

FORGIVENESS OF ENEMIES.

Few Christian precepts are so distinctly antagonistic to the trend of human nature as that brief command of Christianity's Founder: "Love your enemies."

To pardon our enemies, no matter how grievously they have offended, no matter how considerably they have injured us, is for us Christians a sacrifice that is absolutely necessary.

He, says St. John, who flatters himself that he loves God while he holds his neighbor in hatred or aversion is a liar and a hypocrite unworthy of the name of Christian.

To contend that it is impossible to forgive even one's most inveterate enemy is exaggerated nonsense. God never commands impossibilities.

Are we, then, really obliged actually to love those who detest us and who lose us opportunity in injuring us in our fortune or good name?

Is it thus that we act in our normal every-day life? Alas! how many delusions about this matter do we not cherish!

Deploable, in very truth, is the lot of the vindictive man, since he renders himself absolutely incapable of receiving God's pardon for his own transgressions.

It may be that the individual who injures us is one whom we have many times befriended—one who imposes upon our virtue and generosity, desiring only to bring us down to a level with himself; and, falling in this, leaves no measure un-

tried to blacken our character, disturb our peace of soul, and make our existence as miserable as his own. Nevertheless, we must be patient and forgiving, humbly committing our cause to God, the best of fathers, who will take a tender care of us and dispose of all things for our greater good.

PRINCIPLES OF THE CHURCH.

Her Splendid Legislative and Formative Character.

In reply to your request for "An article explaining in outline the distinctive principles of the Roman Catholic Church," I would begin by saying that, although a brief article may be easily intelligible to a Catholic, to those outside the Church—even to educated men in all else than her teaching—it will hardly prove satisfactory.

The distinctive principles of the Catholic Church are two. She says: First—I am truth in teaching, as Christ was Truth in Teaching.

Second—I am sanctification in action, as Christ was sanctification in action.

These are at once the high claims and principles, seemingly haughty to those not of us, which hold me, in common with millions of every age since Christ, to any real faith and trust in Christianity. These falling, for us there is but chaos—

"We are souls bereaved: Of all the creatures under heaven's wide cope We are the most hopeless, who had once most hope And most beliefless that had most believed."

The Catholic Church, believing "God so loved the world that He sent His only son" for the world's guidance and sanctification, and that the time having come when He in His human nature should depart from the world, He made His provident arrangement by which His work should be continued forever.

First—He established a Church, an organized, visible body, which He frequently likened to a kingdom—"I will build My Church."

Second—He made the apostles His leaders and teachers—"As the Father sent me, I send you."

Third—He fitted them with knowledge for their office—"All things whatsoever I heard from the Father I have made known to you."

Fourth—He appointed their work—"Go ye into the whole world and preach the gospel."

Fifth—He determined their jurisdiction—"Go ye and preach the gospel to every creature."

Sixth—And the territory of their jurisdiction—"Go ye into all nations."

Seventh—He gave them diverse powers for the sanctification of men—(a) "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God."

(b) "Whoever sins you shall forgive, they are forgiven;" (c) "Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you."

"This is My body * * * this is My blood * * * eat * * * drink * * * do this in commemoration of Me."

Eighth—He gave His divine countenance as an authentic seal to their jurisdiction—"He who hears you hears Me."

Ninth—And declared the consequent crime of not hearing and disobeying them—"He who despises you despises Me."

Tenth—He affixed rewards and penalties—"He that believeth shall be saved, and he that believeth not shall be damned."

Eleventh—He securely moored the apostles to Himself and did not send them adrift—"Lo I am with you."

And that He would come near to them. "Thou art so far off, my God; draw near to me; come close to me; let me feel Thy presence. Let me know, O God of Israel, that Thou art my God."

THE CONVERSION OF THE SOUL.

Sermon by Father Maturin, Formerly an Episcopal Divine.

Philadelphia Catholics have special reasons for taking a deep interest in the priestly career of Rev. William Maturin, who was ordained some months ago.

Philadelphia Catholics have special reasons for taking a deep interest in the priestly career of Rev. William Maturin, who was ordained some months ago. That city was the scene of his closing labors in the ministry of the Protestant Episcopal Church, and the announcement of his conversion was received with deep interest there.

He has been preaching in the Redeemers' church near Liverpool, and he has attracted large congregations, including many non-Catholics. The following report of a special sermon will be read with pleasure and profit:

The reverend gentleman, who displayed oratorical power of a high order, took for his text in the morning the words: "But we know this man—whence he is; but when the Christ cometh no man knoweth whence He is" (St. John vii., 27).

The preacher at the outset presented a vivid picture of the state of feeling aroused among the children of Israel by the coming of our Lord. The Gospel, he said, placed us at once in the midst of the controversies that were raging in Jerusalem around the person of Jesus Christ.

Dr. Chase Cures Cataract after Operations. Toronto, March 15th, 1897. My boy, aged fourteen, has been suffering from Cataract, and lately we submitted him to an operation at the General Hospital.

Healthy Baby When Born In Three Months Humor Spread Over His Forehead Into His Eyes and All Over His Hands

Such Itching, Burning Torture—How It Ended. When a child is cured of the itching torture and burning inflammation of eczema or salt rheum, it is no wonder that words fail to express the joy of the grateful parents, and that they gladly tell in as strong terms as possible the plain story of suffering relieved and health restored.

Cobbett's "Reformation." Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B. The book is printed in large, clear type. As it is published at a net price of 3s. 6d. per copy in the United States, it will have to be charged in Canada. It will be sent to any address on receipt of the sum, in stamps.

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and that He would come near to them. "Thou art so far off, my God; draw near to me; come close to me; let me feel Thy presence. Let me know, O God of Israel, that Thou art my God."

Such was the feeling of Israel and such was the feeling of some to-day. "God is so far off; God is so great and I am so petty—so small." He did not know that there was anything that affected the moral life so much as the growing consciousness in men of science and the greatness of the universe and man's pettiness.

Such was again and again the cry of Israel. It was the cry of the soul in its pettiness to God in His greatness that it might please Him to draw near. The answer Israel prayed for was given; God said, "I will come near."

"This cannot be; He cannot come so near as this." So we said, and he (the preacher) did not know which of these questionings that occurred to our minds was the harder to meet. The preacher went on to show that there were two sides to man's nature. There was the commonplace side to the greatest man and there was the great side to the most commonplace.

There was no man so small that he had not sometimes had some great thoughts; no man so great that he could avoid the commonplace. Christianity satisfied both demands of man's nature, but in the first place Christ revealed Himself through the commonplace of ordinary life.

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