, the most unscrupulous succeed by fierce unbrotherly activities, even if (which is rarely the case) they are untainted by "the hidden things of dishonesty." (2 Cor. iv. 2.) We are not to be "slothful in business," but we can, at the same time, be "fervent in spirit, serving the Lord." (Rom. xii. 11.)

V. We must be *merciful* if we would obtain mercy. We must forgive as we hope to be forgiven. We must stretch forth a brotherly hand to our enemies and rivals, as well as to our friends. We cannot pray, "Forgive us our trespasses" without a God-given consciousness of our own sins, which helps us to win the Blessing of the Merciful. And if we would fight wisely against the unmerciful spirit of self-seeking

and covetousness, we must use Heavenly Prudence. It is easy for us to misjudge our own motives, and we often fail to discover the root sin which dominates our lives and actions. The Spirit of Counsel taught S. Paul not to "beat the air" with useless blows that did not *tell*, but to exercise the Divine Prudence, as well as the Heavenly Fortitude, of the Soldier of the Cross. The inroads of selfishness are most difficult to detect. We may seek the perils of leadership in the Church of God, and imagine that we are animated by motives of chivalrous loyalty to Christ our King. But a self-seeking, unsuspected by ourselves, may lurk beneath our eagerness to be in the front of the battle. Again, we may depreciate our own powers and gifts by a false humility. This may come from a hidden pride that whispers, "Aut Cæsar aut nullus," or else from an indolence which prompts us to hide our talents in a napkin. Faithfulness to the principles of merciful unselfishness in our dealings with others, will open our hearts to the counsels of Heavenly Prudence. "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) And thus, conscious of our sinfulness and need of guidance, that Loving Spirit shall lead us forth into the land of righteousness." (Psalm cxliii. 10.)

VII.

Intellectus :

THE GIFT OF UNDERSTANDING.

“For this cause we also do not cease to pray for you, and to desire that ye might be filled with the knowledge of His Will, in all wisdom and spiritual understanding.”—COL. I. 9.

WE have now considered Knowledge and Counsel, the two Gifts of the Spirit that touch the *practical* intellect. We have now to deal with the Gift of Understanding, which, with the Gift of Wisdom, governs the *speculative* intellect.

And first we must remember that the *natural* gift of intellect, in its varied degrees, is God's Gift to the whole human race. It is a part of the equipment of Man as framed in the Image of God. As we consider Man's Tripartite Nature in its divisions of Body, Soul, and Spirit, we see that the reasoning faculty falls naturally into the *second* of these divisions. The intellect works in the sphere of the *anima rationalis*, the “reasonable soul” of the Athanasian Creed. But the *spiritual* Gift of Under-

standing sanctifies the *natural* Gift of intellect, just as we have seen that the spiritual Gift of Strength supplements the natural virtue of Fortitude.

I. The human intellect reached its *highest possible development* in the Perfect Manhood of Christ. We are apt to miss the true consequence of this most fruitful fact, and we do "not realize that in Him are hidden all the treasures of wisdom and knowledge." (Col. ii. 3.) Because these treasures are hidden they are none the less *real*.

Hidden in the Perfect Intellect of our Blessed Lord as Man, are all the treasures of Art, Literature, and Science. Every possibility of glorious and perfect conception and execution in Statuary or Painting, which could be achieved by the nature of Man was latent in the Perfect Man.

All the powers of the soul which make the orator, the poet, and the man of letters were His in absolute fulness. His recorded utterances are sublime in their dignity and simplicity. "Never man spake like this Man" (S. John vii. 46), is no mere oriental hyperbole, but a truth forced from the lips of His hearers, of a far-reaching application, which they, least of all, fully realized.

All that is possible to the man of science was His, too. Every discovery that has been achieved by human knowledge, through the slow process of induction from a long series of observed facts, was

open to His Perfect Intellect as Man, Who had framed the Universe as the Eternal Word.

The man of science has to revise his theories by the light of newly-observed facts, and the science of to-day supersedes the science of fifty years ago.

But all the treasures of science lay open before the Son of Man. He framed His Gospel and built His Church in the *full consciousness* of every scientific discovery of the after years. Does not the perfect Knowledge of the Perfect Man stay our doubts and satisfy our intellectual difficulties? If we are *logical* in our hold upon the Creed of Christendom, we shall rest upon the Perfect Human Knowledge of our Blessed Lord, and we shall tell those who bid us give up the pith and essence of our Faith, at the imperious behest of our modern scientific infidels, that every scientific doubt and difficulty they have suggested was anticipated more than 1800 years ago by the Perfect Intellect of the Incarnate Son of God. Modern scientific discoveries may seem hard to reconcile with the Creed of Christendom. But the difficulty lies with us and our imperfect knowledge. If any modern scientific discovery really ran counter to the Faith or to the Bible, we trust that our Lord's Perfect Knowledge would have provided against the clashing of scientific and religious Truth. "If it were not so, I would have told you." (S. John xiv. 2.) He would have told us if the Old Testament

needed modifying to suit modern scientific discoveries. He would have told us *if miracles were impossible*. He would have told us if the "Faith once delivered to the saints" needed re-delivering to suit nineteenth century exigencies. *But He has not told us anything of the kind*. We trust His Perfect Human Intellect and lean upon it amidst the warring chaos of human intellects confessedly *imperfect*. We know that He knew all Truth, religious or scientific. All Truth is of God, and it is impossible for scientific Truth to jar with religious Truth. A time will come when our imperfect knowledge will pass away, and the harmony of *all* the Truth of God, scientific and religious, will be manifest. As members of Christ, we shall share in His Perfect Intellect. Our souls, gradually illuminated by the Spirit of Understanding, will one day shine even as His. "We know not what we shall be, we know that we shall be like Him." (1 S. John iii. 2.)

II. In the Church the Spiritual Gift of Understanding is manifested as the Gift of the Science of God—scientific Theology. This is no science of logomachies or hairsplittings, and scientific Theology never loses itself in attempts to be wise above what is written, or to define what may not be defined. Whenever theologians have done this they have degraded the "Queen of Sciences." The Science of God is too dignified and noble to brook the

trivialities that, amidst much grandeur of intellectual development and accurate thought, defaced the scholastic theology of the Middle Ages. Men busied themselves with these trivialities rather than with central truths such as Aquinas dealt with in his wonderful "Summa Theologiæ." And so the leaders of the Reformation in great measure lost their hold on the "proportion of the Faith." They were brought up upon the subtleties of scholastic theology, and had never realized the scientific Theology of the Catholic Faith. Hence the errors of Luther, Calvin, Zwingli, and others who have rent the seamless Robe of Christ.

The Gift of Understanding has been specially exercised in the Œcumenical Councils of the Church. There the Science of God taught the Church to define and teach clearly what had been taught from the beginning, and what could be proved out of Holy Writ.

And besides the Œcumenical Councils we have the Doctors of the Church, with their intellects ripened and informed by the Gift of Understanding. The powerful minds of S. Athanasius and S. Augustine moulded the theology of Christendom. The eloquence and courage of S. Chrysostom, the clear definiteness of S. Basil, the Biblical scholarship of S. Jerome, the administrative capacity and holy zeal of S. Ambrose, the broad and tolerant

mind of S. Gregory the Great, with its powers of missionary organization—all ministered in diversity of Gifts to the building of Christendom, under the quickening influence of the Spirit of Understanding.

III. What is the due place of intellect in ourselves, and how are we sanctified by the heavenly Gift of Understanding? To begin with, we must avoid the danger of *worshipping* intellect and genius, and forming a wrong estimate of the value of these natural gifts of God. The gift of *natural intellect* is a noble thing, and so, in a lesser degree, is the gift of *physical strength*. But we must not forget that a man is acceptable in the sight of God, even if he has neither intellectual power nor physical strength.

The cultus of mere cleverness and ability will land us ultimately in devil worship. The intellectual genius of Satan far surpasses the power of any human brain, for Plato, Aristotle, Newton, or Pascal, must yield the palm to the fallen archangel in a comparison of sheer power of intellect.

We are responsible to God for intellectual talent, just as we are for other talents committed to us, and we have to watch lest the perilous gift of high intellect draws us away from the simplicity of the Faith of Christ. Every thought must be brought into obedience to the yoke of Christ. (See 2 Cor. x. 5.) But this subjection of the human intellect to the claims of Christ is no dwarfing or stunting of its

powers. Our intellectual power is God-given, and must be used to the full in His Service. When the intellect has made its generous and ungrudging venture of faith, it receives its true development and awakens to higher possibilities than it knew before. The Spiritual Gift of Understanding comes to sanctify and guide the intellect, and thus are caused its highest triumphs. The Religion of Christ has caused the noblest intellectual developments the world has yet seen. Place the noblest names of pagan Philosophy side by side with the great Theologians of the Church, and we see that S. Augustine and S. Thomas Aquinas are greater than Plato and Aristotle. Take Art, and we see that Leonardo da Vinci, Michael Angelo, and Raphael, are greater than Phidias, Praxiteles, and Apelles. The Light of Christ has illuminated the intellects of Christian artists, and caused powers to be developed which the Art of Greece never touched. The pagan Greek perfected the form of beauty. Christian Art put life and noble expression into the soulless forms of ancient sculpture and painting, and made them live unto the Glory of God. Take literature. Dante and Shakespeare are greater than Homer and Æschylus. Analyze the cause of this and you will find that the souls of Dante and Shakespeare were "touched to finer issues" than those of the pagan poets, by the influence of the Cross upon their intellects. We

thank God for all that rings true and noble in the Poetry and Art of the world before Christ. But we thank God still more for the light shed upon Christian Art and Letters, by the intellectual Power and mighty influence of the Cross. Apelles never painted *upon his knees*, like Fra Angelico. And herein lies the real difference between pagan and Christian Art.

We realize, then, that the Spiritual Gift of Intellect raises and ennobles all the natural powers of the soul. We must pray for its development within us, that we may grasp the meaning of the Catholic Faith, and illuminate our understandings with it. "Open Thou mine eyes," O Lord, "that I may see the wondrous things of Thy law." (Ps. cxix. 18.) Here is the receptive heart crying to God for understanding, to know the Faith, and to study the Holy Writ to the soul's profit. The Spirit of Understanding is *necessary*, if our devotional study of the Holy Scripture is to be in any degree real and true. A man who has no natural ability can be graced by this Holy Gift, with powers of realizing the Catholic Faith and understanding the Word of God, when it is denied to a proud intellect that tries to stand alone. The Blessing of the "Pure in heart" must dwell within all souls desiring to be filled with Spiritual Understanding. Self-denial must uproot the Deadly Sin

of bodily self-indulgence, if the soul is to be free to receive the heavenly gift. So shall we pray in faith: "Give me understanding, that I may learn Thy commandments." (Ps. cxix. 73.)

IV. The Deadly Sin of Gluttony, or bodily self-indulgence in eating and drinking, is a terrible foe to the Spirit of Understanding. It is no light matter, to be hastily brushed aside as unworthy of our consideration, in times when medical science warns us against it, and the general advance in physiological knowledge, causes people to be careful not to harm their bodies by self-indulgence in food or drink. The danger of drunkenness to nations and individuals is so fully recognized now-a-days, that organized opposition to this hideous vice has in some cases so outstripped its due limits, as to incur the taint of a Manichæan denial of the Scriptural and Sacramental use of fermented wine. The plain words of the last Lambeth Conference upon this latter point, and the wisdom shewn by our Fathers in God in dealing with the whole question of Intemperate use of stimulants, affords a practical and workable basis upon which Churchmen can unite in combating this terrible evil.

But if intemperance in drink causes ruin of body and soul, we cannot forget that habitual self-indulgence in food has its grave dangers. Even if the instinct of self-preservation leads men to be careful

in this matter to guard the health of their bodies, and even if the outward consequences of indulgence in food are less apparent than those of its kindred sin, we must remember the disastrous spiritual consequences which S. Paul links to the sin of those "whose god is their belly, and whose glory is in their shame." He calls them "enemies of the Cross of Christ." (Phil. iii. 18, 19.)

The ethics of Epicurus are not really misrepresented by the phrase, "Let us eat and drink, for to-morrow we die!" And Modern Epicureanism, with its refinements of hygienic precaution, and its veiled subtleties of luxury, is just as dangerous as its ancient and coarser form. Many of us are more nearly touched with this evil than we suspect.

Modern civilization has surrounded us with many comforts and luxuries unknown to our fathers and grandfathers. Let us use them with guarded caution, and remember that our Lord laid it down as a matter of course that His Disciples would discipline themselves by bodily Fasting. (S. Matt. vi. 16.)

It is only by guarded Temperance in meat and drink at all times, emphasized by special and watchful self-denial in accordance with the guidance of the Church, that we can keep our hearts open to spiritual influences, and capable of receiving the quickening Power of God the Holy Ghost.

V. It is the Pure in Heart alone, who shall see

God by the light of Divinely illuminated intellect. The first chapter of S. Paul's Epistle to the Romans gives a terrible picture of the way in which impurity can quench the light of Intellect, and cause men to lose all true Understanding of the things of God. The moral degradation of ancient Greece and Rome caused the downfall of the political and social systems of the ancient world. The descendants of the heroes of Thermopylæ, Marathon and Salamis, became dead to public and private virtue. The stern virtues of Republican Rome were lost in the luxurious immorality of the Empire of the Cæsars. The later Roman Stoicism of Seneca, Epictetus and Marcus Aurelius, was an exotic plant of sickly growth. Philosophy at its best only touched a few. The masses were sunk in the immoral degradation of a Paganism, whose chief hold upon them consisted in the sanction it gave to profligacy and vice. And though Christian life and thought has during eighteen centuries wrought upon the world and raised the tone of public opinion, the gross immorality of our great cities almost touches the Pagan level. We have need to pray, "Lead us not into temptation," as we contemplate the perfect standard of Christian purity. We have to be pure in *thought, word, and deed*. We know that we are never tried *beyond* our strength and powers of resistance. S. Paul's words are *calm, strong, and decisive*. "There hath no temptation taken you but such as is

common to man : but God is faithful, Who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it." (1 Cor. x. 13.)

With prayer and watchfulness we can keep our hearts and lives holy and pure, so that the Spirit of Understanding may enlighten our intellects and shew us more and more of the Will and Mind of God, so that the Blessing of the Pure in heart may be ours; and "our eyes shall see the King in His Beauty, they shall behold the land that is very far off." (Is. xxxiii. 17.)

VIII.

Sapientia :

THE GIFT OF WISDOM.

“The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.”—S. JAMES III. 17.

WE have come to the closing meditation of this series. Let us briefly recapitulate. The Seven Gifts of the Holy Spirit are Seven Powers of the soul which, in the ordinary course of God's Providence, are communicated to us in our Baptism, and increased through the Apostolic Laying-on of Hands, which is ministered in the Sacramental Ordinance of Confirmation. We may map out our mental phases and processes into the threefold division of : (1) Heart or Affection ; (2) Will ; (3) Intellect.

The first two of the Sevenfold Gifts, namely, Holy Fear (the underlying Gift of the Seven) and True Godliness, or Piety, act upon the *heart* or *affections*. The Gift of Fortitude acts on the *will*. The Gifts of Knowledge and Counsel act on the *practical in-*

tellec, and the Gifts of Understanding and Wisdom act upon the *speculative* intellect.

In dealing with the Gift of Wisdom, which is the crown of the Sevenfold Gifts, we cannot forbear to notice that "the wisdom that is from above" has for its *underlying* principle the Gift of Holy Fear. "The fear of the Lord is the beginning of Wisdom." (Ps. cxi. 10.) We must first note the difference between *ἐπιστήμη*, which denotes knowledge, natural or acquired, and *σοφία*, the wisdom which enables us to use knowledge aright. The Gift of Wisdom is the *balancing* power of the soul, which enables us to use aright the other Six Gifts of the Spirit. S. James, in the passage preceding the text, sharply discriminates between earthly and heavenly Wisdom. Earthly wisdom exalts itself against the Faith of the Gospel, and looks with a sort of cynical contempt upon that Faith carried into practice, and working by love. It is *earthly, sensual, devilish*. Earthly, as ministering to the *flesh*, sensual (or more literally, "psychical"), as belonging to the *soul*, considered as unsanctified and alien to the Spirit of God; devilish, as ministering to spiritual pride, and depriving the human *spirit* of all contact with the Risen Life of Christ. Earthly wisdom thus defiles the *body, soul* and *spirit* of the man who chooses to serve Satan rather than God.

I. We look to our Lord, in Whom "are hid the treasures of wisdom" (Col. ii. 3), to show us the true working of the "wisdom that is from above." This wisdom is first *spotless, pure and holy*. Our Lord came to be the Victim undefiled, "the Lamb without spot," that "taketh away the sins of the world." Alone amongst the sons of men did He manifest a perfect and flawless humanity, "leaving us an example, that we should follow His steps." (1 Pet. ii. 21.) Then Heavenly Wisdom is *peaceable*. He came to be our Peace, although the bitter conflict of evil against God's Peace caused Him to say that He brought not peace on earth, but a sword. It is *gentle or equitable*, and thus it fulfils the precept, "Render unto all their dues." (Rom. xiii. 7.) Our Lord's tribute to Cæsar and His paying the Jewish temple tax, show Him as teaching us to do our duty in supporting our government and country as well as supporting, by regular contributions, the work of the Church of God. It is "*easy to be entreated*," not with the foolish compliance of weak good-nature, which is too often the outcome of indolence, but with the unselfish humility which leads us to think of others before ourselves, with the sympathy which our Blessed Lord shewed as He wept by the grave of Lazarus. It is "full of mercy and good fruits," because this tenderness for others produces "the fair flowers of a blameless life," and leads us to

follow our Lord in His tenderness to penitent sinners and patience with the weak and ignorant.

As we touch upon the manifestation of the Gift of Wisdom in our Blessed Lord, we naturally recur to the wonderful description of Wisdom in the Book of Proverbs, where our Lord's Incarnation is foreshadowed as the building of a house by Wisdom amongst the children of men.

It has been well remarked that "Wisdom is the only Gift of the Holy Ghost which bears a Divine Name." Christ is "the Power of God and the Wisdom of God" (1 Cor. i. 24), and in Him we see Wisdom as the perfection of the Sevenfold Gifts. We see Him as the *Creative Wisdom* of God. "When He prepared the Heavens, I was there; when He appointed the foundations of the earth, then was I by Him, as One brought up with Him." (Prov. viii. 27-30.) "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made." (S. John i. 1-3.) And then we see the Divine Logos, the Wisdom of God, building a house amongst men. "The Word was made flesh and *tabernacled* (ἐσκήνωσεν) among us." (S. John i. 14.) And the Incarnation finds its *extension* in the building of that holy House—the Body of Christ—the Holy Catholic Church, to be the habitation of the Wisdom of God, Whose

glories and powers are imparted through the gifts and graces of the Sacramental Life, to all the branches of the True Vine, "who are very members incorporate of the Mystical Body" of Christ our King, "which is the blessed company of all faithful people."

II. We see Wisdom developed in the Church as the *balancing* and *harmonizing power* of the Seven-fold Gifts. It prevents Holy Fear from becoming "fear that hath torment," a distrust of the Powers and Gifts by which the Church fulfils her mission, and by which she makes bold ventures of faith. It prevents the Gift of Piety degenerating into superstition, and keeps a *true* balance between the *outward* beauty of Worship, and the *inward* beauty of Holiness. It prevents the Gift of Fortitude degenerating into *rashness*, like S. Peter's, and tempers the assaults of the Church upon heathenism, vice, and ignorance, with a *dignified prudence* and *self-restraint*. It prevents the Gift of Knowledge from puffing us up, by reminding us that *now we know in part*. It tempers the Gift of Counsel with self-restraint, and prevents the Councils and Synods of the Church from losing weight and power by any hasty overriding of minorities, by mere weight of numbers in deciding questions upon which differences of view are legitimate. It sanctifies the Gift of Understanding by checking *pride of intellect*. And further it

directs zeal and prevents it from degenerating into intolerance. It modifies and reorganizes the methods of the Church to suit the circumstances of every age. The fortress of the Faith is not defended now with the same methods and the same weapons as it was at other periods. The same Central Truths have to be defended in new ways. It is the work of the Gift of Wisdom to guide the *living voice* of the Church, and to free the Bible from traditional misinterpretations, which are not part of the sacred deposit, and which have a claim on our *prejudices*, rather than upon our *convictions*. The true harmony between *Religion* and *Science*, *reason* and *revelation*, the *natural* and the *supernatural*, comes from this *reconciling* Gift of Wisdom.

The Gift of Wisdom leads the Church to "declare all the counsel of God" (Acts xx. 27), and "to prophesy according to the proportion of faith." (Rom. xii. 6.) Every development of Sectarianism comes from the *unbalanced* holding of some truth taught in the Catholic Church. For instance, the Quakers exaggerate the *spirituality* of the Christian religion, until they *practically* lose sight of the fact that man has a *body*, as well as a *soul* and *spirit*, and thus are led to a denial of the Sacramental life of the Church. Calvinism dwells exclusively upon the Sovereignty of God, and with a merciless and pitiless logic ignores man's free will. Human logic

is *finite* after all, and its very *accuracy* is a snare in dealing with the *Infinite*, unless it is balanced by the Gift of Wisdom.

III. As working in the individual soul, the Gift of Wisdom gives us the *fruition* of the other Gifts of the Spirit. It exercises in each of us that balancing and harmonizing power which it manifests in the corporate life of the Church. It sanctifies the Cardinal Virtue of Justice, by superadding to it a Divine Equity, and sensitive perception of truth and right ; which enables us not only to grasp the true *proportion* of the Faith, but to apply practically to our own lives and to our relations towards others, a true adjustment and harmony of ordered peace and righteousness.

We must carefully nurture the *desire* for wisdom, if we would have its development within us increased. "Wisdom reacheth from one end to another mightily, and sweetly doth she order all things. I loved her, and sought her out from my youth." (Wisd. viii. 1.) We must *express* our desire by earnest prayer. "If any of you lack wisdom, let him ask of God." (S. James i. 5.) "I called upon God, and the Spirit of Wisdom came to me." (Wisd. vii. 7.) And then we shall find that our growth in humility is the measure of our receptive faculty ; for "with the lowly is wisdom." (Prov. xi. 2.)

The Spirit of Wisdom guides us in the *devotional* study of Holy Writ. We are enabled to see the organic unity of the whole Bible and the independent witness of each book which composes it. We shall see how the Gift of Wisdom "caused all Holy Scripture to be written for our learning;" without believing any *mechanical* theory of Inspiration. The Infallibility of Holy Writ is not dignified by theories of Verbal Inspiration which make no allowance for the errors of copyists. In minor details of no spiritual importance the sacred writers may have made mistakes, although we may find that, even where they seem to do so, some side issues we have neglected, or some lost facts of which we cannot now estimate the value, may put a fresh complexion on matters of detail which at present seem to us perplexing. Absolute Infallibility in matters of Doctrine, Faith, and Morals, is found in Holy Scripture, and this is enough for its spiritual purpose, as the treasure-house of the Catholic Church, from which she proves her Creeds and teaches the world. The Spirit of Wisdom in the Church enabled her to balance the evidence of the genuineness and authenticity of the Sacred Writings, and thus as "a Witness and Keeper of Holy Writ" she finally formed and framed the Canon of Scripture. Under the guidance of her authority, and within the safe bulwarks of her Creeds, we search the Scriptures.

But a *devotional* study of Holy Writ finds its truest expression in meditation.

S. Paul was a man full of sympathy for others, and not a man of a solitary nature. Yet we read of his journeying on *foot* from Troas to Assos (Acts xx. 13), (a walk of about twenty miles across the Promontory of Cape Lectum), where he would meet again his ship and his companions. May we not trace in this solitary walk a desire in the Apostle for a silent meditation and communion with God, a time of withdrawal in the midst of his busy life of incessant interruptions? And if S. Paul needed the rest and quiet of meditation, we need it more. It is confessedly a very difficult duty, especially in an age of high pressure and unrestfulness. But it *can* be done, and it *ought* to be done if we are to have any real devotional knowledge of the Scriptures. We must place our souls under the guidance of the Spirit of Wisdom, and faithfully set about the work of meditation with trustful perseverance that we may "become wise unto salvation through faith which is in Christ Jesus." (2 Tim. iii. 15.)

IV. We marvel at the wisdom of Solomon. His was not merely practical wisdom as a ruler, but an Inspired Gift from God, which finds expression in the Book of Proverbs. And then comes the sad contrast between the golden days of his youth and the clouded old age and sorrowful close of the grand

life of the wise king, and we see that the Deadly Sin of Luxury and carnal ease was the chief enemy of Solomon's wisdom, and his spiritual fall wrung from him the bitter words of Ecclesiastes, where the selfish voluptuary finds that "all is vanity," except fidelity to duty. Too late for his fame, too late for the peace of his kingdom, he saw the *vanity* of carnal ease, and found out "the conclusion of the whole matter; Fear God and keep His Commandments, for this is the whole duty of man." (Eccl. xii. 13.) The contrast between the carnal desires of our sinful nature and the work of the Spirit, stands forth clearly and sharply in the Fifth Chapter of the Galatians. With distinct emphasis S. Paul there warns his unstable and impulsive converts, "This I say, then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. v. 16, 17.) The Spirit of Wisdom, the crown and fruition of the Sevenfold Gifts, will dominate and overcome the evil desires of our fallen nature, if we walk in its blessed light.

V. We can link the Wisdom from above, which is first *pure*, then *peaceable*, with the Blessing of the Peacemakers, for Peace is "the tranquillity of order," and Wisdom is the Power of the soul that "sweetly ordereth all things." We are conformed

to the Image of the Son of God, Who is the Uncreated and Divine Wisdom, and the Blessing of the Peacemakers is that they shall be called "the children of God, for the *sons of Wisdom* are the *sons of Peace*."

And so, in the peace and order of God, we shew forth, as the result of the Sevenfold Gifts, those blessed Fruits of the Spirit which S. Paul enumerates. (Gal. v. 22, 23.) First we have *Love, Joy and Peace* (ἀγάπη, χαρά, εἰρήνη), the Godward aspect of the Christian mind, filled with the Love of God, and with "joy and peace in believing." (Rom. xv. 13.) Then, as manifested towards others, we have Long-suffering, Kindness, Goodness (μακροθυμία, χρηστότης, ἀγαθωσύνη). *Patient* endurance of injuries, *Kindliness* as a habit of our life, and *Practical Beneficence*. And then we have another triad—Faithfulness, Meekness, Temperance (πίστις, πραΰτης, ἐγκράτεια). *Fidelity* towards God and man, *Meekness* derived from a consciousness of our own unworthiness, and *Temperance*, a chastened and guarded self-restraint in all things.

And so our light shines forth "before men, that they may see our good works and glorify our Father which is in Heaven." (S. Matt. v. 16.)

In closing these meditations let us remember that the Spirit rests upon our lives and dwells within us according to the measure of our love to God. "Ye are the temples of the Holy Ghost" (1 Cor. vi. 19),

says S. Paul, and therefore ye must not sin. We can “quench the Spirit,” we can make our hearts a wilderness of bitter waters of sin and unrest, so that the Holy Dove can find no resting place within us. But we can make room for Him, if we will, that He may sanctify us and all the elect people of God.

FINIS.





GOULD LIBRARY
EASTERN NAZARENE COLLEGE

NEASE LIBRARY EASTERN NAZARENE COLLEGE
BT767.3 .W57 GOULD
Wirgman, Augustus T/The sevenfold gifts



3 2999 00024 5634

Gould BT 767.3 W57 532
Wirgman, Augustus
The sevenfold gifts of the
Holy Spirit.

DATE	ISSUED TO

Gould BT 767.3 W57 532
Wirgman, Augustus
The sevenfold gifts of the
Holy Spirit.

