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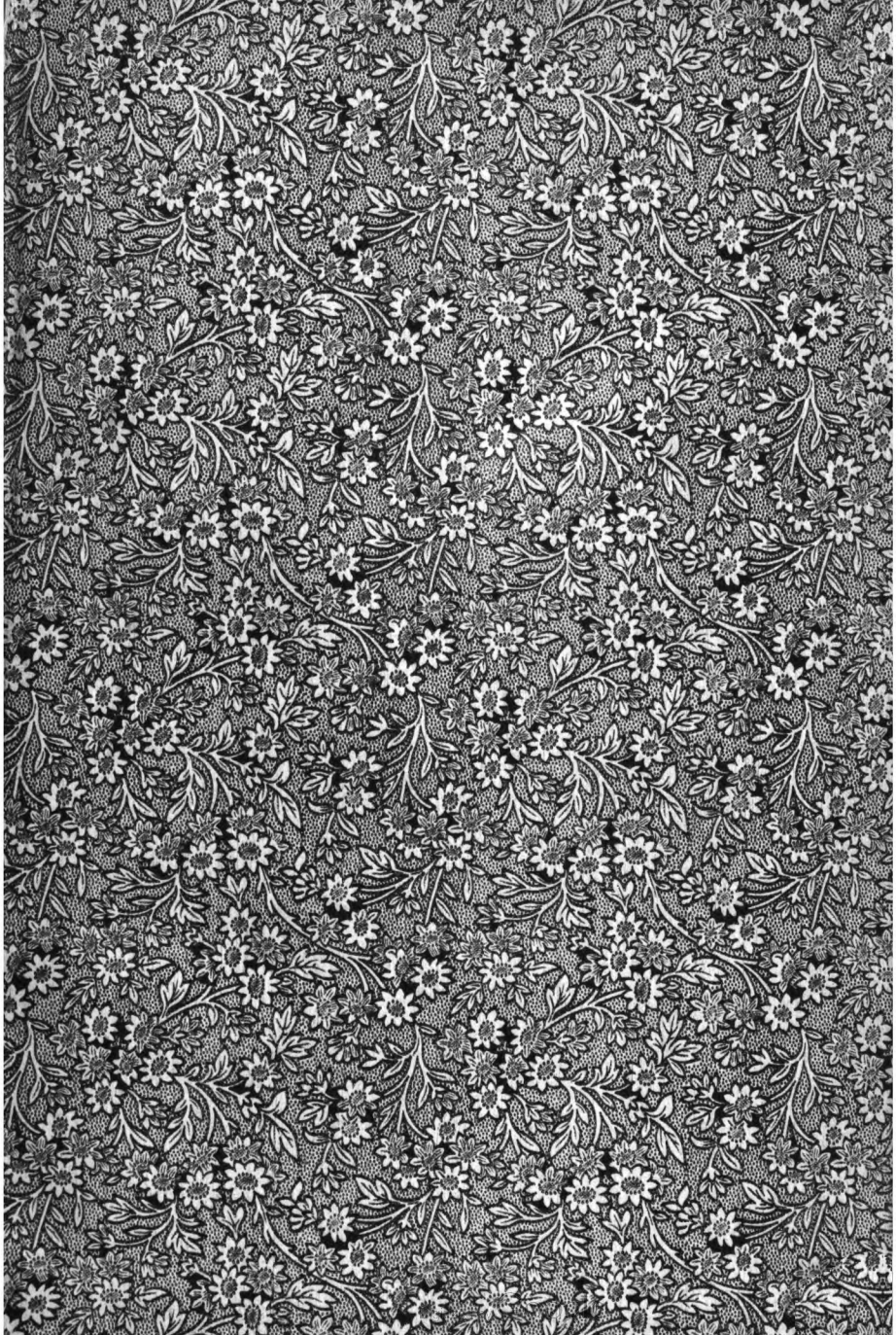
LABORS OF THE APOSTLES

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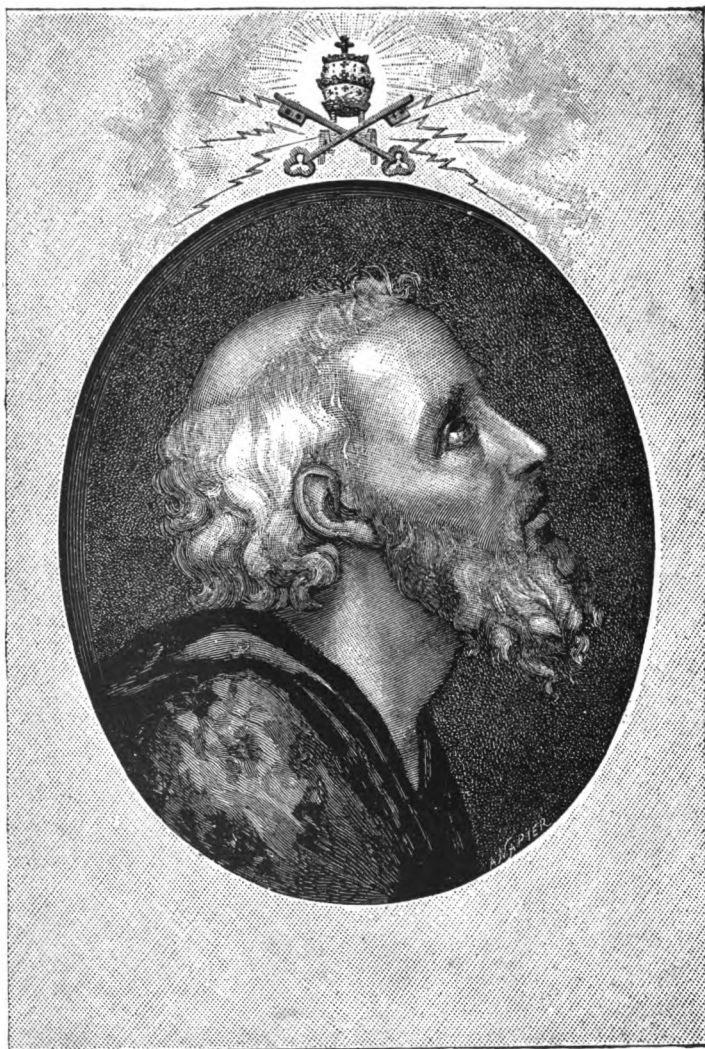
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“Thou art Peter, and upon this rock I will build My Church.”
ST. MATTHEW xvi. 18.

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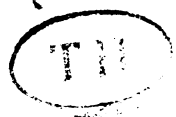
Their Teaching of the Nations.

BY

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Author of "Christ on the Altar," "History of Confession," etc.



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PREFACE.

IN WHICH I SPEAK OF MY LIFE AND OF WHAT WAS THE
OCCASION OF WRITING THIS LITTLE WORK.

I INTEND, dear reader, to write regarding the labors of the apostles, and the origin of the Christian religion. I invite you to follow me to Jerusalem, Bethlehem, Nazareth, and other points in the Holy Land, as well as to Tarsus, Antioch, Ephesus, Corinth, Athens, Rome, Alexandria, and many other places.

I have travelled much in the United States and in other countries, and have always noticed that fellow-travellers are anxious, when they first meet, to learn where their companions come from, whither they are going, and what is the nature of their business or avocation. I will therefore tell you something about myself.

I am a bishop of the Catholic Church, and I think one of the oldest bishops of the world. I was born in the western part of France which is called Little Brittany. My parents and all my relatives were very good Christians. Among them, or indeed among any of the people of the country, I never heard of religious discussion. They acknowledged and venerated the Pope as the Vicar of Jesus Christ upon earth, the dioc-

san bishop as the head of the diocese, and the parish priest as the spiritual father of the congregation. They obeyed their prelates, knew and observed the commandments of God, accepted and recited at their prayers the *Apostles' Creed* as the synopsis of revealed truth, and worshipped their Creator by daily morning and evening prayers on week-days, and by attending Mass on Sundays and holy-days.

My parents always spoke of the Bible with the greatest respect. I remember to have seen at home one of the books of Solomon, written in its entirety in the hand of one of my grandfathers; and when I was leaving home to come to America, one of my uncles, who had been a distinguished servant of his country, wrote to me, recommending that I should always carry a copy of the New Testament about me, remarking that such had been his own practice, and that often amidst great dangers he had found immense consolation in reading the sacred Book, particularly the chapter of St. John regarding the Holy Eucharist, the discourse of the Saviour after the Last Supper, and the Sermon on the Mount.

When I had finished my classical studies, I lived at home for some time, undecided as to the career which I should embrace. I thought seriously for a time of entering on a military career, for I much admired the virtues which characterize the good soldier, and there had been many military men in our family. For many months after coming from college I remained in this state of indecisiveness, until one day all my aversion to the

ecclesiastical state was changed into a determination to embrace it.

My preparation for the priesthood lasted five years; part of the time I spent in the seminary of my native diocese, and the rest in the celebrated house of St. Sulpice in Paris. During my stay in that house I became acquainted with some students from Boston, among them Rev. J. B. Fitzpatrick, who, four years after leaving St. Sulpice, became third bishop of Boston. But the real occasion of my leaving France for the missions of America was the presence of Right Reverend J. B. Purcell at the Seminary. He was returning from Rome on his way to Cincinnati, and I went to see him, and volunteered to become one of his missionaries.

There are probably still living in New York many who remember the packet boat *Iowa* and its excellent commander, Captain Pell. On this ship I embarked at Havre, on July 17, 1840, and reached New York forty-five days after. This was a long voyage, but I rather enjoyed it, for I was always, and am still, fond of the sea.

Among the passengers on board the *Iowa* two particularly attracted my attention. They were an elderly gentleman from one of our great cities, and his daughter, a lady of about 15 or 16. They were returning from Paris, where Miss — had spent some time in a school. The old gentleman was very kind and affable, though sometimes out of humor when we happened to be tossed by the storm, or prevented from going ahead by dead calm. His remarks on those occa-

sions were rather amusing, and he evidently felt that there is *no place like home*.

The good old gentleman had evidently paid hitherto more attention to money-making than to religion, and I used to wonder at his religious views. It was new to me to hear such statements as: *all religions are good; it matters not what a man believes, provided he does right*. He had carried into practice what he held in theory, and when, on a former trip to Europe, he had left his daughter in a boarding-school in Paris, he had declared to the master that "his daughter must be taught some religion. She might be a Catholic, she might be something else, but she must have religion." What the result of such training must be is evident to every thinking person.

I soon found out, after spending some time in the northern part of Ohio, that indifferentism, doubt, and ignorance about religious matters were prevalent in the land.

Bibles, however, were not wanting; they were to be seen on the parlor tables of ships, of steam and canal boats, on the shelves of steam cars, on the mantle-pieces of hotels.

More than fifty-two years have elapsed since I landed in New York as a priest, desirous of helping men to save their souls. Since that time, editions upon editions of Bibles and New Testaments have been printed and distributed broadcast through the land, new religious denominations have been started, church edifices or meeting-houses without number have been erected, ministers are not wanting; there is no lack of Sunday-schools, prayer

or camp meetings, communion services, and so on, but where is true religion, where is unity of belief, where is uniformity in the worship of God?

During my long life as priest and bishop I have been frequently asked by non-Catholics to permit them to marry Catholic ladies, members of my diocese. My experience in that matter is that the greater part of those applicants never prayed to God, never went to a house of worship, or if they did go, it was sometimes to one, sometimes to another; that they were totally ignorant about God, their own soul, and the way to save it.

They were, however, what are known as *good fellows*; they acknowledged that they ought to serve and honor God, but the way to do it they did not know. They had seen enough of the Bible, but if they attempted to read it they soon let it alone, not knowing where it came from, nor what it meant.

I must be pardoned when I say that what I found to be true of the lay people I found to apply in great measure to the ministers. Although they speak of the Bible, recommend it to be read by all as the only rule of faith and morals; although they explain it in their own way—they are well aware that their explanations may be false, they cannot tell upon what authority the Bible rests, and they feel that their comments and recommendations result only in dissension and unbelief.

It has therefore occurred to me to write this little work regarding the labors of the apostles and the origin of the Christian religion. I write

for the sake of men of good will, and all must acknowledge that a very simple and easy way to find the truth is to see how the early Christians were converted.

Was it by reading the New Testament or by the teaching of those whom Christ had commissioned to preach the Gospel? The way to the truth must be the same now as it was eighteen hundred years ago.

Those who have doubts regarding religion I earnestly recommend to read the following charming trait in the life of Our Lord Jesus Christ.

“There was in Jericho a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who He was; and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree that he might see Him: for He was to pass that way. And when Jesus was come to the place, looking up, He saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it they murmured, saying that He was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of anything, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.” (St. Luke xix.)

Zacheus took pains to know Jesus Christ, the fame of whose miracles, goodness, and wisdom had filled the land, and he was rewarded. He expressed his readiness to redress the wrongs he might have committed, and to give the one-half of his goods to the poor. If we would have knowledge and peace we must imitate his generosity.

We hope that our little work will be well received by all Catholics who love their religion. Many there are who are constant readers of the New Testament, and yet know very little regarding the origin of the Christian religion. In the books of the New Testament we find much regarding the early history of the Church, but we do not find in them the order of the events therein related, the occasion which led to the writing of each book, or the scope intended by the writer. These books of the New Testament do not describe the places of the several occurrences related, nor the time when they were written. Catholics continually hear non-Catholics speaking about the necessity of reading the New Testament as a rule of faith, and they are not always prepared to answer them properly. To them it will be pleasant to know whence the New Testament derives its authority, and what is the use that should be made of it. We hope, therefore, that they will welcome our book regarding the labors of the apostles. The principal source of our information has been, as it ought to be, the four Gospels, the Acts of the Apostles, and the Epistles of St. Paul. But we have quoted them as true books of history, not demanding that our readers accept them as the work

of inspired writers until we have demonstrated that the Catholic Church is the infallible guide appointed by Jesus Christ, and then we draw the inference that the books of the Gospel are inspired because the Church has declared it so.

CONTENTS.

PREFACE.

	PAGE
In which I speak of my Life and of what was the Occasion of Writing this Little Work,	3

CHAPTER I.

Jerusalem and the Jews. Public Life of Jesus Christ. His Miracles, etc.,	17
I.—Jerusalem and the Jews,	18
II.—Public Life of Jesus Christ,	20

CHAPTER II.

What Means has Christ Established to Perpetuate His Doctrine?	30
---	----

CHAPTER III.

How the New Testament came to be Written,	43
I.—The Apostles in the Holy Land,	43
II.—St. Matthew,	44
III.—The Gospel of St. Mark,	47

	PAGE
IV.—The Gospel according to St. Luke,	48
V.—The Acts of the Apostles,	50
VI.—St. Paul and his Epistles,	51

CHAPTER IV.

Progress of the Gospel through the Preaching of chosen Ministers,	56
I.—Samaria,	56
II.—St. Paul again,	59
III.—Antioch,	61
IV.—St. Paul and Barnabas at Cyprus, Perge, Antioch in Pisidia, Iconium, Lystra, Derbe, and back to Antioch,	64

CHAPTER V.

Progress of the Gospel, continued,	73
I.—Philippi,	73
II.—Thessalonica and Berea,	79
III.—Athens,	81
IV.—Corinth,	83
V.—Ephesus,	86
VI.—From Ephesus to Troas. Miletus. Tyre. Cesarea. Jerusalem,	93

CHAPTER VI.

St. Paul at Jerusalem. His Great Trials. He is sent to Cesarea,	100
--	-----

CHAPTER VII.

St. Paul in the Hands of the Roman Governor at Cesarea. Defends himself against his Accusers. Appeals to Cæsar. Pleads before Governoꝝ Festus and King Agrippa,	109
---	-----

CHAPTER VIII.

Paul is led towards Rome by Julius the Centurion. Their Shipwreck on the coast of the island of Melita. Arrives at Rome. Whilst Prisoner there During two Years he Preaches the Gospel. He writes to the Philippians,	118
---	-----

CHAPTER IX.

Apostolate of St. Peter,	129
--------------------------	-----

CHAPTER X.

The other Apostles,	140
St. Andrew,	140
St. Thomas,	142
St. Matthew,	144
SS. Philip and James,	145
St. James the Greater,	148
St. Bartholemew,	149
SS. Simon and Jude,	150

	PAGE
St. Matthias,	151
St. John,	152

CHAPTER XI.

St. Peter Head of the Church,	154
I.—St. Peter Appointed Head of the Church,	154
II.—St. Peter Acts as Head of the Church, 164	

CHAPTER XII.

Peter and Paul in Romé,	187
-----------------------------------	-----

CHAPTER XIII.

After the Death of Peter and Paul. Peter's Successors. Destruction of Jerusalem,	189
---	-----

CHAPTER XIV.

St. John and his Gospel,	192
------------------------------------	-----

CHAPTER XV.

More about the Book named the New Testa- ment. Not the Rule of Faith. Its Use. Its Authority,	196
---	-----

CHAPTER XVI.

Conclusion, 202

SHORT WAY TO THE TRUTH.

Prayer for Guidance unto Truth, . . . 210

List of Books that may be Consulted by the
sincere Enquirer, 211

LABORS OF THE APOSTLES.

CHAPTER I.

JERUSALEM AND THE JEWS. PUBLIC LIFE OF JESUS CHRIST.
HIS MIRACLES, ETC.

NINETEEN hundred years ago there appeared in Palestine an extraordinary being whose name was Jesus Christ, who performed great wonders, taught an admirable doctrine, ended His life by dying on a cross, and is said to have raised Himself from the dead and ascended into heaven by His own power. The truth of these assertions cannot be disproved, for all the facts related of Him are confirmed by monuments of all kinds; history tells us that He has always had disciples, and their number to-day is counted by hundreds of millions, who all venerate His name and profess to worship Him, although all do not agree as to the nature of the worship due to Him.

We are of the opinion that the life of Jesus Christ, as also all that He has taught, all that He has commanded, all that He has done, all that He has instituted for the welfare of men, can be ascertained without the sacred Book named the New

Testament, namely, from monuments alone. But, now, as I and my readers possess that sacred Book and are convinced of its accuracy in relating events, we shall make use of it as of an historical work in our search for the true religion. In order to understand the facts and sayings of the New Testament narrative, it is essential that we know something of the condition of the Jews and of other nations in the days of Christ and during the time which followed His death, to the end of the first century.

I.—JERUSALEM AND THE JEWS.

I invite you, dear reader, to accompany me in spirit on a voyage round the Mediterranean Sea. Many are the sight-seekers to-day who go on this voyage merely for the sake of pleasure, but we start toward the East in search of religion, invoking in our hearts, and desiring to find, the will of Him who made heaven and earth, all the things which we shall admire on our way, and who has created us immortal. Of what use is it to know the history of the world if we know not how to please Him who has created it for us?

Let us go directly to Jerusalem, the city of which so many glorious things have been said. I do not mean the Jerusalem of our days; let us suppose that we arrive there eighteen hundred and ninety-two years ago, on the very day of the birth of Jesus Christ at Bethlehem. At that time the famous temple built by Zorobabel, and beautified by Herod, was yet standing, surrounded by other magnificent buildings, in the middle of an im-

mense area, divided into many courts. The Jews still had their high-priest, their priests, their levites, their sacrifices, their sacred festivals, commemorative of the miracles of God's goodness toward them. They still had a king, who enjoyed some power over them as a nation. But Judea had been conquered by the Romans; they were the real masters, and had sent their tax-gatherers, their governors, and their soldiers among the chosen people of God. There was no idolatry among the Jews in those days; they were much attached to the prescriptions of the law of Moses, and to many observances, introduced without authority, which some accounted to be of greater importance than the prescriptions of the law. It is well known that the Israelites of those days were expecting the Messias, promised by the prophets to their fathers, who, they imagined, was to be a great emperor who would extend his power over the whole world. Owing to their intercourse with the surrounding nations, the Jews had founded colonies in many parts of the world, but chiefly in neighboring countries, such as Egypt, Asia Minor, Greece, Rome, and Alexandria. Some of these colonies, such as Antioch, Ephesus, Rome, and Alexandria were very numerous, and were generally allowed the practice of their religious worship; they were much attached to their rites and traditions, considered Jerusalem as the centre of their religion, and did not fail to send thither their offerings and deputations to participate in the sacrifices offered on the altar of the temple at the recurrence of great solemnities.

These Israelites of the *dispersion* also lived in the expectation of the Messiah, and, like their brethren of Palestine, imagined that they alone were to remain the people of God, to the exclusion of all other men.

Let us suppose, dear reader, that we arrive in Jerusalem on the very day Jesus Christ was born at Bethlehem. As we are in search of the true religion, we have no need to inquire into the history of His nativity and the other events of His life, until He will appear as a teacher in the world, about thirty years after His birth. Let us state, however, that we have no need to consult the New Testament to be convinced of what it relates regarding the events of Jesus Christ's early life. Thousands go yearly to the Holy Land, as pilgrims, or mere travellers; they all see, as I have seen, the place wherein He was born at Bethlehem, the site of His dwelling in Egypt, the place in which He lived or worked at Nazareth, and all these facts narrated in the Gospel are further attested by works of art and magnificent structures.

II.—PUBLIC LIFE OF JESUS CHRIST.

Of the public life of Jesus Christ, which we find related in thousands of books besides that of the New Testament, it will suffice to record the following principal traits.

He was about thirty years of age when He manifested Himself to the world. In order to prepare the way before Him, St. John the Baptist appeared on the banks of the Jordan, drawing on him the

attention of the Jews by his holy, penitential life, and commanding them to believe in Him Who was to come after him, Who was greater than himself. The multitudes who were baptized by St. John, *confessing their sins*, did indeed see the Saviour, *the Lamb of God Who takes away the sins of the world*, and many of them became at once the disciples of Jesus Christ. Of these He chose twelve, whom He named apostles, that they might go and teach men to observe all things whatsoever He had taught them, and to one of those He promised that upon him He would build His Church. During a little more than three years Jesus Christ did not cease to journey through all parts of Judea, Samaria, and Galilee, and preach to men that they must believe in His words and enter the Church He was founding, which He named the kingdom of heaven. The works which He performed as a proof of His divine mission were wonderful indeed, for He caused the blind to see and the lame to walk; He cured the lepers and paralytics, and cast out demons from the bodies of those whom they possessed; He raised the dead, and raised Himself to life on the third day after His burial.

More admirable still were the virtues of which He gave an example. See His tenderness of heart when He desired that little children should be allowed to come to Him, *for it is not the will of God that one of them should perish*.

See Him at the grave of Lazarus.

“Now there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that

anointed the Lord with ointment and wiped His feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to Him saying: Lord, behold, he whom Thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick He still remained in the same place two days; then after that He said to His disciples: Let us go into Judea again. The disciples say to Him: Rabbi, the Jews but now sought to stone Thee, and goest Thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world; but if he walk in the night, he stumbleth, because the light is not in him. These things He said, and after that He said to them: Lazarus our friend sleepeth: but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death, and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly: Lazarus is dead: and I am glad for your sakes that I was not there, that you may believe; but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with Him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem about fifteen furlongs off.) And many of the Jews

were come to Martha and Mary, to comfort them concerning their brother.

“Martha therefore, as soon as she heard that Jesus was come, went to meet Him: but Mary sat at home. Martha therefore said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her: Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in Me, although he be dead, shall live. And every one that liveth, and believeth in Me, shall not die forever. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world. And when she had said these things, she went, and called her sister Mary secretly, saying: The Master is come and calleth for thee. She, as soon as she heard *this*, riseth quickly and cometh to Him: for Jesus was not yet come into the town, but He was still in that place where Martha had met Him. The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him: Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were come with her, weeping, groaned

in the spirit, and troubled Himself. And said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept. The Jews therefore said: Behold how He loved him." (St. John xi.)

Listen to this other part which shows the tenderness of the heart of Jesus Christ.

"In those days again when there was a great multitude, and had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude: for behold they have now been with Me three days, and have nothing to eat, and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And He commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks He broke, and gave to His disciples for to set before them, and they set *them* before the people. And they had a few little fishes: and He blessed them, and commanded *them* to be set before *them*. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and He sent them away." (St. Mark viii.)

Nothing however so deeply grieved the heart of Jesus Christ as the knowledge He had of the sad state of the souls of sinners, and in order to reclaim them He permitted them to approach

Him, nay, to eat with Him. The Pharisees and scribes murmured, but far from heeding their uncharitable remarks, He continued to draw sinners to His bosom.

“Now the publicans and sinners drew near to Him to hear Him; and the Pharisees and the scribes murmured, saying: This Man receiveth sinners, and eateth with them. And He spoke to them this parable, saying: What man *is there* of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which is lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently, until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

“And He said: A certain man had two sons. And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger

son gathering all together, went abroad into a far country, and there wasted his substance living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against heaven and before thee: I am now not worthy to be called thy son: make me as one of thy hired servants. And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him. And the son said to him: Father, I have sinned against heaven and before thee: I am now not worthy to be called thy son. But the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it, and let us eat and make merry: Because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said to him: Thy brother

is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends. But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again: he was lost, and is found." (St. Luke xv.)

The promises made by Jesus Christ prove His divine mission quite as much as the miracles which He performed. For instance, He sends His apostles, and then the seventy-two disciples, to announce the approach of the kingdom of God, gives them power to cure diseases and to cast out devils, and they return rejoicing that even the devils were subject to them in His name.

Just before His ascension He says to the twelve: "Go into the whole world and preach the gospel to every creature. . . . These signs shall follow those who believe: in My name they shall cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick and they shall recover." (St. Mark xvi.)

Who but a divine messenger could think of giving others such wonderful powers and of announcing facts so invincible?

But the apostles, nay, their disciples in apostolic times, performed the miracles foretold by their Master. The shadow of St. Peter and the aprons of St. Paul sufficed to heal the sick, and many were the dead whom they raised to life in the name of Jesus Christ.

More remarkable still are the prophecies which Jesus Christ made regarding Himself: "And Jesus, as He was going up to Jerusalem, took the twelve disciples apart, and said to them: Behold, we go up to Jerusalem, and the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death. And they will deliver Him up to the Gentiles to be mocked and scourged, and crucified, and the third day He will rise again." (St. Matt. xx.)

It was only a few days after making this prophecy that every word of it was literally fulfilled. By Judas He was betrayed and delivered to the chief priests and scribes. They, after judging Him guilty of death, delivered Him to Pilate and his satellites, who were Gentiles. These scourged Him at the pillar; they mocked Him, saying: "Prophecy, O Christ, who is he who struck Thee." By the order of a Gentile, and at the hands of Gentiles He was crucified and died upon the cross; but still more incredible, if we were not convinced of it by unquestionable evidence, Jesus did really come out of the grave.

The writer has seen the empty grave of Jesus

Christ, and in one sense at least he can declare in the language of St. John : “ That which we have seen and heard we declare to you.”

From the preceding pages it follows that Jesus Christ was sent from God, and consequently we are bound to believe what He has taught.

CHAPTER II.

WHAT MEANS HAS CHRIST ESTABLISHED TO PERPETUATE HIS DOCTRINE ?

TO this question we shall answer by giving facts.

In the south-western part of the city of Jerusalem is the celebrated mountain of Sion. After the ascension of their Master into heaven, the eleven apostles had assembled in a large room of a building standing on that mountain, passing their time in fasting and prayer as a preparation for the reception of the Holy Ghost, whom He had promised to them. Of this extraordinary event we have the following relation in the Acts of the Apostles.

“ And when the days of the Pentecost were accomplished they were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them : And they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak.

“ Now there were dwelling at Jerusalem Jews,

devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these that speak Galileans; and how have we heard every man our own tongue wherein we were born? Parthians and Medes, and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God. And they were all astonished, and wondered, saying one to another: What meaneth this? But others mocking said: These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and spake to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the Prophet Joel: And it shall come to pass, in the last days (saith the Lord) I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants indeed, and upon My handmaids will I pour out in those days of My Spirit, and they shall prophesy. And I will show wonders in the heaven

above, and signs on the earth beneath, blood and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass: *that* whosoever shall call upon the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as you also know. This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain: Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that He should be holden by it. For David saith concerning Him: I foresaw the Lord before my face always: because He is at my right hand that I may not be moved. For this my heart hath been glad, and my tongue hath rejoiced; moreover my flesh also shall rest in hope, because Thou wilt not leave my soul in hell, nor suffer Thy Holy One to see corruption. Thou hast made known to me the ways of life: and Thou shalt make me full of joy with Thy countenance. Ye men, brethren, let me freely speak to you of the Patriarch David, that he died, and was buried; and his sepulchre is with us at the present day. Whereas therefore he was a prophet, and knew that *God had sworn to him with an oath, that of the fruit of his loins one should sit upon his throne.* Foreseeing this, he spoke of the resurrection of Christ. For neither was He left in hell, neither did His flesh see corruption. This

Jesus hath God raised again, whereof all we are witnesses. Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. For David ascended not into heaven, but he himself said : *The Lord said to my Lord, sit Thou on My right hand : until I make Thy enemies Thy foot-stool.* Therefore let all the house of Israel know most certainly that God hath made both Lord and Christ this same Jesus, whom you have crucified.

“Now when they had heard these things, they had compunction in their heart, and said to Peter and to the rest of the apostles : What shall we do, men *and* brethren? But Peter *said* to them : Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, whomsoever the Lord our God shall call. And with very many other words did he testify and exhort them, saying : Save yourselves from this perverse generation. They therefore that received his word were baptized, and there were added in that day about three thousand souls.” (Acts ii.)

Here we have about three thousand persons converted to Jesus Christ, whom they had known standing near the rock of Calvary on which He was crucified ; and they were added to the number, already great, of His other disciples. Let the reader notice that they were converted by the *preaching* of St. Peter.

It was also by preaching that five thousand more persons became disciples of Jesus Christ.

“And all they that believed were together, and had all things common. Their possessions and goods they sold, and divided them to all according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart, praising God and having favor with all people. And the Lord increased daily together such as should be saved.

“Now Peter and John went up into the temple, at the ninth hour of prayer. And a certain man who was lame from his mother’s womb was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter with John fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. But Peter said: Silver and gold I have none: but what I have I give thee: In the name of Jesus Christ of Nazareth, arise, and walk. And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he leaping up stood, and walked and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him that it was he who sat begging alms at the Beautiful

Gate of the temple : and they were filled with wonder and amazement at that which had happened to him. And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering. But Peter seeing, made answer to the people : Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged He should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the Author of life you killed, whom God had raised from the dead, of which we are witnesses. And in the faith of His name, this man whom you have seen and known hath His name strengthened; and the faith which is by Him hath given this perfect soundness in the sight of you all. And now, brethren, I know that you did it through ignorance, as *did* also your rulers. But those things which God before had showed by the mouth of all the prophets, that His Christ should suffer, he hath so fulfilled. Be penitent, therefore, and be converted, that your sins may be blotted out. That when the times of refreshment shall come from the presence of the Lord, and He shall send Him who hath been preached unto you, Jesus Christ. Whom heaven indeed must receive until the times of the restitution of all things, which God had spoken by the mouth

of His holy prophets from the beginning of the world. For Moses said: *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him you shall hear according to all things whatsoever He shall speak to you. And it shall be, that every soul which will not hear that Prophet shall be destroyed from among the people.* And all the prophets from Samuel and afterwards, who have spoken, have told of these days. You are the children of the prophets and of the testament which God made to our fathers, saying to Abraham: *And in thy seed shall all the kindreds of the earth be blessed.* To you first God, raising up His Son, hath sent Him to bless you: that every one may convert himself from his wickedness.

“ And as they were speaking to the people, the priests and the officer of the temple and the Sadducees came upon them, being grieved that they taught the people, and preached in Jesus the resurrection from the dead. And they laid hands upon them, and put them in hold till the next day: for it was now evening. But many of them who had heard the word believed: and the number of the men was made five thousand.” (Acts ii., iii.)

These first Christians converted by the preaching of St. Peter were remarkable and remarked by the fraternal charity they entertained for one another. And all that believed were together, and had all things in common. They sold their possessions and goods, and distributed them to all, as every one had need. They still frequented the temple, and joined in the Jewish observances which hitherto had not been forbidden, but they

daily persevered with one accord in (a given place of) the temple, they persevered (in private houses) in the communication of the breaking of bread (the holy Eucharist) and in prayer ; and on account of their extraordinary fervor and charity they were in favor with all the people, and the Lord daily increased^d together those to be saved.

There were no religious discussions amongst the disciples of Jesus Christ in Jerusalem. " They all persevered in the doctrine of the apostles ;" this was their rule of faith. And these Christians of Jerusalem, taught by the word alone, without the Bible, were men of the most exalted virtue.

" And the multitude of believers had but one heart and one soul ; neither did any one say that aught of the things which he possessed was his own ; but all things were common unto them. And with great power did the apostles give testimony of the resurrection of Jesus Christ Our Lord ; and great grace was in them all. For neither was there any one needy among them. For as many as were owners of lands or houses sold them, and brought the price of the things they sold, and laid it down before the feet of the apostles. And distribution was made to every one according as he had need.

" And Joseph, who by the apostles was surnamed Barnabas (which is by interpretation, the son of consolation), a Levite, a Cyprian born, having land, sold it, and brought the price, and laid it at the feet of the apostles." (Acts iv.)

Prisons, scourgings, persecutions of all kinds could not check the zeal of the apostles, nor pre-

vent great numbers of people from becoming Christians.

“ And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon’s porch.

“ But of the rest no man durst join himself unto them: but the people magnified them. And the multitude of men and women who believed in the Lord was more increased. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities.

“ And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons and such as were troubled with unclean spirits: who were all healed. Then the high-priest rising up, and all they that were with him (which is the heresy of the Sadducees), were filled with envy: And they laid hands on the apostles, and put them in the common prison. But an angel of the Lord by night opening the doors of the prison, and leading them out, said: Go, and standing speak in the temple to the people all the words of this life. Who having heard *this*, early in the morning entered into the temple, and taught. And the high-priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel: and they sent to the prison to have them brought. But when the ministers came, and

opening the prison, found them not there, they returned and told, saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors, but opening it, we found no man within. Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass. But one came and told them: Behold the men whom you put in prison are in the temple standing, and teaching the people. Then went the officer with the ministers and brought them without violence: for they feared the people lest they should be stoned. And when they had brought them, they set them before the council; and the high-priest asked them, saying: Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine: and you have a mind to bring the blood of this man upon us. But Peter and the apostles answering said: We ought to obey God rather than men. The God of our fathers hath raised up Jesus, whom you put to death, hanging Him upon a tree. Him hath God exalted with His right hand *to be* prince and saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things and the Holy Ghost whom God hath given to all that obey Him.

“When they had heard these things they were cut *to the heart* and they thought to put them to death.” (Acts v.)

Although the chief priests abandoned for the time their design of doing away with the lives of

the apostles, they resolved to punish them by scourging. For "they called in the apostles, and after they had scourged them, they charged them that they should not speak at all in the name of Jesus, and they dismissed them. And they indeed went from the presence of the council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. And every day they ceased not, in the temple and from house to house, to teach and preach Christ Jesus." (Acts v.)

Stephen, a man full of faith and of the Holy Ghost, was one of the seven deacons chosen by the Christians of Jerusalem to attend to the temporal matters of the Church, and he became an object of hatred to the enemies of Christ on account of the great signs and wonders which he did among the people.

"Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke.

"Then they suborned men to say they had heard him speak words of blasphemy against Moses and against God. And they stirred up the people, and the elders, and the scribes; and running together they took him, and brought him to the council. And they set up false witnesses, who said, this man ceaseth not to speak words against the holy place and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the traditions which

Moses delivered unto us. And all that sat in the council, looking on him, saw his face as if it had been the face of an angel. Then the high-priest said: Are these things so?"

Stephen, at the invitation of the priest, delivered a splendid oration in his own defence, and ended by saying :

"Ye stiff-necked and uncircumcised in heart and ears, ye always resist the Holy Ghost: as your fathers *did*, so do ye also. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it.

"Now, hearing these things, they were cut to the heart, and they gnashed with their teeth at him.

"But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

"And they, crying out with a loud voice, stopped their ears, and with one accord ran violently upon him; and casting him forth without the city, they stoned him, and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, calling upon the Lord, and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep

in the Lord. And Saul was consenting to his death." (Acts vi., vii.)

Many other examples might be adduced to show the fervor of the apostles and Christians of Jerusalem amidst persecutions. The world knows of the imprisonment of St. Peter, of the martyrdom of St. James. Such was, however, the efficacy of the word of God preached by the apostles and the deacons that "the word of the Lord increased; and the number of the disciples was increased in Jerusalem exceedingly. A great multitude of the priests obeyed the faith."

Great as was the number of the disciples in Jerusalem, there was no want of order and organization in the Church. There was order in temporal matters in the distribution of alms, as we have seen; there was order in the administration of Baptism, Communion, and Confirmation, as can be shown, and the apostles, with Peter at their head, governed the community, making it their chief concern to pray and to preach the word of God. Jerusalem was not many years without a bishop in the person of St. James, but history does not record in what other cities permanent bishops were appointed by the apostles.

CHAPTER III.

HOW THE NEW TESTAMENT CAME TO BE WRITTEN.

I.—THE APOSTLES IN THE HOLY LAND.

AFTER the ascension of their Master into heaven, the apostles remained for eight or twelve years amongst their countrymen in Jerusalem and the other parts of the country occupied by the Jews. By thus remaining together and laboring in the same field, they acted according to the directions of Jesus Christ, and qualified themselves to teach the same doctrine, introduce the same rites throughout the world, and establish a perfect organization among themselves for the founding and the government of the Church.

During these eight or more years which preceded the parting of the apostles and their dispersion through the then known world, they administered the sacraments to the members of the Church, performed special rites and ceremonies for public and private worship, and instead of the feasts of the Jews they had special festivals to commemorate the principal events in the life of Jesus Christ, and established devout practices which have come down to us, and are known generally in the Church.

It requires no effort of the imagination for us to

believe that the feelings of the early Christians toward Jesus Christ and the places wherein He lived or taught were the same as those we entertain toward them after the lapse of so many ages: and as in all countries men love to speak of their benefactors, to raise monuments over their remains, and to visit their graves, so in Jerusalem and in other places of the Holy Land the apostles were wont to visit the garden of Gethsemani, the rock empurpled by the blood of their Master, His empty sepulchre, the place whence He ascended to heaven. This seems to be sufficiently proved by other evidence, namely, the uniformity which exists in the whole world, in the rites and practices of devotion in the one Church that is truly apostolic, that is, in the only one Church which goes back to the days of Jesus Christ.

Was there no testament written at that time? There was not. The events of the life of Jesus Christ, the doctrine which He preached, the miracles which He performed were related and explained by those whom He had commissioned to teach: there was an oral Gospel, but not a written one.

II.—ST. MATTHEW.

This is a name quite familiar to you, dear reader, for I imagine I see you standing in Jerusalem holding his Gospel in your hands on the very spot where he ate the last supper with the Lord, or on that other place where he saw Him going up to heaven. If from Jerusalem you follow the west

side of the river Jordan in a northerly direction, you will reach Capharnaum, a city on the lake of Tiberias, where the evangelist St. Matthew lived in the days of Jesus Christ. This Capharnaum was a place of importance at the time of which we write, situated on the lake shore, in a very fertile plain, at a point where merchants and travellers from Damascus and the Mediterranean countries had to pass on their way to Jerusalem and Egypt.

Matthew lived here, and by profession was a publican of the lowest order, that is, he was one of those men employed by the Romans to do the actual work of collecting the customs. Such men were everywhere in bad repute on account of their dishonest exactions, but a Jewish publican was especially odious to his countrymen, as one who had sold himself to collect a tribute the payment of which was a sign of his people's submission to a foreign yoke.

St. Matthew was a Galilean, the son of a Jew ; the language which he principally spoke was the Syro-Chaldaic. He left his counter in Capharnaum at the invitation of Jesus Christ, followed Him as a disciple, and had the honor soon after to be chosen as one of the twelve apostles. After the ascension of Our Lord, Matthew, like the other apostles, remained about Jerusalem at least eight years, preaching chiefly to his countrymen in their own language.

St. Matthew was the first to write about the life of Jesus Christ. The Gospel of St. Matthew, which is the first book of the New Testament,

was written by him. Being about to separate from the other apostles, and quit Jerusalem to go perhaps to Ethiopia to preach Jesus Christ, he decided to write chiefly for the Hebrew converts in Palestine; for he generally takes it for granted that his readers are acquainted with Jewish customs, cities, places, and phraseology: he prominently sets before them Jesus as the Messiah, the Son of David, the Son of Abraham, the Lion of the tribe of Juda; he is most anxious that his readers would notice, as they occur, the fulfilments of the Old Testament prophecies; he gives at length the discourses in which are so severely denounced the sins which caused the Jewish rulers to reject the truth.

If you ever go to the Holy Land, and will take the trouble to read the Gospel of Matthew in the very places where occurred the events which he relates, you will derive from that reading much instruction and edification; but you must bear in mind that for at least eight years there was no Gospel of St. Matthew to be read, not even in Palestine, and that many years passed away before it was generally known outside of that country.

The Gospel of St. Matthew was written in Hebrew or Syro-Chaldaic, and, as we remarked, for the benefit of the Jewish converts of Palestine, whence we may infer that it was not written particularly for our use or that of other men who were to be born after his days. It supposes in the reader a knowledge of a state of things with which we are not acquainted. Many years after the appearance of

St. Matthew's Gospel, that is, about the year 65, we find that an Epistle to the Hebrews was written by the great St. Paul, but this was written to the Hebrews of the whole world, not to those of Jerusalem only, and in this admirable letter we find that the disciples of Jesus Christ had in every place an altar, "whereof they who serve the tabernacle [that is, the disciples of Moses] have no right to eat." They were recommended by the great Apostle to remember their prelates, who had spoken to them the word of God, to obey them, and be subject to them. He invites them to salute their prelates and all the saints, and ends by saying, "The brethren of Italy salute you. Grace with you all. Amen."

The prelates of the Church in the days of St. Paul preached the word of God, the faithful obeyed their prelates, and received Communion from the altar of the Church; charity and unity of doctrine existed among the Christians in all parts, from Jerusalem to Rome. How strange, then, the assertion of those who continue to declare that the Bible alone is the rule of faith and morals! This most assuredly was not the means established by the Son of God to teach His divine doctrine and precepts.

III.—THE GOSPEL OF ST. MARK.

St. Mark was an inhabitant of Jerusalem, the son of a certain Mary, in whose house the disciples were wont to assemble. He was a nephew or cousin of St. Barnabas, and a disciple of St. Peter.

Towards the end of his life he was with the prince of the apostles in Rome, and is called by some of

the Fathers the interpreter, that is, the secretary of St. Peter. Many of the faithful of Rome having requested Mark to leave them in writing what he knew of the teachings of his master, he complied with their desire, and wrote the Gospel which bears his name, and St. Peter approved it and ordered it to be read in the assemblies of Christians. Hence this Gospel is sometimes called the Gospel of St. Peter. The persons for whom this book was written were principally Gentiles, as it represents the teaching of St. Peter to the Romans, whom he desired to convince of the almighty power of Jesus Christ.

This Gospel, according to the opinion mostly held, was published about the year of Our Lord 66.

IV.—THE GOSPEL OF ST. LUKE.

The writer was the person whom St. Paul, in his Epistle to the Colossians, calls "Luke, the beloved physician." (Col. iv. 14.) From the same epistle we gather that he was a Gentile convert; for St. Paul marks him off from those of the circumcision. Eusebius says St. Luke was a native of Antioch. Very possibly he had become a proselyte to Judaism before his conversion to Christianity, for he shows himself familiar with Jewish customs, and makes use of Jewish modes of computing time.

From the use of the pronoun "we," in Acts xvi. 10, we gather that St. Luke began to be St. Paul's companion at Troas, during the Apostle's second missionary journey; that he went with St. Paul to Philippi; that he there awaited the Apostle's

return from Corinth, and accompanied him to Troas, Miletus, Tyre, Cesarea, and Jerusalem.

During St. Paul's imprisonment at Cesarea, it is probable that St. Luke was one of those that ministered and came to him. He was with St. Paul in the perils at sea, described in Acts xxvii., and was with him some time during the two imprisonments at Rome. (See Coloss. iv. 14, and 2 Tim. iv. 11.)

One of the points to be noted in this Gospel is the universality of its scope. It begins by professing to be written for the benefit of one Theophilus,—probably a Gentile Christian living out of Palestine—that he might have a trustworthy record of the facts on which his faith was built; but it goes far beyond Theophilus. Its great lesson is, that “God is not the God of the Jews only, but also of the Gentiles,” and sent His Son “to be a light to the revelation of the Gentiles, as well as to be the glory of His people Israel;” that “it behooved Christ to suffer, that penance and remission of sins should be preached in His name unto all nations.”

St. Luke's Gospel has been associated with St. Paul, as St. Mark's with St. Peter. It is certainly a striking fact that the account of the institution of the Blessed Eucharist in the third Gospel should be, almost word for word, the same as that which St. Paul tells us he received from the Lord. (1 Cor. xi. 23–26.)

We gather from the first verse of the Acts of the Apostles that this Gospel was written before the Acts, and we may presume with probability,

from the last verse of the Acts, that the latter treatise was not written later than two years after St. Paul's first arrival in Rome. Hence it would seem that the date of St. Luke's Gospel must be some time before A. D. 63 or 64.

We think it well not to notice here the fourth Gospel, that is, the Gospel of St. John, but to give at once an idea of the other great book written by St. Luke, viz., the *Acts of the Apostles*, for this book will be most useful for us on our voyage round the Mediterranean sea.

V.—THE ACTS OF THE APOSTLES.

The Acts of the Apostles is the fifth canonical book of the New Testament and was written by Luke as a sequel to his Gospel; it is a history in part of the early Church from A.D. 30 to 63. (Luke i. 1-4; Acts i. 1.) It is not, however, a record of the acts of all the apostles, but chiefly of those of Peter and Paul. In his Gospel Luke describes the founding of Christianity, and what Christ taught and suffered; in the Acts he illustrates its diffusion, selecting what was best fitted to show how the Holy Spirit guided and blessed the first followers of Christ in building the Church. Beginning where his Gospel ends, he narrates the ascension of the Saviour and the conduct of the disciples thereupon; the outpouring of the Holy Spirit according to Christ's promises; the miraculous preaching of the apostles, their amazing success, and the persecutions raised against them, with other events of moment to the Church at Jerusalem, till they were scattered abroad. He then shows how Judaism was sup-

erseded, and how Peter was led to receive to Christian fellowship converts from the Gentiles. The second division of the narrative is devoted to the conversion and calling of the apostle Paul, his missionary zeal, labors, and sufferings, chiefly among the Gentiles, and ends with his second year's imprisonment at Rome.

Luke himself witnessed, to a great extent, the events he narrates. (See Acts xvi. 11 ; xx. to xxviii.) His Greek is the most classical in the New Testament, and the view he gives of the spirit of the early Church, so many of whose members had "been with the Lord," is invaluable. The book was probably written A. D. 63 or 64, that is, soon after the time at which the narration terminates.

The place where it was written is unknown, but it may have been Rome. Its genuineness was universally recognized by the early Church, and is confirmed by the searching criticism of modern times and the declaration of the Church.

VI.—ST. PAUL AND HIS EPISTLES.

Next to the Gospels of St. Matthew, St. Mark, St. Luke, and the Acts of the Apostles, our best source of information regarding the work of the apostles and the history of the early Church is contained in the Epistles of St. Paul.

This extraordinary man was born at Tarsus in Cilicia, and inherited from his father the privileges of a Roman citizen. His parents belonged to the tribe of Benjamin, and brought up their son as "a Hebrew of the Hebrews." (Philipp. iii. 5.) Tarsus was highly distinguished for learning and culture, and

no doubt Paul diligently availed himself of the opportunities for improvement it afforded. At a suitable age he was sent to Jerusalem to complete his education in the school of Gamaliel, the most distinguished Rabbi of that age. It does not appear that he was in Jerusalem during the ministry of Jesus Christ, and it was perhaps after his return to Tarsus that he learned the art of tent-making, in accordance with a general practice among the Jews and their maxim, "He that does not teach his son a useful handicraft teaches him to steal."

We next find him at Jerusalem, apparently about thirty years of age, high in the confidence of the leading men of the nation. He had profited by the instructions of Gamaliel, and had become learned in the law; yielding himself to the strictest discipline of the sect of the Pharisees, he had become a firm defender of Judaism, and a bitter enemy of Christianity. (Acts viii. 3; xxvi. 9-11.) After his conversion he gave to Christ his whole heart and soul, his mind, might, and strength, and devoted all his powers to the defence and propagation of the Gospel of Christ, more particularly among the Gentiles. The following is a table of the order of events in the life of St. Paul, but the precise dates of said events are not agreed upon by chronologists.

St. Paul's conversion (Acts ix.), in the twenty-first year of Tiberias. About the year A. D. 36.

He goes to Arabia and returns to Damascus (Gal. i. 17), and in the third year escapes from Damascus and visits Jerusalem. (Acts ix. 23, 20.) About the year 39.

From Jerusalem he goes to Tarsus (Acts ix. 30),

and after several years of labor in Cilicia and Syria (Gal. i. 21), during which it is supposed most of the sufferings occurred which are mentioned in 2 Cor. ix. 24-26, he went with Barnabas to Antioch, in Syria (xi. 25, 26), where they labored during the year. About the year 44.

From Antioch he is sent with Barnabas to Jerusalem (his second visit), to carry relief to the brethren stricken by the famine, and returns to Antioch. (Acts xi. 30.)

First great missionary tour with Barnabas to Cyprus, Antioch in Pisidia, Iconium, Lystra, and Derbe, and returning through the same places and Attalia to Antioch. (Acts xiii., xiv.) From 45 to 48.

Third visit to Jerusalem with Barnabas to consult regarding circumcision, and return to Antioch. (Acts xv. 2, 30.) About the year 50.

Second missionary tour from Antioch through Cilicia, Derbe, Lystra, Phrygia, Galatia, Troas, Neapolis, Philippi, Thessalonica, Berea, Athens, and Corinth, where he finds Aquila. (Acts xv. sq.) A. D. 54.

After eighteen months at Corinth, he makes his fourth visit to Jerusalem, by Cenchrea, Ephesus, and Cesarea, and returns to Antioch. (Acts xviii. 11-22.) A. D. 50 (?)

Third missionary tour through Galatia and Phrygia, arriving at Ephesus. (Acts xix. 1.) About 55.

After two years at Ephesus, goes through Troas and Macedonia to Corinth. (Acts xx.)

Fifth visit to Jerusalem from Corinth, by Philippi, Troas, Miletus, Tyre, Ptolemais, and Cesarea. (Acts xxi. 3-21.) About A.D. 60.

After two years' imprisonment at Jerusalem and Cesarea he sails from Sidon, by Myra, Fairhaven, and to Malta, where he is shipwrecked; in the spring he proceeds to Rome. (Acts xxi.) A.D. 63 (?)

Two years' imprisonment in Rome and release. (Acts xxvii. 30.) About A.D. 65 (?)

After laboring, as some think, in Spain (Rom. xv. 24-28), also in Ephesus, Macedonia, Crete, Asia Minor, and Nicopolis, he is again a prisoner at Rome, awaiting martyrdom, which occurred June 29, A.D. 67.

The Epistles of St. Paul, of which there are fourteen, were probably written in the following order:

			A.D.
1. Thessalonians,	from Corinth,		52
2. " "	" "		52
Galatians,	" Corinth or Ephesus,		52
1. Corinthians,	" Ephesus,	Beginning of	56
1. Timothy,	" Macedonia,		56
Titus,	" "	Near end of	56
2. Corinthians,	" "	About October,	57
Romans,	" Corinth,	February,	58
Ephesians,	" Rome,	April,	61
2. Timothy,	" Rome,	May,	61
Philippians,	" Rome,	Before the end of	62
Colossians,	" Rome,	" " " "	62
Philemon,	" Rome,	" " " "	62
Hebrews,	" Italy,	Spring,	63

Forget not, dear reader, that we are in search of the means established by Jesus Christ to teach a knowledge of His religion. Remember, now, that there was no Gospel written before the year 42, that the first three Gospels were written in different parts of the world, and in languages unintelligible to the other nations. Remember that the First Epistle of St. Paul was not written before the year 52, and that the Gospel of St. John did not appear till the end of the first century, yet

there were Christian communities, and some of them very numerous, all over the Roman Empire, whence you must infer that they were converted without the use of the books of the Gospel.

Again, if you once more go over the short account given above of the life of St. Paul, and compare it with the table of his Epistles, you will become convinced that his letters were written to churches which he had founded by preaching, or to some of his disciples who had need of his direction, or that they were answers to questions addressed to him. You and I, dear reader, consider the Epistles of St. Paul as a great treasure, left to the Church by an especial design of God, but the great Apostle had none but private objects in view when he wrote them, and the Church had existed many years without them.

CHAPTER IV.

PROGRESS OF THE GOSPEL THROUGH THE PREACHING OF CHOSEN MINISTERS.

I.—SAMARIA.

FOR a few years after the great event of Pentecost, when so many thousand souls were converted to Jesus Christ by the preaching of St. Peter, the Church enjoyed peace in Jerusalem, chiefly because the Christians and their teachers continued to a great extent to practise the observances of the law of Moses. During this time many outside the city in the Holy Land embraced the religion of Jesus Christ, but after the death of St. Stephen a great persecution was raised against the Church.

Stephen was the most remarkable of the seven deacons, *men of good reputation, full of the Holy Ghost* and wisdom, who had been chosen by the multitude, and had been ordained by the apostles through prayers and the imposition of hands, that they might distribute alms to the poor, preach the word of God, and in some instances carry and distribute the Holy Eucharist. (Acts v.)

After the martyrdom of St. Stephen, which was left unpunished, the Hellenists and Jews of Jerusalem, unable to answer the arguments of this great witness of Christ, and understanding that the new

religion was destined to supersede the ordinances of the law, "raised a great persecution against the Church which was at Jerusalem, and they were all dispersed through the countries of Judea and Samaria except the apostles." Then it was that Paul made havoc of the Church, entering in from house to house, and dragging away men and women, committed them to prison.

"They, therefore, that were dispersed went about *preaching* the word of God; and Philip (a deacon like St. Stephen) went down to the city of Samaria and preached Christ unto them; and the people with one accord were attentive to those things that were said by Philip, hearing and seeing the miracles that he did. . . . There was therefore great joy in that city." (Acts viii.)

"Now when the apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come, prayed for them that they might receive the Holy Ghost; for He was not as yet come upon any of them, but they were only baptized in the name of the Lord Jesus.

"Then they laid their hands upon them, and they received the Holy Ghost. And they, indeed, having testified and spoken the word of the Lord, returned to Jerusalem, and *preached* the Gospel to many countries of the Samaritans.

"Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza; this is desert. And he rose up and went. And behold a man of Ethiopia, an eunuch of great authority under

Candace, the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore, and he was returning sitting in his chariot, and reading Isaias the prophet. And the spirit said to Philip: Go near and join thyself to this chariot. And Philip, running thither, heard him reading the prophet Isaias, and he said: Thinkest thou that thou understandest what thou readest? And he said: And how can I, unless some man show me? And he desired Philip that he would come up and sit with him. And the place of the Scripture he was reading was this: *He was led as a sheep to the slaughter; and like a lamb, without a voice, before his shearer, He opened not His mouth. In humility His judgment was taken away, His generation who shall declare? for His life shall be taken from earth.* (Is. liii. 7.) And the eunuch answered Philip, and said: I beseech thee, of whom doth the prophet speak this, of himself or of some other man?

“Then Philip, opening his mouth and beginning at this Scripture, preached unto him Jesus. And as they went on their way they came to a certain water, and the eunuch said: See, here is water; what doth hinder me from being baptized? And Philip said: If thou believe with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the spirit of the Lord took away Philip, and the eunuch saw him

no more. But Philip was found in Azotus, and passing through, he preached the Gospel in all the cities till he came to Cesarea.”

II.—ST. PAUL AGAIN.

This is the place to speak more at length of the great apostle St. Paul, and first of all of his conversion and life till he was sent to preach to the Gentiles by the church of Antioch.

“And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem.

“And as he went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him. And he fell to the ground, and heard a voice saying to him: Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And He said, I am Jesus, Whom thou persecutest. It is hard for thee to kick against the goad. And he, trembling and astonished, said: Lord, what wilt Thou have me to do? And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men that went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they led him by the hands, and brought him to Damascus; and he was there three days without sight, and he did neither eat nor drink.

“ Now there was a certain disciple at Damascus named Ananias ; and the Lord said to him in a vision : Ananias. And he said : Behold I am here, Lord. And the Lord said to him : Arise, and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus. For behold he prayeth. (And he saw a man named Ananias coming in and putting his hands upon him, that he might receive his sight.)

“ But Ananias answered : Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem ; and here he hath authority from the chief priests to bind all that call upon Thy name.

“ And the Lord said to him : Go thy way, for this man is to Me a vessel of election, to carry My name before the Gentiles, and kings, and the children of Israel ; for I will show him how great things he must suffer for My name’s sake.

“ And Ananias went his way, and entered into the house ; and laying his hands upon him, he said : Brother Saul, the Lord Jesus hath sent me, He that appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes, as it were, scales, and he received his sight, and arose and was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that He is the Son of God. And all that heard him were astonished, and said : Is not this he who persecuted in Jerusalem those

who called on this name, and came hither for this purpose, that he might bring them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews that dwelt in Damascus, affirming that this is the Christ." (Acts ix. 1-22.)

Shortly after his conversion Paul retired into Arabia, and then returned to Damascus, where he preached for three years, "confounding the Jews who were there, and affirming that this is the Christ."

III.—ANTIOCH.

Antioch, at one time the capital of the kings of Syria, and in the days of Our Lord the seat of the Roman governor of that province, was an immense city of no less than 500,000 inhabitants. It was built on the river Orontes, communicating with the East by innumerable roads, and with all the countries of the West by Seleucia, its magnificent port. Antioch was celebrated less perhaps by its site, its climate, its magnificent buildings, than by the licentiousness of its people.

There were at Antioch, as in other cities around the Mediterranean Sea, or in the valley of the Euphrates, a great many Jews of the dispersion who in the midst of the general corruption were faithful in observing the moral and ceremonial laws of their religion. Some of these children of Israel had attained to wealth, and as colonies they enjoyed all the privileges granted by the emperors to the most favored cities. The Jews of Antioch had their synagogues, were permitted to be gov-

erned and were judged by special officers of their nation; but as they were living far from Jerusalem, and among pagans, their manners had been much influenced by those of the people of Antioch, so that many were not strict observers of the circumcision, of ablutions and fasts so strictly adhered to by the Jews of Jerusalem, even since the promulgation of the Gospel on the day of Pentecost.

“Now they who had been dispersed by the persecution that arose on occasion of Stephen, went about as far as Phenice and Cyprus and Antioch, speaking the word to none but to the Jews only. But some of them were men of Cyprus and Cyrene, who when they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believing were converted to the Lord.

“And the tidings came to the ears of the church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch, who, when he was come, and had seen the grace of God, rejoiced; and he exhorted them all with purpose of heart to continue in the Lord. For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

“And Barnabas went to Tarsus to seek Saul, and when he had found him he brought him to Antioch. And they conversed there a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians.”
(Acts xi. 19-26.)

Let the reader notice that the disciples who had fled from Jerusalem on account of the persecution were not bishops, but simply priests of the Saviour, filled with His spirit; but when the tidings came to the ears of the church that was at Jerusalem, that is, to the apostles, they *sent* Barnabas as far as Antioch.

We see from this account that the Christians of Antioch received their doctrine and direction from the mother church in Jerusalem. Not only did they profess the same doctrine, but there was between them a communion of charity, as the writer of the Acts informs us in the following passage:

“And in these days, prophets came from Jerusalem to Antioch. And one of them named Agabus stood up and signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius. *And the disciples, every man according to his ability, determined to send relief to the brethren who dwell in Judea. Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.*” (Acts xi. 27–30.)

Later on we shall see that St. Peter, the head of the Church, established his see at Antioch as bishop of that city about this time, so that it is probable that he was one of those mentioned in the next section as having laid their hands upon Paul and Barnabas.

“Now there were in the church which was at Antioch prophets and doctors, among whom was Barnabas, and Simon who was called Niger, and

Lucius of Cyrene, and Manahen who was the foster-brother of Herod, the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said to them: Set apart for Me Saul and Barnabas for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts xiii. 1-3.)

Barnabas, mentioned in the above passage, had been one of the seventy-two disciples of Our Lord, and was ordained deacon by the apostles. He was a Cyprian by birth—a man of great wealth, which he had voluntarily sacrificed for the relief of the poor. He was therefore well-known by the apostles, who had sent him to Antioch. Paul also was well-known by them, and had the approval of Peter for his labors in announcing Jesus Christ, but neither Barnabas nor Paul had hitherto received the episcopal character. St. Paul had not founded the church of Antioch, he never wrote to the disciples of the city, nor in fact had he founded any church or written any epistle before this time. St. Paul, however, made Antioch his headquarters, whence he started for his apostolic work among those of Asia-Minor and Greece, frequently returning to and preaching the word of God in the great city on the Orontes.

IV.—ST. PAUL AND BARNABAS AT CYPRUS, PERGE,
ANTIOCH IN PISIDIA, ICONIUM, LYSTRA, DERBE,
AND BACK TO ANTIOCH.

So Paul and Barnabas, "being sent by the Holy Ghost, went to Seleucia; and from thence they

sailed to Cyprus. And when they were come to Salamina, *they preached* the word of God in the synagogues of the Jews. And they had John also in their ministry. And when they had gone through the whole island as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu, who was with the proconsul Sergius Paulus, a prudent man. He, sending for Barnabas and Saul, desired to *hear the word of God*. But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

“Then Saul, who is also Paul, filled with the Holy Ghost, looking upon him, said: O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and a darkness upon him, and going about, he sought some one to lead him by the hand. Then the proconsul, when he had seen what was done, believed, being astonished at the doctrine of the Lord.

“Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphilia. And John departing from them returned to Jerusalem.

“But they passing through Perge came to Antioch in Pisidia: and entering into the synagogue on the sabbath-day, they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men breth-

ren, if you have any word of exhortation to make to the people, speak.

“Then Paul rising up, and with his hand bespeaking silence, *said*: Ye men of Israel, and ye that fear God, give ear. The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with a high arm brought them out from thence. And for the space of forty years endured their manners in the desert. And destroying seven nations in the land of Chanaan, divided their land among them by lot, as it were, after four hundred and fifty years. And after these things, He gave judges, until Samuel the prophet. And after that they desired a king, and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years. And when He had removed him, He raised them up David, to be king: to whom giving testimony, he said: *I have found David, the son of Jesse, a man according to My own heart, who shall do all My wills.* (Ps. lxxxviii. 21; 1 Kings xiii. 14.) Of this man’s seed God, according to His promise, hath raised up to Israel a Saviour, Jesus. John preaching before His coming the baptism of penance to all the people of Israel. And when John was fulfilling his course, he said: I am not he whom ye think me to be; but behold there cometh One after me, Whose shoes of His feet I am not worthy to loose.

“Men brethren, children of the stock of Abraham, and whosoever among you fear God, to you *the word* of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not

knowing Him, nor the voices of the prophets, which are read every sabbath, judging Him, have fulfilled them. And finding no cause of death in Him, they desired of Pilate that they might kill Him. And when they had fulfilled all things that were written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him up from the dead the third day. And He was seen for many days by them who came up with Him from Galilee to Jerusalem, who to this present time are His witnesses to the people. And we declare unto you that that promise which was made to our fathers, God hath fulfilled the same to our children, raising up Jesus, as in the second psalm also is written: *Thou art My Son, this day have I begotten Thee.* (Ps. ii. 7.) And to show that He raised Him up from the dead, not to return now any more to corruption, He said thus: *I will give you the holy things of David faithful.* (Is. lv. 3.) And therefore in another place also He saith: *Thou shalt not suffer Thy Holy One to see corruption.* (Ps. xv. 10.) For David, when he had served in his generation, according to the will of God, slept, and was laid unto his fathers, and saw corruption. But He Whom God hath raised from the dead saw no corruption.

“Be it known therefore to you, men brethren, that through Him forgiveness of sins is *preached to you*: and from all the things, from which ye could not be justified by the law of Moses. In Him every one that believeth is justified. Beware, therefore, lest that come upon you which is spoken in the prophets: *Behold, ye despisers, and wonder and per-*

ish ; for I work a work in your days, a work which ye will not believe if any man shall tell it you. (Hab. i. 5.)

“And as they went out, they desired them that on the next sabbath they would *speak* unto them these words. And when the synagogue was broken up, many of the Jews, and of the strangers that served God, followed Paul and Barnabas, who *speaking* to them, persuaded them to continue in the grace of God.

“But the next sabbath-day almost the whole city came together to *hear the word of God*. And the Jews seeing the multitudes, were filled with envy, and contradicted those things which were said by Paul, blaspheming.

“Then Paul and Barnabas said boldly : To you it behoved us first to speak the word of God, but since ye reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles. For so the Lord hath commanded us : *I have set thee to be the light of the Gentiles ; that thou mayest be for salvation unto the utmost part of the earth. (Is. xlix. 6.)*

“And the Gentiles hearing it were glad, and glorified the word of the Lord ; and as many as were ordained to life everlasting believed. *And the word of the Lord was published throughout the whole country.*

“But the Jews stirred up religious and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and cast them out of their coasts. But they shook off the dust of their feet against them, and came to

Iconium. And the disciples were filled with joy and with the Holy Ghost.

“ And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and *so spoke that a very great multitude, both of the Jews and of the Greeks, believed.*

“ But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren. A long time therefore they abode there, acting boldly in the name of the Lord, Who gave testimony to the word of His grace, granting signs and wonders to be done by their hands. And the multitude of the city was divided; and some of them indeed held with the Jews, but some with the apostles. And when there was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously, and to stone them, they, understanding it, fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the Gospel.

“ And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother’s womb, who never had walked. This man heard Paul speaking; who looking upon him, and seeing that he had faith to be healed, said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

“ And when the multitude had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men; and they called Barnabas, Jupiter; but Paul, Mercury, because he was chief speaker. The priest also of Jupiter that was be-

fore the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people. And when the apostles Barnabas and Paul had heard of it, they rent their clothes, and leaped out among the people crying, and saying: Ye men, why do ye these things? We also are mortals, men like unto you, *preaching to you* to be converted from these vain things to the living God, Who made the heaven, and the earth, and the sea, and all things that are in them; Who in generations past suffered all nations to walk in their own ways. Nevertheless He left not Himself without testimony, in doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness.

“And speaking these things they scarce restrained the people from sacrificing to them.

“Now there came certain Jews from Antioch and Iconium; and having persuaded the multitude, and stoning Paul, they drew him out of the city, thinking him to be dead. But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

“*And when they had preached the Gospel to that city, and had taught many*, they returned again to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, and exhorting them to *continue in the faith*, and that through many tribulations we must enter into the kingdom of God.

“And when they *had ordained to them priests in every church*, and had prayed with fasting, they commended them to the Lord, in Whom they be-

lieved. And passing through Pisidia they came into Pamphylia, and *having spoken the word* of the Lord in Perge, they went down into Attalia; and thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished. And when they were come, and *had assembled the Church*, they related what great things God had done with them, and how He had opened the door of faith to the Gentiles. And they abode no small time with *the disciples.*" (Acts xiii., xiv.)

We desire you, dear reader, to pause here a while. We have been reading from the Acts of the Apostles a partial account of the success of SS. Paul and Barnabas in spreading the Gospel and gaining souls to Jesus Christ. Their success was very great indeed, for in Antioch of Pisidia "*many of the Jews, and of the strangers that served God, followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.*"

At Iconium Paul and Barnabas entered together into the synagogue of the Jews, "*and so spoke that a very great multitude, both of the Jews and of the Greeks, believed.*"

At Derbe "*they preached the Gospel to that city, and taught many.*"

Among those converts there were no dissensions; there were no doubts concerning doctrine. The faith was one. And they were exhorted *to continue in the faith.*

At what time did the two apostles labor for the cause of Jesus Christ? About the years 44 or 45, that is, at a time when no books of the New Tes-

tament, not even probably St. Matthew's Gospel, were written; but these men of God had been ordained by the imposition of the hands of the prophets and teachers at Antioch; they had been sent by them, and now after they have gained many disciples to Jesus Christ, they *ordained priests* for them *in every city*, so that the word of God might continue to be preached in its purity by ministers duly qualified and authorized.

CHAPTER V.

PROGRESS OF THE GOSPEL, CONTINUED.

I.—PHILIPPI.

IT has not pleased Divine Providence to have the labors of the greater part of the apostles recorded in the New Testament. St. Matthew and St. John, though elected apostles by Jesus Christ, say nothing of their own labors; neither does St. Mark, though he was the companion of St. Paul, and, later on, secretary to St. Peter, and Bishop of Alexandria. The traditions or historical accounts we have from other sources concerning the rest of the apostles are very incomplete indeed. Of St. Paul and St. Peter, however, our great sacred historian St. Luke, in his Acts of the Apostles, gives a long if not a detailed and complete history. We intend later on in this work to speak at length of the doings of St. Peter; but we will now continue to follow our historian in relating the labors of St. Paul.

Immediately before starting for their second missionary journey towards the North, Paul and Barnabas had been sent from Antioch to Jerusalem to consult the apostles and priests of that city concerning the controversy that had arisen respecting the Gentile converts. The question

was decided in Jerusalem, and the two delegates returned to Antioch, "*and gathering together the multitude, delivered the epistle.*"

"And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

"And after some days Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do. And Barnabas would have taken with them John also, that was surnamed Mark: but Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received. And there arose a dissension, so that they departed one from another, and Barnabas indeed, taking Mark, sailed to Cyprus.

"But Paul, having chosen Silas, departed, being delivered by the brethren to the grace of God. And he went through Syria and Cilicia, confirming the churches; *commanding them to keep the precepts of the apostles and elders.*

"And he came to Derbe and Lystra. And behold there was a certain disciple there named Timothy, the son of a Jewish woman that believed, but his father was a Gentile. To this man the brethren that were in Lystra and Iconium gave a good testimony. Him Paul would have to go along with him; and taking him he circumcised him, because of the Jews that were in those places, for they all knew that his father was a Gentile.

"And as they passed through the cities, they delivered unto them the decrees for to keep, *that*

were decreed by the apostles and elders that were at Jerusalem. And the churches were confirmed in faith, and increased in number daily.

“ And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of Jesus suffered them not. And when they had passed through Mysia they went down to Troas. And a vision was showed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us. And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the Gospel to them. And sailing from Troas we came with a straight course to Samothracia, and the day following to Neapolis; and from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

“ And upon the sabbath-day we went forth without the gate, by a river side, where it seemed that there was prayer; and sitting down we spoke to the women that were assembled.

“ And a certain woman named Lydia, a seller of purple of the city Thyatira, one that worshipped God, did hear, whose heart the Lord opened to attend to those things which were said by Paul. And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and

abide there. And she constrained us. And it came to pass as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining. This same, having followed Paul and us, cried out, saying : These men are the servants of the most high God, who preach unto you the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit : I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour.

“ But her masters, seeing that the hope of their gain was gone, apprehended Paul and Silas, and brought them into the market-place to the rulers. And presenting them to the magistrates, they said : These men, being Jews, disturb our city, and preach a fashion which it is not lawful for us to receive, nor observe, being Romans.

“ And the people ran together against them ; and the magistrates, rending off their clothes, commanded them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently. And he, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas praying, praised God. And they that were in prison heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed. And the keeper of the prison, awaking out of his sleep, and seeing the

doors of the prison open, drew his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here. Then calling for a light, he went in, and trembling fell down at the feet of Paul and Silas. And bringing them out, he said: Masters, what must I do that I may be saved? But they said: Believe in the Lord Jesus, and thou shalt be saved, and thy house. And they preached the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and himself was baptized, and all his house straightway. And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

“And when the day was come, the magistrates sent the sergeants, saying: Let those men go. And the keeper of the prison told these words to Paul: The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us in prison; and now do they thrust us out privately? Not so; but let them come and let us out themselves.

“And the sergeants told these words to the magistrates. And they were afraid when they heard that they were Romans. And they came and besought them; and bringing them out they desired them to depart out of the city. And they went out of the prison, and entered into the house

of Lydia ; and having seen the brethren, they comforted them and departed." (Acts xv., xvi.)

Fail not to notice, dear reader, in the preceding passage regarding the mission of St. Paul at Philippi, that there existed perfect charity and community of faith between the Apostle and those who were called the *disciples*, the *brethren*, the *church*.

"Paul went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and elders.

"And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and elders that were at Jerusalem. And the churches were confirmed in faith, and increased in number daily."

Ten years after founding the church at Philippi, St. Paul was a prisoner at Rome. The faithful of Philippi cherished at all times a tender affection for him, and cheerfully contributed to his wants at Rome, whither they sent their offerings by the hands of Epaphroditus, who was probably their bishop. Paul showed his tender regard for them by accepting their contributions, which he also gratefully acknowledged by writing to them a letter wherein he praises their piety and zeal. This letter of St. Paul to the Philippians, which is found in the New Testament, is acknowledged by all to be his work, and by Christians, to have been inspired by the Holy Ghost.

It begins with the words: "Paul and Timothy, servants of Jesus Christ; to all the *saints* in Christ Jesus, who are at Philippi, with *bishops and deacons*.

Grace be to you and peace from God, our Father, and the Lord Jesus Christ."

The letter of the great Apostle to his dear Philippians ends as follows: "Salute ye every *saint* in Christ Jesus. The *brethren* who are with me salute you; all the *saints* salute you, especially those who are of the household of Cæsar. The grace of Our Lord Jesus Christ be with your spirit. Amen."

The city of Philippi in Macedonia was far distant from Jerusalem. In this latter city the disciples of Jesus Christ were so remarkable for their charity after the day of Pentecost, that the heathens exclaimed: "*See how they love one another,*" but the same spirit prevailed in Philippi also, because they had been taught by duly ordained and commissioned preachers of the Gospel.

II.—THESSALONICA AND BEREÄ.

"After they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And Paul according to his custom went in unto them; and for three sabbath-days he reasoned with them out of the Scriptures, laying open and showing that the Christ was to suffer, and to rise again from the dead; and that this is Jesus Christ, whom I preach to you. And some of them believed, and were associated to Paul and Silas, and of those that served God, and of the Gentiles a great multitude, and of noble women not a few.

"But the Jews, moved with envy, and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar; and

besetting Jason's house, sought to bring them out unto the people. And when they found them not, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar are come hither also, whom Jason hath received, and these all do contrary to the decrees of Cæsar, saying that there is another king, Jesus. And they stirred up the people and the rulers of the city, when they heard these things. And having taken satisfaction of Jason, and of the rest, they let them go.

“But the brethren immediately sent away Paul and Silas by night unto Berea; who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures whether these things were so. And many indeed of them believed, and of honorable women that were Gentiles, and men not a few.

“And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude. And then immediately the brethren sent away Paul to go unto the sea; but Silas and Timothy remained there. And they that conducted Paul brought him as far as Athens, and having received a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.” (Acts xvii. 1-15.)

Thessalonica, the Salonica of to-day, was a great seaport town, the metropolis of all Macedonia, and

the residence of the Roman governor. Jews being settled there in great numbers, they had erected a synagogue, which was frequented by many Gentiles, proselytes to their religion.

The preceding remark will suffice to explain the occurrence related concerning it by the writer of the Acts. After reaching Corinth, passing through Berea and Athens, St. Paul wrote two epistles to the disciples of Thessalonica. In order of time they are the first which he wrote.

The reader has undoubtedly noticed in the preceding account the great efficacy of the preaching of St. Paul. "And some of them believed, and were associated to Paul and Silas, *and of those that served God, and of the Gentiles a great multitude, and of noble women not a few.*"

III.—ATHENS.

Athens, the chief city of Attica, in Greece, was situated on the Saronic gulf, about five miles from the coast. Athens was the very flower of ancient civilization: its schools of philosophy were the most illustrious in the world, and its painters, sculptors, and architects have never been surpassed. The Areopagus (*hill of Mars*) was the seat of the ancient and venerable supreme court of Athens. So great was the idolatry of the Athenians that there was no place, according to Pausanias, where so many idols were to be seen. After reading the following discourse of St. Paul to the Athenians, and the success of his preaching, the reader will rightly conclude that God it was Who guided and inspired him.

"Now whilst Paul waited for them at Athens, his

spirit was stirred within him, seeing the city wholly given to idolatry. He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the market-place every day, with them that were there.

“ And certain philosophers of the Epicureans and of the Stoics disputed with him; and some said: What is it that this word-sower would say? But others: He seemeth to be a setter forth of new gods, because he preached to them Jesus and the resurrection. And taking him, they brought him to Areopagus, saying: May we know what this new doctrine is which thou speakest of? For thou bringest certain new things to our ears. We would know therefore what these things mean. (Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing some new thing.)

“ But Paul, standing in the midst of Areopagus, said: Ye men of Athens, I perceive that in all things ye are too superstitious. For passing by and seeing your idols, I found an altar also, on which was written, TO THE UNKNOWN GOD. What therefore ye worship without knowing it, that I preach to you.

“ God, Who made the world, and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served with men's hands, as though He needed anything, seeing it is He that giveth to all life, and breath, and all things, and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limit of their hab-

itation, that they may seek God, if happily they may feel after Him, or find Him, although He be not far from every one of us. For in Him we live, and move, and are; as certain also of your own poets have said: For we are also His offspring. Being therefore the offspring of God, we must not suppose the divinity to be like unto gold, or silver, or stone, the graving of art, and device of man. And God indeed having winked at the times of this ignorance, declareth unto men that all should everywhere do penance; because He hath appointed a day wherein He will judge the world in equity, by the man Whom He hath appointed, giving faith to all, by raising Him up from the dead.

“And when they had heard of the resurrection of the dead, some indeed mocked; but others said: We will hear thee again concerning this matter. So Paul went out from among them.

“But certain men adhering to him, believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.” (Acts xvii. 17-34)

IV.—CORINTH.

Corinth was the capital of Achaia on the isthmus which separates the Ionian Sea from the Egean. The city itself stood a little inland, but it had two ports: Lechæum on the west, and Cenchreæ on the east. Its position gave it great commercial and military importance. It became one of the most populous and wealthy cities of Greece, but its riches produced pride, ostentation, effeminacy, and all the vices generally consequent on luxury. Corinth was destroyed

by the Romans, B. C. 146. A century later it was restored by Julius Cæsar, who planted in it a Roman colony, but though it soon regained its ancient splendor, it also relapsed into all its former licentiousness.

We quote from the Acts the following account of the labors of St. Paul at Corinth, intending to give more information on this subject by referring to the two letters written by the great Apostle to the Corinthians.

“ After these things, departing from Athens, he came to Corinth. And finding a certain Jew named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife (because that Claudius had commanded all Jews to depart from Rome), he came to them. And because he was of the same trade, he remained with them and wrought (now they were tent-makers by trade). And he disputed in the synagogue every sabbath, bringing in the name of the Lord Jesus; and he persuaded the Jews and the Greeks.

“ And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ. But when they contradicted and blasphemed, shaking his garments, he said to them: Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles. And departing thence, he entered into the house of a certain man named Titus Justus, one that worshipped God, whose house adjoined the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.

“ And the Lord said to Paul in the night, by a vision : Do not fear, but speak, and hold not thy peace ; because I am with thee, and no man shall set upon thee to hurt thee, for I have much people in this city. And he stayed there a year and six months, teaching among them the word of God.

“ But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat, saying : This man persuadeth men to worship God contrary to the law.

“ And when Paul was beginning to open his mouth, Gallio said to the Jews : If it were some matter of injustice or a heinous deed, O Jews ! I should with reason bear with you. But if they be questions of word, and names, and of your law, look ye to it ; I will not be judge of such things.” And he drove them from the judgment-seat.

“ But all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment-seat ; and Gallio cared for none of those things.” (Acts xviii. 1-17.)

Notice, dear reader, how almighty God blessed the labors of St. Paul at Corinth and everywhere else. “ And Crispus the ruler of the synagogue believed in the Lord with all his house ; and many of the Corinthians hearing, believed, and were baptized. And the Lord said to Paul in the night, by a vision : Do not fear, but speak, and hold not thy peace ; because I am with thee, and no man shall set upon thee to hurt thee, for I have much people in this city.”

Paul preached at Corinth for one year and six

months. A few years later, Stephanus, Fortunatus, and Achaius, from the same city, came to him to Ephesus to report the state of the church, and obtain instructions from him on various matters of importance. They were made the bearers of St. Paul's first Epistle to the Corinthians. The second Epistle to the same was written shortly after the first; but both these letters of our great Apostle were not intended by St. Paul for all Christians, but simply for the disciples in Corinth. They were written about the year 56. When properly understood, however, they contain admirable instructions most useful to all.

St. Paul was conscious of the sacred character and holy mission he had received from God, and hence he spoke as one having authority.

“Paul called to be an apostle of Jesus Christ, by the will of God: to the Church of God which is at Corinth.”

“Let a man so regard us as ministers of Christ, and stewards of the mysteries of God.”

Whoever will read the two Epistles to the Corinthians in connection with the history of St. Paul's labors will be delighted to see how the Christians of his day were united in the bonds of peace and charity, notwithstanding the distance which separated the different churches. As an instance of this union and charity we see Paul recommending and preparing the collecting of contributions to be sent to the poor in Jerusalem.

V.—EPHESUS.

“But Paul, when he had stayed yet many days [at Corinth], taking his leave of the brethren, sailed

into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchra, for he had a vow.

“And he came to Ephesus, and left them there. But he himself, entering into the synagogue, disputed with the Jews. And when they desired him, that he would tarry a longer time, he consented not; but taking his leave, and saying, I will return to you again, God willing, he departed from Ephesus.

“And going down to Cesarea, he went up to Jerusalem and saluted the church, and came down to Antioch.” (Acts xviii. 19-22.)

Ephesus, the capital of Ionia, was situated near the mouth of the river Caystrus, about forty miles south-east of Smyrna. It was celebrated for the worship and the temple of Diana, which last was one of the seven wonders of the world. The Ephesian letters, or amulets, are often mentioned by classical writers, as well as the magical arts, to which St. Luke also refers. Books of magic to the value of thirty thousand dollars were burned by penitents. The site of that great and populous city, the greatest place of trade of all the cities of Asia west of the Taurus, is now desolate. The outlines of the immense theatre mentioned in Acts xix., six hundred and sixty feet in diameter, yet remain in the solid rock, and a few remains of the temple of Diana have been unearthed.

“And after he had spent some time there, he departed, and went through in order the country of Galatia and Phrygia, confirming all the disciples,

“Now a certain Jew named Apollo, born at Alexandria, an eloquent man, came to Ephesus,

one mighty in the scriptures. This man was instructed in the way of the Lord ; and being fervent in spirit, spake and taught diligently the things that are of Jesus, knowing only the baptism of John. This man, therefore, began to speak boldly in the synagogue. Whom, when Priscilla and Aquila had heard, they took him to them and expounded to him the way of the Lord more diligently. And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. And when he was come, he helped them much that had believed. For he vehemently refuted the Jews publicly, showing by the scriptures that Jesus is the Christ.

“ And it came to pass that while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus, and found certain disciples. And he said to them : Have ye received the Holy Ghost since ye believed ? But they said to him : We have not so much as heard whether there be a Holy Ghost. And he said : In what, then, were you baptized ? And they said : In John’s baptism. Then Paul said : John baptized the people with the baptism of penance, saying, That they should believe in Him Who was to come after him, that is, in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spake with tongues and prophesied. And all the men were about twelve.

“ And entering into the synagogue, he spake boldly for the space of three months, disputing and

exhorting concerning the kingdom of God. But when some were hardened and believed not, speaking evil of the way of the Lord before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued for the space of two years, so that all they that dwelt in Asia heard the word of the Lord, both Jews and Gentiles.

“And God wrought by the hand of Paul more than common miracles; so that even handkerchiefs and aprons were brought from his body to the sick, and the diseases departed from them, and the wicked spirits went out of them.

“Now some also of the Jewish exorcists that went about attempted to invoke over them that had evil spirits the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth. And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this. But the wicked spirit answering, said to them: Jesus I know, and Paul I know; but who are ye? And the man in whom the wicked spirit was leaped upon them, and having mastered them both, prevailed against them, so that they fled out of that house naked and wounded. And this became known to all the Jews and the Gentiles that dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

“And many of them that believed came confessing and declaring their deeds. And many of them that had followed curious arts brought together their books, and burnt them before all; and having counted the price of them, they found the

money to be fifty thousand pieces of silver. So mightily grew the word of God and was confirmed.

“ And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there I must see Rome also.

“ And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

“ Now at that time there arose no small disturbance about the way of the Lord. For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen, whom he calling together with the workmen of like occupation, said: Sirs, ye know that our gain is by this trade; and ye see and hear that this Paul, by persuasion, hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: That they that are made by hands are not gods; so that not only this our craft is in danger to be set at naught, but also the temple of great Diana shall be reputed for nothing, yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth. Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians. And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

“ And when Paul would have entered in unto the people, the disciples suffered him not, and some also of the rulers of Asia, who were his

friends, sent unto him, desiring that he would not venture himself into the theatre. Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together. And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander, beckoning with his hand for silence, would have given the people satisfaction. But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

“And when the town-clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana and of Jupiter’s offspring? Forasmuch therefore as these things cannot be gainsaid, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, who are neither guilty of sacrilege nor of blasphemy against your goddess. But if Demetrius, and the craftsmen that are with him, have a matter against any man, the courts of justice are open, and there are the proconsuls; let them accuse one another. And if ye inquire after any other matter, it may be decided in a lawful assembly. For we are even in danger to be called in question for this day’s uproar, there being no man guilty (of whom we may give account) of this concourse. And when he had said these things he dismissed the assembly.” (Acts xviii., xix.)

St. Paul well deserves the name of the Apostle

of the Gentiles. Of him we read in the preceding extract: "All they that dwelt in Asia heard the word of the Lord, both Jews and Gentiles. . . . So mightily grew the word of God and was confirmed." And Demetrius the silversmith declared: "Ye see and hear that this Paul, by persuasion, hath drawn away a great multitude, not only of Ephesus, but almost of all Asia."

Let no one imagine, however, that the wonderful success of St. Paul was due to his talent or his eloquence. God had sent him, and confirmed his mission, not only by giving him grace to lead a holy life, but by imparting to him power to perform miracles.

The Apostle himself was anxious to teach his hearers that his mission came from God. In his Epistle to these converts of Ephesus he calls himself "*an apostle of Jesus Christ, by the will of God, to all who are at Ephesus, the saints and faithful in Christ Jesus.*"

These disciples of Paul at Ephesus, living so far from Jerusalem, and so many years after the ascension of Christ, were not a body of Christians different from the converts of Pentecost. For St. Paul wrote to the Ephesians: "Now therefore you are no more strangers and foreigners, but ye are fellow citizens with the saints, and of the household of God: built upon the foundation of the apostles and prophets, the chief corner-stone being Christ Jesus Himself."

He again wrote to the same Ephesians: "I, therefore, a prisoner in the Lord, beseech you to walk worthy of the vocation wherewith ye are called.

With all humility and meekness, with patience, bearing with one another in charity. Careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God, and Father of all, Who is above all, and through all, and in us all. And He gave some indeed apostles, and some prophets, and some evangelists, and others pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ. Until we all meet in the unity of faith, and of the knowledge of the Son of God, to a perfect man, to the measure of the age of the fulness of Christ. That we may no more be children, tossed to and fro, and carried about by every wind of doctrine, by the wickedness of men, in craft according to the contrivances of error." (Ch. iv.)

VI.—FROM EPHESUS TO TROAS—MILETUS—TYRE
—CESAREA—JERUSALEM.

"And after the tumult caused by Demetrius ceased, Paul having called the disciples, and having exhorted them, took his leave, and set forward to go into Macedonia. And when he had gone over those parts, and had exhorted them with many words, he came into Greece.

"And when he had spent three months there, the Jews laid wait for him as he was about to sail into Syria, and he resolved to return through Macedonia. And there accompanied him Sopater, the son of Pyrrhus of Berea; and of the Thessalonians, Aristarchus and Secundus, and Gaius of

Derbe, and Timothy ; and of Asia, Tychicus and Trophimus. These having gone before, stayed for us at Troas.

“ But we sailed from Philippi after the days of the azymes, and came to them in five days to Troas, where we abode seven days.

“ And on the first day of the week, when we were assembled to break bread, Paul *discoursed* with them, being to depart on the morrow, and he continued his speech until midnight. And there were a great number of lamps in the upper chamber where we were assembled. And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep, as Paul was long preaching, by occasion of his sleep fell from the third loft down, and was taken up dead. And when Paul had gone down to him, he laid himself upon him, and embracing him, said: Be not troubled, for his soul is in him. Then he went up, and brake bread and tasted, and having talked a long time to them, until daylight, so he departed ; and they brought the youth alive, and were not a little comforted.

“ But we went aboard the ship, and sailed to Assos, having there to take in Paul ; for so he had appointed, being himself about to travel by land. And when he had met with us at Assos, we took him in and came to Mitylene. And sailing thence, the day following we came over against Chios, and the next day we arrived at Samos, and the day following we came to Miletus. For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were

possible for him, to keep the day of Pentecost at Jerusalem.

“And sending from Miletus to Ephesus, he called the elders of the Church. And when they were come to him, and were together, he said to them: Ye know from the first day that I came into Asia in what manner I have been with you, all the time, serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews; *how I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house, testifying to Jews and Gentiles penance towards God and faith in Our Lord Jesus Christ.* And now, behold, being bound in the Spirit, I go to Jerusalem, not knowing the things which shall befall me there, save that the Holy Ghost in every city witnesseth to me, saying, that bands and afflictions await me at Jerusalem. But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course, *and the ministry of the word that I received from the Lord Jesus, to testify the Gospel of the grace of God.* And now behold, I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to witness this day, that I am clear from the blood of all. *For I have not spared to declare unto you all the counsel of God.* Take heed of yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the Church of God, which He hath purchased with His own blood. I know that after my depart-

ure ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them. Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you night and day.

“And now I commend you to God and to the word of His grace, Who is able to build up, and to give an inheritance among all the sanctified. I have not coveted any man’s silver, gold, or apparel, as ye yourselves know; for such things as were needful for me and them that are with me these hands have furnished. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the word of the Lord Jesus, how He said: It is a more blessed thing to give rather than to receive.

“And when he had said these things, he kneeled down and prayed with them all. And there was much weeping among them all; and falling on the neck of Paul, they kissed him. Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

“And when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara. And when we had found a ship sailing over to Phenice, we went aboard and set forth. And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre; for there the ship was to unlade her burden.

“ And having found disciples, we tarried there seven days ; and they said to Paul through the Spirit that he should not go up to Jerusalem. And the days being expired, we departed and went forward, they all bringing us on our way, with their wives and children, till we were out of the city : and we kneeled down on the shore, and prayed. And when we had bid one another farewell, we took ship ; and they returned home. But we having finished the voyage by sea from Tyre came down to Ptolemais, and having saluted the brethren, we abode one day with them. And the next day we departed and came to Cesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him. And he had four daughters, virgins, who did prophesy.

“ And as we tarried there for some days, there came from Judea a certain prophet named Agabus. And when he was come to us, he took Paul’s girdle, and binding his own feet and hands, he said : Thus saith the Holy Ghost : The man whose girdle this is the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles. And when we had heard this, we, and those that were of that place, besought him not to go up to Jerusalem.

“ Then Paul answered and said : What do ye weeping, and afflicting my heart ? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus. And when we could not persuade him, we ceased, saying : The will of the Lord be done. And after those days, being prepared, we went up to Jerusalem. And

there went also with us some of the disciples from Cesarea, bringing with them one Mnason, a Cyprian, an old disciple, with whom we should lodge." (Acts xx.,xxi.)

Many years had elapsed since the day of Pentecost to the last voyage of St. Paul from Ephesus to Macedonia, and thence through Syria to Jerusalem. In this latter city he was now to suffer great persecutions, which ended by his being sent a prisoner to Rome ; but who can tell of the immense success of his labors ? If the reader has followed the journeys of St. Paul on a map of the Roman empire, he will remember that the great Apostle labored at Damascus, Jerusalem, Tarsus, Antioch, Ephesus, Miletus, Troas, and across the Ægean Sea, at Philippi, Thessalonica, Athens, Corinth, and many other places, not counting those that are not mentioned in the Acts of the Apostles. But his labors consisted in preaching as a messenger of God, and not in explaining books. Wherever he labored he appointed priests and bishops to continue his work, and the most tender charity existed between the rulers of the Church and their flocks, and between the different churches of the one fold of Christ. An instance of this union and charity we have in the following passage (1 Cor. xvi. 1-4.):

“Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also. On the first day of the week let every one of you put apart with himself, laying up what it shall well please him : that when I come, the collections be not then to be made.

And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem. And if it be meet that I also go, they shall go with me."

CHAPTER VI.

ST. PAUL AT JERUSALEM. HIS GREAT TRIALS. HE IS SENT TO CESAREA.

IN the history of our Apostle, which we continue from the Acts, we should not fail to remark that the church of Jerusalem, with St. James, its bishop, was in communion with St. Paul and the churches of Asia and Greece, that baptism was then, as it is now, the entrance-door into the Church of Jesus Christ, and that Paul was commanded to give testimony of Jesus Christ in Rome as he did in Jerusalem.

“And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were assembled. And when he had saluted them, he related particularly what things God wrought among the Gentiles by his ministry.

“But when they had heard it, they glorified God and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed, and they are all zealous for the law. Now they have heard of thee that thou teachest those Jews that are among the Gentiles to depart from Moses, saying that they ought not to circumcise their children nor walk according to the custom. What is it therefore? the multitude must needs come

together; for they will hear that thou art come. Do therefore this that we say to thee. We have four men that have a vow on them. Take these and sanctify thyself with them; and bestow on them that they may shave their heads, and all will know that the things which they have heard of thee are false, but that thou thyself also walkest keeping the law. But as touching the Gentiles that believe, we have written, decreeing that they should refrain themselves from that which had been offered to idols, and from blood, and from things strangled, and from fornication.

“Then Paul took the men, and the next day, being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

“But when the seven days were drawing to an end, those Jews that were of Asia, when they had seen him in the temple, stirred up all the people, and laid hands upon them, crying out: Men of Israel, help; this is the man that teacheth all men everywhere against the people, and the law, and this place, and moreover hath brought in Gentiles into the temple, and hath violated that holy place. For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.

“And the whole city was in an uproar, and the people ran together. And they took Paul, and drew him out of the temple; and immediately the doors were shut. And as they were seeking to kill him, it was told the tribune of the band, that

all Jerusalem is in confusion. And he forthwith, having taken with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul. Then the tribune coming near took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he was come to the stairs, it fell out that he was carried by the soldiers because of the violence of the people. For the multitude of the people followed after, crying: Away with him.

“And as Paul was about to be brought into the castle, he said to the tribune: May I speak something to thee? And he said: Canst thou speak Greek? Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers?

“But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

“And when he had given him leave, Paul stood on the stairs and beckoned with his hand to the people. And a great silence being made, he spake unto them in the Hebrew tongue, saying: Men brethren, and fathers, hear ye the account which I now give unto you. And when they heard that he spake to them in the Hebrew tongue, they kept the more silence. And he saith: I am a Jew, born at Tarsus

in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all ye are this day. And I persecuted this way unto death, binding and delivering into prisons both men and women. As the high-priest doth bear me witness, and all the elders; from whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished. And it came to pass, as I was going, and drawing nigh to Damascus at midday, that suddenly from heaven there shone round about me a great light. And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou Me? And I answered: Who art Thou, Lord? And He said to me: I am Jesus of Nazareth, Whom thou persecutest. And they that were with me saw indeed the light, but they heard not the voice of Him that spake with me. And I said: What shall I do, Lord? And the Lord said to me: Arise, and go to Damascus, and there it shall be told thee of all things that thou must do. And whereas I did not see for the brightness of that light, being led by the hand of my companions, I came to Damascus. And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, coming to me and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him. But he said: The God of our fathers hath preordained thee, that thou shouldst know His will, and see the Just One, and shouldst hear the voice from His mouth. For thou shalt be His witness to all men of those

things that thou hast seen and heard. And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, having called upon His name.

“And it came to pass when I was come again to Jerusalem, and was praying in the temple, that I was in a trance, and saw Him saying unto me: Make haste, and get thee quickly out of Jerusalem, because they will not receive thy testimony concerning Me.

“And I said: Lord, they know that I cast into prison, and beat in every synagogue them that believed in Thee. And when the blood of Stephen Thy witness was shed, I stood by and consented, and kept the garments of them that killed him.

“And He said to me: Go, for unto the Gentiles afar off will I send thee.

“And they heard him until this word, and then lifted up their voice, saying: Away with such a fellow from the earth, for it is not fit that he should live. And as they cried out, and threw off their garments, and cast dust into the air, the tribune commanded him to be brought into the castle, and that he should be scourged and tortured, to know for what cause they did so cry out against him.

“And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard that, he went to the tribune, and told him, saying: What art thou about to do? for this man is a Roman citizen. And the tribune came, and said to him: Tell me, art thou a Roman? And he said: Yea. And the tribune answered: With a great sum I obtained the freedom of this city.

And Paul said: But I was so born. Then straight-way they that should have tortured him departed. The tribune also was afraid, after he understood that he was a Roman citizen, and because he had bound him.

“But on the next day, meaning to know more exactly for what cause Paul was accused by the Jews, he loosed him, and commanded the priests to come together, and all the council, and bringing forth Paul, he set him before them.

“And Paul looking upon the council said: Men brethren, I have conversed in all good conscience before God until this present day.

“And the high-priest Ananias commanded them that stood by him to strike him on the mouth.

“Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou to judge me according to the law, and contrary to the law commandest me to be struck? And they that stood by said: Dost thou revile the high-priest of God? And Paul said: I knew not, brethren, that he is the high-priest. For it is written: *Thou shalt not speak evil of the prince of thy people.*

“And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

“And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both. And there arose

a great cry. And some of the Pharisees rising up strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an angel?

“And when there arose a great dissension, the tribune, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

“And the night following the Lord stood by him, and said: Be constant; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.

“And when day was come, some of the Jews gathered together, and bound themselves under a curse, saying that they would neither eat nor drink till they killed Paul. And they were more than forty men that had made this conspiracy. And they came to the chief priests and the elders, and said: We have bound ourselves under a great curse that we will taste nothing till we have slain Paul. Now therefore do ye with the council signify to the tribune that he bring him forth to you, as if ye meant to know something more certain touching him. And we, before he come near, are ready to kill him.

“And when Paul's sister's son had heard of their lying in wait, he came, and entered into the castle, and told Paul. And Paul, calling to him one of the centurions, said: Bring this young man to the tribune, for he hath something to tell him. And he indeed taking him, brought him to the tribune, and said: Paul the prisoner desired me to bring this young man unto thee, for he hath some-

thing to say to thee. And the tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me? And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain touching him. But do not thou give credit to them; for there lie in wait for him more than forty men of them, that have bound themselves by oath neither to eat nor to drink till they have killed him; and they are now ready, looking for a promise from thee. The tribune therefore dismissed the young man, charging him that he should tell no man that he had made known these things unto him.

“Then having called two centurions, he said to them: Make ready two hundred soldiers that they may go as far as Cesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night; and provide beasts that they may set Paul on, and bring him safe to Felix the governor. (For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered, as if he was to take money.)

“And he wrote a letter containing these things: Claudius Lysias to the most excellent governor Felix, greeting. This man being taken by the Jews, and about to be killed by them, I rescued coming in with an army, having understood that he is a Roman: and meaning to know the cause, which they objected unto him, I brought him forth into their council. Whom I found to be accused concern-

ing questions of their law, but having nothing laid to his charge worthy of death or of bands. And when I was told of ambushes, that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

“Then the soldiers, according as it was commanded them, took Paul, and brought him by night to Antipatris. And the next day having left the horsemen to go with him, they returned to the castle. Who, when they had come to Cesarea, and had delivered the letter to the governor, presented Paul also before him.

“And when he had read it, and had asked of what province he was, and understood that he was of Cilicia, I will hear thee, said he, when thy accusers are come. And he commanded him to be kept in Herod’s judgment-hall.” (Acts xxi. seq.)

CHAPTER VII.

ST. PAUL IN THE HANDS OF THE ROMAN GOVERNOR
AT CESAREA. DEFENDS HIMSELF AGAINST HIS AC-
CUSERS. APPEALS TO CÆSAR. PLEADS BEFORE
GOVERNOR FESTUS AND KING AGRIPPA.

IN this chapter, which continues to relate the trials of St. Paul up to the time of his forced journey to Rome as a prisoner, the reader will find among other speeches of our Apostle his admirable discourse in the presence of Festus, the governor, King Agrippa, and Bernice. Let him give serious attention to the words of St. Paul, and he will learn from him that the means appointed by Jesus Christ to teach His doctrine and commandments are nothing more but the preaching of what He taught first Himself, by men duly empowered to do so.

“And after five days the high-priest Ananias came down, with some of the elders and one Tertullus an orator, who went to the governor against Paul.

“And Paul being called for, Tertullus began to accuse him, saying, Whereas through thee we live in much peace, and many things are corrected by thy providence; we accept it always and in all places, most excellent Felix, with all thankfulness. But that I be no further tedious to thee, I desire

thee of thy clemency to hear us a few words. We have found this to be a pestilent man, and raising seditions among all the Jews throughout the whole world, and author of the sedition of the sect of the Nazarenes. Who also hath gone about to profane the temple; whom also we apprehended, and would have judged according to our law. But Lysias the tribune coming upon us, with great violence took him away out of our hands, commanding his accusers to come to thee; of whom thou mayest thyself, by examination, have knowledge of all these things whereof we accuse him.

“And the Jews also added, and said that these things were so.

“Then Paul answered (the governor making a sign to him to speak): Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself. For thou mayest understand that there are yet but twelve days since I went up to adore in Jerusalem; and neither in the temple did they find me disputing with any man or causing any concourse of the people, neither in the synagogues nor in the city; neither can they prove unto thee the things whereof they now accuse me. But this I confess to thee, that according to the sect, which they call heresy, so I serve the Father, and my God, believing all things which are written in the law and the prophets; having hoped in God, which these also themselves look for, that there shall be a resurrection of the just and unjust. And herein do I endeavor to have always a conscience without offence towards God and towards men.

“Now, after many years, I came to bring alms to my nation, and to make offerings and vows : in which they found me purified in the temple : neither with multitude nor with tumult, by certain Jews from Asia, who ought to have been here before thee, and accuse me, if they had anything against me ; or let these men themselves say if they found in me any iniquity when I stood before their council, except it be for this one voice only that I cried, standing among them. Concerning the resurrection of the dead am I judged this day by you.

“And Felix put them off, having most certain knowledge of this way, saying : When Lysias the tribune shall come down, I will hear you. And he commanded a centurion to keep him, and that he should be at ease, and that he should not prohibit any of his friends to minister unto him.

“And after some days, Felix coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard of him the faith that is in Christ Jesus. And as he treated of justice and chastity, and of the judgment to come, Felix, being terrified, answered: For this time go thy way ; but when I have a convenient time, I will send for thee ; he was hoping also at the same time that money would be given him by Paul, for which cause also he oftentimes sent for him, and spake with him.

“But when two years were ended, Felix had for successor Portius Festus. And Felix, being willing to show the Jews a pleasure, left Paul bound.

“Now when Festus was come into the province, after three days he went up to Jerusalem from

Cesarea. And the chief priests and principal men of the Jews went to him against Paul; and they besought him, requesting favor against him, that he would command him to be brought to Jerusalem, laying wait to kill him by the way.

“But Festus answered that Paul was to be kept in Cesarea, and that he himself would very shortly depart thither. Let them, therefore, saith he, among you that are able go down with me, and accuse him if there be any crime in the man.

“And having tarried among them no more than eight or ten days, he went down to Cesarea, and the next day he sat in the judgment-seat and commanded Paul to be brought. And when he was brought, the Jews that were come down from Jerusalem stood about him, objecting many and grievous charges which they could not prove, Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended in anything.

“But Festus, willing to show the Jews a pleasure, answering Paul said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

“Then Paul said: I stand at Cæsar’s judgment-seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest. For if I have injured them, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof they accuse me, no man may deliver me to them. I appeal to Cæsar.

“Then Festus, having conferred with the coun-

cil, answered: Hast thou appealed to Cæsar? To Cæsar shalt thou go.

“And after some days, King Agrippa and Bernice came down to Cesarea to salute Festus.

“And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix, about whom, when I was at Jerusalem, the chief priests and the elders of the Jews came unto me, desiring condemnation against him. And I answered them: It is not the custom of the Romans to condemn any man before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge. When therefore they were come hither, without any delay, on the following day, sitting in the judgment-seat, I commanded the man to be brought. Against whom, when the accusers stood up, they brought no accusation of things which I thought ill of, but had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive; I therefore, being in doubt of this manner of question, asked him whether he would go to Jerusalem, and there be judged of these things. But Paul appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar. And Agrippa said to Festus: I would also hear the man myself. To-morrow, said he, thou shalt hear him.

“And on the next day when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes and principal men of the city, at Festus's command-

ment Paul was brought forth. And Festus saith: King Agrippa, and all ye men who are here present with us, ye see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer. Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him. Of whom I have nothing certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O King Agrippa, that examination being made, I may have what to write. For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

“Then Agrippa said to Paul: Thou art permitted to speak for thyself.

“Then Paul stretching forth his hand began to make his answer:

“I think myself happy, King Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews. Especially as thou knowest all, both customs and questions that are among the Jews. Wherefore I beseech thee to hear me patiently. And my life indeed from my youth, that was from the beginning among my own nation in Jerusalem, all the Jews do know; having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee. And now I stand subject to judgment for the hope of the promise that was made by God to the fathers; unto which promise

our twelve tribes, serving night and day, hope to come. For which hope, O king! I am accused by the Jews.

“Why is it thought a thing incredible with you, that God should raise the dead? And I indeed had thought that I ought to do many things contrary to the name of Jesus of Nazareth. Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests; and when they were put to death I gave my judgment against them. And oftentimes punishing them, in every synagogue, I compelled them to blaspheme; and being yet more mad against them, I persecuted them even unto foreign cities.

“Whereupon, as I was going to Damascus with authority and permission of the chief priest, at midday in the way, I saw, O king! a light from heaven above the brightness of the sun shining round about me and them that were with me. And when we were all fallen down to the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou Me? It is hard to kick against the goad. And I said: Who art Thou, Lord? And the Lord answered: I am Jesus Whom thou persecutest. But rise up and stand upon thy feet; for to this end have I appeared to thee, that I may make thee a minister, and a witness of those things which thou hast seen, and of things wherein I will appear to thee, delivering thee from the people, and from the nations, unto which now I send thee, to open their eyes, that they may be turned from darkness to light, and

from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in Me.

“Whereupon, O King Agrippa! I was not incredulous to the heavenly vision; but to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea and to the Gentiles did I preach, that they should do penance and turn to God, doing works worthy of penance. For this cause the Jews, when I was in the temple, having apprehended me, went about to kill me. But, being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other things than those that the prophets and Moses did say should come to pass, that Christ should suffer, and that He should be the first that should rise from the dead, and should show light to the people and to the Gentiles.

“As he spake these things, and made his answer, Festus said with a loud voice: Paul, thou art beside thyself; much learning doth make thee mad.

“And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness. For the king knoweth of these things, to whom also I speak with confidence; for I am persuaded that none of these things are hidden from him. For neither were any of these things done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

“And Agrippa said to Paul: In a little thou persuadest me to become a Christian. And Paul said: I would to God that both in a little and in

much, not only thou, but also all that hear me this day should become such as I also am, except these bands.

“ And the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they spake among themselves, saying: This man hath done nothing worthy of death or of bands. And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Cæsar.” (Acts xxiv. seq.)

CHAPTER VIII.

ST. PAUL IS LED TOWARDS ROME BY JULIUS THE CENTURION. THEIR SHIPWRECK ON THE COAST OF THE ISLAND OF MELITA. ARRIVES AT ROME. WHILST PRISONER THERE DURING TWO YEARS HE PREACHES THE GOSPEL. HE WRITES TO THE PHILIPPIANS.

“**A**ND when it was determined that he should sail into Italy, and that Paul with the other prisoners should be delivered to a centurion named Julius of the band Augusta, going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica continuing with us. And the day following we came to Sidon. And Julius, treating Paul courteously, permitted him to go to his friends, and to take care of himself.

“And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And sailing over the sea of Cilicia and Pamphylia, we came to Lystra, which is in Lycia; and there the centurion finding a ship of Alexandria sailing into Italy, removed us into it. And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone; and with much ado sailing by it, we came into a

certain place, which is called Good-havens, nigh to which was the city of Thalassa.

“ And when much time was spent, and when sailing now was dangerous, for the fast was now past, Paul comforted them, saying to them: Ye men, I see that the voyage beginneth to be with injury, and much damage, not only of the lading, and ship, but also of our lives. But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul.

“ And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete, looking towards the south-west and north-west. And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euro-aquilo. And when the ship was caught, and could not bear up against the wind, giving up the ship to the winds, we were driven. And running under a certain island that is called Clauda, we had much work to come by the boat. Which, being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, they let down the sail-yard, and so were driven. And we being mightily tossed with the tempest, the next day they lightened the ship; and the third day they cast out with their own hands the tackling of the ship.

“ And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope

of our being saved was now taken away. And after they had fasted a long time, Paul, standing forth in the midst of them, said : Ye should indeed, O ye men ! have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss. And now I exhort you to be of good cheer ; for there shall be no loss of any man's life among you, but only of the ship. For an angel of God, Whose I am, and Whom I serve, stood by me this night, saying : Fear not, Paul, thou must be brought before Cæsar, and behold God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it shall be so as it hath been told me. But we must come into a certain island.

“ Now, after the fourteenth night was come, as we were sailing in Adria, about midnight the shipmen deemed that they discovered some country. And they also sounded, and found twenty fathoms ; and going on a little farther they sounded again, and found fifteen fathoms. Then, fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day. But as the shipmen sought to flee out of the ship, having let down the boat into the sea, under color as though they would have cast anchors out of the fore-part of the ship, Paul said to the centurion and to the soldiers : Except these stay in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

“ And when it began to be light, Paul besought them all to take meat, saying : This day is the fourteenth day that ye wait and remain fasting, taking

nothing ; wherefore I pray you to take some meat for your health's sake : for there shall not a hair of the head of any of you perish. And when he had said these things, taking bread, he gave thanks to God in sight of them all ; and when he had broken it, he began to eat. Then were they all of better cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

“ And when it was day, they knew not the land ; but they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship. And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder-bands ; and hoisting up the mainsail to the wind, they made towards the shore. And when we were fallen into a place where two seas met, they ran the ship aground ; and the fore-part indeed sticking fast remained immovable ; but the hinder part was broken with the violence of the sea. And the soldiers' counsel was that they should kill the prisoners, lest any one of them should swim out, and escape. But the centurion, willing to save Paul, forbade it to be done ; and he commanded that they who could swim should cast themselves first into the sea, and save themselves and get to land : and the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass that every soul got safe to land.

“ And when we had escaped, then we knew that

the island was called Melita. But the barbarians showed us no small courtesy, for having kindled a fire, they refreshed us all, because of the present rain and cold. And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper when it had come out of the heat fastened on his hand. And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who, though he hath escaped the sea, yet vengeance doth not suffer him to live. And he indeed shaking off the beast into the fire, suffered no harm. But they supposed that he would begin to swell up, or would suddenly fall down, and die. But when they had waited for a long time, and saw that there came no harm to him, changing their minds, they said that he was a god.

“Now in these places were possessions of the chief man of the island, named Publius, who received us, and for three days entertained us courteously. And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in; and when he had prayed, and laid his hands on him, he healed him. And when this was done, all that had diseases in the island came, and were healed. And they also honored us with many honors, and when we were to sail, they laded us with such things as were necessary.

“And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors. And when we were come to Syracuse, we tarried there three days.

From thence, compassing by the shore, we came to Rhegium; and after one day, the south wind blowing, we came the second day to Puteoli, where, finding brethren, we were desired to tarry with them seven days; and so we went to Rome. And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum, and the Three Taverns. And when Paul saw them he gave thanks to God and took courage." (Acts xxvii.)

Great must have been the delight of St. Paul, when, on landing at Puteoli (Pozzuoli in Campania), he found there *brethren*, and at their request remained with them seven days. St. Luke in his Acts does not tell us who had preached the Gospel to the inhabitants of this city, but it was undoubtedly St. Peter, or some one sent by him, for he had long ere this established his see at Rome.

Equally great must have been the joy of the Puteolites who had heard of the miracles which St. Paul had performed on the island of Melita, and whose labors in Asia and Greece were well known to them. St. Paul moreover had, two years before this, written his celebrated Epistle to the Romans, and we may rightly conjecture that this remarkable document had been communicated to those of Puteoli from the great capital of the world.

When our Apostle was yet at a distance of fifty-one miles from Rome, he was met at Appii Forum by an advance band of Christians from the great city, and at the Three Taverns, thirty miles from it, he found others waiting to welcome him. This deputation from Rome was undoubt-

edly made up of the chief among the Christian Jews and the most noble of the converted proselytes. To these the name of Paul was familiar; they knew of his miraculous conversion, of his labors in Jerusalem, Antioch, Tarsus, Ephesus, Philippi, Corinth, and other places, and many of them may have possessed a copy of the Epistle which the great Apostle had written to them about two years before this time.

The Epistle of St. Paul to the Romans had been written from Cenchræ, a port of Corinth, when he was starting for Jerusalem. It was brought to the Christians of Rome by Phœbe, a deaconess of Corinth.

This letter was addressed *to all who were at Rome, the beloved of God, whose faith at that early date was spoken of in the whole world.* There lived at Rome at that time many noble Christians who, born in Asia, had settled in Rome, and also many noble Christians of the city who had visited the East. The affection of Paul extended not to those only whom he mentions nominally in his Epistle, but to all the Christians of the great city. "God, Whom I serve in my spirit, in the Gospel of His Son, is my witness that without ceasing I make mention of you always in my prayers: beseeching if by any means at length by the will of God I may at some time have a prosperous journey to come to you. For I long to see you." St. Paul had often purposed to come unto the Romans, but had been hindered up to the time of the writing of his letter, when he was starting from Corinth to Jerusalem. This, as we have remarked, was two years before

he arrived in Rome. He had already spread the Gospel of Christ round about from Jerusalem unto Illyrium, and now he was on his way to Jerusalem to carry contributions to their poor brethren of that city ; but after accomplishing this, he desired to go by Rome to Spain.

“ When I shall (begin to) take my journey into Spain, I hope that as I pass I shall see you, and be brought on my way thither by you, if first in part I shall have enjoyed you.”

After writing his Epistle to the Romans from the port of Corinth, St. Paul accomplished his project of going to Jerusalem. But here, as we have related, he was made a prisoner by the Roman governor living at Cesarea, at the instigation of the Jews. For two years he remained a prisoner, but owing to his appeal to Cæsar, he was sent to Rome, the residence of the emperor.

We have just described his arrival in the city. St. Luke, his historian, informs us that “ when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him,” in private lodgings. He was here in military custody, but with so much indulgence that it resembled *libera custodia*.

We learn what the results were of the preaching of St. Paul whilst a prisoner in Rome :

“ And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men brethren, I, having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans, who, when they had

examined me, would have released me, for that there was no cause of death in me ; but when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had anything to accuse my nation of. For this cause therefore I desired to see you, and to speak to you. Because that for the hope of Israel I am bound with this chain.

“ But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither relate or speak any evil of thee. But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that it is gainsaid everywhere.

“ And when they had appointed him a day, there came very many to him unto his lodgings, to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening. And some believed the things that were said; but some believed not. And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet, saying: *Go to this people, and say to them: With the ear ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut; lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.* Be it known therefore to you that this salvation of God is sent to the Gentiles, and they will hear it.

“ And when he had said these things, the Jews went out from him, having reasoned much among themselves.

“ He remained two whole years in his own hired lodgings, and he received all who came to him, preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ with all confidence, without prohibition.” (Acts xxviii.)

Towards the end of his long captivity (about the year 62) he wrote a letter to the Philippians, to whom he had preached the Gospel ten years before, and whom he held in sincere affection on account of their generosity towards him. To them he partially spoke of his success at Rome in the following language :

“ Now, brethren, I desire you should know that the things which have happened to me have fallen out rather to the furtherance of the Gospel. So that my bonds are made manifest, in Christ, in all the court and in all other places. And many of the brethren in the Lord growing confident by my bonds, are much more bold to speak the word of God without fear. Some indeed even out of envy and contention: but some also for good-will preach Christ. Some out of charity: knowing that I am set for the defence of the Gospel. And some out of contention preach Christ not sincerely, supposing that they raise affliction to my bonds. But what then? So that by all means, whether by occasion, or by truth, Christ be preached. In this also I rejoice, yea and will rejoice. For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus

Christ. According to my expectation and hope, that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, whether it be by life or by death. For to me, to live is Christ, and to die is gain."

This Epistle he ended by saying : " The brethren that are with me salute you. All the saints salute you, especially those who are of the household of Cæsar." This means that the preaching of the Gospel had reached the imperial residence.

CHAPTER IX.

APOSTOLATE OF ST. PETER.

IN former chapters, whilst in search of the rule of faith and morals left by Jesus Christ to perpetuate among men the doctrine and precepts which He taught on earth, we followed St. Peter in Jerusalem, and the great St. Paul all along the shore cities of the Mediterranean Sea, converting the multitude of nations, not by the written, but by the spoken word of God.

In this chapter we intend to speak of St. Peter, not as head of the Church, but as one of the apostles of Christ.

St. Peter, whose name was Simon before his vocation to the apostleship, was the son of John or Jona, a dweller in a small village of Galilee named Bethsaida, and was by profession a fisherman. Like all the devout Jews of his day, Simon Peter sighed for the coming of the Saviour of the world.

Andrew, his brother, having informed him that they had found the Messiah announced by the prophets, he went to see Him, and from that moment became one of His disciples, although he did not immediately follow Him.

Shortly after, Our Saviour saw Peter and Andrew washing their nets by the Lake of Genes-

areth, and said to them: "Follow Me, and I will make you fishers of men; and they at once left all they had, and followed Him."

Peter was, of all the disciples of Christ, the most remarkable by his ardent affection for his Master. On one occasion he was in a boat with the other disciples. Jesus Christ came towards them, walking on the water. Impatient to meet his Master, Peter exclaims, *If it be Thou, command me to come to Thee on the waters*, and upon the command of His Master he throws himself out of the boat, and by His power walks on the waters.

Christ had been discoursing about the future institution of the Holy Eucharist. He had declared that the bread which He would give was *His flesh for the life of the world*. After this, many of His disciples, not being able to comprehend this doctrine, and being too proud to submit their understanding to the authority of one whom they knew had been sent of God, *went back and walked no more with Him*. Then Jesus said to the twelve: *Will ye also go away? Simon Peter therefore answered Him: Lord, to whom shall we go? Thou hast the words of eternal life.* (John vi.)

Again Jesus Christ informs His disciples of His forthcoming sufferings and death. Moved with compassion and love, Peter takes his Master aside, begins to expostulate with Him, to beg of Him *that it may be far from Him that it should be so.* (Matt. xvi.)

Later on, Peter, having heard Jesus Christ declare that all His disciples would forsake Him, protested to Him that he would lay down his life

for Him: that though all would abandon Him, he would not.

Peter indeed followed Jesus Christ from Gethsemani to within the palaces of Annas and Caiphas. Here he had the misfortune to deny his Master. His sin was one of presumption and weakness, not of malice; hence he did not remain an enemy of God for a long time. Christ looked at him; Peter went out and wept bitterly, and we are told that he never after forgot his denial of his Master, that he wept for it continually, so much so that his eyes were, as it were, dyed in blood and his cheeks bore the marks of his continual tears.

If the affection of Peter towards Christ was great, great also was the affection of the Master towards this disciple. Peter was the first whom He called to follow Him as an apostle. He willed Peter to be with Him when at Capharnaum He raised to life the daughter of Jairus, when He transfigured Himself on Mount Thabor, when He suffered a bloody sweat in the garden of Gethsemani. It was Peter whom He commanded to prepare the last Pasch, to him He had revealed who it was who would betray Him. To Peter Our Lord showed Himself first of the apostles on the day of His resurrection.

In this chapter we do not intend to consider the privilege promised and granted by the Redeemer to Simon Peter to make him the head of the Church and His vicegerent or vicar on earth, but we will consider him as an apostle, doing what St. Paul and the other apostles did,

that is, teaching men to observe whatsoever Jesus Christ had commanded them.

When the twelve holy apostles had received from the Holy Ghost the power to speak all languages, they divided the whole world into districts, which they severally allotted to themselves as fields for their Gospel labors. (Rom. Brev. Jan. 18.)

St. Peter began his apostolic labors ten days after the ascension of Our Lord into heaven, that is, on the day of Pentecost, 15th of May, of the year 34 from the birth of Christ. On this day St. Peter, full of the Holy Ghost, preached before a large crowd of people, and converted three thousand men. (Acts ii. 41.) Some days after, being freed from prison, he preached in the temple and converted five thousand more. During the four years or more that he stayed in Jerusalem, he visited and preached the Gospel in many parts of Samaria (Acts viii.) and visited especially the city of Samaria itself, where he administered the sacrament of Confirmation, and sharply rebuked Simon Magus. (Acts viii.)

Having heard that in Syria, in the city of Antioch, the Gospel had made wonderful progress, Barnabas and several of the disciples hastened thither, *and St. Peter also*. In this city of Antioch, the then largest city of the world after Rome, Peter set up his chair as bishop, as we learn from St. Augustine, Bishop of Hippo. "The solemn feast of to-day [St. Peter's chair at Antioch] received from our forefathers the name of that of St. Peter's chair at Antioch, because there is a tradi-

tion that it was on this day that Peter, first of the apostles, was enthroned in a bishop's chair."

During his episcopacy at Antioch, which lasted seven years, St. Peter made excursions to the neighboring provinces of Asia Minor, Pontus, Galatia, Cappadocia. and Bethania, as St. Leo testifies (Sermon on SS. Peter and Paul), and revisited them later on.

In the eleventh year after the ascension of Our Lord, which was the second year of the reign of the Roman emperor Claudius, St. Peter left the bishopric of Antioch, which he entrusted to Evodius, and chose for himself Rome. Before going to Rome, however, he first went to Jerusalem. Here he was cast into prison by Herod, but was miraculously delivered by an angel. (Acts xii.) He now begins his journey towards Italy and arrives at Rome.

"At the time of the arrival of St. Peter at Rome, this city, the capital of the known world, had attained the summit of her glory. . . . The decline of Roman virtue prepared the Romans for slavery, and the Cæsars found little difficulty in imposing their yoke on a people already debased in morals. Still the pride as well as the pleasures of these masters of the world had to be gratified. This the Cæsars did with treasures brought from the four corners of the globe: with the rich booty wrested from the stripped and plundered provinces. Whilst he had circus and baths, the luxurious Roman gave little thought to liberty. . . .

"Rome spread into immense proportions. Temples, theatres, baths, gardens, pleasure grounds, all of the most imposing grandeur, were gradu-

ally constructed. Of statues in pure marble the number was infinite, and such was the demand at this time for every species of work in stone, that besides her own two millions of inhabitants, the city supported quite a population of foreign artists, stone cutters, and masons. Through sixteen large gates, the Romans had egress to the surrounding country, and no less than eight hundred and twenty paved high-roads led into the different provinces, forming with their intersections a network of easy thoroughfares, beginning at the golden milestone erected by Augustus in the forum at the foot of the capital as the central point of the empire, and spreading thence over the known world.

“Such was Rome when St. Peter, in the beginning of the reign of Claudius, first stood within her gates.” (Brandes’ “Rome and the Popes.”)

Of the arrival of St. Peter at Rome we have the following eloquent passage in one of the sermons of St. Leo :

“When the twelve holy apostles had received from the Holy Ghost the power to speak all languages, they divided the whole world into districts, which they severally allotted to themselves as fields for their Gospel labors. Then was Peter, the head of the apostles, sent to the capital city of the Roman empire, that he might cause the light to shine thence throughout the whole body of civilized nations. At that time what nation was there that had no representative in Rome? What Rome had learned, what people that did not learn it too?

“In Rome were the dreams of an unbelieving

philosophy to be destroyed: in Rome were the empty utterances of earthly wisdom to be confuted: in Rome was idolatry to be overcome: in Rome profanity to be put down, even in Rome where the activity of superstition had gathered together from the whole earth every error which it could find. O most blessed apostle Peter! this was the city to which thou didst not shrink to come. The apostle Paul, thy comrade in glory, was yet occupied in founding the churches, and thou didst enter alone into that forest of wild beasts roaring furiously; thou didst commit thyself to that stormy ocean, more boldly than when thou walkedst upon the waters to come to Jesus. Thou hadst already taught them of the circumcision who were converted: thou hadst founded the church at Antioch, the first that bore the noble name of Christian: thou hadst published the law of the Gospel throughout Pontus, Galatia, Cappadocia, Asia, and Bethania, and thou didst not fear for the hardness of thy work, nor turn back because of thine old age, but didst boldly set up the trophy of the cross of Christ upon those Roman walls, where the Providence of God had appointed the throne of thy honor, and the glorious scene of thy passion."

Doubtless St. Peter's first little congregation at Rome was composed of those Jews who had gone to the yearly celebration at Jerusalem, and had been converted by the apostle's first sermons after the descent of the Holy Ghost. They dwelt in Rome with those of their own nation, who exclusively inhabited a small district of the city near the Porta Capena, beyond the Tiber. By the zeal

of this little Jew-Christian congregation the knowledge of the Gospel was soon spread among the Romans proper, and, no doubt, among the higher circles of society also.

It is not unlikely that Peter's first lodgings in Rome were situated on the great aristocratic street called *Vicus Corneliarum*. On this street was the palace or mansion of that noble Cornelius, who by divine admonition was baptized, together with his whole family, by Peter in Cesarea. In this wise we can account for the fact of so many noble names appearing among the earliest Roman Christians. St. Peter was soon introduced by the centurion to the head of the Cornelius family, the Senator Cornelius Pudens. This nobleman's house, situated on the Viminal hill, was the first Christian church in the city. The senator's whole family: his wife Priscilla, his grand-daughters Pudentiana and Praxedes, and his son Pudens, and his grand-sons Timothy and Novatus, all became saints of the Church. Pudens himself died a martyr. Priscilla devoted herself to the work of burying those who died for Christ, in that catacomb now called by her name. St. Pudentiana was so active in spreading the truths of the Christian religion that she at one time brought no less than six hundred and ninety persons to the Pope, all so well instructed and prepared by herself that he had nothing to do but baptize them. These two sisters, Praxedes and Pudentiana, with the most heroic self-sacrifice, and at the constant peril of their lives, interred the bodies of upwards of three thousand martyrs.

The consul Flavius Clemens, who was the nearest of kin to the emperor Domitian, together with his wife Flavia Domitilla and his niece of the same name and of still greater renown, as well as his two sons, who had been raised to the dignity of Cæsars, all ably co-operated in these good works with the family of Cornelius. From the "Acts of the Martyrs" we learn that the infant Church already numbered among her members individuals from every rank and shade of society, patricians and plebeians, rich and poor, masters and slaves. The number of the poor who almost immediately accepted the faith was immense, and of the higher classes, besides the names already mentioned, several others have come down to us of the noblest families of Rome. Of the *adorable name of Jesus*, the "Acts of the Martyrs" speak with all the fire and fervor of early love, which makes St. Jerome say that "the hearts of the faithful were still warmed by the hot blood of Jesus." Hence could St. Paul, who had come to Rome about the year 62, when writing to the Philippians, send them greeting from the saints at Rome, especially from those of the imperial household; and he had four years before written to the Romans: "I give thanks to my God through Jesus Christ for you all, because your faith is spoken of in the whole world." (Rom. i. 8.)

St. Peter had lived at Rome, or rather had begun his missionary labors in that city, only twelve years before St. Paul had declared that the *faith* of the Romans *was spoken of in the whole world*. To his preaching, his charity, his saintly life, and

the power of working miracles, was due that wonderful progress of the Gospel. The number of Christians increasing steadily every year, he chose the most distinguished among them, and sent them as bishops or priests to different parts of the world. (See Roman Martyrology.)

Seven years after St. Peter's arrival in Rome the emperor Claudius banished all the Jews from that city, and with the Jews he banished the Christians, who were considered by the Pagans a Jewish sect.

St. Peter, leaving Rome, directed his journey, according to some, first to Britain; according to Metaphrastes, first to Carthage, then to Alexandria, where he left his disciple Mark to govern it, and continued his journey to Jerusalem. After the death of Claudius his decree of persecution against the Jews ceased to be observed, and Peter returned to Rome with many of the Jews who had left it with him. In Rome our great apostle continued his labors, leaving it at times to preach the Gospel in other places. Here it was that in the year 67, according to the accepted opinion, he received the crown of martyrdom with his glorious fellow-laborer St. Paul.

From the preceding sketch of the labors of St. Peter as an apostle we may justly infer that his success in founding churches and obtaining conversions, chiefly among the Jews, was immense, that he preached chiefly in Asia from Antioch to the shores of the Atlantic without interfering with the labors of St. Paul, and also in the provinces north and west of Rome.

Need we repeat that it was by preaching that

he founded churches, and not by telling men to read the Gospel? He himself wrote two epistles for the edification of his converts, and approved the Gospel of St. Mark as a book containing the doctrine he preached to the Romans; but these books were written for the use of those who were already converts, and not as the chief means to obtain the conversion of unbelievers.

CHAPTER X.

THE OTHER APOSTLES.

IN the preceding chapter we have spoken about the apostolate of St. Peter. We now intend to write about the labors of the other apostles.

ST. ANDREW.

Andrew was born at Bethsaida, a town of Galilee, and was the brother of Peter. He was a disciple of John the Baptist, and heard him say of Christ, *Behold the Lamb of God*. Whereupon he immediately followed Jesus, bringing his brother also with him. Some while after, they were both fishing in the sea of Galilee, and the Lord Christ going by, called them both: "*Follow Me and I will make you fishers of men.*" They made no delay, but left their nets and followed Him. After the death and resurrection of Christ, Andrew was allotted Scythia as the province of his preaching, and after laboring there, he went through Epirus and Thrace, where he turned great multitudes to Christ by his teaching and miracles. Finally, he went to Patræ in Achaia, and there also he brought many to the knowledge of the Gospel truth. Aegæas, the proconsul, resisted the preaching of the Gospel, and the apostle freely rebuked him, bidding him know that while he held him-

self a judge of his fellow-men, he was himself hindered by devils from knowing Christ Our Lord, the Judge of all.

Then Aegeas, being angry, answered him: "Boast no more of this thy Christ. He spake words even such as thine, but they availed Him not, and He was crucified by the Jews." To this Andrew boldly answered that Christ had given Himself up to die for man's salvation; but the proconsul blasphemously interrupted him, and bade him look to himself, and sacrifice to the gods. Then said Andrew: "We have an altar whereon day by day I offer up to God the almighty, the one and the true, not the flesh of bulls, nor the blood of goats, but a Lamb without spot, and when all they that believe have eaten of the flesh thereof, the Lamb that was slain abideth whole and liveth." Then Aegeas, being filled with wrath, bound the apostle in prison. Now the people would have delivered him, but he himself calmed the multitude and earnestly besought them not to take away from him the crown of martyrdom, for which he longed, and which was now drawing near.

Some short while after he was brought before the judgment-seat, where he extolled the mystery of the cross, and rebuked Aegeas for his ungodliness. Then Aegeas could bear with him no longer, and commanded him to be crucified in imitation of Christ. Andrew then was led to the place of martyrdom, and as soon as he came in sight of the cross, he cried out: "O precious cross! which the members of my Lord have made so goodly, how long have I desired thee! How warmly have I

loved thee! How constantly have I sought thee! and now that thou hast come to me, how is my soul drawn to thee! Welcome me from among men, and join me again to my Master, that as by thee He redeemed me, so by thee also He may take me unto Himself." So he was fastened to the cross, whereon he hung living for two days, during which time he ceased not to preach the faith of Christ, and finally passed to the presence of Him the likeness of whose death he had loved so well.

All the above, particularly the account of his last sufferings, was written by the priests and deacons of Achaia, who bear witness to it of their own knowledge. Under the emperor Constantine the bones of the apostle were first taken to Constantinople, whence they were afterwards brought to Amalfi. In the pontificate of Pope Pius II. his head was carried to Rome, where it is kept in the Basilica of St. Peter.

ST. THOMAS.

The apostle Thomas, called Didymus, or the twin, was a Galilean. He was one of those who listened to the invitation of Christ, leaving all things to follow Him, and with the other eleven had the honor of being elected an apostle on the mountain of the beatitudes. St. Thomas is well known (John xx.) by his doubts regarding the resurrection of Jesus Christ; but those doubts, says St. Gregory, have done us more good than the faith of all the disciples that believed. While he feeleth his way to faith, our minds are freed from doubt and settled in faith. St. Thomas was in the company of

the Saviour when He said to Peter: "I say to thee that thou art Peter (that is rock), and upon this rock I will build My Church." He was present with St. Peter and the other apostles upon the mountain of Galilee (probably Mt. Tabor) when Jesus Christ appeared to them, saying: "All power is given to Me in heaven and on earth; going, therefore, teach all nations." Another great privilege granted to St. Thomas was that of being present on the shore of the lake of Tiberias, when the Saviour, appearing to him and six other disciples, one of whom was St. Peter, said to the son of Jona: "Lovest thou Me? . . . Feed My lambs, feed My sheep." After the ascension of the Son of God into heaven, he participated with the other apostles in the election of St. Matthias, who was chosen in the place of Judas, the betrayer of his Master.

After the descent of the Holy Ghost, Thomas went into many provinces to preach Christ's Gospel. He gave knowledge of the rules of Christian faith and life to the Parthians, Medes, Persians, Hyscanians, and Bactrians. He went last to the East Indies. Here he provoked the anger of one of the idolatrous kings, because the holiness of his life and teachings and the number of his miracles drew many after him, and brought them to the love of Jesus Christ. He was therefore condemned, and slain with lances. He crowned the dignity of the apostleship with the glory of the martyrdom, on the Coromandel coast, not far from Madras.

According to a legend collected by Rev. Atha-

nasius Kircher, S. J., from the archives of the Christians of Meliapoar, St. Thomas consecrated everywhere bishops and priests, and in this same city he assembled the bishops in council.

ST. MATTHEW.

“It came to pass one day at Capharnaum that Christ went forth and saw a publican named Levi sitting at the receipt of custom; and He said unto him: Follow Me; and he left all, rose up, and followed Him. And Levi made Him a great feast in his own house.” (Luke v. 27-29.)

This Levi is the apostle and evangelist Matthew. After Christ had risen from the dead, and while Matthew was yet in Judea, before he set forth to that land which had fallen to his lot for preaching, he wrote the Gospel of Jesus Christ in the Hebrew tongue, for the sake of those of the circumcision who had believed. His was the first written of the four Gospels. Thereafter he went to Ethiopia, and there preached the Gospel, confirming his preaching by many miracles. Of his miracles the most notable was that he raised the king's daughter from the dead, and thereby brought to believe in Christ the king, her father, his wife, and all that region. After the king was dead, Hirtæus, who came after him, was fain to take his daughter Iphigenia to wife; but by the exhortation of Matthew she had made a vow of virginity to God, and stood firm to that holy resolution, for which cause Hirtæus commanded the apostle to be slain at the altar, while he was performing the mystery. He crowned the dignity of the apostle-

ship with the glory of martyrdom upon the 21st day of September. He had lived twenty-three years in Ethiopia, during which time he had converted innumerable souls to God, thrown down temples of the idols, erected churches in their place, ordained priests, and consecrated bishops. During the pontificate of Gregory VII. his body was brought to Salerno, where it is held in great veneration in a church dedicated to his name.

SS. PHILIP AND JAMES.

Philip was born in the town of Bethsaida, and was one of the first of the twelve apostles called by the Lord Jesus Christ. Then "Philip findeth Nathanael, and saith unto him: We have found Him of Whom Moses in the law and the Prophets did write" (John i. 45), and so he brought him to the Lord. How intimate he was with Christ is manifest from what is written: "There were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, . . . and desired him, saying: Sir, we would see Jesus." (John xii. 20, 21.) When the Lord was in the wilderness, and was about to feed a great multitude, "He said unto Philip: Whence shall we buy bread that these may eat?" (John vi. 5.) After Philip had received the Holy Ghost, he took Scythia by lot as the land wherein he was to preach the Gospel, and brought nearly all that people to believe in Christ. At last he came to Hieropolis in Phrygia, and there for Christ's name's sake he was fastened to a cross and stoned to death. The day was the first of May. The Christians of Hieropolis buried

his body at that place, but it was afterwards brought to Rome, and laid in the Basilica of the twelve apostles, beside that of the blessed apostle James.

James, surnamed the Less, the brother (cousin) of Our Lord Jesus Christ, was a Nazarite from the womb. During his whole life he never drank wine or strong drink, never ate meat, never shaved, and never bathed. He was the only man who was allowed to enter that part of the temple named *the Holy*. His raiment was always linen. So continually did he kneel in prayer that the skin of his knees became horny like a camel's knees. After the ascension of Christ, Jerusalem was governed by Peter and the other apostles. But when the number of Christians had very much increased, and the apostles were about to separate, leaving Jerusalem to go through the whole world, St. Peter established St. James bishop of Jerusalem, with the approval of the other apostles, for James was venerated by all on account of his extraordinary virtue. The letter of St. Anacletus states that the ordination was performed by St. Peter, assisted by St. James the Greater and his brother St. John. For this reason did the Church rule that three bishops should participate in the consecration of a bishop. Through respect for the dignity of James as bishop of Jerusalem, St. Peter, the prince of the apostles, gave special intelligence to him, after he had been delivered from prison by an angel. (Acts xii. 17.) When in the council of Jerusalem some questions were mooted touching the law and circumcision, James, following the opinion of Peter, addressed a

discourse to the brethren, wherein he proved the call of the Gentiles, and recommended letters to be sent to such brethren as were absent, that they might take heed not to lay upon the Gentiles the yoke of the law of Moses. (Acts xv. 13, 29.)

So great was James' holiness of life that men strove with one another to touch the hem of his garment. When he was ninety-six years old, and had most holily governed the Church of Jerusalem for thirty years, constantly preaching Christ, the Son of God, he laid down his life for the faith. He was first stoned, and afterwards taken up on a pinnacle of the temple, and cast down from thence. His legs were broken by the fall, and he was well-nigh dead, but he lifted up his hands towards heaven, and prayed to God for the salvation of his murderers, saying: "Lord, forgive them, for they know not what they do." As he said this, one who stood by smote him grievously upon the head with a fuller's club, and he resigned his spirit to God. He died in the seventh year of Nero, and was buried near the temple in the place where he had fallen. He wrote one of the seven epistles which are called catholic. Our St. James is named the Less, perhaps because he was called by the Saviour after St. James the Greater, son of Zeb-edee, or because he was of low stature.

The bodies of SS. Philip and James were found on the 17th of January, 1873, under the great altar of the church of the twelve apostles in Rome.

ST. JAMES THE GREATER.

James, the son of Zebedee, and brother of the apostle John, was a Galilean, and with his brother one of the first of the apostles whom the Lord called while they were "in a ship with Zebedee, their father, mending their nets, and they immediately left the ship and their father and followed Him" (Matt iv. 21, 22), and He surnamed them Boanerges, which is "*the sons of thunder.*" (Mark iii. 17.) Peter and James and John were the three apostles whom the Saviour loved best. Them "He took and brought up into a high mountain apart, and was transfigured before them." (Matt. xvii. 1, 2.) When He went to the house of the ruler of the synagogue to raise his daughter from the dead, "He suffered no man to follow Him save Peter and James and John." (Mark. v. 37.) And at the last, just before the Jews took Him, "He comes into a place called Gethsemani, and saith unto the disciples: Sit ye here while I go and pray yonder. . . . He took with Him Peter and the two sons of Zebedee." (Matt. xxvi. 36, 37.)

After Jesus was ascended into heaven, James preached that He was God, and led many in Judea and Samaria to the Christian faith. A while after he went to Spain, and there he brought some to Christ, of whom seven were afterwards ordained bishops by blessed Peter, and were the first such sent into that country. From Spain James went back to Jerusalem, where he taught the faith to several persons, and among others to the Magia Hermogenes. Thereupon Herod Agrippa, who had been

raised to the kingdom under the emperor Claudius, to curry favor with the Jews, condemned James to death for his firm confession that Jesus Christ is God. The officer who led James to the judgment-seat, at sight of the courage wherewith he was ready to offer up his testimony, declared himself also a Christian.

As they were being hurried to execution, this man asked pardon of James, and the apostle kissed him, saying: "Peace be unto thee." James then healed a paralytic, and immediately afterwards both the prisoners were beheaded. The body of the apostle was afterwards taken to Compostella (in the province of Galicia in Spain), where his grave is very famous. Multitudes of pilgrims from all parts of the earth betake themselves thither to pray out of sheer piety or in fulfilment of vows. The feast of James is kept by the Church on July 25th, which is that of the bringing of his body to Compostella. It was about Easter time (Acts xii. 2-4) that he bore witness to Jesus Christ with his blood at Jerusalem, being the first of the apostles to do so. They point out in Jerusalem, in the church of the Armenians, the place where he was beheaded by order of Herod Agrippa.

ST. BARTHOLOMEW.

The apostle Bartholomew was a Galilean. In the division of the world among the apostles, it fell to his lot to preach the Gospel of Jesus Christ in Hither India. He went thither and preached to those nations the coming of the Lord Jesus Christ according to the Gospel of St. Matthew. When he had turned many

in that province to Jesus Christ, and endured many toils and woes, he came into Greater Armenia.

There he brought to the Christian faith Polymius, the king, and his wife, and likewise the inhabitants of twelve cities. This stirred up a great hatred against him among the priests of that nation. They so inflamed Astyages, the brother of King Polymius, against the apostle, that he savagely ordered Bartholomew to be flayed alive and beheaded, under which martyrdom he gave up his soul to God. His body was buried in the town of Albanopolis in Greater Armenia, where he had suffered. It was afterwards taken to the island of Lipari, and thence carried to Benevento. Lastly, the emperor Otho III. brought it to Rome, where it was laid in the church dedicated to God in his name on the island of the Tiber. His feast is kept at Rome upon the 25th day of August, and is celebrated by great crowds of people at the church above mentioned during the eight days following.

SS. SIMON AND JUDE.

Simon, the Canaanite, called also Zelotes, went through Egypt preaching the Gospel, while Thaddeus, called in the Gospel also Jude, the brother of James, and the writer of one of the catholic epistles, did the same in Mesopotamia. They met together afterwards in Persia, where they brought countless children to Jesus Christ, spread the faith far and wide in those lands, amid raging heathens, and by their teaching and miracles, and in the end by a glorious martyrdom, glorified the most holy name of Jesus.

ST. MATTHIAS.

The election of St. Matthias to the apostleship is related as follows in the Acts of the Apostles (i. 15-41):

“In those days Peter stood up in the midst of the brethren, and said (The number of the men together was about a hundred and twenty): Men and brethren, the Scripture must needs be fulfilled which the Holy Ghost by the mouth of David spoke before concerning Judas, who was guide to them who took Jesus: for he was numbered with us and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and he also hanged himself, and bursting asunder in the midst all his bowels gushed out.

“And it was known unto all the dwellers at Jerusalem, in so much as that field is called in their proper tongue Haceldama, that is to say, the field of blood. For it is written in the Book of Psalms: Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, one of these must be made a witness with us of His resurrection.

“And they appointed two, Joseph called Barsabas, who was surnamed the Just, and Matthias. And they prayed and said: Thou, Lord, Who knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take

part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles."

St. Matthias, after his election, received the Holy Ghost on the day of Pentecost with the other apostles, and immediately began to preach the mystery of the cross. When the apostles separated to go through the whole world, each one in the country allotted to him, St. Matthias was directed to preach the Gospel in Judea. He at once set to work with so much zeal that he converted a great many people, and even continued his labors as far as the furthest limits of Ethiopia. The Jews never ceased to persecute him because he demonstrated to them from the Scriptures that the Messiah had come. After preaching during thirty-three years he was stoned by them and the Gentiles. Some say that he was crucified, then taken down from the cross and beheaded.

ST. JOHN.

The following account of St. John is taken from the book on ecclesiastical writers written by St. Jerome.

The apostle John, "whom Jesus loved," was a son of Zebedee, and brother of the apostle James, who was beheaded by Herod soon after Our Lord suffered. He was the last of the evangelists to write his Gospel, which he wrote at the request of the bishops of Asia, against Corinthus and other heretics, and particularly against the then spread-

ing doctrine of the Ebionites, who asserted that Christ had had no existence before Mary. In the fourteenth year after Nero, Domitian stirred up the second persecution, and John was exiled to the island of Patmos, where he wrote his Apocalypse. When Domitian was killed, the senate annulled all his acts, on account of his savage cruelty, and the apostle returned to Ephesus. He remained at Ephesus until the time of Trajan, and founded and governed all the churches of Asia. There, at an extreme old age, he died in the sixty-eighth year after the Lord's passion, and was buried near the city, about the year 100 or 101, or about thirty years after the destruction of Jerusalem.

CHAPTER XI.

ST. PETER HEAD OF THE CHURCH.

I.—ST. PETER APPOINTED HEAD OF THE CHURCH.

WE have elsewhere written of the ardent love of St. Peter for Our Lord and of the many favors that he received from Him. We have also considered Peter as an apostle, and related some of his labors in the diffusion of the Gospel. In this work of preaching the Gospel he acted as the other apostles did, teaching in different parts of the world, chiefly among the Jews, that Jesus Christ is the Messias, that He died for men, and that He raised Himself from the dead and ascended into heaven. But was St. Peter simply an apostle like St. John, St. Matthew, and the others, founding churches, providing them with bishops, but not attaching himself to any particular city as its pastor?

Let us consult the Gospel, and, if necessary, other documents. We presume that the reader believes Jesus Christ to be God; consequently we must not question the truth of His sayings or of His promises.

It was a usual practice among the Jewish teachers to bestow a new name upon their disciples on account of some distinguished display of excellence; it was the means occasionally used by

the Almighty to denote an important event in the lives of His servants, when He rewarded them for past fidelity by bestowing upon them some signal pre-eminence. It was thus that He altered the names of Abraham and Sara, when He made the covenant of circumcision with the former, promised to the latter a son in her old age, and blessed both, that from them might spring nations and kings of people. (Gen. xvii.) It was thus that Jacob received from Him the name of Israel, when, after wrestling with an angel, assurance was given him that he should ever be able to prevail against men. (Gen. xxxii.)

It is remarkable that the very moment Simon was introduced to Our Blessed Redeemer he received the promise that a similar distinction should be given to him: "*Thou art Simon the son of Jona; thou shalt be called Cephas, which is interpreted Peter.*" (John i. 42.)

We consider it most probable that from this day, Simon, son of Jona, was known to many by the name of Peter, for St. Mark (iii.) after relating the selection of the twelve apostles, writes, "*and to Simon He gave the surname Peter;*" and another evangelist, also in connection with the choice of the apostles, places at the head of the list "*Simon, whom He surnamed Peter.*"

It was later on, when Simon, son of Jona, confessed the divine mission of Jesus Christ, that the promise, *thou shalt be called Cephas or rock*, was solemnly fulfilled, as we read in the following passage of St. Matthew.

"And Jesus came into the quarters of Cesarea

Philippi, and He asked His disciples, saying: Who do men say that the Son of man is? But they said: Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But who do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but My Father Who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth it shall be loosed also in heaven." (Matt. xvi. 13-19.)

When Jesus Christ pronounced the preceding words, the Church had not yet been founded, but the visible rock on which it was to be built had been selected, so that when the Saviour, the founder and corner-stone of the building, should go up to heaven from earth, all might know that there was one divinely appointed who would support and connect the whole edifice, for Our Saviour was not the foolish man who built his house on sand, but the wise man who built his house upon a rock: "And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded on a rock." (Matt. vii. 25.)

That Christ had given Simon the surname Peter

was well known to the other apostles; for instance, St. Matthew, who relates the fact in the sixteenth chapter of his Gospel, from that time invariably calls him Peter, and not Simon.

The last part of the promise of Jesus Christ to St. Peter after his confession was: *“And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven.”*

In ancient times, and particularly among the Hebrew people, keys were an emblem of jurisdiction. To affirm that a man had received the keys of a city was equivalent to the assertion that he had been appointed its governor. In the Book of Revelations Our Saviour says that He hath “the keys of death and of hell,” which means that He is endowed with power over death and hell. In fact, even to this day does not the presentation of keys convey among ourselves the idea of authority? If the proprietor of a house, on leaving it for the summer, says to any friend, “Here are the keys of my house,” would not this simple declaration, without a word of explanation, convey the idea, “I give you full control of my house; you may admit or exclude whom you please; you represent me in my absence”? Let us now apply this interpretation to Our Redeemer’s words, when He says to Peter, “I will give to thee the keys of the kingdom of heaven,” and He evidently means: I will give thee supreme authority over My Church, which is the citadel of faith, My earthly Jerusalem. Thou and thy successors shall be My visible representatives to the end of time.

Let the reader remember that to Peter alone, and to no other apostle, were these solemn promises addressed.

As time went on, they became more certain to the other apostles, for the Lord renewed them, as it were, in different ways in their presence. Of this we have an instance related in the seventeenth chapter of St. Matthew, when Jesus Christ directs St. Peter to pay the tax-gatherers the shekel found in the mouth of the fish, and to give it to them for *Me and thee*. This was a great honor bestowed by the Master upon His first apostle.

On the eve of His death, when the day of unleavened bread had come, "He sent Peter and John, saying: Go and prepare for us the Passover, that we may eat." (Luke xxii. 8.) It was not without a grave motive that the Lord directed Peter to prepare the feast, for it was at the end of the supper which followed the eating of the paschal lamb that He instituted the sacrifice of the new law, and to Peter and his successors to the end of time was to belong the duty to have it offered from the rising of the sun to the going down thereof, as the great act of worship instituted by the Lord.

During this last supper it was that Jesus Christ addressed our apostle in this manner: "Simon, Simon, behold Satan hath desired to sift you as wheat, but I have prayed for thee, that thy faith fail not, and thou being once converted, confirm thy brethren." (Luke xxii. 31.)

By these words the Lord reminded His apostles of the promise made to Peter: "Thou art a rock, and upon this rock I will build My Church; to

thee will I give the keys of the kingdom of heaven." And yet at the same time He predicted to Peter that he would deny Him. Notwithstanding this prevision which afflicted His divine heart, He gave His disciple a new mark of His predilection by revealing to him who it was that would betray Him. It is known that Peter did really deny his Master during the night which preceded His death. We know also how Peter repented when Jesus Christ looked on him, and history relates of him that during his life he ever continued to bewail his crime.

In connection with this matter of the fall of Peter, shortly after his Master had prayed for him that his faith would not fail, we remember with shame and indignation the remark made to us by a dignitary of the so-called Episcopal Church. It was at a time when there was question of a council or synod, and we remarked to him what a blessing it was to know where to find the head appointed by Christ to govern the Church, to convoke councils, to preside over and confirm them. Having quoted to him the words, "I have prayed for thee, that thy faith fail not," he replied: And yet Peter failed shortly after by denying his Master. This was as much as to say that the Son of God, Our Saviour, had not fulfilled His promise.

To this clergyman of the Episcopal Church we replied: "But, sir, the sin of St. Peter was not against faith, but a sin of weakness. Peter was not at that time the head of the Church, since the Lord was yet on earth. He (Peter) had not received the privilege of impeccability, or exemption from sin,

but the promise of divine assistance against error when teaching the whole Church. 'And thou being once converted, confirm thy brethren.'"

We have not yet come to the day on which the Saviour fulfilled all His promises to Simon Peter, and installed him, as it were, in his office, and still we continue to see in the Gospel that he was the chosen apostle, pre-eminent among all the others. Jesus Christ had Peter, with two others, as the principal witness of His agony in the garden, and when He has raised Himself from the dead, an angel in the form of a young man, clothed in a white robe, appears to Mary Magdalen and the other women and says to them: "Go, and tell His disciples *and Peter* that He goes before you into Galilee." (Mark xvi. 7.) Mary Magdalen "ran therefore, and cometh to Simon Peter." (John xx. 2.) When the two disciples returned from Emmaus, "they found the eleven, and those who were with them, gathered together saying, The Lord is certainly risen, and hath appeared to *Simon*." (Luke xxiv. 33, 34.) That Jesus Christ appeared other times to Peter before His ascension is clear from the Acts of the Apostles, for He showed Himself alive after His passion, *by many proofs, for forty days appearing to them, and speaking of the kingdom of God.* (i. 3.) These were the apostles whom He had chosen. (i. 2.) Peter was one, nay the first of them; and the instructions concerning the *kingdom of God* or the governing of the Church on earth must have been given to Peter in an especial manner. The most solemn apparition of Jesus Christ was that related in the last chapter of St.

Matthew, when the *eleven* disciples went into Galilee *unto the mountain where Jesus had appointed them*. This was the solemn occasion mentioned by St. Paul when more than five hundred disciples met together. "And Jesus came and spake to them, saying: *All power is given to Me in heaven and on earth. Go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatever I have commanded you: and behold I am with you all days unto the end of the world.*" Not to the five hundred disciples who met on that day on the mountain did the Saviour say, "Go ye therefore," but to the *eleven*, of whom St. Peter was certainly one; but as well as we can conjecture the Lord desired the disciples, many of whom were Galileans, to see and to know their apostles, and principally their leader Peter, to whom He gives a pledge of perpetual assistance in their teaching and ministrations.

From the summit of that mountain in a southerly direction lay the mountain of Olives, from which Our Saviour was in a few days to ascend to heaven. But before bidding adieu to His kingdom on earth, which He had founded, He willed to make it perfect.

The apostles remained not together the whole time after the ascension of their Master, but returned sometimes to their homes and former occupations, as occasion required.

On one of these occasions Our Lord appeared to Peter and some other disciples, and fulfilled all His former promises to His chosen apostle, consti-

tuting him in a most emphatic manner shepherd of all His flock, guide and ruler of the faithful. Pray, dear reader, peruse with respectful attention the following, one of the most beautiful and most important passages of the Gospel:

“After this Jesus manifested Himself again to the disciples at the Sea of Tiberias. And He showed Himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter saith to them: I go a-fishing. They say to him: We also come with thee. And they went forth and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you any meat? They answered Him: No. He saith to them: Cast the net on the right side of the ship: and you shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes.

“As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you have now caught. Simon Peter went

up, and drew the net to land, full of great fishes, one hundred fifty-three. And although there were so many, the net was not broken. Jesus saith to them: Come, and dine. And none of them who were at meat durst ask Him: Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples after He was risen from the dead.

“When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He said to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because He had said to him the third time, Lovest thou Me? And he said to Him: Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him: Feed My sheep.” (John xxi.)

By those words the whole sheepfold is confided to St. Peter without any exception or limitation. Peter has jurisdiction not only over the lambs, the weak and tender portion of the flock, by which are understood the faithful, but also over the sheep, *i. e.*, the pastors themselves. To Peter the entire fold was confided; for never did Jesus say to any other apostle what He said to Peter: Feed My whole flock. Let us not forget that this was the last public apparition of Jesus Christ after His resur-

rection, that perhaps the next day He, the Good Shepherd, was to separate forever from His dear flock, at least in a visible manner. How consoling then for His disciples to know that they had one divinely appointed over them, whose voice would be that of the Master Himself.

II.—ST. PETER ACTS AS HEAD OF THE CHURCH.

In the first section of this chapter we have seen the promises of the Saviour to Peter, and how He realized them on the shore of Lake Tiberias, by commanding him to feed the lambs and the sheep, that is to say, the whole sheepfold. We shall now see the great apostle in the exercise of his sublime office.

It was immediately after the ascension of Jesus Christ into heaven that Peter began to act as His vicar, showing that he had inherited the love of his Master for His flock, and that he was mindful of His command. We transcribe from the Acts the history of this remarkable event: "Then they [the disciples] returned to Jerusalem from the mount called Olivet. . . . And when they had entered in, they went up into an upper room where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alpheus, and Simon Zelotes, and Jude, brother of James. All these were persevering with one mind in prayer with women, and Mary the mother of Jesus and His brethren. In those days Peter rising up in the midst of the brethren said (now the number of persons together was about a hundred and twenty): Brethren, the Scripture must be

fulfilled which the Holy Spirit spoke before by the mouth of David concerning Judas, who was the leader of those who seized Jesus: who was numbered amongst us, and obtained the lot of this ministry, and he indeed got a field with the reward of iniquity, and being hanged, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the field was called in their tongue Haceldama, that is, field of blood. For it is written in the book of Psalms: Let their habitation become desolate, and let there be no one to dwell therein, and let another take his bishopric. Wherefore of these men who have been with us all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said: Thou, Lord, Who knowest the hearts of all, show which of these two Thou hast chosen to take the place of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles." (Acts i. 12-26.)

In the midst of that assembly of one hundred disciples, among whom were the mother of the Saviour and the apostles chosen by Him, Peter is the first to raise his voice, for he was conscious of his office, and knowing that the first duty of a pastor

is to provide his sheep with a sufficient number of guardians, he directs that an election must be made to provide a successor to Judas. All agree to his order, and Matthias is numbered with the eleven apostles. "*Peter, feed My lambs, feed My sheep.*"

From the day of the ascension of Jesus Christ into heaven, Simon, son of Jona, seems to have lost his name, and the sacred writers henceforth invariably call him Cephas, or Peter. (See the whole of the Acts of the Apostles.)

Ten days after the ascension the apostles and disciples were still in the upper room on Mount Sion. This day was the Pentecost of the Jews, and the day on which the Saviour had resolved to send to His disciples the Holy Spirit Whom He had promised. In reading the relation of this event we shall have occasion to remark that Peter continues to act as the head of the apostolic body.

"And when the days of Pentecost were completed, they were all together in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, and it sat upon every one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Holy Spirit gave them to speak. Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when the voice was spread, the multitude came together, and were confounded in mind, because every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold,

are not all these who speak Galileans? And how hear we every man our own tongue wherein we were born? Parthians and Medes, and Elamites, and the inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome, Jews also and proselytes, Cretans and Arabians, we hear them speak in our tongues the great works of God; and they were all astonished, and wondered, saying one to another: What meaneth this? But others mocking said: These men are full of sweet wine." (Acts ii. 1-13.)

The place where this great gathering occurred was on the celebrated Mount Sion; the men who composed it were not from Jerusalem only, but from almost every part of the then known world where children of Israel had emigrated. During their stay in the city they had heard about the miracles of Christ, visited Mount Olivet, whence He went up to heaven, and Calvary, with the empty grave and its riven rocks. We may figure to ourselves how they wondered when they heard the great sound from heaven, when they saw the parted tongues as of fire, when they heard the apostles, who were all Galileans, speaking every one their own tongue! But here is another source of surprise, of bewilderment. Peter, the timid disciple who a few days before had denied his Master; Peter, the ignorant fisherman of Bethsaida, stands up before the anxious assembly, reminds them of the words of their prophets, and applies them to Jesus Christ, to His life, passion, and resurrection. "Ye men of Is-

rael, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you as you also know, Him . . . you have crucified and slain by the hands of wicked men, Him God hath raised up. . . . This Jesus hath God raised up whereof we all are witnesses. . . . Now when they heard these things they felt compunction in their hearts, and said to Peter and to the rest of the apostles: What shall we do, men brethren? Then Peter said to them: Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Spirit. . . . They therefore who received his word were baptized, and about three thousand souls were added in that day.” Does it not clearly follow from the Gospel account that the action of St. Peter, the learning which he displayed, the compunction of his hearers, and their conversion, were a consequence of the divine commission and assistance: “*Feed My lambs, feed My sheep; I have prayed for thee*”?

The following relation of the cure of a man who had been lame from his birth is one of the most beautiful passages of the Acts of the Apostles:

“Now Peter and John went up into the temple, at the ninth hour of prayer.

“And a certain man who was lame from his mother’s womb was being carried, whom they laid every day at the gate of the temple which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms.

But Peter with John fastening his eyes upon him said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. And Peter said: Silver and gold I have none: but what I have I give thee: In the name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he leaping up stood, and walked, and went in with them into the temple, walking, and leaping, and praising God.

“ And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him. And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

“ But *Peter* seeing, made answer to the people: Ye men of Israel, why marvel ye at this? or why look ye on us as though by our own power or holiness we had made this man to walk? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son Jesus, Whom ye indeed delivered up and denied before the face of Pilate, when he judged that He should be released. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you. And the Author of life ye killed, Whom God hath raised from the dead, of which we are witnesses. And in the faith of His name this man, Whom ye have seen and know, hath His name

strengthened ; and the faith which is by him hath given this perfect soundness in the sight of you all.

“ And now, brethren, I know that ye did it through ignorance, as also your rulers. But those things which God before had showed by the mouth of all the prophets, that His Christ should suffer, He has so fulfilled. Repent, therefore, and be converted, that your sins may be blotted out. . . . And as they were speaking to the people, the priests and the officer of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached in Jesus the resurrection of the dead. And they laid hands on them, and put them in hold until the next day, for it was now evening. But many of those who had heard the word believed : and the number of the men was five thousand.

“ And it came to pass on the morrow that their princes, and ancients, and scribes were gathered together in Jerusalem ; and Annas the high-priest, and Caiphas, and John, and Alexander, and as many as were of the kindred of the high-priest. And setting them in the midst, they asked : By what power, or by what name have you done this ?

“ Then *Peter*, filled with the Holy Ghost, said to them : Ye princes of the people and ancients, hear : If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of Our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth here before you

whole. This is the stone which was rejected by you, the builders: which is become the head of the corner: Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

“Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered, and they knew them that they had been with Jesus: seeing the man also who had been healed standing with them, they could say nothing against it. But they commanded them to go aside out of the council: and they conferred among themselves, saying: What shall we do to these men? for indeed a known miracle hath been done by them; it is manifest to all the inhabitants of Jerusalem, and we cannot deny it. But that it may be no farther spread among the people, let us threaten them, that they speak no more in this name to any man. And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

“But Peter and John answering, said to them: If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard.

“But they threatened and sent them away, not finding how they might punish them, because of the people; for all men glorified what had been done, in that which had come to pass. For the man was above forty years old in whom that miraculous cure had been wrought.

“And being let go they came to their own company, and related all that the chief priests and el-

ders had said to them. And they, when they had heard it, with one accord lifted up their voice to God, and said : Lord, Thou art He Who hast made heaven, and earth, and the sea, and all that is in them. Who by the mouth of Thy servant David hast said : *Why have the heathen raged, and the people devised vain things ? The kings of the earth stood up, and the rulers assembled together against the Lord, and against His Christ.* For of a truth there assembled together in this city against Thy holy Son Jesus, Whom Thou hast anointed, Herod and Pontius Pilate, with the Gentiles, and the people of Israel, to do what Thy hand and Thy counsel decreed to be done. And now, Lord, behold their threatenings, and grant unto Thy servants that with all confidence they may speak Thy word, by stretching forth Thy hand to cures, and signs, and wonders to be done by the name of Thy holy Son Jesus.

“And when they had prayed, the place was moved wherein they were assembled : and they were all filled with the Holy Ghost, and they spake the word of God with confidence.

“And the multitude of believers had but one heart and one soul : neither did any one say that aught of the things which he possessed was his own, but all things were common unto them. And with great power did the apostles give testimony of the resurrection of Jesus Christ Our Lord : and great grace was in them all. For neither was there any one needy among them. For as many as were owners of lands or houses sold them, and brought the price of the things they sold, and

laid it down before the feet of the apostles. And distribution was made to every one according as he had need." (Acts iii., iv.)

Let the reader notice that it was *Peter* who wrought this first miracle, the cure of the man lame from his birth; that *Peter* instructed the beholders that this was done by faith in Christ, Whom he shows to be the Messiah; that at the voice of *Peter* five thousand persons were converted; that *Peter* boldly declares before the sanhedrim that God is to be obeyed rather than man; that *Peter* was considered as the head of one body of Christians who had but one heart and one soul.

The following extract from the Acts will continue to show us St. Peter in the exercise of his office, and the wonderful power which Christ had granted to him.

"But a certain man named Ananias, with Sapphira his wife, sold a piece of land, and defrauded of the price of the land, his wife being privy thereto, and brought a certain portion and laid it at the feet of the apostles.

"But *Peter* said: Ananias, why has Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land? Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it. And the young men rising up, removed

him, and carrying him out, buried him. And it was about the space of three hours after, when his wife, not knowing what had happened, came in. And *Peter* said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much. And *Peter* said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out. Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead, and carried her out, and buried her by her husband. And there came great fear upon the whole church, and upon all that heard these things. And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself unto them; but the people magnified them. And the multitude of men and women who believed in the Lord was more increased: insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when *Peter* came his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed." (Acts v.)

The apostles had been commanded by their Master not to go at once among the Gentiles, but

to remain some years in Jerusalem, and to preach the Gospel first of all to the children of Israel. From Jerusalem they used to labor among the Jews in Judea, and many were the localities where souls were brought to the faith through their labors. *Peter* as head of the Church passed through *all quarters*, visiting all. During that visitation he cured at Lydda a man named Eneas, who had kept his bed for eight years, and was sick of the palsy. Not by his own power or skill did Peter heal Eneas, but by the power of Him Who had sent him to govern the Church. "And *Peter* said to him, Eneas, the Lord Jesus Christ healeth thee; arise, and take thy bed. And immediately he arose." A still greater miracle Peter performed in Joppe. In this city there was a disciple named Tabitha. . . . This woman "was full of good works and alms-deeds which she did, and it happened in those days that she was sick and died. The disciples hearing that *Peter* was at Lydda, sent to him two men asking, Delay not to come as far as us. And Peter rising up went with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and showing him the coats and garments which Dorcas made them. And they all being put forth, *Peter* kneeling down prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes, and seeing Peter she sat up. And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive. And it was made known throughout all Joppe; and many believed in the Lord. And

it came to pass that he abode many days in Joppe, with one Simon a tanner." (Acts ix. 38-43.)

The time had now come when the Gentiles were to be taught regarding the life, death, and resurrection of the Messiah, but the Jews, and among these many of the disciples, were of the opinion that to them alone the Gospel was to be preached, nay, that it was unlawful for a child of Abraham to join or approach one of another nation. But whilst Peter was in Joppe in the house of Simon the tanner, he had a vision from heaven whereby he was taught that the time had come in which to labor for the conversion of the Gentiles themselves. According to this heavenly instruction he went to Cesarea and baptized a noble centurion and his household. But when he came back to Jerusalem, "those who were of the circumcision contended with him, saying: Why didst thou go into men uncircumcised, and didst eat with them?"

"But *Peter* began and declared to them the matter in order, saying: I was in the city of Joppe praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me. Into which when I looked I considered and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air. And I heard also a voice saying to me, Arise, Peter; kill and eat. And I said, Not so, Lord; for nothing common or unclean hath ever entered into my mouth. And the voice answered again from heaven: What God hath made clean, do not thou call common. And this was done three times;

and all were taken up again into heaven. And behold, immediately there were three men come to the house wherein I was, sent to me from Cæsarea. And the Spirit said to me that I should go with them, nothing doubting. And these six brethren went with me also; and we entered into the man's house. And he told us how he had seen an angel in his house standing, and saying to him: Send to Joppe, and call hither Simon, who is surnamed *Peter*, who shall speak to thee words whereby thou shalt be saved, and all thy house. And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. And I remembered the word of the Lord, how that He said: *John indeed baptized with water, but you shall be baptized with the Holy Ghost.* If then God gave them the same grace as to us also who have believed in the Lord Jesus Christ, who was I that could withstand God? Having heard these things, they held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life."

After establishing his see at Antioch, and preaching the Gospel throughout Pontus, Galatia, Cappadocia, Asia, and Bethynia, and before going to Rome, Peter went back to Jerusalem. On this occasion it was that he was cast into prison by King Herod, and miraculously delivered by an angel.

"And at the same time Herod the king stretched forth his hands to afflict some of the Church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded

to take up *Peter* also. Now it was in the days of the azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the Pasch to bring him forth to the people.

“Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an Angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him. Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the angel, but thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city: which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him. And Peter coming to himself said: now I know truly that the Lord hath sent His angel, and delivered me out of the hand of Herod and from all the expectation of the people of the Jews.

“And considering, he came to the house of Mary the mother of John who was surnamed Mark, where many were gathered together, and were praying. And when he knocked at the door of the

gate, a damsel came to hearken, whose name was Rhode. And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate. But they said to her: Thou art mad. But she affirmed that it was so. Then said they, it is his angel. But Peter continued knocking. And when they had opened, they saw him and were astonished. But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said, Tell these things to James and to the brethren. And he departed, and went into another place." (Acts xii.)

The prayer offered for Peter by the Church during his imprisonment was intense, fervent, and constant, as his death would have caused her great injury, and the faithful considered him her chief member, her head under Christ.

It was probably after this event that Peter, departing from Jerusalem, went to Rome; but, seven years after his arrival in that city, the emperor Claudius banished from it all the Jews, and with the Jews he also banished the Christians, for these were considered a Jewish sect. Peter was on that account obliged to leave Rome, and after visiting and preaching the Gospel in many countries he revisited Jerusalem. His arrival in that city was very providential, as will appear from the following passage of the Acts.

"Whilst Paul and Barnabas were at Antioch, some coming down from Judea taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved. And

when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem, about this question. They therefore being brought on their way by the church, passed through Phenice and Samaria, relating the conversion of the Gentiles: and they caused great joy to all the brethren. And when they were come to Jerusalem they were received by the church and by the apostles and ancients, declaring how great things God had done with them. But there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses. And the apostles and ancients assembled to consider of this matter. And when there had been much disputing, *Peter* rising up said to them: Men brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the Gospel, and believe.

“ And God Who knoweth the hearts gave testimony, giving unto them the Holy Ghost as well as to us, and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear? But by the grace of the Lord Jesus Christ we believe to be saved in like manner as they also. And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

“And after they had held their peace James answered, saying: Men brethren, hear me. Simon hath related how God first visited to take of the Gentiles a people to His name. And to this agree the words of the prophets as it is written: After these things I will return, and will rebuild the tabernacle of David, which is fallen down: and the ruins thereof I will rebuild, and I will set it up: that the residue of men may seek after the Lord, and all nations upon whom My name is invoked, saith the Lord Who doth these things. To the Lord was His own work known from the beginning of the world. For which cause I judge that they who from among the Gentiles are converted to God are not to be disquieted, but that we write unto them that they refrain themselves from the pollutions of idols, and fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach Him in the synagogues, where He is read every sabbath. Then it pleased the apostles and ancients with the whole church to choose men of their own company, and to send to Antioch with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren, writing by their hands: The apostles and ancients brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting. Forasmuch as we have heard that some going out from us have troubled you with words, subverting your souls, to whom we gave no commandment: It hath seemed good to us, being assembled together, to choose out men, and to

send them unto you with our well beloved Barnabas and Paul, men that have given their lives for the name of Our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also will by word of mouth tell you the same things. For it hath seemed good to the Holy Ghost and to us to lay no farther burden upon you than these necessary things: That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well. Fare ye well. They therefore being dismissed went down to Antioch: and gathering together the multitude, delivered the epistle, which when they had read, they rejoiced for the consolation. But Judas and Silas, being prophets also themselves, with many words comforted the brethren, and confirmed them." (Acts xv. 1-32.)

The dissensions among the Jewish converts regarding circumcision and other prescriptions of the law of Moses had existed a long time before the council of Jerusalem; but when it was known that *Peter* had come to Jerusalem, the brethren of Antioch sent Paul and Barnabas to the apostles about this matter. Let the reader notice that Paul was the chief envoy to Peter and the apostles, but there were none of the other apostles at Jerusalem at that time save James and John.

This was not a general council or assembly of all the apostles: *Peter*, however, was the first to rise after there had been much disputing, and when he began to speak, all the multitude held

their peace whilst he explained why the Gentiles should not be subject to circumcision and other practices of the Jews; after he had spoken, his advice was concurred in by St. James; the decision was carried to the disciples of Antioch, and the members of the council were so convinced that the Holy Ghost had guided their work under the presidency of *Peter*, that they end their letter by saying: "It hath seemed good to the Holy Ghost and to us." As there are some enemies of the Church who pretend that St. Paul was adverse to St. Peter, it might be well to notice that Paul and Barnabas are mentioned as the *beloved* of the members of the council, and that a most important mission was entrusted to them.

Peter and Paul were both ministers of Jesus Christ; they had one and the same faith; they taught a common doctrine (Gal. ii. 22), but Paul was in an especial manner the apostle of the Gentiles, and Peter the apostle of the Jews, being at the same time the head of the Church. They labored most of the time in different countries far apart, and whilst St. Paul was living in Rome during his first captivity, Peter must have been absent from the city. A time was to come, however, when they were both to teach the Gospel in the city of the Cæsars.

The preceding account of their labors has been taken from the New Testament, considered as an historical work without regard to its inspiration. For the account of their labors and martyrdom in Rome we must consult ecclesiastical history. Yet from what has been quoted, the candid reader will

acknowledge that Peter was really appointed by Jesus Christ His vice-gerent on earth, and that he did govern the Church, and was considered by her as her supreme infallible head:

CHAPTER XII.

PETER AND PAUL IN ROME.

IN the tenth year of the reign of Nero Rome was set on fire by that tyrant. To free himself from the charge of being the author of that conflagration, and turn elsewhere the menacing rage of the people, he threw the blame on the Christians, and under that pretext many of them were made to suffer imprisonment and death.

The following year the monster enacted the first sanguinary edict against the disciples of Christ, and this edict was kept in full vigor for the remainder of his life.

In the twelfth year of Nero St. Peter, who had absented himself for a time, came back to Rome, and Paul, his most dear brother (2 Pet. xxxi.), came also to help him revive the Church, which was being cruelly wasted. Here both preached to the Gentiles the name of Jesus Christ, His sufferings for the sake of men, His death, and His resurrection, of which they declared they were witnesses. They declared to all that there is no salvation save in His name. To the obstinate Jews they recalled to mind the prophecies of the Saviour regarding the destruction of Jerusalem, and pointed out their near fulfilment. Such was the eloquence and power of the apostles' preaching that it penetrated

the very hearts of their hearers. An immense number of Jews embraced the faith, notwithstanding the persecution of Nero and the trials prepared for them by their former co-religionists. In those terrible struggles the Church found more strength and glory. She had disciples in the very palace and family of Nero. These heroic souls, charmed with the beauty and holiness of the Gospel, had cheerfully embraced the Christian faith, unmindful of wealth, of glory, regardless of the favors of the powerful emperor. These conversions served only to increase the rage of Nero against the apostles. For some time he had resolved to put them to death, but he would first humble them and confound their doctrine. He well knew that the efficacy of the preaching of the apostles was chiefly due to the miracles which they performed. It was therefore thought advisable to oppose the miracles of an impostor to those wrought by Peter and Paul. At that time Simon Magus so captivated the Romans, and especially Nero, that they decreed to him divine honors. Depending on the power of the demons whom he invoked, he caused it to be announced everywhere that on a given day he would ascend into heaven, which was his dwelling and kingdom. Simon at the same time, in accord with Nero, challenged the apostles to imitate him or else to acknowledge him as the Son of God and themselves as impostors. Peter and Paul, after fasting and praying, went bravely to the spot whence Simon was to ascend into heaven in presence of an immense multitude. Simon was indeed carried by the wicked spirits on high in what appeared to be a carriage drawn

by fiery horses, but Peter and Paul falling on their knees prayed to Almighty God to confound this sacrilegious impostor who attempted to rival God Himself and to imitate the ascension of Jesus Christ. Their prayer was heard; he suddenly fell to the ground and broke his legs. He was taken up covered with blood, and carried to the upper apartment of a neighboring house; but overcome with despair through the violence of his pains, and much more by shame and anger, he threw himself out of the window and expired on the spot.

THEIR IMPRISONMENT AND DEATH.

This defeat of Simon Magus wrought by the apostles revived the spirits of the Christians, and was the cause of a great many conversions. But Nero, exasperated at seeing himself and the Romans thus deprived of the magical amusements of Simon Magus, ordered Peter and Paul to be cast into the Mamertine prison, on the Capitol, and there they were kept in strict confinement for nine months. From that prison St. Paul wrote his Second Epistle to Timothy, requesting him to come to Rome to be witness of his martyrdom.

The Roman Christians importuned St. Peter to make his escape; at first he would not hear of it, but at last yielded to their solicitations. He made his way out of the prison, but on coming to the spot where the little church of *Domine Quo Vadis* now stands, Our Lord appeared to him. St. Peter asked Him, "Lord, whither art Thou going?" He replied, "I am coming to Rome to be crucified a second time;" whereupon the apostle, ashamed of

his weakness, and seeing in this answer that the Lord was to be crucified afresh in the person of His servant, returned to his prison to await his martyrdom.

Whilst they were in prison only one thought occupied their minds, namely, the glory of their Master and the salvation of souls. They preached every day to their guardians and to their fellow-prisoners, and had the consolation of converting many of them, whom they baptized with the water of a spring which flowed miraculously from the ground, and may still be seen in the Mamertine prison.

But now the day was at hand on which through their death the apostles were to receive the crown of glory as a reward for their labors. Peter was condemned to be crucified and Paul to be beheaded. This happened on the 29th of June. They started together from the prison but were led by two different roads to the place of their execution. According to the practice in use among the Romans, Peter was scourged before being fastened to the cross, and then lovingly kissing the instrument of his death, he requested the executioners to crucify him head downward, not thinking himself worthy of being treated in the same manner as was his Saviour. Paul was beheaded three miles from Rome at a place named the *Aguas Salvias*. Tradition relates that when his head fell under the sword it made three bounds, and that a fountain sprung forth at each place where it touched the ground. The three fountains are still to be seen in that place, about two miles above the great Basilica of St. Paul of Rome on the Ostian road.

CHAPTER XIII.

AFTER THE DEATH OF PETER AND PAUL. PETER'S SUCCESSORS. DESTRUCTION OF JERUSALEM.

BY putting to death Peter and Paul, Nero thought to banish forever from Rome the religion of Jesus Christ ; but his cruelty had no other result than to glorify the names of his victims, to establish the throne of Jesus Christ on the very ruins of the throne of Cæsar, and to make the capital of the empire the capital of the spiritual kingdom of the Saviour. Despite the cruel edicts of the emperor, the faithful with loving hands gathered the relics of the two martyrs, and offered them marks of sincere veneration.

Their mortal remains, the places sanctified by their presence, the objects which they had used, were kept or visited with religious devotion ; statues, altars, and temples were raised in their honor, and to this very day the two most magnificent basilicas of the world stand at Rome upon the tombs of Peter and Paul. From all parts of the world multitudes of Christians flock there to venerate their remains and to animate their faith.

The edifice erected by Peter on the ruins of idolatry did not perish with his death. When the Almighty had taken his soul from the prison of his body and introduced it into the kingdom of his

glory, He placed on his chair one who inherited his privileges,¹ and like Peter was bishop of Rome and vicar of Jesus Christ. Such was the beginning of that admirable succession of Pontiffs called to govern the Church to the consummation of the world, to preserve her in unity by means of the infallible authority of their teaching. Peter died, but Christ still reigns and triumphs in our days in the person of the Roman Pontiff. The Catholic Church is the chief work of the wisdom of God; He it is Who established the Roman Pontificate. To God and to God alone are the successors of Peter indebted for the infallible light which guides them and the invincible courage which sustains them in their trials.

What of Jerusalem and the Jews?

A short time after the martyrdom of Peter and Paul the Jews revolted against Rome, the mistress of the world. In the year 69, Titus, the Roman general, collected an army and besieged Jerusalem, surrounding the city with vast fortifications. Soon famine and pestilence set in. The city was torn by factions from within, while the Romans battered down the walls from without. Neither young nor old were spared; Jerusalem was doomed. Within one year more than one million Jews died from pestilence or were killed by the Roman soldiers. The city was taken, the temple burned, the people sold into slavery, and thus dispersed over the world as we now find them, without country, without rulers, nay, without priests or altars. The God of Abraham has ceased to speak to them

¹ St. Clement.

through their high-priest from the Holy of Holies.

What of the work of the apostles? "Their sound hath gone forth to all the earth, and their words unto the ends of the whole world." (Rom. x. 18.) But the conversion of the nations of the then known world was the result of their preaching, confirmed by the miracles which they performed, not a consequence of spreading the Scriptures among them.

At the time of the destruction of Jerusalem there were but few copies of the books of the New Testament, and some of them had been only recently written. The Gospel of St. John, his Epistles and Apocalypse, were not written till about the year 100.

CHAPTER XIV.

ST. JOHN AND HIS GOSPEL.

BY the time of the destruction of Jerusalem the greater number, if not all, of the apostles had died, with the exception of St. John.

The apostle St. John, according to St. Jerome the disciple whom Jesus loved, was a son of Zebedee, and brother of the apostle James, who was beheaded by Herod shortly after Our Lord suffered. He was the last of the evangelists to write his Gospel, which he published at the request of the bishops of Asia¹ against Cerinthus and other heretics, and particularly against the then spreading doctrine of the Ebionites, who asserted that Christ had no existence before Mary. It was therefore necessary for the evangelist to declare His eternal and divine generation.

In the fourteenth year after Nero, Domitian stirred up the second persecution, and John was exiled to the Island of Patmos, where he wrote his Apocalypse. When Domitian was killed the senate annulled all his acts on account of his savage cruelty, and the apostle returned to Ephesus until the time of Trajan, and founded all the churches of Asia. There, at an extreme old age, he died in the

¹ The western part of the country of which Ephesus was the capital.

sixty-eighth year after the Lord's passion, and was buried near the city. (St. Jerome.)

From the words of Our Lord Jesus Christ dying on the cross, we know that He confided the care of His mother to His beloved disciple John, and that he took her unto his own, acting towards her the part of a son. It is a question whether or not she lived with him for some time at Ephesus. It is however certain that she died in Jerusalem. Although St. John founded and governed all the churches of Asia, according to St. Jerome, it is improbable that he presided over any of them as their ordinary bishop; but they considered him as their apostle and chief pastor.

This explains the remonstrances that he addressed to the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and even to the Angel (Bishop) of Ephesus, although John himself resided in that city. The apostolic zeal of St. John did not die out as youth departed. Clement of Alexandria relates that, heedless of all danger, he on one occasion followed a party of brigands into a lonely retreat, and brought back one of their number whom he had known and tenderly loved as a youth, and restored him again to the bosom of the Church. Inspired with the same burning zeal, though no longer able to engage in active missionary duty, he would gather his people about him, and constantly repeat these words, *My children, love one another*, and on being asked why he so constantly repeated this one injunction, he said: "It is the Lord's command, and who fulfils it has done all he needs."

We must infer from the New Testament that a very strong affection existed between John and Peter, the appointed vice-gerent of Christ on earth. Peter and John were from the same country, followed the same avocation before being named apostles by the Saviour. John and Peter on the occasion of the miraculous draught of fishes forsook all things to follow Jesus Christ. John with Peter and James alone witnessed the raising of the daughter of Jairus, the transfiguration on Mount Thabor, and the agony in the garden.

Peter and John were sent by Jesus Christ, "saying: Go and prepare the Passover that we may eat it."

Peter it was who at the last supper requested John to ask the Saviour who it was that would betray Him. After the resurrection, on hearing the news of the empty tomb, Peter and John ran together to the sepulchre, but although John arrived first, he did not go into it till after Peter. John alone of all the evangelists narrates how the Saviour fulfilled the promise He had made to Peter: "*Thou art a rock. . . . To thee will I give the keys of the kingdom of heaven.*" Let the reader remember the apparition on the shore of the lake of Tiberias, when the Lord said to Peter: "*Lovest thou Me? . . . Feed My lambs, feed My sheep.*" John had spent the whole preceding night fishing with Peter and others on the lake; when morning came he was the first to recognize Jesus on the shore. He and Peter partook of the repast prepared by Jesus Christ for His hungry apostles. John heard the Master giving Peter the commission to feed the whole flock, and

Peter asked the Lord what would become of his friend John. (John xxi.) In the Acts of the Apostles we find St. John associated with St. Peter in the cure of the lame man at the beautiful gate of the temple, and going with him to Samaria to lay hands on the converts of Philip the deacon, that they might receive the Holy Ghost. Peter and John labored, however, in different fields for the propagation of the Gospel, and John did not go to his reward for over thirty years after the death of Peter.

CHAPTER XV.

MORE ABOUT THE BOOK NAMED THE NEW TESTAMENT.
NOT THE RULE OF FAITH. ITS USE. ITS AUTHORITY.

FROM the preceding chapter, and in fact from all that has been said in this work relating to the writings of the evangelists, the reader must infer that if the reading of the Scriptures be the rule of faith and morals, the apostles themselves had no means of knowing the doctrines of the Saviour, for they were all dead when St. John wrote his Gospel and his Epistles.

The books of the New Testament which we now possess are for the most part the fruit of events and of accounted circumstances, composed not so much for the benefit of the public as for the consolation and instruction of private individuals. Thus six of the Epistles are addressed merely to individuals, and ten of them to converts in different and distant countries, to men wholly unconnected and unacquainted with one another. But neither in these nor in any other portion of the Bible is there anything that may be reasonably considered as a regular and perfect code of religious doctrines, in none of them is there any connected order of instruction, any arrangement of articles, any distinct statements and clear definitions of each subject of belief. Neither among all the sacred books

is there any one that contains all and each of the essential doctrines of Christian faith.

So true indeed are the foregoing remarks, that many if not all of the churches of the Reformation have found it necessary (contrary to their principles) to publish creeds and catechisms, containing in order definitions and statements of their respective doctrines.

The apostles and their disciples and successors planted the Church and converted nations, not so much by their writings (seven of the apostles never wrote at all) as by their preaching. This is but conformable to the plan and design of Christ. For when He gave the commission to His apostles, and by them to their successors, to convert the world, He neither commanded nor even instructed them to *write*. The commission which He gave them was: "Go into the whole world, preach the Gospel to every creature. Go and teach all nations, baptizing them." Accordingly, in compliance with this holy commission, "*they went forth and preached everywhere.*" They *all* preached, whereas only *five* of them wrote; and it was by *hearing their preaching* that the faith of the world came.

Referring to periods subsequent to the times of the apostles, we find in like manner that it was not by the circulation of the Scriptures that nations were converted, but by the preaching of the successors of the apostles. In reality, at those periods and in many of those nations there was hardly one Bible to be found. Even had there been any, the natives of many nations would not have under-

stood them, seeing that for a long while the Bible was not translated, and confined to two languages, so that it could be no rule of faith for them.

Concerning the rule of faith and the means of propagating the doctrine of Christ in its purity, nothing can be more clear than the following charge of St. Paul to Timothy. Paul knew that he was soon to depart from this life, and Timothy, his dear disciple, was bishop of the great city of Ephesus. Let us hear what he recommends to Timothy:

“I charge thee before God and Jesus Christ, Who shall judge the living and the dead, by His coming, and His kingdom: Preach the word, be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears. And will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed, and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just Judge will render to me in that day: and not only to me, but to them also that love His coming. Make haste to come to me quickly.” (2 Tim. iv. 1-8.)

In writing about the books of the New Testament and the labors and work of the apostles, we

have frequently quoted the four Gospels and the Epistles; we did not, however, desire our readers to consider them as inspired writings, but simply as historical works. But from the New Testament alone we know that Jesus Christ proved His divine mission by miracles, that He has founded a Church that is to last to the end of the world, and that the Church governed by the successors of Peter is *infallible*.

That Church is evidently the Catholic Church, for she alone goes back to the days of Jesus Christ by an uninterrupted line of supreme pontiffs, and she alone is governed by the successors of him to whom it was said: "*Feed My lambs, feed My sheep.*"

But now the Catholic Church teaches us that the books of the New Testament are inspired.

We must therefore accept them as the word of God on the authority of the Church; but if the Church had not spoken we should not know what to believe of their inspiration.

As we would know nothing regarding their inspiration save for the declaration of the infallible Church, neither should we know anything without the same authority regarding their canonicity, that is, regarding the authenticity of each book of the New Testament. So long as the Church had not testified with her authority to the divine inspiration of certain books, some might have hesitated about admitting it. But the Church has cleared away all doubts by inserting them in the canon, and has thus established their authenticity. This she did in the celebrated Council of Hippo, in Africa, in the year 393, attended by all the bishops

of Africa, whose decree was confirmed by the great Ecumenical Council of Trent.

The Church declares the following books of the New Testament to be canonical: *Four books of the Gospel. One book of the Acts of the Apostles. Thirteen Epistles of St. Paul the Apostle. One letter of the same to the Hebrews. Two of Peter the Apostle. Three of John. One of the Apostle Jude. One of James. One book of the Apocalypse of John.*

Let not the reader forget that the Canon of the Scriptures was not definitively formed till the end of the fourth century.

It may be asked that if there is no obligation to read the Scriptures, of what use are they to us? If there is no obligation to read the Scriptures, they might as well not exist as exist. We answer that the books of the New Testament are an inspired, *partial* record (not a full record) of the doings and sayings of Jesus Christ and of the apostles. The Church venerates them, reads them day after day in her liturgy for the comfort of her children, and to demonstrate that the teaching of her pastors is in conformity with the written words of God. For the same purpose she quotes the words of the Saviour, which were not written, but were retained in the memory or tradition of the several churches. But it is well to repeat it, the Scripture would have no authority except for the declarations of the Church which existed before it. We speak here chiefly of the books of the New Testament, but the same may be said also of the books of the Old Testament, which derived their authority from the declaration of the pontiffs and priests of the Old Law.

From the foregoing considerations the reader may infer that the Church might exist in our days as she did in the apostolic ages without the Holy Bible. She would be as infallible now as she was in the days of Peter, because her commission to teach and the promise of perpetual assistance will remain to the end of the world ; and, again, if all the books of the Old and the New Testament were destroyed and were not to be found in the form of a *Bible*, they would be found and might be rewritten in their integrity from the writings of the Fathers, the decrees of councils, books of instruction, nay, from the testimony of profane writers, as well as from paintings and monuments. (See *La Bible sans la Bible*, par M. Gainet. Bar le Duc, 1871.)

CHAPTER XVI.

CONCLUSION.

WE have supposed that our reader is a man anxious to know the truth, a constant reader of the New Testament, yet uncertain as to the way he should follow. From the reading of the life of Jesus Christ he has become convinced that He was sent by God, that He is God. We have come to the logical conclusion that we are bound to obey Him. The mode appointed by Him to propagate the Gospel was that used by the apostles whom He chose for that purpose. In the preceding pages we have followed each one of them in his travels by consulting the New Testament as a book of history. We became convinced that according to the plan of the Saviour the world was converted by the preaching of appointed teachers, and that this mode of teaching perseveres now, and must persevere to the end of time. "*He that heareth you heareth Me.*"

But if I still have doubts regarding the claims of the Catholic Church to my obedience, what should I do?

Offer up a fervent prayer to God, Who loves you, and a solemn, sincere declaration that you will at once give up everything that is displeasing to Him.

Should I then believe what I do not understand ? Should I submit to practices which are repugnant to my feelings ? To the first difficulty I shall answer by quoting the following extract from the Gospel of St. John.

Jesus Christ, after the multiplication of the loaves at the sea of Tiberias, returned to Capharnaum and there addressed the multitude regarding the heavenly bread which He was to give them.

“No man can come to Me, except the Father, Who hath sent Me, draw him, and I will raise him up in the last day.

“It is written in the prophets : *And they shall all be taught of God.* Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but He Who is of God, He hath seen the Father. Amen, amen, I say unto you, he that believeth in Me hath everlasting life.

“I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it he may not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever : and the bread that I will give is My flesh for the life of the world.

“The Jews therefore strove among themselves, saying : How can this man give us His flesh to eat ?

“Then Jesus said to them : Amen, amen, I say unto you, except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My

blood, hath everlasting life, and I will raise him up in the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever. These things He said teaching in the synagogue, in Capharnaum.

“Many therefore of His disciples hearing it, said : This saying is hard, and who can hear it? But Jesus knowing in Himself that His disciples murmured at this, said to them : Doth this scandalize you? If then you shall see the Son of man ascend up where He was before? It is the spirit that quickeneth ; the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray Him. And He said : Therefore did I say to you, that no man can come to Me, unless it be given him by My Father.

“After this many of His disciples went back, and walked no more with Him. Then Jesus said to the twelve : Will you also go away? And Simon Peter answered Him : Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ the Son of God. Jesus answered them : Have not I chosen you twelve, and one of you is a devil?

Now He meant Judas Iscariot, the son of Simon, for this same was about to betray Him, whereas he was one of the twelve." (John vi. 44-72.)

St. Peter, who firmly believed the words of his Master, did not understand their meaning any better than the other disciples who ceased to *walk with Him*, but *went back* precisely because they could not understand. Peter believed because he knew that Jesus Christ could not deceive. "*Lord, to whom shall we go? Thou hast the words of eternal life: and we have believed and have known that Thou art the Christ, the Son of God.*"

In matters of doctrine our duty is to submit our intelligence to the declarations of God, although they be to us unintelligible, as soon as we know that He has revealed them. But the truths which He has revealed are declared to us by the Church. *I firmly believe the sacred truths which Thou hast revealed, and that the Church teaches us, because Thou canst not deceive nor be deceived.*

As to practices repugnant to our pride, such as confession of sins, fasts, keeping holy Sundays and holy-days, and other commandments of the Church, they are another evidence of the divine origin of the Church.

Have you not heard it remarked, by persons not members of the Church, that the Catholic Church is the Church of Jesus Christ because she requires of her children observances that are painful to nature? But those practices which frighten at a distance are in reality the sources of comfort, of peace of mind, nay, of sincere joy. We knew of an eminent lawyer, whose wife having joined the

Church before him, would often tell him of the delight he would experience if he were to be baptized. To this he would coldly reply: Well, it may be so, but I cannot see into it. He received baptism in due time in presence of his wife, and after the ceremony he threw himself into her arms, weeping with joy and repeating: *You are right, wife; you are right.* Supposing that the commandments of God as explained by the Church were more painful to observe than they are, we ought by all means to accept them, for God commands and there is question of eternity.

Let us rather return thanks to our Creator, Who leaves us not in the midst of darkness, but bids us cast ourselves into the arms of the Church which He has established. In her bosom we shall find light and that peace which the world cannot give.

SHORT WAY TO TRUTH.

What is your most important business in this life?
—It is to save your soul. This is the “one thing necessary.” (Luke x. 42.) “What shall it profit a man if he gain the whole world and suffer the loss of his own soul?” says our Blessed Saviour. (Mark viii. 36.)

What must you do to save your soul?—You must follow the religion taught by Christ. He is “the way, the truth, and the life.” (John xiv. 6.) “Go ye into the whole world,” He said to His apostles, “and preach the Gospel to every creature. He that believeth and is baptized *shall be saved*; but he that believeth not *shall be condemned*.” (Mark xiv. 15, 16.)

How many religions did Christ teach?—Most certainly only ONE, for this plain reason, that He cannot contradict Himself. “There shall be *one* fold and *one* shepherd,” He says. (John x. 16.) And St. Paul tells you that there is “one Lord” and “one faith.” (Ephes. iv. 5.)

What, therefore, is to be thought of the many religions in this country?—As Our Saviour taught but one religion, it must follow that all these religions must be false *except* ONE, wherever that is. Hence St. Paul says, in his Epistle to the Galatians (i. 8): “Though we, or an angel from heaven,

preach a Gospel to you *besides that which we have preached*, let him be anathema."

Is it not very uncharitable to say that all religions are false except one?—It is not more uncharitable than to point out the right road to you when you are on a journey, and to tell you all other roads will lead you astray.

But are you not safe in following the religion in which you were born?—From what you have been reading it is as clear as noonday that you are not safe in following the religion in which you were born, unless it be the one true religion which Christ taught.

What then are you to do?—You must strive to find out whether the religion you were born in be the one true religion or not; and if it be not, you must leave it, and embrace the true religion.

But how are you to find out the true religion?—You must truly and heartily repent of all the sins you have committed; you must have *no other wish* than to learn the will of God and to do it; you must be resolved that neither persecutions nor losses, nor worldly interest, nor anything else whatsoever shall prevent you from doing the will of God when you know what that will is; and you must often pray that He will teach you His holy will, saying: *Lord, what wilt Thou have me to do?* (Acts ix. 6.) If you will follow this advice you may be sure that God will hear your prayer, and lead you into the right way, for He promises to give His Holy Spirit to those who ask it. (Luke xi. 13; Matt. vii. 7, 8.)

You should also look about you and inquire

which is the one true religion. You will soon find in the New Testament that Christ established a Church upon earth; that He built it upon a ROCK, and declared that the gates of hell shall not prevail against it (Matt. xvi. 18); you will find that He gave His Church *authority* to teach His religion, and *commanded* all to hear and obey it (Matt. xviii. 17; Luke x. 16; Acts ix. 6, 7; x. 5, 6); that this Church *cannot teach error*, being "the pillar and ground of truth" (1 Tim. iii. 15); and that by following what it teaches you will be freed from all doubt and perplexity about the way to heaven, and will no longer be tossed about by every wind of doctrine. (Ephes. iv. 11-15.) You will find, in short, that you will be as sure of learning the religion of Christ from this Church as if you heard Him speaking to you Himself. "He that heareth you, heareth Me." (Luke x. 16.) St. Paul says: "For Christ, therefore, we are ambassadors; God as it were exhorting by us" (2 Cor. v. 20); and Our Lord says: "I will ask the Father, and He shall give you another paraclete, *that He may abide with you forever*" (John xiv. 16); and again: "But when He, the Spirit of Truth, is come, He will teach you all truth." (John xvi. 13.)

Such is the Church which Christ Our Lord established upon earth, with a living, speaking, and unerring authority to teach you the way to heaven; and this, therefore, is the Church you must endeavor to find.

A little more examination will discover to you that this Church is no other than that which you often truly say was the first and will be the last, and

which all Christians say they believe in, when they repeat the Apostles' Creed: "*I believe in the Holy Catholic Church.*" Yes, this is the Church which Christ built on a rock, which has stood for eighteen hundred years, and has triumphed over all the persecutions raised against it; this is the Church which all other churches have separated from, whilst it has always remained the same as Our Saviour established it.

You have heard many things said against the Catholic Church: there has been an ugly mask thrown over it to hide the truth of its doctrines. But if you will examine with sincerity, you will find that it teaches neither *idolatry* nor *superstition*, nor any of the *wicked doctrines* laid to its charge; that it does not wish to keep you in ignorance; that it does not stifle free inquiry, but wishes for a full and fair inquiry into all that it teaches. Its truth, to be loved, needs only to be seen. (See Apoc. xxii. 17; Ps. xxxiv. 11; Matt. x. 17 to end; xix. 29; v. 10-42; vi. 25 to end.) *Death! Judgment! Heaven! Hell! Eternity!*

PRAYER FOR GUIDANCE UNTO TRUTH.

God of all goodness, almighty and eternal, Father of mercies, and Saviour of all mankind; I implore Thee, by Thy sovereign goodness, to enlighten my mind and to teach my heart, that by means of true faith, hope, and charity I may live and die in the true religion of Jesus Christ. I confidently believe that, as there is but one God, there can be but one faith, one religion, and only one path to salvation, and that every other path

opposed thereto can lead but to perdition. This path, O my God ! I anxiously seek after, that I may follow it and be saved. Therefore I protest before Thy divine majesty, and *I swear by all Thy divine attributes that I will follow the religion which Thou hast revealed to me as the true one*, and will abandon at whatever cost that wherein I shall have discovered errors and falsehood. I confess that I do not deserve this favor for the greatness of my sins, for which I am truly penitent, seeing they offend a God Who is so good, so holy, and so worthy of love ; but what I deserve not I hope to obtain from Thine infinite mercy ; and I beseech Thee to grant it unto me through the merits of that precious blood which was shed for us sinners by Thine only Son, Jesus Christ Our Lord, Who liveth and reigneth God, world without end. Amen.

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