

Variétés

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VARIÉTÉS.

Some Scripture Proofs.

1. „Jesus spake to the multitude and to His disciples saying . . . all ye are brethren. And call no man your father upon the earth“ (Matt. 23. 1, 8, 9). The context shows what sort of fatherhood Christ's disciples were forbidden to recognise. It was that of the Rabbi, the Teacher, or Guide. Most men need teachers and guides; but for Christ's disciples they were to be brothers, whom, if need were, they could withstand, as Paul withstood Peter at Antioch, not fathers whom they must obey. And as Jesus Christ is the same yesterday, today, and for ever, His disciples in these days are as much forbidden to call any one on earth their father, in the sense here defined, as those disciples were whom He is described as speaking to in Matthew 23.

Hence every penny contributed towards the large and costly building called the Westminster Cathedral has been a penny mispent; and the recent enthronement there was an elaborate method of disobeying Christ's plain words. For that building and all that it has been built for have neither meaning nor purpose, except for those who call the Bishop of Rome their father in the sense which Christ forbids.

*Spes manet æternæ sine Papa nulla salutis,
Dicunt qui Romæ nos domuisse volunt.
Fratres vos omnes: sit Papa sub æthere nullus,
Dicit Qui servis regna superna parat.*

2. If it was wrong at Corinth to say „I am of Cephas“, and St. Paul says it was (1 Cor. 1. 10—13; 3. 1—9), it cannot be right anywhere to say „I am of Cephas's successor“, even

if Cephas has a successor, a question which, for the refutation of the Roman Papacy, need not be determined.

3. We are assured repeatedly both in the prologue to *The Revelation of Jesus Christ*, and in the epilogue, that the things in that Revelation were, at the time they were revealed, shortly to come to pass; the time was at hand. That was in the first century. We are now in the twentieth. And unless one of those things, the holy city, New Jerusalem, has been, like the sheet in Peter's vision, drawn up again into heaven, of which withdrawal we have neither prophecy nor record, it must be standing on the earth now. That city can be no other than the Holy Catholic Church as God sees it, and in its ideal. In that city St. John saw no *ναός*, no sanctuary, no local habitation of adorable deity (Rev. 21. 22). Heathen temples claimed to have such sanctuaries, and in the old Jerusalem there was one, though the rending of the veil at the death of Christ seems to show that from that time forward it ceased to be a true sanctuary. There was certainly nothing of the kind in the primitive churches. The Epistle which goes by the name of Barnabas, however small be its value in a case of disputed doctrine, may be trusted as a witness to the historical fact, then notorious, that the absence of a *ναός* was a clear mark of distinction between Christians on the one hand, and both Jews and heathen on the other (Cap. 16). But the Bishop of Rome and his adherents profess to make a *ναός* in every Church. Here again they are teachers and practisers of error, as are also those Anglican Clergy, who, contrary to the plain directions of their own prayerbook, follow in this respect the Roman example.

No ark, or secret shrine,
Or sanctuary divine,
Came down from God in New Jerusalem;
No child of man may dare
To build a temple there,
Or deck himself with Aaron's robe, or gem.

The veil, once rent in twain,
We may not weave again,
That heaven-sent sign of finisht sacrifice;
Nor screenèd chancel raise,
Where noon-day lights may blaze,
And, as of old, the incense cloud may rise.

In nought of earthly store
May we the Lord adore,
Or lift Him up, as once on Calvary;
Christ in us is our hope;
Why need we blindly grope,
In things we touch, for hidden deity?

4. In that same Revelation we read, „The nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it... and they shall bring the glory and the honour of the nations into it“ (Rev. 21. 24, 26). This can mean nothing less than that our Saviour Christ requires all nations to recognise and honour His Church, or, in other words, *legibus stabilire*, to establish it.

I claim that the above statements are, for all who accept the teaching of Christ and His apostles, as recorded in the New Testament, for their rule of life, to be as clear demonstrations as anything in Euclid. There is no room in the Catholic Church either for Papacy, or for Medievalism, or for Disestablishment.

J. FOXLEY.
